

॥ हरिः ॐ ॥



॥ श्रीमद्भगवद्गीता ॥

चतुर्थोऽध्यायः - ज्ञानकर्मसंन्यासयोगः



Classroom Sessions

By

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Discourse 1

Introduction

The first chapter of the Gītā discussed about Arjuna's problem and, on the pretext of Arjuna's problem, the common man's problem in the form of शोक and मोह were explained. All our problems can be summarized only in these two - delusion and grief. The confusion associated with this delusion is at two levels - one is पारमार्थिक identity of which Arjuna was not aware and the second is from the व्यावहारिक standpoint of what is his duty at a given time - these two were the points of मोह, confusion. Confusion about पारमार्थिक identity and confusion about what is the role at a given व्यावहारिक point/level - what role am I supposed to play; not knowing that, there is शोक, grief. When Arjuna does शरणागति in the second chapter, Bhagavān first gives the knowledge of पारमार्थिक identity (सांख्य ज्ञानं) even though Arjuna did not explicitly ask about it. He did say यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे - I want श्रेयस्. Bhagavān is very clear that श्रेयस् is known only when my Absolute nature is known to me that I am ब्रह्म, I am अविनाशी, I am अविकारी, I am सत्; that the entire creation is pervaded by me. I am अकर्ता, I am अभोक्ता. Without this ज्ञानं, there is no relief from शोक for anybody. So, Bhagavān gave this teaching. But that is not enough because Arjuna's question was about व्यावहारिक मोह - धर्मसंमूढचेता. So, भगवान् gave the teaching in the form of what is your स्वधर्म - स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि. Bhagavān also gave कर्मयोग in brief that you have to do your duty from व्यावहारिक standpoint and for this what should be your attitude? कर्मयोग attitude: ईश्वरार्पण बुद्धि in कर्म, प्रसाद बुद्धि in कर्मफल, असंगत्व etc. In two shlokas, Bhagavān gave the result of कर्मयोग बुद्धि and सांख्ययोग बुद्धि - यदा ते मोहकलिलं. That shloka indicates कर्मयोग फलं (वैराग्य) and सांख्ययोग फलं -

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला, that ज्ञाननिष्ठा, अचला बुद्धिः. Bhagavān pointed out these two things.—Then, Arjuna asked the question who is a स्थितप्रज्ञ and Bhagavān elaborated on that topic until the end of the chapter. So, really speaking, the second chapter was complete in itself. All teaching was given. Because Arjuna raised a question in the beginning of third chapter that he was as though confused, so Bhagavān talked about कर्मयोग as a means for चित्तशुद्धि. Having completed that, when Arjuna asked the question about 'अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः', Bhagavān gave that answer. As far as Bhagavān is concerned, the teaching is over and hence what is there to say? So, Bhagavān starts the glory of this ब्रह्मविद्या by talking about the परम्परा. Bhagavān mentions the परम्परा in the beginning of fourth chapter because He has already clearly communicated whatever He wanted to say, कर्मयोग as साधन, ज्ञानयोग and ज्ञाननिष्ठा as साध्य - the teaching is imparted in this way. So, when Bhagavān completes the three shlokas of 4th chapter, He feels I have said everything now. Then again questions will come and Bhagavān will continue the teaching.

चतुर्थ अध्याय is called ज्ञानकर्मसंन्यासयोगः. It is explained in two ways - ज्ञानयोग and कर्मसंन्यासयोग. In this chapter, two topics are dealt with: the glory of ज्ञानं and the glory of कर्मसंन्यास or differently, ज्ञानेन कर्मसंन्यास. Renunciation of action with knowledge means that with the help of Knowledge, one knows that I am actionless. One does not have to renounce any कर्म. आत्मा has never picked up कर्मस, so there is no question of dropping कर्मस. In this chapter, the later shlokas all glorify ज्ञानं. However, before that, some कर्मसंन्यास topics will be dealt with.

[शङ्कर भाष्य] - योऽयं योगः श्रीभगवान् - योगः here means उपायः. Here योग शब्द is in the form of उपाय. उपाय means the 'Means'. So, कर्मयोग as the means and ज्ञाननिष्ठा लक्षण as the end to attain. What is the real thing that I want to accomplish? शोकनिवृत्ति through मोहनिवृत्ति. That is my goal. Arjuna did not ask for ज्ञाननिष्ठा. Arjuna wanted शोकनिवृत्ति. So for that there are two अध्यायस - the second and third chapter in the form of ज्ञाननिष्ठा and कर्मयोग as the उपाय along with samnyāsa. In this the वेदार्थ is complete, not even वेदान्त ;

the whole वेदार्थ is complete. प्रवृत्तिलक्षणः निवृत्तिलक्षणश्च गीतासु च सर्वासु - In the entire Bhagavad Gītā, this alone will be talked about. प्रवृत्ति लक्षण is कर्मयोग, not कर्म and निवृत्ति लक्षण means साङ्ख्ययोग or ज्ञानयोग. This is the desire/intention of Bhagavān. Here योगः really means that Bhagavān wants that we should understand this ज्ञानयोग. But for ज्ञानयोग, one needs कर्मयोग. Therefore, whatever is said in Vedas, Bhagavān has already said in these shlokas. So, Bhagavān thought that, “Now I have already taught the whole Vedas to Arjuna in 47+(72-10) 62 shlokas. I have given everything. The four Vedas are covered.” Actually speaking, it is true, so now what should be said? वंशकथनं - How great is this lineage. Arjuna does not take this lightly. This wisdom is eternal. In Bṛhadāraṇyaka Upaniṣad also, after all the teaching is over, at the end of Second chapter, 6th section is वंश ब्राह्मण. The lineage of the गुरु-शिष्य is given so that we get महत्त्व बुद्धि - of how many great Ācāryās were in this परम्परा; all the way up to ब्रह्माजी. They all have learned and they all have passed it onto their disciples.

[बोधिनी] - द्वितीयाध्याये इममिति - In these two chapters, the Second and the Third chapters, the प्राधान्य योग, the prominent योग, is ज्ञानयोग; कर्मयोग is उपाय/गौण, कर्मयोग is secondary. This is very clear according to श्रुति - this is the path. एतत्कर्म means this is how one must do कर्म. This is ब्रह्म means this teaching is very clearly glorified in our शास्त्र. Still, Bhagavān feels that I can give the परम्परा by which Arjuna will have महत्त्व बुद्धि in this. So now, Bhagavān begins with this intention.

श्रीभगवानुवाच -

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्। विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ (१) ॥

Bhagavān says: Hey Arjuna! इमं योगं अव्ययम् अहं विवस्वते प्रोक्तवान् - this imperishable teaching, I spoke of this to Vivasvān (विवस्वत् शब्द - चतुर्थी विभक्ति विवस्वते). Vivasvān is the Sun God, सूर्य भगवान्. This word came earlier in Kathopaniṣad when Bhagavān Śaṅkarācāryaji does salutations to यमाचार्य and नचिकेता - “ॐ नमो भगवते वैवस्वताय मृत्युवे ब्रह्मविद्याचार्याय नचिकेतसे च”. So, मृत्यु - Yamācāryaji - is also, in some कल्प, cycle, the son of the Sun God. Here the Sun God’s son is मनु. So, our current Manvantara is Vaivasvata Manvantara.

It comes in सङ्कल्प chanting. इमं योगं अव्ययम् अहं विवस्वते प्रोक्तवान् - 'प्रोक्तवान्' is past participle. 'विवस्वत्' शब्द विशेषेण वसते आच्छादयति इति विवस्वान्. So, that which pervades भूः भुवः सुवः is आदित्य. विवस् also means तेजस्. विवस्वान् मनवे प्राह - प्राह is 'ब्रू' धातु, लट् लकार (optional form). So, Vivasvān gave this Yoga to Manu. Then Manu Maharāj gave this to इक्ष्वाकु; - मनुः इक्ष्वाकवे अब्रवीत्. Ikṣvāku Vaṁśa is otherwise Sūrya Vaṁśa in which Bhagavān Rāmacandraji was born. So, the परम्परा is the Sun, Manu and the Ikṣvāku.

[शङ्कर भाष्य] - योऽयं योगः श्रीभगवान् - At the time of creation itself, Bhagavān said I gave the teaching means: before one enters into कर्म, activity, one should first know what is the purpose of कर्म, what is their role, what is ज्ञानं and how there is liberation. If one wants to enter or if one is supposed to enter into कर्म,—one has to know this very clearly. This is one परम्परा. Another परम्परा in Bhāgavatam is Bhagavān gave the knowledge to Brahmāji before creation. Before Brahmāji started सृष्टि, Bhagavān gave him Knowledge and He said, "In this way you will not get bound by कर्म. Remember Me." So, before we enter into कर्म, we have to first have the clear knowledge of who am I? In Yogavāsiṣṭha, Vāsiṣṭhaji gave the teaching to Rāmacandraji - first the knowledge, then the kingdom. Only now, we don't see this tradition. First we do everything and when we are old, then we go for Knowledge. The actual tradition was the other way around. First one gains clear knowledge, knows the role of कर्म in life, then one enters into it if one wants to. At the end of first chapter of Taittirīya Upaniṣad, some people who want, create प्रजा - आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः - that is one path. The second path is सत्यं ज्ञानं अनन्तं ब्रह्म - they will be given ब्रह्मविद्या उपदेश. So, that lineage, division, is very clear in शास्त्र. Then another परम्परा we saw in Muṇḍakopaniṣad - 'ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता। स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह'. Then Atharvā gave to his son - सत्यवाह इत्यादि इत्यादि. That is another lineage given there. So, different परम्पराs are there. Bhāgavatam परम्परा is Bhagavān gave to Brahmāji, then Brahmāji gave to Nārādji, then Nārādji gave to Vedavyāsaji. In our ज्ञान परम्परा, नारायणं पद्मभुवं वसिष्ठं शक्तिं च व्यासं शुक्रं - that is another परम्परा.

Why did you give this Knowledge, Bhagavān? To give strength to those people who are going to administer this creation - not physical strength but mental strength. To go through all the ups and downs, one has to have this wisdom that I am ब्रह्म, I am नित्य शुद्ध बुद्ध otherwise one will be tossed about by the world, burned. So, whenever anyone has to do जगत् परिपालनं, that inner strength of wisdom, knowledge is required. Endowed with that strength, that wisdom, they have to protect Brahman. ब्रह्म परिरक्षितुम् means they have to protect the Brāhmaṇās, who will protect Vedas. So, it's not that Knowledge was not given to Brāhmaṇās; it was also given to Brāhmaṇās. Here, because Arjuna is in His mind, Bhagavān talks about परम्परा where Kṣatriyas were also given this wisdom because Ikṣvāku Vaṁśa - all Kṣatriyas, Rājās and Rājasīs were there, so that they are capable of protecting this wisdom. Unless a person has महत्त्व बुद्धि in this, they will not protect it. महत्त्व बुद्धि will not come unless they have understood how great this is. So, Bhagavān gave this wisdom so that they have this महत्त्व बुद्धि. When these two are protected properly, then the whole world will be protected. Everybody will be protected because the most important thing will be protected and the vision will be clear. The goal of life, the vision of life will be there, then there will be people who can direct them on that vision. Only having vision and no follow-up is also not good. So, when people have vision, implementers of this vision also will be there and they will be able to guide everyone on this path. With this, the Vedic wisdom will be protected. What is the फलं, the result of this teaching? सम्यग्दर्शननिष्ठा लक्षणस्य मोक्षाख्यं फलं. मोक्ष is the फलं. मोक्ष is सम्यग्दर्शननिष्ठा. सम्यग्दर्शन means the entire teaching is अद्वैतं or 'I am in all' - सर्व भूतस्थं आत्मानं सर्व भूतानि च आत्मनि. That is सम्यग्दर्शन, the core teaching. This result is अव्यय. Knowledge will not get destroyed. Then that Vivasvān gave this teaching to Manu, his son - the one who was the first king.

[बोधिनी] - अहं परमात्मा स्वपुत्रायैक्ष्वाकवेऽब्रवीदुपदिष्ट्वावानित्यर्थः - Why is this teaching is called अव्यय? Because the प्रमाण which produces this knowledge, is अव्यय. Therefore, knowledge is अव्यय. Vedas are अव्यय. 'न स पुनरावर्तते न स पुनरावर्तते' - This came in Chāṇḍogya Upaniṣad, 8th chapter, 15th section, where

the whole journey was explained that he goes to Gurukula and how he studies, and everything was given in that one mantra. At the end it was said न स पुनरावर्तते, न स पुनरावर्तते. And in Kaivalya, it was पुनरावृत्ति रहितं कैवल्यं फलमश्नुते - there it was put that way. Because this result is अव्यय therefore योग is अव्ययं or Vedas are अव्यय therefore अव्ययवेदैकप्रमाणत्वात् अव्ययः. मोक्ष is सर्वत्र ब्रह्मदर्शनं, this is another word for सम्यक् दर्शन - I am all, सार्वत्म्य भाव. ब्रह्मैवाहिमदं जगच्च सकलं गुरुरित्येषा मनीषा मम. So, ज्ञान has अव्यय फल.

Now, पूर्वपक्ष is raised. प्रतिज्ञा is यत् साध्यं तद् अनित्यं. मोक्ष is ज्ञान साध्य. So, यत् साध्यं तद् अनित्यं. मोक्षस्य ज्ञानसाध्यत्वान्न नित्यत्वम् इति. Don't bring such अनुमान. Whatever is साध्यं, whatever is already not सिद्धं is अनित्यं. So, he says this मोक्ष is ज्ञान साध्य. So, ज्ञानसाध्यत्वात् अनित्यम् - How do you say अव्ययं? न अवकाशः That युक्ति what you are giving is eliminated by श्रुति 'न स पुनरावर्तते' so that फलं, result is नित्य फलं otherwise the knowledge would have gone. So श्रुति is प्रबल प्रमाण than युक्ति. In Brahmasūtra, न्याय दर्शन proves the existence of God on the strength of युक्ति. Bhagavān Śaṅkarācāryaji refutes that and he says we will not accept युक्ति, we will take श्रुति as प्रमाण. Our प्रमाण for existence of God is not युक्ति. युक्ति can support श्रुति but our प्रमाण is श्रुति only. So, in this way परम्परा means Arjuna! Don't think that suddenly I cooked up something and told you just because I am so close to you. Neither do you take me lightly nor do you take this teaching lightly. I gave this teaching to the Sun God before creation and there is a whole परम्परा.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः। स कालेनेह महता योगो नष्टः परन्तप ॥ (२) ॥

हे परन्तप, O Arjuna! एवं परम्परा प्राप्तम् - In the परम्परा, tradition, succession, this knowledge has been handed down from teacher to student. इमं योगं राजर्षयः विदुः. Rājāṛṣīḥ knew this wisdom. Rājāṛṣīḥ means those who are Rājās but they were also ṛṣīḥ like Manu and इक्ष्वाकु. सः योगः महता कालेन इह नष्टः - This Yoga, over a long period of time, became नष्टः. Arjuna says, "In the first śloka, you said this Yoga is अव्यय ; in the second śloka you are saying नष्टः - immediately. Just now you said this Yoga अव्यय, now you are saying this is नष्टः. Then what kind of अव्यय Yoga is that? It is अव्यय only. नष्टप्रायः as though, नष्ट इव.."

[शङ्कर भाष्य] - एवं क्षत्रियपरम्पराप्राप्तम् परन्तप - राजर्षयः शब्द is opened as Raja also and ऋषि also - राजानश्च ते ऋषयश्च राजर्षयः. They knew this means they have great royal qualities of administration; at the same time, they also had शम, दम आदि qualities. As a king, what is required is to administer, to rule, to govern the whole thing - that they knew and they also had साधन चतुष्टय. A Raja has to face so many things. So, Rājarṣīs means he had this, the knowledge, the wisdom and he also knew how to run the country. One has to attack other kings, one has to get wealth, one has to have big projects. So, Raja and ऋषि राजर्षयः विदुः इमं योगं. सम्प्रदाय is सम्यक् प्रकृष्टरूपेण दानं दीयते - so that which is handed over very well from the king means one generation to the next generation. So, generally, kings used to give it to their sons because they would become the ruler. In गुरु-शिष्य परम्परा, गुरु would give it to शिष्य and it is said don't give it to those who are not having humility. The day you see शिष्य not having humility, you can stop teaching him. न अशिष्याय प्रदातव्यं - there is a śloka on that. So, the day a person feels that, "No. I am not going to.... ", immediately that teacher can send that fellow home. सम्प्रदाय requires that you pass it on to only that person who is going to express gratitude to the whole lineage. Even their questions need not be answered according to tradition. So, they have given rules for giving knowledge also. This सम्प्रदाय got disconnected somewhere because of two reasons. One is either those who were receiving, they lost their qualities, so there was no interest in passing on this knowledge or those who had the knowledge, for whatever reason, they didn't want to give it. In this way, विच्छिन्नसम्प्रदायः. If you see a candidate in front of you who is not deserving, don't give the knowledge. It must have happened that people were not deserving; then the knowledge is withdrawn. So, this must have happened earlier and it happens now also. संवृत्तः means as though this wisdom is covered, hidden. So, many times teachers also feel that, "I can give more knowledge but if the people are not deserving, then no. Enough; everything is over, for now." So, when things happen in this way, generation after generation, then सम्प्रदाय will be lost. Bhagavān himself is agreeing that this has happened, when the mindset is not there. In Kaliyuga also it is there, earlier also it was there. The mindset

becomes like this or people are not there who actually want to sacrifice something for this knowledge. They want knowledge but they are not ready to give anything for it; then the knowledge will not come - योगः नष्टः. Like you go in cities and say we will have pravacan on Upaniṣads. Nobody comes for Upaniṣads pravacan because they say it is not practical. So, योगः नष्टः. Over a period of time, there will be nobody who will know this and if you chant वेदान्तविज्ञानसुनिश्चितार्थाः संन्यास योगा - they will say, "Don't talk about samnyāsa and all. Just teach whatever we ask you." So, the ācārya who is very compassionate, he may teach. Other ācāryas may not. We can see here how this परम्परा breaks. If a teacher says, "I am going to teach you some skill - music, dance," then they expect you to come to classes regularly, practice it. "No, I can't come, I have this other thing, that other thing, I have to go for my friend's birthday party, I am travelling here-there." They will say, "Okay. Stop." So, in this way there is लोप of this परम्परा. Slowly, nobody will know the traditions because people are not there to put forth enough effort. Even if knowledge is received, if महत्त्व बुद्धि is not there, I will neither think more about it nor I will be willing to give it to someone because I will not talk about it. I don't see any value. So, what do I want to talk about all the time? Something else. Then Yoga will be नष्टः. So, if there are few people who actually are seriously interested then it is आश्चर्य only. And if there are people who are not interested or, in their head, along with knowledge, some other thing also has entered, then it is not आश्चर्य, it is not a wonder. Bhagavān Śaṅkarācāryaji is writing this when he did so much to continue the सम्प्रदाय; he himself has seen this. Another thing is, if we have to keep this सम्प्रदाय, we have to maintain the teaching at a particular level. The general demand from students will be to lower it: "Give us a lighter version." Then the next generation will be further lighter, meaning, you add more water. Then in three generations, it will be the lightest! One has to keep it unchanged. Now for that, one needs the विद्यार्थी who is interested and says, "Don't compromise, make it tough. Don't cut any class, have extra classes. I am ready. And if for that, I need to serve you, I will serve. I am ready." That also is required. "You teach but you have to take care of yourself.

Don't expect anything from me." That is also not right. You have to be ready to give your share. So, all this when it is not there, परम्परा will be lost. त्यागेनैके अमृतत्वम्. So, somewhere or the other, some piece starts missing and the impact of that is, within a hundred years, the whole thing will be wiped out. Books also. People say some of our books are not moving. Books will move when you teach them. People can't just pick up some books and start reading and we can't expect them to understand. There is also सम्प्रदाय विच्छेद there after some time. Now everything is automated and digitized, otherwise so many books are lost because there are no takers, ग्राहक अभावात्. This word came in भागवतम् महात्म्य. भक्ति became young but ज्ञान and वैराग्य were old. They were old because of ग्राहक अभाव. Nobody was visiting their shop, everybody was visiting only भक्ति shop. Nobody was visiting in ज्ञान and वैराग्य shop. No takers. Fortunately, these commentaries are available otherwise all this would have also gone. Bhagavān's name is also शत्रुजित शत्रुतापनः, here Arjuna is परन्तपः means परान् शत्रून् तापयति इति परन्तपः. पर means शत्रु; those people who are on the other side. How does Arjuna give them heat? शौर्यतेजोगभस्तिभिः - by the powerful hot sun rays, he burns them means just by looking at Arjuna only, they trembled there that, "This fellow is here. I don't know what is going to happen." In this way तापयति.

[बोधिनी] - ब्रह्मनिष्ठया इत्यर्थः - अर्वाचीन means the earlier Rajas etc. राजर्षि शब्द means through उपलक्षण, brāhamaṇa is also included. Arjuna's question could be, "If all the Rajas and all knew, then how come I don't know. We never heard of this." He said because योगः नष्टः. प्रवर्त्यप्रवर्तकजनाभावात् - Either there is no such teacher or there is no student available for this. Another reason is given: if weak people attain this, or they don't have proper qualification, even if they get it, they will lose it, so then can't pass it on.

Discourse 2

Bhagavān with the idea of स्तुति of this ब्रह्मविद्या by वंश कथन said, "I gave this Knowledge to Vivasvān in the beginning of creation. Vivasvān spoke to Manu Maharaj. Manu gave it to Ikṣvāku . In this way, this wisdom was available to राजर्षिs. So, even though it is अव्यय, imperishable, indestructible, if the right

recipients are not there, if the विद्यार्थी is not there to receive this, therefore, teachers also won't be there or teachers won't give this knowledge. विच्छिन्नसम्प्रदायः संवृतः does not mean that this Knowledge is destroyed, but it has become hidden, unmanifest, temporarily not available, not accessible. It is there, but I can't access it. All my data is there, I just need a password, I don't have one. So, this is what happens, this is called नष्टः, as good as नष्टः
O परन्तप!"

One can extend this idea in different ways. Let us take an example in a family where the father has a lot of wealth. Three children are there, all of them are useless. He will not like giving this hard-earned money to anybody. He will feel that I don't want to give it to anyone because they don't have value for this money. Then he will create a Trust and somebody will be Trustee. He will have more faith in that person and his wisdom. "I don't think these people deserve it." It happens in other places also. In universities, they offer some courses. If no student registers for the course or they say if less than five students are there, it will not be offered. They close it and the department is closed. Airlines - they have one flight at a particular time, another flight at a particular time. If there are fewer passengers, they combine the two; one flight is cancelled. So, this is common elsewhere also. Wherever there are no right recipients, they say it is not worth offering. So, नष्टः.

[शङ्कर भाष्य] - दुर्बलानजितेन्द्रियान् अपुरुषार्थसम्बन्धिनम् - Bhagavān says that if this योग means ज्ञानयोग with उपाय as कर्मयोग (कर्मयोग as the means and ज्ञानयोग as the end) - that योग when it goes into the hands of weak people and अजितेन्द्रियः those who don't have any control over senses, whose mind or sense organs are weak, the yoga will not be available. Imagine if in every class, we ask that first you have to tell what was said yesterday, only then will you be allowed to attend today's class. Certain things we don't remember. Tapovanji Maharaj had done that with Gurudev. So, the next day if you don't remember, no class. Bhagavān saw that if this knowledge goes in such people's hands, it is gone; लोकं here means people. Bhagavān also saw that those who do not see that "This wisdom is where they have to do पुरुषार्थ

meaning I need to sacrifice something for this, पुरुषार्थ is required. I am not willing to do anything. My contribution means what should I do? If it is said give up this, give up that, I can't give up." So, अपुरुषार्थ सम्बन्धिनम् लोकं च उपलभ्य - Bhagavān saw this, so he said, "That's why the परम्परा was नष्ट but I saw you Arjuna, and therefore I feel it is worth giving you."

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः। भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥
(३) ॥

स एव अयं पुरातनः योगः - that योग, मया तेऽद्य प्रोक्तः. What I spoke to you is that पुरातन, ancient. Same yoga means I gave you the same wisdom. I was the first teacher. Bhagavān says I am आदि गुरुः. Patañjali Mahaṛṣiji has given in Yogasūtra - "स लोकनाम् आदि गुरुः". He is the आदि गुरु. Why has He to be आदि गुरु? Because all other teachers were born ignorant, then they got knowledge. If Bhagavān was also like that (born ignorant), then who would have given knowledge to Him? There is nobody. So, He was already knower of this wisdom, सर्वज्ञ - सर्व जानाति. So Bhagavān already had the knowledge, He never had to go to someone and study. Then he gave it to his disciples. पुरातनः means ancient, सनातनः. Arjuna would have asked "Bhagavān why did you decide to give me?"

"Because भक्तोऽसि मे सखा च असि - because you are my भक्त." When did Arjuna say he is भक्त? He said, "I am शिष्य. शिष्यस्तेऽहं शाधि मां"so भक्त is that. "That's why I gave you this knowledge." This is the requirement to actually gain this knowledge. सखा - that title does not come from Arjuna. That title comes from Bhagavān because everybody wants Bhagavān to be their friend. Bhagavān says, "No, you be दास. Then I will decide whether you should be my friend or not". That's why in नवधा भक्ति "श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्। अर्चनं वन्दनं दास्यं सख्यम्...." First दास्यं then सख्यं. You decide दास्यं, Bhagavān will decide सख्यं. So, if I don't have दास्य भाव, then सखा भाव will also not come from Bhagavān. Like Sugrīva and all, they became दास, then Bhagavān considered them as सखा.

भक्त means you love me - that is the criteria we saw earlier also in the previous chapter. You don't have any fault-finding nature - अनसूय. So, if the fault-finding nature is there, one cannot get the knowledge. In general, one is a devotee and a friend. This knowledge is also called रहस्य means Upaniṣad. 'रहस्य' शब्द comes in Bṛhadāranyaka second chapter, 5th section. रहस्य means secret. So, this Upaniṣad Knowledge I gave you and it is उत्तमं, superlative, great. मया प्रोक्तं.

[शङ्कर भाष्य] - स एव इत्यर्थः - You don't tell secrets to anyone and everyone. One tells secrets only to those people who open their hearts to you means have that भाव that my secret will remain secret here or it will be used in the right place and definitely not against me. Otherwise, one never tells secrets to anyone. Who will you give your password to? You can give it if you don't have any fear and one knows that this person will never go against you. Another thing to note is that Bhagavān does not say because you are my brother-in-law, that's why I am giving you the knowledge. Even though Subhadra was married to Arjuna, I am not giving you because of that; that has nothing to do with it. So, the qualification to receive this knowledge is very different. Just because somebody is related does not mean anything.

[बोधिनी] - विनष्टसंप्रदायः कस्मैचिद्वक्तव्यमित्यर्थः - "If it was lost, why are you saying this again?"

He says," Out of compassion. "

"Compassion to whom?"

"Those people."

What is the nature of the आत्मा? कूटस्थ, असङ्ग, चिद्रूप, अविक्रिये, अविषये means never becoming an object of knowledge. In that, अनात्मतद्धर्म and तत् कर्माणि अध्यस्य. अनात्मा means शरीर, इन्द्रिय, प्राण, मन, बुद्धि - their धर्म. So, धर्मी अध्यास, धर्म अध्यास. स्थूलोऽहं, कृषोऽहं, काणोऽहं, क्लीबोऽहं.....This is who I am. पिताऽहं, पुत्रोऽहं - this is अध्यास. पुरुषोऽहं, स्त्रीऽहं - अध्यास. Superimposition in everything; जातोऽहं, मृतोऽहं, नष्टं मे धनं, मृता मे भार्या. These are golden words to meditate. Then कर्ताऽहं, भोक्ताऽहं - विज्ञानमयकोश अध्यास; सुखीऽहं, दुःखीऽहं - मनोमयकोश अध्यास; अशनावान्, पिपासावान् - प्राणमयकोश अध्यास. मोमुह्यमानं is 'मुह्' धातु, 'यङ्न्त' and then

‘शानच्’ प्रत्यय. Then दोधूयमानं is similar form, ‘धूञ्’ धातु means trembling; धूञ् कम्पने. दिधीर्षा means desire to lift, उद्धरतुं इच्छा. So, this is the condition. Main thing is I am कूटस्थ, असङ्ग, चिद्रूप - in that there is अध्यास, then I am totally lost. I have no idea what I am supposed to do. Generally, we never think अध्यास is my problem. We always think something else is my problem or, more importantly, somebody else is my problem, not अध्यास. My अज्ञानं is never my problem. So, we started on the wrong note. It’s like in the sangīta sabha, one fellow starts somewhere, the other fellow starts totally elsewhere and then goes on singing. अध्यास is the problem. When I know this, then I will go on the right path to find a solution. If we start somewhere else only, we will not know what is our problem. Then my solution will be something else. What will I find? अस्य अनर्थ हेतोः प्रहाणाय सर्वे वेदान्ता आरभ्यन्ते. Vedanta is started, taken up different from पूर्वमीमांसा only for this - अनर्थ हेतोः प्रहाण. If I don’t understand this, I am अधिकारी only for कर्म and उपासना, ज्ञानं is not my subject. If I didn’t get this much, my problem is अध्यास, nothing else is a problem. If one has identified anything else as a problem, it is tenth level of problem which we analysed in Vivekacūḍāmaṇi - अद्वितीय आत्म अज्ञानं because of which I have द्वैतं, then शोभनाशोभन अध्यास etc. My problem is अध्यास. This is why one has to read such commentaries which shake us and don’t allow us to think only at those levels to fix the problem. To make Vedanta as my दर्शन is not easy. To study Vedanta in class is easy because one does not understand अध्यास is one’s problem. Bhagavān is so compassionate. Bhagavān says you are the निमित्त, on your pretext, I am giving this Knowledge to all who want to listen. Because you are right now deluded by this idea, I am कर्ता, I am भोक्ता. So, I am going through life experiences - this is भोक्ता. What is Arjuna’s qualification? So, it is said ज्ञान उपदेश योग्यतां because somebody may say don’t give knowledge to anyone and everyone; which is true. One should not give knowledge to everyone but Arjuna is fit, therefore, it is given. How are you my भक्त? Because you are शिव उपासक and शिव is non-different from me, therefore. वैष्णवानां यथा शम्भुः and शैवानां च जनार्दनः. Who is the highest वैष्णव? शम्भु/शिव and who is the highest शैव? Janārdhana means Keśava. Here that is also given. ‘यथा शिवमयो विष्णुरेवं विष्णुमयः शिवः’ इति शिवकेशवयोरभेदः. In Rāmāyaṇa

also, Bhagavān Ramacandraji doing स्थापना of रामेश्वरं. So, then they will ask whose temple is this or whose स्थापना you have done? So, one can say षष्ठी तत्पुरुष or बहुव्रीहि - रामस्य ईश्वरः रामेश्वरः, Rāma's Lord. So, who is stronger or bigger? Śiva. षष्ठी तत्पुरुष if one does, then Śiva is bigger. रामः ईश्वरः यस्य स शिवः. So, Rāma is Lord of whom? That is Śiva. If one does बहुव्रीहि, then Rāma राम is greater. They are one only.

सखा is 'स्निग्धः सख्युः स्मरण श्रवणादिभिर्द्रवीभूयमानचित्तः स्निग्धश्चासि' - When one remembers a friend then one's mind should become (just either remembering or listening about that), स्मरण श्रवणादिभिर्द्रवीभूयमानचित्तः - one's heart should melt. One should have a good memory, that is called a friend. If one remembers any other thing like "I was about to sit on that chair and he pulled that chair away, and I fell down" - bad memory. It is also fun because strangers won't do that. Only a friend can do such a thing but out of love. Idea is Bhagavān says, "I remember you in this way." And भक्तः means you are शिव भक्त, that way you are my भक्त. Why do you have to find the right person, पात्रपरिशीलनं? Because this is a secret, that's why. So, one has to have the right person, right candidate. And their mind also should be capable because 'न बुद्धिभेदं जनयेदज्ञानं' - if they are not capable of thinking or listening, keeping something, then don't tell them. Actually, if one starts looking at too many qualifications, then one will find that nobody deserves the knowledge but Bhagavān felt that at least Arjuna can listen - भगवत् compassion. This ज्ञानयोग is उत्तमं because it reveals that which is उत्तम.

[शङ्कर भाष्य] - भगवता अर्जुन उवाच - Bhagavān is making contradictory statements - Nobody should have this thought that Bhagavān is making contradictory statements. Such a thought should be eliminated. Now Arjuna is, as though, creating this शङ्का, doubt, means Śaṅkarācāryaji says Arjuna does not have a doubt. Others should not have this doubt, therefore, Arjuna is asking this question. Arjuna also may have some शङ्का. What is the शङ्का?

अर्जुन उवाच -

अपरं भवतो जन्म परं जन्म विवस्वतः। कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ (४) ॥

अपरं भवतो जन्म - Your birth is recent and परं जन्म विवस्वतः - Vivasvān was there सृष्टि आदौ, the Sun God was there at the time of creation. He said, “How could you have spoken of this Yoga to him? Just because I am standing in front of you and I said शिष्यस्तेऽहं, do you go on telling me just whatever you want to say? It is possible you could have taught if you were there earlier, and let’s say, after many years the Sun God came. But this is totally opposite. First the Sun God came, you came after and you said, ‘I spoke this to the Sun God in the beginning’. (अपरं भवतो जन्म विवस्वतः जन्म परं, कथम् एतत् विजानीयाम् त्वमादौ प्रोक्तवान् इति कथम् विजानीयाम्. ‘त्वमादौ प्रोक्तवान्’ is in quotation). You spoke of this in the beginning. How do we accept this? How do we know this?” This is a natural question, the doubt can come.

[शङ्कर भाष्य] - अपरम् प्रोक्तवानसि इति - You are born recently means we were all almost born together, all Pāṇḍavās and Bhagavān Ṣrī Kṛṣṇa. Bhagavān was born just a little before the birth of the Pāṇḍavās. The Sun God’s birth is in the very beginning, सर्गादौ. Then how I should understand, without contradiction, that you alone spoke of this in the beginning. You said to me that, “I spoke that same thing to him - स एवायं मया तेऽद्य”. How will I accept this?”

[बोधिनी] - राजसाधारणोऽयं उवाच - If anyone thinks “Who is Bhagavān Ṣrī Kṛṣṇa means who is कृष्ण, राजसाधारणोऽयं - He is a common Kṣatriya, just one more Kṣatriya. He is just son of Vasudeva. Then, whatever he has spoken in Gītā, how can that be प्रमाण? This Gītā is not प्रमाण“. People will have such doubts. Then people will have अविश्वास means they will not accept this teaching, they will not have faith in this. तत् कस्यचित् मा भूत् - May nobody have this and therefore, only when Bhagavān’s ईश्वरत्व is known, people will engage with faith, with devotion and by that everyone will become कृतार्थ, fulfilled. So, Bhagavān’s glory should be spoken by his own mouth. In that way, this question has come.

[बोधिनी] - एवमुभयोर्जन्मव्यत्यासे एवोदेतीत्यर्थः - व्यत्यास् means reverse order - first is Sun God, then is Bhagavān - this is called व्यत्यास्. एष वन्धयासुतो याति - this quotation will come in Taittirīya भाष्य. “He is a वन्धया सुत; having taken

dip in mirage water, with a crown of ख पुष्प and has a bow and arrows made up of rabbit's horns." - All these statements have no meaning. There cannot be anybody called वन्ध्या पुत्र; वन्ध्या पुत्र does not exist and then you go on building the whole thing on top of that. If you do that,—all your statements will be without any basis. Now Bhagavān says, "Arjuna! I didn't want to tell you but now that you have asked...."

[शङ्कर भाष्य] - या वासुदेवे प्रश्नः - Those who have this शङ्का in Vāsudeva means in Bhagavān that he is not ईश्वर; He is अनीश्वर and असर्वज्ञ. मूर्खाणाम् have such शङ्का. So, Arjuna's question is about this.

[बोधिनी] - इदं मम सन्तीत्याह - Those who think that only this creation is all सत्यं, and that there is nothing beyond this, are मूढानाम्. Paṇḍitas know there is चैतन्य presiding over this. Such people have श्रद्धा in me, भक्ति in me and not only that, whatever I speak, in that they have प्रमाण. Bhagavān is नित्य ज्ञान ऐश्वर्य सम्पन्न, बल, वीर्य, तेज सम्पन्न, everything is there, षड् ऐश्वर्य सम्पन्नः. So, now Bhagavān begins. This portion is unique to our teaching, our tradition - ईश्वर अवतारवाद. We have not seen this topic in a technical way at all as yet. First time in Bhāgavatam , though it has come a little in Rāmāyaṇa - ईश्वर अवतारवाद प्रकरण. So, that is being taken up now.

श्रीभगवानुवाच -

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन। तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ (५) ॥

Bhagavān says that I also have many जन्मs and, Arjuna, don't think this is your first जन्म. You too have had many जन्मs. But there is a difference between us; means I know my नित्यत्व, because I am सर्वज्ञ. Your नित्यत्व you do not know because you are अल्पज्ञ - this is the point. Imagine asking people whether you need God or not? So, there will be a lot of people who will say life is just going fine without God. There is no need of adding God in the equation, whatever idea that they have about God. And these are not totally unintelligent people. Take Pūrvamīmāṃsakas. They can do very good Vedic chanting. They can perform rituals every day for hours. They have total faith in Vedas. They are so strict about वेद प्रामाण्य that they will die for any word

in it. They follow कर्म सिद्धान्त so strictly that everything is कर्म. We are not talking about such people who are clueless. If some random fellow says, "I don't believe in God", we don't want to listen to you. We are talking about those people who are दार्शनिकs, who have वेद प्रमाण - they don't accept God, they say there is no need. So, they have some idea of God. बौद्धs - according to them, there is no need of God. They denied God but later, they made Buddha God. They said he is God. Buddha will be at the centre and all उपचारs, incense sticks, lamps are lit there, fruits are offered, everything is offered there, पञ्चोपचार पूजा is done without complaint. But they have denied God as stated in the Upaniṣads. They are also not ordinary people; they are great thinkers. This is their understanding there is no God. With चार्वाकs also - no God, there is no need of God. In जैन दर्शन also, they did not accept God; they say their Tīrthāṅkaras are Gods. न्याय-वैशेषिक दर्शन's idea of God is तटस्थ ईश्वर - only निमित्त कारण ; means He is not here. Then controversies will start, whether He is in Kailāśa or Vaikuṅṭha or Goloka or Saket. They will say God is there. If it is Bhagavān Viṣṇu, it is Vaikuṅṭha. There are also two options there - Vaikuṅṭha Loka or क्षीर सागर means निमित्त. When we say He is only निमित्त कारण, He is only somewhere, He is not उपादान कारण. न्याय-वैशेषिक दर्शन have this idea about God. Now, talk about the common man. There will be more problems when you ask people how do you want God to be? So, the first requirement is that if there is a God, that God should understand my language. Until now, I was praying in my regional language, so He should know my regional language. This is criteria number one because we pray in so many languages, so He should know all languages, so many Indian languages! He should know our accent also! It is so difficult to listen to someone and understand their accent. Bhagavān has to understand everything. Secondly, should Bhagavān be सगुण or निर्गुण? Obviously, he should be सगुण - He should have a lot of qualities, a lot of virtues. First virtue that is required is that He should listen to me, whenever I have any problem, my request should be heard by Him. Not only heard, but executed also. So, Bhagavān should do whatever I say. But if anybody else has prayers, which is a complaint against me, Bhagavān should not listen to that prayer and that

prayer should not be answered. This is the criteria I have for Bhagavān. This is how Bhagavān should be. Thirdly, If He is सगुण, will He be विकारी or निर्विकार? सगुण is always विकारी. But I don't want him to be विकारी; He can be सगुण but निर्विकार. This is our idea of how He should be. He should be rational with others; with me, He should be loving and compassionate. I am always going to be the exception in Bhagavān's list! Always! Try to imagine how we want Bhagavān to be. When I want Bhagavān, He should be available; for others, there are timings. With me, He can be partial; with others, impartial. This is how we want Bhagavān! When do we say Bhagavān is good? When He does what I want, then Bhagavān is good. When He does what I don't want, He is not good. If one puts these conditions on a person, that person will go mad. One can put these conditions for a human being. If you ask someone, "Is this person good or not?" General idea of good means, He lives as I want, He acts as I want, He talks as I want, therefore He is good. This is our idea of good. If He does anything that I don't like, that I don't agree with, He is not good. This is what we expect and this is how we want Bhagavān to be also. I can offer a lot of नैवेद्य, He has to eat but He can't complain that He has a stomach ache; means He should have a stomach but no stomach ache! He should have a mind because compassion is required, love is required; but no mental problems! If स्थूल शरीर is there, स्थूल शरीर related issues will be there. If सूक्ष्म शरीर is there, सूक्ष्म शरीर related issues will be there. But no, I don't want Bhagavān to have those issues.

Is Bhagavān गृहस्थ or not means we ask a question, "Do you want God as गृहस्थ or not?" So, Rāma is गृहस्थ, Śiva is गृहस्थ, Kṛṣṇa is महागृहस्थ, महाशालः because he has the biggest परिवार. But no गृहस्थ आश्रम problem should be there! Look at any गृहस्थ family. Problems will be there or not? But Bhagavān has to be गृहस्थ without any problems. This is our condition. This is my idea of God. Then we want to fit Bhagavān in this. How tall? Which colour? Ask some more questions. There will be as many ideas as many people. –When we don't have शास्त्र as प्रमाणम्, we will have our own idea of God. So, we have to apply शास्त्र and think in this way. But if we take these criteria and

look for someone like this, that person will become crazy. He will say, "What do you expect from me?" But this is how people are. So, when we study शास्त्र, we understand शास्त्र has given this understanding about God. This is how God should be. So, don't have your own idea. That is the purpose of studying. Homework - in the Upaniṣads, wherever there is indication of God, note it down as to where God is indicated. For example, सत्य कामः सत्य संकल्पः - this is God's indication. The moment we say God is उपादान कारण also, one particular form, one loses the idea. Ask where did the उपादानं come from? They will say don't ask such questions. Unless we think this प्रकरण, our पूर्व संस्कारs will not go away. The right way of thinking about God should come. That's why in Kenopaniṣad, there is a beautiful discussion between the second and third chapter of the वाक्य भाष्य. So, one should think along such lines.

मे बहूनि व्यतीतानि जन्मानि - I had विशेषण अतीतानि means past, तव च - yours also. You also had many जन्मs. तानि अहं वेद सर्वाणि because I am सर्वज्ञ, I know all, I know everything; न त्वं वेत्थ. Actually Bhagavān said this earlier also, that we are नित्य, in the second chapter, 12th shloka. So, here नित्यत्व and सर्वज्ञत्व - Bhagavān is revealing these two ideas.

Discourse 3

Arjuna question is very legitimate, when he heard about the वंश परम्परा from Bhagavān, that he gave this teaching to Sūrya Bhagavān , who gave it to Manu, who gave it to the Ikṣvāku. He asked, "How do I believe that you gave this knowledge to the Sun God because your birth is more recent and the Sun God was there in the beginning of creation." So, in that question, when Bhagavān earlier said that इमं विवस्वते योगं प्रोक्तवान् अहं अव्ययम्, 'अहं' शब्द is वाच्यार्थ or लक्ष्यार्थ, with उपाधि or without उपाधि? It is with उपाधि but a different उपाधि than the current उपाधि - in this way we have to understand. Arjuna is thinking of Bhagavān with current उपाधि and that is the reason for the confusion. That is why this question came. Now when Bhagavān answers, we have to understand how Bhagavān is answering. When Arjuna says, अपरं भवतो

जन्म he means, “This उपाधि of yours is of recent time but the Sun God is there in the beginning. So, how could you have, with this उपाधि, given the teaching?” Bhagavān is answering now. “No, I am not talking about me with this conditioning. I had many जन्मs” (meaning I went on changing conditionings) “ तव च - and you also did the same thing. So, we all have had so many जन्मs. But there is a difference between your जन्म and my जन्म. Your जन्मs were forced upon you. In my जन्मs, I decided where I want to go, when I want to go, how I want to go, everything.” It is like somebody falls in a well and another person goes down to lift this person out. So, the one who falls, has an uncontrolled fall whereas the one who goes down does it knowingly; he knows how to get out. This is the first thing that he should know and then with all wisdom and all control he goes, so, it is not a fall. “ So, I also had many जन्मs, you also had many जन्मs. This the difference between us: तानि अहं वेद सर्वाणि - that I know all those जन्मs. तानि means मे जन्मानि, तव जन्मानि च - not only do I know all my births, I know all your births also.” Bhagavān knows when and why He took birth. Bhagavān also knows how जीवs take births, that’s how we saw स वाच्यो भगवान् इति. “उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम्। वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति”. So, भूतानामागतिं गतिम् - He knows the arrival and departures of all जीवs. तानि अहं वेद सर्वाणि, अर्जुन त्वं न वेत्थ - both are ‘विद्’ धातु. “But, you don’t know; I know.” Some commentator has written what the word Arjuna means and what the word परंतप also means. But what is given here is Bhagavān’s सर्वज्ञत्व; His नित्यत्व, that परमात्मा is eternal and परमात्मा is omniscient (all-knowing). Now some of the Upaniṣad references where ईश्वर is described.

- यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः। तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ¹. So, Bhagavān nature is सर्वज्ञ, सर्व जानाति इति सर्वज्ञ, सर्व वेत्ति इति सर्ववित् means one with समष्टि उपाधि and also with व्यष्टि उपाधि (individual). He knows everything. The परमात्मा has the individual’s intellect as well as the total knowledge; परमात्मा has समष्टि with माया उपाधि.

¹ Muṇḍakopaniṣad 1.1.9

- Another quotation is: - स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्। कविर्मनीषी परिभूः स्वयम्भूः (स्वयम्भू means He is born on his own स्वयम् एवं भवति इति स्वयम्भू) and याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः means He distributes powers to all presiding लोकपालs who in turn run everything.²
- Then मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरं³. We saw this in Vedānta Sāra.
- भयादस्याग्निस्तपति भयात्तपति सूर्यः। भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः⁴
- The description of Virāt, his physical form is given: अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यो दिशः श्रोत्रे वाग्विवृताश्च वेदाः। वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा⁵.
- या प्राणेन सम्भवति अदितिर्देवतामयी। गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्यजायत। एतद्वै तत्⁶
- यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम्⁷
- यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः। मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः⁸
- सृष्टि स्थिति उमासहायं⁹ - In that mantra, the भूतयोनि शब्द is the indicator of ईश्वर.

What we are discussing here is not एकरूप, सर्वरूप. So, the previous मन्त्र is अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तं अमृतं ब्रह्मयोनिम्¹⁰ means that which has माया as its उपाधि. ब्रह्म there means माया and in the next one - उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम्। ध्यात्वा मुनिर्गच्छति भूतयोनिं - that भूतयोनि शब्द is यत्तद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम्। नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः¹¹ There also भूतयोनि शब्द comes at the end. So, one has to show that there is something which is origin of जीवs : - यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति।¹²

² Īśāvāsyaopaniṣad 8

³ Śvetāśvataropaniṣad 4.10

⁴ Kaṭhcopaniṣad 2.6.3

⁵ Muṇḍakopaniṣad 2.1.4

⁶ Kaṭhcopaniṣad 2.4.7

⁷ Muṇḍakopaniṣad 3.1.3

⁸ Kaṭhcopaniṣad 1.2.25

⁹ Kaivalya Upaniṣad 7

¹⁰ Kaivalya Upaniṣad 6

¹¹ Muṇḍakopaniṣad 1.1.6

¹² Taittirīyopaniṣad 3.1.3

- स ईक्षत लोकान्नु सृजा इति ¹³
- प्रजाकामो वै प्रजापतिः ¹⁴

What we are looking is what is the conditioning indicated like in 'एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः' up to this is निर्गुण ब्रह्म description. We are looking for ईश्वर's indicators. So, then सत्यकामः सत्यसङ्कल्पः will make it सगुण ब्रह्म indicator. When one analyses मन्त्रs also, one's attention should be on what makes this as conditioned Consciousness.

- अथ य आत्मा स सेतुर्विधृतिः¹⁵..... छान्दोग्य 8th chapter
- Kenopaniṣad - Entire यक्ष उपाख्यान one can take as indicator of ईश्वर सिद्धि प्रकरण.
- एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा। कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च¹⁶

Bṛhadāraṇyaka Upaniṣad 3.7.9 - in the whole अन्तर्यामी ब्राह्मण, अन्तर्यामी is संज्ञा of ईश्वर only. अन्तर्यामी is the name is for ईश्वर. So, all the things that are indicated there: that He is inside अधिभूत, अधिदैव, अध्यात्म mean that परमात्मा is expressing in each. अन्तर्यामी अमृतः.... A series of mantras are given in this way. The next one is अक्षर ब्राह्मण - एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठत एतस्य वा अक्षरस्य प्रशासने गार्गी द्यावापृथिव्यौ विधृते तिष्ठत एतस्य वा अक्षरस्य प्रशासने गार्गी निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति....Because of This, the Sun and moon are standing. All of them विधृतः, तिष्ठन्ति. So, this अक्षर ब्राह्मण ¹⁷. So, अन्तर्यामी ब्राह्मण and अक्षर ब्राह्मण - they are all indicative of ईश्वर.

- In Māṇḍūkya Upaniṣad 6 also, we will see - एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम्. In Pañcadaśi 6th chapter also, we saw the same quotation.
- In Vākya vṛtti, we saw that He is निमित्त कारण, He is उपादान कारण, He is कर्मफलदाता - these are the pointers one has to look for. This is what

¹³ Aitaryopaniṣad 1.1

¹⁴ Praśnopaniṣad 1.4

¹⁵ Chāndogya - 8th chapter

¹⁶ Śvetāśvataropaniṣad 6.11

¹⁷ Bṛhadāraṇyaka Upaniṣad 3.8

makes Him सगुण. स ब्रह्म स शिव... - that is All. If it does not say whether He is सगुण or निर्गुण means He basically has all the उपाधिस. We can use that. One should look for where माया is His उपाधि. जगत् कारणत्व is His लक्षण - those pointers.

The purpose of all this is to show that ईश्वर (सगुण ब्रह्म) is supported in श्रुति,. We have श्रुति support that It is not only निमित्त कारण like how न्याय-वैशेषिक दर्शन think but He is उपादान कारण also like यथोर्णनाभिः सृजते गृह्णते च..... or यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः..... (Muṇḍakopaniṣad 1.1.7). Then He is शासन कर्ता, ruler. भयादस्याग्निस्तपति इत्यादि in भीषास्माद्वातः पवते.... (Taittirīyopaniṣad 2.8). We will see this in Taittirīyopaniṣad also. So, I should find somewhere that ईश्वर means this लक्षणस ; it is not our कल्पना. We have some कल्पना of ईश्वर like I want Bhagavān like this with all contradictions.–Don't go by your own कल्पना, go by श्रुति प्रमाण. Whenever we think of Bhagavān, go by श्रुति प्रमाण. शास्त्र has said this is what Paramātmā does. Now that Paramātmā takes अवतार and in Purāṇās elaborations are given. In the श्रुति it is said only in this way. What are the different अवतारस?

One is पूर्ण अवतार. पूर्ण अवतार means Bhagavān will “as though” take birth, then He will go through all लीलास, and there will be many teachings at various points; meaning a complete life is there like राम अवतार or कृष्ण अवतार. So, it is not that only for a specific occasion Bhagavān took the अवतार - आवेश अवतार, finished the work and disappeared. Like the Narasimha अवतार is not पूर्ण अवतार. It is only for that occasion that Bhagavān took the birth, finished Hiraṇyakaśipu and left. वराह अवतार or मत्स्य अवतार are also not पूर्ण. There is always some teaching in the पूर्ण अवतार. In Bhāgavatam 8th canto, the whole teaching is given. But it is still not considered पूर्ण अवतार unless one reads the whole Matsya Purāṇa and everything in detail. So, पूर्ण अवतार, or आवेश अवतार, is sometimes called कला अवतार. कला means only few aspects are available, everything is not revealed. So, Bhagavān expresses only few powers and some aspects, some teachings are given like Kapila Bhagavān. Paraśurāma अवतार, Mohini अवतार are not for worship, there won't be any temples. Those अवतारस are for लीला. When one does Bhagavān's प्राण प्रतिष्ठा in a temple, that is also अवतार because then one has to do everything. Every day, one has to

give bath to that deity, one has to offer नैवेद्यं and offer पूजाः. So, प्राण प्रतिष्ठा is also अवतार.

Then, Bhagavān's पार्षदs are also अवतार. Bhagavān himself may not come but He will send others like in other religions they say, "Messenger or Son of God." In our religion, we say all सन्त महात्माs are Bhagavān's भगवान्'s अवतार only. Bhagavān does not need to come. He says the work will get done by sending others. Somebody asked Gurudev, "So many problems are going on! When will Bhagavān take अवतार?" He said, "For these problems, we are enough. Bhagavān need not take trouble for this!" If we actually see the works of Rāvaṇa, Hiraṇyakaśipu or Hiranyākṣa, they are so terrible, that these local things are not a problem. Another question is that even if Bhagavān wants to take अवतार, who will be His parents? Which mother has done that much साधना that Bhagavān will come? We saw in earlier कल्पs, that Manu and Śatarūpa did so much तपस्चर्या that Bhagavān said, "In the next कल्प or later births, I will take अवतार through you." So, some mother is supposed to be there who has done so much तपस् who will conceive Bhagavān. That's why Bhagavān is not coming. He says, "I want to come, but where do I come?"

Then all of us are Bhagavān's अवतार. All जीवs are also अवतार only. It is Paramātmā only is expressing here; all are अवतार. But we are not able to worship them because we don't see that much सत्त्व. When we see, then we will and we should worship. If somebody says I am waiting for Bhagavān's अवतार in only a particular form, we will wait eternally. All are called नित्य अवतार, so Bhagavān is always present. So, Bhagavān is जगत् उत्पत्ति स्थिति कारण, कर्माध्यक्ष means कर्मफलदाता, then नियन्ता, Controller.

We also want Bhagavān to have all great qualities and virtues. So, सत्य काम, सत्य संकल्प - these qualities indicate whatever His resolve will be fulfilled. But the qualities that generally we look for in Bhagavān is beauty; माधुर्य, He is so sweet; He is मधुराधिपति. Bhagavān has वात्सल्य for us, means He loves us; कारुण्य - his heart melts. In Rāmāyaṇa, we saw कहहु सो भगति करहु जेहिं दाया - what is that because of which your heart melts Bhagavān? What is that भक्ति? And Bhagavān says, "Yes, I will shower my grace and compassion when I see something विशेष. In general, I love all but I want to see something more."

Now for the differences between जीव and ईश्वर. In general, we know that जीव has अविद्या उपाधि, ईश्वर has माया उपाधि. So, ईश्वर is स्वतन्त्र, He decides on his own whereas जीव is not independent. जीव is dependent means that उपाधि deludes जीव whereas ईश्वर, despite having उपाधि, controls it. सर्वस्वतंत्र न सिर पर कोई - ईश्वर is that. Whatever we say for जीव, negate that for ईश्वर. The जीव's birth is not in his hands means he can't say, "I want to come out on this date." Many people wanted their children to be born on January 1st, 2000 because that is a kind of magic number. But that is not in one's hands. Death is also not in our hands. "When I will depart?" So, birth and death is not under control of the जीव. "Where I will be born, the place of birth?" I don't have a choice; everything is bound by कर्म. "In which household will I be born?" We don't have that freedom. Then, in whichever form I am born, I will have limitations, परिच्छिन्नता means I will be bound by everything, कर्म. Next is I will be also bound by प्रकृति's धर्मस. प्रकृति धर्म means if I am born, I will grow only at a normal pace. Bhagavān does not have that limitation. He will grow up immediately whenever He wants. When He grows, all the locks will open. When we are born, no locks will open. He has freedom. This अवतार thing baffles all other people because it is not there in other faiths in this way. So, everybody wonders, "What this is? Is He there or here?" We say, "Everywhere! He can be there also; He can be here also!" प्रकृति धर्म also means the pairs of opposites, heat and cold, hunger and thirst. Paramātmā does not have that limitation. When He is born, He is born with knowledge. He is not born as अज्ञानी and then get knowledge like जीवस. This is also the विशेष for ईश्वर. So, five points about this जीव-ईश्वर.

Bhagavān says here that I know all births - तानि अहं वेद सर्वाणि न त्वं वेत्थ. [शङ्कर भाष्य] - बहूनि मे परन्तप - वेद means जाने; 'ज्ञा' धातु. जानीषे is also the same 'ज्ञा' धातु, present tense, लट् लकार. Why does the जीव not know? हेतु is धर्माधर्मादिप्रतिबद्धज्ञानशक्तित्वात् - because the जीव's powers are obstructed because of धर्म, अधर्म. ईश्वर does not have this problem. So, our ज्ञानं is obstructed by all these things or all the pairs of opposites whereas Bhagavān says, "I have no आवरण on my ज्ञानशक्ति." He always has everything, ज्ञानं is there.

[बोधिनी] - मे ममाऽप्रमेयस्वभावस्याऽनन्तशक्तेः किञ्चिज्जानासीत्यर्थः - One does not have this knowledge. The जीव has आवरण, so आवरण भङ्ग is required for the जीव. ईश्वर does not have आवरण. Now, in the next shloka Bhagavān highlights नित्यत्व even more. Even though नित्यत्व is indicated in the fifth shloka, it is stressed in the next one.

[शङ्कर भाष्य] - कथं तर्हि उच्यते - If you are नित्य, then how do you have जन्म in the absence of धर्म-अधर्म? So, our जन्म is guided by कर्म balance ; जन्म will come based on that only. For Paramātmā, there is no कर्म account and He can still come. What a wonder! Whenever He wants, He can manifest!

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्। प्रकृतिं स्वमधिष्ठाय सम्भवाम्यात्ममायया ॥

(६)॥

अजोऽपि - Even though I am unborn; अव्यय means no death. अजः - birthless, अव्यय - deathless means all other विकारs are also not there. Even though I am विकार रहित, भूतानां ईश्वरोऽपि and I am also the Lord of all beings, all things; but स्वां प्रकृतिं अधिष्ठाय. अधिष्ठाय means I use the help of my प्रकृति, I remain in control of my प्रकृति. अधिष्ठाय means वशीकृत्य. So, controlling My प्रकृति, using My प्रकृति, सम्भवामि आत्ममायया. With the help of my माया, I take birth. So, Paramātmā is अजः, अव्ययः. The जीव does not know that he is also अजः, अव्ययः. When I understand that I am also unborn as चैतन्य, I am also imperishable, I am also निर्विकार, then I will realise all these modifications don't belong to me, all these experiences also don't belong to me. So, one has to break आवरण. विक्षेप - whatever प्रारब्ध is there has to be endured. Even though 50 people find out that all of them are अजः and अव्ययः, that they are शुद्ध चैतन्य, that they are कूटस्थ - all 50 will have different प्रारब्ध. That will not become the same just because one has Knowledge. प्रारब्ध will be different. So, when one studies and absorbs this teaching, one should understand that प्रारब्ध from पारमार्थिक standpoint is मिथ्या ; प्रारब्ध is there only from व्यवहारिक standpoint

and that will continue. One महात्मा will have one kind of प्रारब्ध; another महात्मा will have a totally different प्रारब्ध but the ज्ञानं will be same. ज्ञानं can be same, प्रारब्ध cannot be same. So, when Bhagavān says - स्वां प्रकृतिं अधिष्ठाय He means the निमित्त कारण, उपादान कारण, everything, all roles, He adjusts for Himself and then He takes अवतार in whichever way He has to come, He has to express, He has to manifest.

[शङ्कर भाष्य] - अजोऽपि लोकवत् - Whose ज्ञानशक्ति, क्रिया शक्ति - does not decay; He is अक्षीणज्ञानशक्तिस्वभावः. In श्रुति, Bhagavān is Lord of all beings, that भीषास्माद्वातः पवते.... and भयादस्याग्निस्तपति..... those quotations are there. There might be some more in other Upaniṣads. भूतानां ईश्वरः - in that way. Other जीव, यतो वा इमानि भूतानि जायन्ते इत्यादि (Taittirīyopaniṣad 3.1) are there. कर्माध्यक्ष - सर्व भूतादिवासः - He supports all. Now जीव don't know that we all are Vāsudeva because of त्रिगुणात्मिका माया. That problem is not there for Bhagavān because प्रकृतिं स्वाम् अधिष्ठाय. तां प्रकृतिं - That प्रकृति. सम्भवामि means देहवानिव भवामि जात इव - as though I have a body. 'जात इव' - this came in introduction भाष्य of गीता on page #14 - "स च भगवान् ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिः सदा सम्पन्नः त्रिगुणात्मिकां स्वां मायां मूलप्रकृतिं वशीकृत्य, अजोऽव्ययो भूतानामीश्वरो नित्यशुद्धबुद्धमुक्तस्वभावोऽपि सन्, स्वमायया देहवानिव जात इव च लोकानुग्रहं कुर्वन् लक्ष्यते". The same idea is given here. परमार्थतः means actually I don't have birth, really I don't have birth, really I am not born. This applies to us also if we understand. One has to get this knowledge that actually I am not born. भगवान्'s माया and my कर्म together, they have played this role, that's all. I am not born and I am not going to die, I am निर्विकार. This is मोक्ष. Don't have any other मोक्ष कल्पना. Now whether this wisdom that I am not born and I am not going to die takes place now or do I need more श्रवणं, more मननं, more निदिध्यासनं, sit in some विशेष अवस्था, finally this Knowledge is going to tell you that you are free. विशेष अवस्था means that अवस्था by itself is not going to make one free. This Knowledge has to become firm that I was never born. This Knowledge is not going to *make one* free, Knowledge is going to tell that you were *ever free*. This has to be understood, this is called मोक्ष, this is called संक्रान्ति. Real संक्रमणं is this ; संक्रमणं from अज्ञानं to ज्ञानं. When I think I

am जीव - this is अज्ञानं. अज्ञानं is not something else. I have कर्म सम्बन्ध - this is अज्ञानं. This thought which is so deep-rooted, that is called अज्ञानं. Whether we call it thought or संस्कार, this tendency that I can't think of myself otherwise is called अज्ञानं. In spite of learning शास्त्र, I can't break that notion that I am not born, I am not having experience, I am not अन्तःकरणवान्. I don't have mind - this thought does not come. Do whatever is required to understand that, but finally come to this conclusion that I am not the mind, I don't have mind and mind is मिथ्या. I am not अन्तःकरणवान् - this is elimination of अज्ञानं. Elimination of अज्ञानं does not mean something new will happen and one starts looking at everything differently; first look at yourself differently. One has to strengthen this new understanding of one self and that's why early morning when one wakes up, that is when mind is quiet - push this new understanding. Once we are in the day, in the midst of activities, we don't have time to think unless we remove everything and take exclusive time. Once it happens properly, clearly, then one knows अद्वैत can never become द्वैत means Absolute Reality never came down to व्यवहारिक plane at all - न निरोधो न चोत्पत्तिः. Once one has this firm wisdom then that there is nothing else but until that point one has to go on ascertaining this.

[बोधिनी] - ननु 'कर्मणा स्यादेवेत्यत आह - He says जीवs are born because of कर्म, they go because of their कर्मक्षय, exhaustion of कर्म. "If you don't have कर्म, how are you born?" He says, "I am विशेष. माया is there with me, मम माया. कदाचित् means at any time, कथञ्चित् in any way, कुतश्चित् at any place or through any reason, न जायते." The उपादान कारण for जन्म of जीवs is कर्म. If कर्म is the उपादान कारण for जीव's जन्म, Bhagavān does not have that - जन्मरहित एव अस्मि. If उपादान कारण is taken as पञ्चमहाभूत, then निमित्त कारण would be कर्म. Bhagavān's body is not made up of पञ्चमहाभूत because if it is made up of पञ्चमहाभूत, then one has to accept that all problems are there. Bhagavān's body is चिदानन्दमय; 'चिद्' धातु. How can that be? Because it was said that when Bhagavān was shooting arrows and all, there was sweat on his face. Sweat will come from curly hair, so hair has to grow. This is चैतन्य शरीर but all this is विकार only. Bhagavān 's body also grows from baby size to big size

and then He remains always as a youth. But this is also a problem because then He has children, grandchildren, great grandchildren. He can't look young all the time like Pradyumna, Aniruddha and so many others. This is where माया comes in. He gives a perception that He is just like us. He will eat 'साग विदुर घर खायो' - विदुर जी's साग He will eat. It is possible. He is also अव्ययः imperishable, indestructible because विनाशकारणसामग्रीसम्बन्धायोगात् - there is no association with anything that will destroy Him. In Advaita Makaranda we saw, "I am also अविनाशी. न स्वतः प्रत्यभिज्ञानात् निरंशत्वान्न चान्यतः। न चाश्रयविनाशान्मे विनाशः स्यादनाश्रयात्" (अद्वैत मकरन्द ४) षष्ठविकार means विनश्यति. Sureśvarācāryaji says षष्ठप्रमाणात्; because of the sixth प्रमाण. Now, one has to know what is the first and what is the sixth. The sixth प्रमाण, according to the sequence, is अनुपलब्धि प्रमाण. Even in Māṇḍūkya Bhāṣya, Bhagavān Śaṅkarācāryaji has written about the five factors which are not there for Brahma- जाति, गुण, क्रिया, सम्बन्ध and रूढि. When it comes to सम्बन्ध, he says षष्ठी अभावात्. He does not say सम्बन्ध अभावात्; he says षष्ठी is not there. Now we have to understand what they are saying. Whatever they have in mind, that we have to understand.

Discourse 4

Bhagavān is revealing his सर्वज्ञत्व and नित्यत्व. His Knowledge about His every incarnation always remains and also about all jīvas' repeated births. Paramātmā is the eternal Reality, the absolute Reality which is devoid of birth and death. Birth and Death is only due to माया - मायया सम्भवामि. This is true also for the jīva. Our birth and death are only because of māyā, but not understanding this māyā and getting carried away by birth and death or व्यवहार - कर्तृत्व, भोक्तृत्व is called avidyā . When the same māyā deludes us, it is then called avidyā. Why? Because that avidyā will be then destroyed by vidyā and I will understand what Bhagavān has understood about Himself. The only difference is, for us, it will be true only in the sense of लक्ष्यार्थ. My नित्यत्व and सर्वज्ञत्व will be valid only as लक्ष्यार्थ. Paramātmā's सर्वज्ञत्व is both वाच्यार्थ and लक्ष्यार्थ. In any incarnation, Paramātmā is ever सर्वज्ञ and, because of māyā, there is the appearance of arrival-departure that we call आविर्भाव, तिरोभाव (appearance-

disappearance) on which He remains in control. The jīva does not have control. So, Paramātmā remains in control of this - when to come and when to go. The jīva does not have that control, even the Realized jīva. They will not have control over 'when to come'. They will not have control of 'when to go' also, but they don't have any need to have that control. What difference does it make whether I have control over when the body comes and goes when I am not that body, when the body is मिथ्या. That's why we saw in *Tattvabodha* at the end - 'तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा' - whether he dies in Kāśī or in a dog eater's house, in a cāṇḍāla's house - what difference does it make because it is not me. Once I gain this wisdom, then I also understand I am नित्य and I am सर्वज्ञ.

[बोधिनी] - ननु तव संभवामीत्यर्थः - Question : Karma controls everybody, so if you don't have control, you may have जन्म. You said you are अज, अव्यय आत्मा; does that mean you have some Controller? Bhagavān says, " No. I am the Lord of Brahmāji and all other beings. I am Īśvara also. By my mere presence.....एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् (6th mantra of *Māṇḍūkya Upaniṣad*) नियोगविषयः means nobody will tell me what I should do. From Bhagavān we have borrowed this characteristic - nobody should tell me what I should do. I want to be independent. Don't tell me what I have to do. I am अज, अव्यय ईश्वर and yet निर्विकार. All the quotations given here are from *Śvetāśvatara Upaniṣad*. प्रकृतिं स्वाम् अधिष्ठाय - अधिष्ठाय means in that प्रकृति I create अहं, मम भाव. This is called स्वां प्रकृतिं अधिष्ठाय - that is, *knowingly* creating that notion. We do it *unknowingly* : that is the difference. There is अहं, मम in that कार्य also. So, this body is the कार्य of प्रकृति. In that is my this, that and other because he has to say that I am Vāsudeva Kṛṣṇa, son of so-and-so, staying here and so on. So, this is अहं, मम. But He is only playing that role. सम्भवामि आत्ममायया - Controlled by me, myself. Just as there is no difference between Sun and sunlight or fire and its heat, like that between I and māyā there is oneness. So, even though there seems to be a सम्बन्ध, there is only One, inseparable ; भिन्नाप्यभिन्ना. So, this सम्भवामि आत्ममायया - in *Puruṣasūktam*, it is said अजायमानो बहुधा विजायते - that which is

unborn, appears in many ways. So, one has to remember this constantly. Pay attention to the whole *Puruṣasūktam* but give more importance to this - the unborn is appearing in many ways: that though unborn I am, I am appearing in many ways, in many names, in many forms. Whole *Puruṣasūktam* is स्तुति of Paramātmā/Virāt but the bottom line is this. अहम् अजायमानः - I am this who does not have birth. Even when one recites these shlokas, one's understanding should be, I am this लक्ष्यार्थ. Don't just close your eyes and go on fast-track chanting. Chanting also should become one's nididyāsanam, means it should happen. For a serious sādḥaka, this is the only objective.

[शङ्कर भाष्य] - तच्च जन्म इत्युच्यते - When does Bhagavān take birth and why? What is the purpose?

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत। अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ (७) ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ (८) ॥

The commentary is so brief and these are the most famous shlokas of the *Gītā*! And there is a lot of bhāṣya on shlokas which one has not probably not heard like वेदा विनाशिनं नित्य in the 13th chapter! Bhagavān Bhāṣyakār feels this is स्पष्टं, clear. In the *Gītā*, when Bhagavān Śaṅkarācāryaji has written bhāṣya, his objective is that if one knows the शब्दार्थ, that is okay. सिद्धान्त प्रतिपादनं is the मूल प्रयोजनं, so on the shlokas that are popular, he does not elaborate. His objective was different.

So, कदा - that is answered through यदा यदा, then तदा. So, the 7th shloka is answering 'when' and the 8th shloka is answering 'why'. यदा यदा - Whenever-whenever, धर्मस्य ग्लानिः भवति भारत. There is a famous poster, Bhagavān Śrīkrṣṇa driving the chariot and in that they will quote this shloka with three mistakes. One is सृजाम्यहम् - 'हलन्त' will not be there at the end ; भारत sometimes will be भरत ; and ग्लानिर्भवति - 'रेफ़' is not there. Copies are made of that, so the poster goes everywhere. Another thing is there is a summary of *Gītā* Upadeśa translated in Hindi that people will be hanging in their homes. There the Upadeśa will be 'तू क्या लेकर आया है, तू क्या लेकर जाएगा'. None of this is there in *Gītā* . Somebody thought this is *Gītā* Upadeśa, so they published

it; it became popular and so, everybody has that. When one does not know anything then everything is wonderful. When one knows, then one only sees mistakes everywhere.

यदा यदा हि धर्मस्य ग्लानिः भवति भारत - Now this धर्म शब्द, Bhagavān has not given any translation but in another place, another commentator has said that Dharma means वर्णाश्रम धर्म. So, Dharma is to be seen in that context. Second meaning of Dharma is righteousness - the right way of thinking, living etc. Because we don't know much of वर्णाश्रम धर्म anymore, so that meaning does not trigger in our mind. So, we have to translate it the way in which we understand. If we talk about this in society, nobody follows वर्णाश्रम धर्म, so then Bhagavān has to be not युगे युगे but क्षणे क्षणे because we don't even have any idea. So, one uses another way of thinking that this means that right way of living, right way of thinking so then others also will understand and appreciate - धर्मस्य ग्लानिः भवति. And अधर्मस्य अभ्युत्थानम् - adharma rises. So, Dharma is on the decline and adharma is on rise. This is given in *Śrīmadbhāgavatam* . In *Rāmāyaṇa* also we saw that when Bhagavān's जन्म हेतु Pārvatiji asked Bhagavān Śivji, this answer was given. तदा आत्मानं अहं सृजामि - then I create myself. Bhagavān says, "I create myself."

[शङ्कर भाष्य] - यदा यदा प्रतियुगम् - ग्लानिः is 'ग्लै' धातु. वर्णाश्रमादि will give you अभ्युदय निःश्रेयस also. Quietly Bhagavān added मायया. He added मायया from previous shloka, that is called अनुवृत्ति. In every shloka one has to continue सम्भवामि युगे युगे [मायया].

So, Bhagavān says I am born. In every other religion, there is a founder of the religion. In Vedic religion, Vedic thinking or Vedic lifestyle, we don't say there is a founder who was born on a particular day and thereafter it came into being. So, before Paramātmā's जन्म, dharma was already there. It was on the decline. So, the value system was there, śāstras were there, the teaching was also there. This is unlike other faiths, other ways of thought. People always have a little confusion if they are not introduced in this way. They think how is this possible that before Rāma or Kṛṣṇa were born, all Knowledge was already there? That all teaching was there? Yes. Bhagavān

Kṛṣṇa does not say, “Now, my teaching is original.” He says this teaching was also there, and if you want to know it, he will say in this chapter तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया - for that one has to go to the Gurus, they will teach you. He does not say I am the founder of Vedic thinking in the sense that there are founders of other religions. This is another difference. If somebody follows this, then अभ्युदय is also there, means there will be prosperity in society and everyone will eventually attain मोक्ष. So, when people stop giving importance to Liberation and people stop giving importance to prosperity in the right way, that means dharma is on decline. Then Bhagavān says I have to go. This is one way of understanding. The second way of understanding is to ask where is dharma sitting? Dharma is not going to hang somewhere in the sky. Dharma will be followed by people; adharma is also will be followed by people. So, those who are supposed to live a life with dharma, those who are supposed to uphold dharma, if they are afraid and if they think, “No. I don’t want to live a life of dharma”, then that is decline of dharma. The rise of adharma is in the form of those people who do adharma and feel this is a great accomplishment. That is the rise of adharma. Then Bhagavān then says, “I will have to come to do धर्मसंस्थापना.” How will Bhagavān do धर्मसंस्थापना? By supporting those people who are going to follow dharma. धर्मसंस्थापना will happen by supporting people who follow dharma - that is the only way. So, परित्राणाय साधूनां विनाशाय च दुष्कृतां and धर्मसंस्थापनार्थाय सम्भवामि युगे युगे. So, here in this case धर्मसंस्थापना actually will happen through Yudhiṣṭhira - by Bhagavān making Yudhiṣṭhira victorious धर्मसंस्थापना will happen because he was Dharmarāja. Who is a साधु? साधनोति पर कार्यं इति साधु - who will help others accomplish their work, he is a साधु पुरुष. In कपिल गीता, तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम्। अजातशत्रवः शान्ताः साधवः साधुभूषणाः. तितिक्षु - the one who has lot of तितिक्षा because सन्त महात्माs have to go through a lot; तितिक्षा. कारुणिकाः - they are extremely compassionate. सुहृदः सर्वदेहिनाम् - they are well-wishers of all. अजातशत्रवः - for whom, there is no शत्रु. So, to protect such people, परित्राणाय साधूनां and विनाशाय च दुष्कृतां - those who do दुष्कर्म, Bhagavān says I have to punish. Now this punishment is also at different levels. In Śrīmadbhāgavatam and Rāmāyaṇa, Bhagavān finishes off some rākṣasas;

serious case. For some others, only little bit of punishment and He says, “Okay.” So, some श्राप was there, then श्राप-निवृत्ति is done and Bhagavān says, “Okay, now go.” Like in *Rāmāyaṇa*, we saw Jayanta. “One eye is removed, now go.” Devatās also have अभिमान. Indra had अभिमान, Bhagavān corrected him; Indra does स्तुति and goes. Brahmāji had अभिमान ; He corrected him. Agni Devatā अभिमान, Varuṇa Devatā अभिमान, Kāma Devatā अभिमान - Bhagavān corrects all of them, He does not kill them. So, in some cases, one kind of treatment, in another case, another kind of treatment, different levels. Rāvaṇa, Hiraṇyakaśipu, Hiraṇyākṣa, Śiśupāla - all killed but same पदवी. Like if some disease is there in our body, sometimes only dressing is done, sometimes surgery, sometimes amputation. Cut that limb; it depends. So, विनाश does not mean only destruction. विनाश can mean all these things, depending upon what is required. विनाशाय च दुष्कृतां. धर्मसंस्थापनार्थाय - and to establish dharma means to re-establish. It was already there but like we saw in Bhāgavatam, (dharma and पृथ्वी-संवाद in the First Canto); four legs are there of dharma. So, when dharma is limping, living only on one leg, then Bhagavān restores the other three. So, संस्थापना means that it is established. Now this part, in the first chapter of Gītā, when Arjuna told Bhagavān: रथं स्थापय मेऽच्युत. भगवान् do my रथ स्थापना. Bhagavān says, “ Yes but that is not my प्रयोजनं. My प्रयोजनं is धर्म स्थापना. So, I will put your chariot in such a way so that my objective will be accomplished - that is अवतार प्रयोजनं.” So, this whole topic, Shlokas 5 to 8 is अवतारवाद, अवतार प्रयोजनं, अवतार सिद्धान्त - everything one has to understand. Then, as we discussed, one has to know all Upanishadic quotations so that our सिद्धान्त is well supported by श्रुति वाक्य. If somebody says, “ But I don’t believe in your श्रुति and I don’t have this श्रुति प्रामाण्यं”, it is said, “ You do whatever you want.” This is the best answer because they will go on doing tarka unnecessarily. You just follow your dharma, that’s all. One commentator said on सम्भवामि युगे युगे. In Satya Yuga, once Bhagavān has taken अवतार, He then says, “ My turn is over. Now only in Treta Yuga, I will come back. When Treta is over, Dvāpara I will come back.” Jāmbavānji said, “जरठ भयँ - I have become old. When I was young, I went around Virāt Bhagavān Trivikrama seven times in two घड़ी. In that little moment, I went seven times. So, don’t

think he has become old; even now he could do it but he wanted others to go. In Kṛṣṇa avatāra, स्यमन्तक मणि was stolen. Jāmbavānji takes it from a lion, then Bhagavān Kṛṣṇa wants to trace it where it has gone. The battle between Bhagavān and Jāmbavānji war goes on for many days. What happened to जरठ भयउँ? If he says he was old in Rāma avatāra and he continues in Kṛṣṇa avatāra, from Treta Yuga to Dvāpara yuga and he is still so young that he can fight with Bhagavān for days, he is not old. And then it is said finally Bhagavān immediately appeared as Rāmacandra and only then did Jāmbavānji give up saying, “Oh! This is my Lord!” Otherwise, he would not have given up. Jāmbavānji is also Brahmāji’s incarnation actually. His लीला is there, so they go on playing, सम्भवामि युगे युगे. From there Treta Yuga and from there Dvāpara yuga, then another जन्म. So, what if in one युग Bhagavān has to come more than once to do परित्राणाय साधूनां ? He says this युगे युगे; put अवग्रह (s) in the middle; युगे अयुगे अपि means even when there is no need, no time, if He says, “I want to come, who is going to stop Me? It is My world, my creation.” OR युगे युगे means again and again, प्रतियुगं. But प्रतियुगं means only once per युग. That condition does not apply like day-pass. You went one day and came back. They say today you can’t use it again. You can use it only on the next day because our computer system does not accept more than once. He says, “No. I can come as many times as I want; Who will stop Me?” The shortest व्याख्या is done with this shloka.

Once Akbar asked Birbal, “ What is this? Why does your Bhagavān has to take अवतार to come? In other religions, messiahs/messengers come. Why does your Bhagavān put forth effort and come?” Birbal said, “Because He wants to.”

Akbar said, “No, no. I don’t agree with this.” Birbal thought, “I have to teach this king without him getting offended.” So, once Birbal said, “ Maharaj! Let’s go on a cruise. Cruise lines are in demand and everybody is going, so we will also go and we will take all your family and parivar. Maharaj said, “Okay.”

So, they had a nice cruise ship, everybody was going. Akbar’s grandchild was also there. Birbal told someone to take that child and throw him in the water.

He told the Security guys, “ Be alert! Nothing should happen to that child. We have to protect him but we have to create a plot.” So, right there, in front of Akbar’s eyes, the child fell down in the ocean. Akbar jumped in and rescued that child. Birbal said, “Maharaj! Why had you to go? Anybody else could have gone and saved him.”

Akbar said, “What is wrong with you Birbal. He is my grandson.”

Birbal said, “That is what our Bhagavān also feels! That is why He himself comes. He says I just don’t want to delegate this work; I will do it myself.”

[बोधिनी] - वर्णाश्रमिणामभ्युदयनिःश्रेयससिद्धेः भवतीति भावः - By those people who create विघ्न. विच्छिन्ति means when total destruction. It means that if some little bit happens, Bhagavān does not have to take अवतार every time. Everywhere Dharma means वर्णाश्रम only but we should understand it in the other meaning also. अनुग्रहनिग्रहयोग्यं - अनुग्रह for साधु, निग्रह for असाधु. धूमकेतु means comet. So, something which comes which is unwanted. So, in this context, adharma is like an unwanted comet appearing. Actually here, we call राहु as a comet only. राहु is like धूमकेतु or if one wants to scold someone, we say you are like a धूमकेतु. प्राणात्ययेऽपि means those who don’t give up स्वधर्म even if their life is in danger; they are called साधु. They may not even pray repeatedly for Bhagavān to come but still Bhagavān will come. For example, like Prahalādjī did not say, “Bhagavān please come and save me from my father.” Bhagavān himself felt that I have to go and interfere in this matter. It can happen not only on this Earth, but higher worlds also. The churning of the milky ocean समुद्र मन्थन क्षीर सागर did not happen here on this पृथिवी लोक; that अवतार was somewhere else. So, it can happen anywhere. What is being said by this is ईश्वर एवाऽस्माकं त्राता - that our real protector is only Bhagavān only. Therefore, have धैर्य and follow your स्वधर्म. त्रिभिः करणैः means काय, वाङ्म, मनः - body, speech and mind. Who is a दुष्कृत? Those who do only शास्त्र निषिद्ध कर्म. For them only, Bhagavān will come. Local people will take care of others evil doers. Three प्रयोजन are there - साधु परिपालनं, असाधु विनाशनं and धर्म संस्थापनं. There is one idea of dharma that अन्नं etc. is there and people are supported by it. But अन्न is only one kind of protection. The

bigger protection is in my mind; how my mind is protected. How I think about life - this is most important. What is the goal of life, what is the प्रमाण for life. This is important because if this ideology is protected, the lineage will be maintained, whenever Bhagavān establishes dharma. In *Bhāgavatam* after Bhagavān 's departure, कलि arise. One may say, “ Bhagavān took जन्म. Then he did so much of धर्मसंस्थापना but as soon as He left, कलि has come and all दूषणs have come. What is the use of धर्मसंस्थापना?” धर्मसंस्थापना is not dependent on a particular person. As soon as Kṛṣṇa avatāra is over, कलि comes, all problems also come. Raja Parikṣit was the last one. He himself becomes victim of the arrival of कलि. Then what happens? So, if we take it literally, all of Bhagavān 's effort to do धर्मसंस्थापना is over. In Rāma avatāra, glory is sung only up to Rāma's life, Rāmarājya. There is no elaboration thereafter. Who comes in Rāma's lineage? In the सूर्य वंश , after Rāma, there is no description. At least, there are some before Rāma - Dilīp, Raghu, all of them; their glory is sung. So, what happened to धर्मसंस्थापना? Dharma does not depend upon a person. Dharma depends upon the way of thinking. That is why Bhagavān gave teaching. That is why in *Bhāgavatam* in the beginning itself, there is a question: “धर्म कः शरणं गतः - where did dharma take shelter after Bhagavān left?” In the शास्त्र. After Bhagavān Śrī Kṛṣṇa if I want support, where should I go? To the Bhagavad Gītā. तस्मात् शास्त्रं प्रमाणं ते. This is where one will know dharma. The study of texts by itself does not tell you how one should look at things, how one should think. Thinking has to become mature otherwise one may say, “I have studied this and studied that” but how does one think? One has to know that. धर्मसंस्थापना is in this way. So, if somebody follows Vedic dharma, somebody gives importance to शास्त्र, then we say this is धर्मसंस्थापना here. Buddha did not accept Vedas. He is also पूर्ण अवतार but that अवतार is followed by those who don't want to follow शास्त्र. There could be many following Buddha, there is no doubt about it. And as far as आचार संहिता is concerned, it is as much pure and intact as Vedic आचार, so there is no doubt there also. So, those things we will accept but the person is not प्रमाण; शास्त्र is प्रमाण. So, tomorrow even if that person is not there, one should not say now where should I go? शास्त्र. So, one should

refine one's thinking also. We take Ramaṇa Maharṣi also as another Vedānta ācārya. He is teaching what is already said in Upaniṣads right from the word सत् - the original *Chāndogya Upaniṣad*. So, we can't say it is different teaching. If we say it is different teaching then we will say it is पौरुषेय. At least when one studies in सम्प्रदाय, one should keep these points in mind. Don't have your own thinking, confusion should not be there - न बुद्धिभेदं जनयेत्.

Discourse 5

In these shlokas अवतारवाद of Īśvara is explained - how Paramātmā, even though beyond birth, takes birth, even though actionless, performs actions. How Bhagavān reveals His nature as नित्य, सर्वज्ञ and yet takes up birth as though having limitations, as though being finite, as though conditioned. The question of when and why Bhagavān takes avatāra were explained in 7th and 8th shloka. Bhagavān takes birth when there is धर्म ग्लानि, अधर्म अभ्युत्थानम् means वृद्धि and He takes birth to protect the साधुs, to destroy/punish असाधुs and for धर्मसंस्थापना. If we take examples from the Purāṇās, as far as Rāma and Kṛṣṇa avatāras are concerned, it is very easy because everything fits in there - परित्राणाय साधूनां विनाशाय च दुष्कृताम् and धर्मसंस्थापना - everything can be understood. In *Bhāgavatam*, in the different manvantaras, different avatāras were there.

Gajendra मोक्ष is one avatāra. Bhagavān gives मोक्ष to Gajendra. परित्राणाय साधूनां is there because this Gajendra himself is seeking help from Bhagavān and विनाशाय च दुष्कृताम् is also there but that crocodile is also another Gandharva. So that destruction is actually releasing him from that body but there is no other उपदेश. So, that avatāra is only for that immediate purpose and then that's it. उपदेश is only in this way that आर्त भक्त can also call for Bhagavān and Bhagavān will help - this is the उपदेश.

Narasimha avatāra is also परित्राणाय साधूनां विनाशाय च दुष्कृताम्. There also Bhagavān's भक्त is there who is in the form of the asura (Pārṣada), he is released from there. उपदेश/धर्मसंस्थापना is only in this way that now Prahlāda

is made king and then he is supposed to continue with भगवद्भक्ति and inspire others also for this bhakti.

There is no separate incarnation for Śiśupāla but, at that time, Bhagavān takes this avatāra as though with सुदर्शन चक्र, destroys Śiśupāla and releases him. The उपदेश is that one should not do भगवद् निन्दा.

So, in this way there are certain episodes and incarnations. There is a विशेष लीला only where परित्राणाय साधूनां विनाशाय च दुष्कृताम् happens. Only in certain cases there is elaboration. Bhagavān's other avatāras like the turtle - कच्छप also - there is no external उपदेश apart from the fact that Bhagavān will help you in your project if it is for मोक्ष. Getting अमृतं means मोक्ष. So, every avatāra one may not find all these aspects or it might have very limited application.

Madhusūdhana Sarasvatiji and Nīlakaṇṭha Svāmiji and another Ācāryās have written lot of things on these four shlokas.

[भाष्य उत्कर्ष दीपिका] - लौकिकमायावी प्रसिद्धेरन्यथा - Bhagavān's indicator is given as हिरण्यशमश्रु in Chāndogya Upaniṣad. शमश्रु means moustache. Bhagavān has golden moustache means golden hair, everything is golden. It is said in the Upaniṣad that Bhagavān has golden hair. Bhagavān decides I want to take this form or that form since He is free to take any form! So, who gave the teaching to Vivasvān? The one who has हिरण्यशमश्रु and that is probably why the name Hiraṇyagarbha also must have come. With māyā, sometimes Bhagavān wants मेघश्याम शरीर, and sometimes a different शरीर. In Bhāgavatam, when Bhagavān's name is given as Kṛṣṇa, it is said in Satyayuga, He had a fair complexion; in Tretayuga, He had a yellow complexion and now He has dark complexion. This is स्वमायया, whatever He likes and then further it is added even that is मायिक form only. First Bhagavān showed in Vāsudeva as Kṛṣṇa with four arms, then with two hands and then He withdrew that and came again in that form. So, all this is suddenly possible. This is all māyā - suddenly from four hands to two hands, two hands disappeared, then again two hands. Another idea of this incarnation is Bhagavān as the teacher. This is also avatāra. Up till now Bhagavān never played this role even though He was with Arjuna but at this point Bhagavān felt that धर्मसंस्थापना can be done

through Arjuna. So, there is one immediate avatāra. That is Guru avatāra. So, this is also avatāra. This is how it is explained here.

[भाष्य उत्कर्ष दीपिका] - यथा वसुदेवगृहेऽवतीर्णेन प्रत्युक्तम् - All (धर्मस्थापनं, साधुपरित्राणं, दुष्कृतां विनाश) are accomplished in Kṛṣṇa avatāra. So, भगवद् जन्म does not mean a new body every time. It can be the same body but विशेष प्रयोजन can be accomplished by that body. We have already seen this in the second chapter shloka 13 (देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा.....). So, any change; that is a avatāra. So, when one has to perform a special activity, a special task, that is a new avatāra; you accomplish and then get back to your normal role. So, Bhagavān has done that like when Draupadi wanted Him to give protection - that is one avatāra. Bhagavān appeared in a different form, protected her and disappeared. So, avatāra does not always mean that a new body has to be there, and only then, there is avatāra. On Janmāṣṭami day, Gururji spoke about the avatāra of Bhagavān Śrī Kṛṣṇa. One has to invoke Bhagavān in one's own heart; that is also avatāra. There is external and internal avatāra. When do I see that Bhagavān has taken birth in my heart? I see that incarnation when sattva increases. One has to understand in this way. It is not that avatāra means something has to happen outside.

Now a beautiful idea is presented by Bhagavān.

[शङ्कर भाष्य] - तत् - तत् जन्म, तत् कर्म - that जन्म means आत्मानं सृजामि अहम् and then परित्राण of साधुऽ, विनाश of असाधुऽ and धर्मसंस्थापना. The one who knows the तत्त्वतः. Of that जन्म of mine and that कर्म of mine -

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥
९ ॥

जन्म कर्म च यः मे जन्म मे कर्म च दिव्यम् एवं तत्त्वतः वेत्ति - the one who knows तत्त्वतः. He should know that my जन्म and my कर्म both are दिव्य. The literal translation of this shloka is 'the one who knows my जन्म as दिव्य and my कर्म as दिव्य in essence, then O Arjuna! सः देहम् त्यक्त्वा - When he gives up his body, he will not have rebirth पुनर्जन्म न एति माम् एति. He attains Me, he does not have rebirth. It is like saying that if I know that somebody has lot of wealth, then I will never have to beg! What is the connection? If I know

something, how will I have that? Because if I know Bhagavān has दिव्य जन्म and Bhagavān has दिव्य कर्म then I will not have पुनर्जन्म, I will attain Bhagavān. This is possible only if I understand that Paramātmā is not different from jīvātmā and therefore, just as Paramātmā's जन्म is दिव्य, Paramātmā's कर्म is दिव्य, my जन्म and my कर्म are also दिव्य. Only then will I drop this body, I will not have पुनर्जन्म. Otherwise, I will have पुनर्जन्म, nobody can stop that. Our सिद्धान्त of not having पुनर्जन्म is when I realise I don't have this जन्म. I am अजः, नित्यः, शाश्वत. There are two shlokas for this. For दिव्य जन्म. there is न जायते म्रियते वा कदाचिन्नायं भूत्वाभविता वा न भूयः। अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे - I am अजः - that is my स्वरूप. For the nature of कर्म is य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्। उभौ तौ न विजानीतो नायं हन्ति न हन्यते - meaning it does not have कर्म, it does not have कर्मफल. This is called तत्त्वतः वेत्ति. I have to know in this way. God does not have birth and God does not have कर्म - that knowledge should make me free from birth and make me free from कर्म. How will this happen? If I know somebody else is not having birth and not having कर्म, how will I become free from birth and कर्म? This is possible only if we are one; this is the only way. This is the way in which we have to do मीमांसा of shlokas. All one has to do is become great भक्त, know भगवान्'s लीला that Bhagavān has taken birth but He is birthless, Bhagavān performs action but He is actionless, then one will attain मोक्ष. Why do you have to say जीवात्मा-परमात्मा ऐक्य is required and all this? Bhagavān wants to show that Ātmā is अजः, Ātmā is अकर्ता. That point was already said in the second chapter. One can't look at this shloka outside of the context separately and just look at this shloka and say where does it say jīvātmā and Paramātmā. This shloka is in reference to that Ātmā is अजः, Ātmā is अकर्ता. That ज्ञानं will stop one's पुनर्जन्म and वेत्ति means only ज्ञानं. माम् एति means only through ज्ञानं one will attain Paramātmā. How? If one attains something through ज्ञानं that means it is not attained due to अज्ञानं means it is already there, I don't know - that's all. So, something is unattained due to अज्ञानं means Paramātmā is not attained. माम् एति यः वेत्ति सः माम् एति - So, the one who knows he attains Me means Paramātmā is unattained only due to अज्ञानं. Bhagavān is not attained only because I don't know. Otherwise, He is ever attained; अपरोक्ष. Now let us see

the word divyam. Bhagavān Bhāṣyakār has given the meaning as अप्राकृतम्. In विशिष्ट अद्वैत सिद्धान्त, for everything they use the word divya. Bhagavān's translation अप्राकृतम् means it is not the 'divya' as we understand in this world. It is not as per whatever is our नियम, our ground rules for this world. For example, if we talk about say Bhagavān's Vaikuntha, Bhagavat Loka it is not created with the five fundamental elements. It is दिव्य धाम, Divine Land. One has to call it divine because when creation and dissolution take place, that place is not dissolved. What is Bhagavān's body made up of? Divya means it is not made up of the same material as our body, because those five fundamental elements have to go, but Bhagavān will not go. What about Bhagavān's अलंकार, पार्षदs? Everything is divya means whatever नियमs apply here, they don't apply there. One should understand in this way. This is how अप्राकृतम् is interpreted. There are divine places, meaning holy places where people can go and they should go in this life. They all are divine places meaning Bhagavān was either there or did some लीला there. The word divya comes because it is associated with Bhagavān. Anything that has Bhagavān's touch is divya, it is not प्राकृत. Bhagavān says my जन्म and कर्म are also like that, not प्राकृत which applies here. His जन्म does not require कर्म. He needs no parents to exist. He can come anywhere; wherever He wants. He can also grow like in Matsya avatāra. That fish grew every day and became huge. He does not have to go through all the sequences. Narasimha avatāra suddenly appears. There was no such thing that we have seen or heard before and which we will see or hear. Suddenly the half man half lion appears as only that can accomplish that task. So, it is divya only and कर्म also. In Varāha avatāra also, He goes down, lifts the Earth, puts it there.

The सिद्धान्त is I, in my real nature, am शुद्ध चैतन्य, but because of अध्यास, I think I have birth. Because of अध्यास with स्थूल सूक्ष्म शरीर, I think I have कर्म. So, because of भ्रान्तिजन्य तादात्म्य, there is कर्मज तादात्म्य also, then there is सहज तादात्म्य also. All of them come. So, when I understand I am Pure Consciousness. In essence, I am अकर्ता, अभोक्ता, then देहम् त्यक्त्वा - when I drop this body meaning the कर्मs associated with the body are also over;

there is no more rebirth. So, here the solution is given how to become free from पुनर्जन्म. One has to know through ज्ञानं, वेत्ति. Even though it is said one has to know about Bhagavān's जन्म and कर्म, through the 'तत्त्वमसि' महावाक्य I will understand that 'That I am'. Therefore, I am also free. The महावाक्य has to be understood properly.

[शङ्कर भाष्य] - जन्म मायारूपं हे अर्जुन - तत्त्वतः means in essence, as is; यथावत्. Then he becomes free O Arjuna. The commentary is so brief that we only have to do all the analysis and मीमांसा as to what is being said. Bhagavān Bhāṣyakār expects that we have already studied Upaniṣads and we will analyse or understand through महावाक्य, this उपदेश that Paramātmā reveals the nature of Ātmā as unborn and अकर्ता, अभोक्ता in the earlier chapter. From that I have to bring the ideas.

[बोधिनी] - दुष्टानां गच्छतीत्यर्थः - When Bhagavān says, with those bodies I gave knowledge to Vivasvān etc and the same knowledge I am giving you now, the knowledge is तत्त्वतः. Everything is nothing but ब्रह्म, ब्रह्म, ब्रह्म; - nothing else. अभूत् अभिनिवेश is there, द्वैतम् is not there. Bhagavān says I use it with māyā, it is really not there. Who will attain liberation? One who knows everything is ब्रह्म alone, and that ब्रह्म I am. What is दिव्यं? परं ब्रह्म. Śaṅkarānandaji says दिव्यं means ब्रह्म. अप्राकृतम् means outside of प्रकृति; that which is not within the sphere of प्रकृति is अप्राकृत. So, what is outside of प्रकृति? ब्रह्म alone, Bhagavān. So, the one who understands I am ब्रह्म, he will attain ब्रह्म. There is no attaining, he knows - that's all.

[शङ्कर भाष्य] - नैष मोक्षमार्ग पूर्वमपि - Bhagavān is saying this मोक्षमार्ग is not the latest, it is greatest. It is not the latest one that has come, that suddenly I prepared something for you. किं तर्हि? Then what? पूर्वमपि - In the past also, this मोक्षमार्ग has been there. He has already said that earlier but now He is saying that actually many people have gone through this, they have walked on this path.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः । बहवो जानतपसा पूता मद्भावमागताः ॥ १० ॥

वीतरागभयक्रोधाः मन्मयाः माम् उपाश्रिताः मद्भावमागताः बहवः and ज्ञानतपसा पूताः - they all are purified by ज्ञान तपस्, the austerity of knowledge. तद्धि तपस्तद्धि तपः. Do more and more तपस्, more तपस् - What kind of तपस्? ज्ञान तपस्. ज्ञानं एव तपः. यस्य ज्ञानमयं तपः, we saw this in Muṇḍakopaniṣad. Bhagavān's तपस् is ज्ञानमयं, so our तपस् will also be like this. Now who all have attained? Bhagavān says not one or two, बहवः. Many have attained Arjuna. Because when we read all this, we say "Oh! I don't think anybody would have attained this or may be only rare individuals and Bhagavān will say that sometimes, some rare individuals will attain it." Now He says बहवः, many have attained! Depending on the context, He wants to communicate appropriately. If He wants to inspire, when the devotee thinks, "No. I can't do it", then He says बहवः many people have attained! When we think, "Oh! I can easily do it", then He says, it is very difficult - अनेक जन्म संसिद्धः. Bhagavān loves us. He does not want to see us leave this and leave that. He says, "No, no, it is very easy! Come, come. Start!" When we start, we say, "It is so easy. I don't need to do anything!" Others say, "Oh! It is very difficult. You have to put forth so much effort." It depends on the qualifications. What qualifications are required? वीतरागभयक्रोधाः. This is जीवन्मुक्त लक्षण which we saw in the Second chapter स्थितप्रज्ञ लक्षण. This is given elsewhere also. So, where there is a person who is devoid of राग, द्वेष, भय, क्रोध and so on; मन्मयाः - the one who has his mind totally one with me, his mind or personality, अन्तःकरण, totally one with me. That is भक्ति सिद्धान्त. वीतरागभयक्रोधाः is enough vairāgya. Then माम् उपाश्रिताः - for whom I alone am the आश्रय. So आश्रय बुद्धि is also in Me. Surrender, शरणागति is there and then ज्ञानं is also required. ज्ञानतपसा पूताः. So, vairāgya is required, भक्ति, शरणागति is required and then ज्ञानं is required, all included in one shloka. Then, मद्भावम् आगताः - such people have attained my स्वरूप, my nature because in the previous shloka, it was said माम् एति - they attain Me. So, कः माम् एति? Who attains Me? स वीतरागभयक्रोधाः, मन्मयाः, माम् उपाश्रिताः, ज्ञानतपसा पूताः and so on. वीतरागभयक्रोध means vairāgya from my उपाधिस is required. One can say चित्तशुद्धि in simple terms but we always have translated चित्तशुद्धि as vairāgya. When we say karma yoga gives चित्तशुद्धि, it means karma yoga leads to निर्वेदं आयात्. The result of karma

yoga is निर्वेदं. So, चित्तशुद्धि means vairāgya. So, I don't have राग, I don't have भय, I don't have क्रोध - this is a pure mind. Pure mind means I have detached myself from my उपाधिस to a great extent. Then where do I find my आश्रय? In Bhagavān, in Paramātmā - that is मन्मयाः and माम् उपाश्रिताः. Then such people have to be purified by Knowledge. Only vairāgya is not enough. ज्ञानतपसा पूताः. Knowledge will tell me that all these conditionings are not mine to begin with and my स्वरूप is that same चैतन्य. "Same चैतन्य" means there is only one चैतन्य. I am that चैतन्य. So, the real purification is through Knowledge. The other purification through कर्म and उपासना will have only limited scope. It will give शुद्धि only to that extent that I will still think उपाधिस are me or they are mine; I have सम्बन्ध. That सम्बन्ध also will be removed here. मद्भावम् आगताः. [शङ्कर भाष्य] - वीतरागभयक्रोधाः विशेषणम् - When राग/attachment is there and I have fear of losing that to which I am attached, then भय/fear, insecurity comes. So, from attachment comes fear. When I cannot use that attachment meaning the object is there but not attained, then क्रोध - anger. So, from राग alone भय comes and also क्रोध. So, the starting point is राग. वीत means those from whom this राग is gone for good. So, the opposite of राग is विराग. कहहु ग्यान बिराग अरु माया। कहहु सो भगति करहु जेहिं दाया. There वैराग्य लक्षण was said कहिअ तात सो परम बिरागी। तून सम सिद्धि तीनि गुन त्यागी. We saw that there are stages in vairagya. The साधक's vairagya is different from the सिद्ध's vairagya. त्याग - sacrifice - is different from vairagya; त्याग is that I try to give up things. But we have seen earlier that so long as the रस - the taste - has not gone, it is not real त्याग. The real त्याग or vairagya is where the रस also goes - that is perfection. It takes time but it will happen. A साधक should keep that in mind. So far as an individual is concerned, the analysis that one should do is to understand that whenever I have any भय/fear - whenever I have क्रोध - anger - it is all arising from some attachment. So, whenever these thoughts arise, just allow these thought to rise that "I will let go of this." Then, one will be free. Anything that I want to hold onto, that is going to give me दुःखं - sorrow. So let it go. If it has to be with you, it will stay with you anyway. You don't have to hold onto it anyway because कर्म is going to hold onto it. The

glue of attachment is कर्म and if that कर्म glue is dried up, it is not going to stay, try whatever you want to try; it is over, it will go away. Forget this world, people leave this world because of that only - कर्म सम्बन्ध is over. So, don't get attached to anything; mentally keep this principle for yourself. That itself will give one भगवत् शरणागति very nicely. No need of holding onto anything. Somebody can give up something, somebody can give up something else. Everybody might have to work on some things. Our attachment to our own body is there. We can't give this up that easily but one can let go of at least other विषयs. If प्रारब्ध कर्म has brought that, it will stay. If प्रारब्ध is over, it will go. It is a healthy way of looking at things. Such people are वीतरागभयक्रोधाः. They will not be bothered by attachment, fear, anger etc. मन्मयाः ब्रह्मविदः ईश्वराभेददर्शिनः - they have become one with Paramātmā. Bhagavān bhāṣyakār has given ज्ञानं here straight away instead of bhakti. But otherwise also, I see everything as my Paramātmā including myself in that. This is also possible; ईश्वराभेददर्शिनः. मामेव परमेश्वरम् उपाश्रिताः केवलज्ञाननिष्ठा - Only ज्ञाननिष्ठा or केवल ज्ञान means सजातीय, विजातीय, स्वगतभेद रहित - that ब्रह्म alone I am. In this way one holds on, there is nothing else, there is no other creation. ज्ञानतपसा means ज्ञानं एव तपः/ज्ञानमेव च परमात्मविषयं तपः means ब्रह्मज्ञानं is तपस्. Many times, when are we studying here, somebody says what are you doing? We are studying. Are you doing any sādhanā or not? They think studying is not a sādhanā. This is just studying like in university. So, you have to do some sādhanā. Here Bhagavān says ज्ञानं is तपस्. All other physical तपस् should bring one to अध्ययनं and अध्ययनं should bring the fragrance of साधुत्व in one's life. So, if there is a gap then I need to work. Rāvaṇa also did तपस्, offering his head. Who is going to do more तपस् than him? We do पुष्प अर्चना, he was doing मस्तिष्क अर्चना. One, two, three - he had spare, that's why he could do it. We have only one. You have ten fingers, start. तपस् does not mean only one kind of तपस्. That's why we give up hair. That is तपस्. They say this is an offering. ध्यानं is also तपस्. Other things are also तपस्. Sitting at one place and not having a lot of रजस् is a great तपस्. Not many people can do that. For many people, sitting at one place itself is a problem and that means a lot of other things one has to do if one is just sitting. One can't eat a lot, for

example. Even if they say there is bhikṣā, one will have to skip meal because I have to sit. Food can be there. तपस् is in different ways, different kind of तपस् is there. Ramaṇa Maharṣiji says अहमपेतकं निजविभानकम्। महदिदं तपो रमणवागियम् - This is महत् तपः. Highest तपस् is this only - अहमपेतकं means अहंकार अपेतकं; devoid of अहंकार, निजविभानकम् is महत् तपः. Who will know this? I, where अहंकार is मिथ्या is महत् तपः - that is ज्ञानं. परां शुद्धिं गताः - Those who have attained परां शुद्धिं means ईश्वरभावं मोक्षम् आगताः - that they have attained highest purification ईश्वरभाव.

Discourse 6

Bhagavān said “ I take birth when there is decline in dharma and rise of adharmā; the purpose of My birth is to protect the साधु पुरुषs, to destroy the असाधु पुरुषs and धर्मसंस्थापना. If anyone understands that my जन्म and कर्म are divine, meaning अप्राकृत - meaning the जन्म has nothing to do with any material thing or, really, there is no जन्म at all, from absolute standpoint. There is no karma either, yet it appears to be there. If anyone understands this, then that jīva, because he recognises that he also has the same nature as mine - there is no जन्म, there is no कर्म - he also does not come back - that is called Liberation, मुक्ति. त्यक्त्वा देहम् पुनर्जन्म न एति माम् एति. Many people have attained this: those who have purified themselves, freed themselves from attachment, fear and anger; वीतरागभयक्रोधाः. Then become absorbed in Me, मन्मयाः. Here Bhagavān Bhāṣyakār has said that ब्रह्मविदः means accepting the meaning of Me as ब्रह्म, only then मन्मयाः will become ब्रह्मविदः. Here Bhagavān Bhāṣyakār clarifies that only those who know their essential self as Brahman, who are ब्रह्मविदः only they will become मन्मयाः absorbed in Brahman. If one takes Me as Avatāra Puruṣa (मायामनुष्यं हरिं) then those who have extreme devotion or, as Bhagavān Bhāṣyakār has given, the knowers of ब्रह्म, as निर्गुण/ ईश्वराभेददर्शिनः never see any distinction, difference, between themselves and Paramātmā. So, Paramātmā is ever अपरोक्ष and ever available, that is, माम् उपाश्रिताः. They become absorbed in Me. Bhagavān Bhāṣyakār

translates उपाश्रिताः as केवलज्ञाननिष्ठा that is, केवल स्वरूप ज्ञानं. The last line says “इतरतपोनिरपेक्षज्ञाननिष्ठाः”. We saw in *Muṇḍakopaniṣad* Bhāṣya there it is said श्रोत्रियं ब्रह्मनिष्ठं. Just like जपनिष्ठ, तपोनिष्ठ are mentioned, in that ब्रह्मनिष्ठ शब्द व्याख्या, here it is इतरतपोनिरपेक्षज्ञाननिष्ठा : this ज्ञाननिष्ठा does not expect any other support. ज्ञान तपस् is this. It is only on the strength of this: that because I am ब्रह्म and there is no creation, therefore there is no problem, that all sorrows are handled This is the wisdom of ज्ञाननिष्ठा. The first project in तपस् is अनात्मा improvement; the second project is negate the अनात्मा. So, the whole अनात्मतत्त्व is मिथ्या - one should understand in this way.-परां शुद्धिं गताः - this point will be later elaborated in this chapter. ज्ञानं topic will be highlighted. Bhagavān himself is going to say ‘न हि ज्ञानेन सदृशं पवित्रमिह विद्यते’. ज्ञानं itself is पवित्र. This means most purifying thing is ज्ञानं. So, we also have to understand how ज्ञानं is so purifying and then how it works. There is no other thing that required for their freedom, their मोक्ष.

[बोधिनी] - सर्वं ब्रह्मैवेति इत्यर्थः - That Yoga is very old; many people - बहवः- in the past have already attained this. But what kind of people - that is qualified here. Where do we have raga, krodha or bhaya? Anyone who gives us more भोग, सुखसाधन - towards that we will have raga because my sukham is there. आध्यात्मिकादि means one’s own body. I will have bhayam towards something which will cause harm to my body. If the doctor says we have to take a test then bhayam comes. It could be for one’s own body or the bodies of some near and dear ones. If there is someone who causes harm to our sukham then we will have krodha towards that person. [For दाहीयानां - another reading is दाहियानां which is better and accurate]. Krodha is towards those things which create a burning in you; krodha is the उपलक्षण for all such things. Because of तीव्र मुमुक्षुत्व, सत् असत् विवेक, वैराग्य वीताः, then ज्ञानतपसा. ज्ञानं is ब्रह्म एव अहम् इति. For a मुमुक्षु, what is the tapas? ब्रह्मणि एवं आत्मत्व वेदनम् अप्रतिबद्धं यज्ज्ञानं तदेव तपः - I should constantly remember that I am ब्रह्म and that which facilitates this; that is my tapas. This is what I have to do again and again. Anything that diverts me from this means I am starting on the wrong track. Then, no matter what I do, I will never reach my destination. One has to also

remember the Śāstra. If we leave the Śāstra and we start somewhere else, we are lost. If we have śraddhā in something other than Śāstra, we are starting on the wrong track. We will never reach our destination. Here मन, इन्द्रिय, शरीर all of them should be tuned for अहं ब्रह्मास्मि ज्ञानं. The whole chariot should be for this only - that is my tapas. We saw the best definitions in *Vedānta Sāra*. Śama is that which helps one to do more śravaṇam - श्रवणादि व्यतिरिक्तविषयेभ्यो मनसो निग्रहः. Other than श्रवणादि, one does not need anything else. Dama - other than श्रवणं इन्द्रियनिग्रह means इन्द्रियनिग्रह is only for more śravaṇam, more mananam, more nididhyāsanam. Any other sādhanā, any other thought process is avoided. सम्यक् विनष्टः means one whose anātmā is properly destroyed. अनात्म अभाव means that they stop identifying themselves as anātmā due to the constant assertion that I am Ātmā which is Brahma. This anātmā is not who I am. बहवः means many. "So, give some examples." He says Vāmadeva. "Whenever Karmayoga is mentioned, you give the name of Janaka. You always have only two names". Actually, that is not true. They themselves are great. Śaṅkarānandaji could have given his own example अस्मदादयः. But they never give such examples; they give only those examples which are in śruti or those that Bhagavān Śrī Kṛṣṇa has given. But actually, बहवः is really true. Because our problem will be that if they give the examples of only Vāmadeva and Janaka Mahārāja, we will say that we don't have any present-day examples like them. This is all only mythological, so it is impractical. The purpose is not to say that in the recent past there is no one like this. The thing is, even if they point out someone in the recent past, we will never have the faith that this person can be ज्ञाननिष्ठ, ब्रह्मनिष्ठ. So, they give the name of Vāmadeva. Then we never have any problem. Svāmīji himself is like that. Wherever माम् or मम word comes, the meaning will change depending upon how it is understood. Svāmīji here, has taken माम् as अनपूर्व, अनपरं, अनन्तरं, अबाहयं, अद्वितीयं, परं - शुद्ध चैतन्य only because avatāra shlokas are there. So, even if we take that meaning that when I have faith in Kṛṣṇa, Rāmā or whatever avatāra, I understand them as incarnations of that Īśvara, then I do my bhakti and sādhanā etc. because ज्ञान तपसा is already given. Bhakti also is a great sādhanā and my आश्रय बुद्धि is there,so it is okay. But Svāmīji has taken

this meaning so Bhagavān Bhāṣyakār also has taken that only. मामेव परमेश्वरम् केवलज्ञाननिष्ठा. उपाश्रयणं means always ब्रह्मदृष्टि only. Nothing less than that. While living, this is their case - मदात्मना पूर्णा भूत्वा, then देहपातानन्तरं विदेहमुक्तिं प्राप्ताः. Then they are जीवन्मुक्त here, विदेहमुक्त hereafter. Everything is set for them. बहवः - Arjuna, you can also seek this.

One topic is over now. The first three shlokas were one topic. Bhagavān gave वंश परम्परा. From the fourth shloka, Arjuna asked the question “अपरं भवतो जन्म परं जन्म विवस्वतः। कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति”. Arjuna asked that question, so the answer to that is all up to here. Now, another topic begins. He says, “Bhagavān! you tell us we should be वीतरागभयक्रोधाः. But I think you have rāga devṣa”.

[शङ्कर भाष्य] - तव तर्हि इत्युच्यते - We are very good at finding faults in Bhagavān. Before Bhagavān finds faults in us, we say, “But you also have that problem; you can't tell me anything.” So, the first blame is to Bhagavān only. “All my problems are because of Bhagavān.” “Why do you say I have rāga devṣa? What is your indicator?” “ Because you give मोक्ष only to some people; you give आत्मभावं only to some, not to everyone. You are partial.” Bhagavān says, “It is not Me; it is them!” Now the topic of सकाम and निष्काम begins. First of all, there are some people who don't worship Bhagavān. They worship the world and they want the world. This is category one. The second category is those who worship God and they want the world. The third category is those who worship God and want God. Now, in each of those categories, there are again varieties because their idea of God is different. So, then if they worship God with limited ideas like we saw in the *Bhāgavtam* which, in the Second Canto 3rd or 4th chapter, gives a list of devatās. You want a child, you worship this deity; you want wealth, you worship this one. So many things like that were given. All are devatās only, meaning different aspects of Bhagavān. So, only those who worship God with the complete understanding that God means अभिन्न निमित्त उपादान कारण - they will come to Me; not anybody else.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्। मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ (११)

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Bhagavān says, “What can I do? In whichever way they come to Me, I bless them, reciprocate myself to them in the same way. Somebody comes with some desire, I give them that. Somebody comes with a very narrow idea of myself, what can I do?” तान् तथैव भजामि अहम् - That is one sentence and the second is an independent sentence. हे पार्थ! मनुष्याः सर्वशः मम वर्त्म अनुवर्तन्ते - But knowingly or unknowingly, they all are actually seeking Me only. Only thing is some people know, some people don't know because I alone am everything. So, मम वर्त्म सर्वे मनुष्याः अनुवर्तन्ते सर्वशः. Now what is यथा because it says ये मनुष्याः यथा मां प्रपद्यन्ते. यथा means in whatever way, whichever variety of ways, if somebody worships Bhagavān with the idea that they just want this or that. Bhagavān will say later in the 7th chapter that some people who come to Me are आर्त भक्त. They only say, “Bhagavān. remove this sorrow or remove that problem. I am lying in hospital for so long. Remove my pain, I want to go back home.” Bhagavān says, “Okay.” Others pray, “Bhagavān, there is not enough money at home. My son's or my daughter's wedding is not happening, do something.” Bhagavān says, “All right.” Their prayer is only this. Bhagavān. says I bless them for all that they pray for. They could ask for मोक्ष but they only ask some such thing, so I give them that. Somebody goes to a great King and says, “I want a pumpkin.” The King says, “Here, take the pumpkin if this is all you want.” When you go to the King, you don't ask for some such thing but in our बुद्धि if this much is there, this is what we do. Bhagavān says, “ I am ready to give myself but they don't want Me. They want something else.” He says, “Okay. Take it.” तान् तथैव भजामि अहम्. This is one idea. Secondly, sometimes people have a limited idea of Bhagavān, so, they worship God only in that particular form. So, यथा means that also. यथा प्रपद्यन्ते तथैव अहम् भजामि. Somebody says my idea of Bhagavān means only this. Only Rama, only Kṛṣṇa, only in this form. They don't want any other idea. Bhagavān accepts so then Bhagavān has to appear only in that form in front of that devotee. If somebody is a great devotee of Śiva and Bhagavān

Kṛṣṇa comes and gives darśana, he will not be satisfied. He will say, “My Bhagavān has not come!”

There is a story - once Hanumanji was told that your Bhagavān has taken avatāra and He is in Dwarka. So, Hanumanji says, “Very good. I will go and see him.” Bhagavān Kṛṣṇa is watching from the window of the balcony and He sees Hanumanji coming, flying. Immediately he tells Rukmini, “Change quickly! Give up all these ornaments and everything and become simple, obedient Sita. Not short hair but long-hair! You have to change everything! Remove all this makeup! I will also remove this peacock feather and flute. I will also stand with bow and arrow because Hanumanji wants only that Bhagavān. If Bhagavān is standing in any other form or Bhagavān is in Rama form, and Rukminiji is standing in her own form, then he will ask, ‘Where is my mother? Who is there?’ So, you better change!” So, this idea is also there. So, Bhagavān says that He will bless them in that form only. There was once a person who was the devotee of some other deity but the murti of Gaṇeśa was also there. He used to light the incense and that smoke would go towards Gaṇeśa. He didn't want that. He said, “This smoke should go to my Bhagavān, not Gaṇeśa.” He put cotton in Gaṇeśa's nose! People have these ideas. Sometimes in temples, there is only one deity, so they say it is Kṛṣṇa Mandir or Ram Mandir or Śiva temple but in the West it is not like that. In order to please every kind of person and get donations from everybody, they have a kind of museum. So, one प्राण प्रतिष्ठा main will be there, may be four-five प्राण प्रतिष्ठा also could be there and then each priest will be there everywhere. Now, a devotee coming from outside will think that he has to do namaskar everywhere. “If I do namaskar here and don't do namaskar there, that Bhagavān will curse me!” So, he will do namaskar here, then there. Sometimes, when we have pictures of a number of deities and there is only one arti plate, we start thinking, “Oh! I have to do arti here and also there ! One has to do arti everywhere because one feels that, “This Bhagavān will be mad, that Bhagavān will be mad. They will curse !” This is our own idea. There is only one Bhagavān but they look at Bhagavān only in this way and

worship only in that way. This is our story. Then sometimes, even if one says, “I am Kṛṣṇa devotee or Gaṇeśa devotee. But only Gaṇeśa in *that* temple will bless me, not any other temple.” So if you say, “Gaṇeśa is right here” the answer will be, “No, no. I have to go to *that* Gaṇeśa temple. I will get blessings only there.” This is also our idea only because we think Gaṇeśa is only there and not here. Śiva is everywhere but we have this idea that His power is there in *that* temple, in *that* murti. So, Bhagavān will also say, “Okay. Only when you come here, I will bless you.” He will have some चमत्कार there. Even if some चमत्कार happens here, he says this is an accident. But if चमत्कार happens there, “See! A flower will fall, Bhagavān is very happy with me!” The whole garland may fall here but nothing will happen. He will say, “This priest has not placed the garland properly!” Because such ideas are there in my mind. This happens with teachers also. If one does have श्रद्धा in a teacher, that teacher may say ‘तत्त्वमसि’ a thousand times but all ears are blocked. But the one in whom one has श्रद्धा, if he says, ‘तत्त्वमसि’, then he will say, “Oh! I am ब्रह्म.” What was the other fellow saying for such a long time? Nothing because your श्रद्धा is here only. So, really speaking only that will work where I have offered myself. Other things will not work, that is our problem. Truth is the same. So, this is ये यथा मां प्रपद्यन्ते. Bhagavān says तान् तथैव भजामि अहम्. This is how we all are. All beings follow my path knowingly or unknowingly because everything is Me only. If they worship any other devatas they think those devatas are blessing me, but actually I alone am blessing them through those devatas. Bhagavān alone is blessing. But you don't have श्रद्धा in that Absolute Bhagavān; you have श्रद्धा somewhere else.

[शङ्कर भाष्य] - ये यथा सर्वप्रकारैः - With whatever methods - some people also have faith in particular method. So, results will come only when we do certain things. So, if we don't do that, there will be no result. So, first one has to do Gaṇapati Homa, Navagraha Homa, and then that particular ritual; only then we will get the result. That thinking is also there. प्रयोजनेन - they may seek Bhagavān with some प्रयोजन. Bhagavān then says, “I give them that result whatever they desire. I bless accordingly. They have no desire for मोक्ष.

What can I do?" तेषां मोक्षं प्रति अनर्थित्वात् - that is not their अर्थ, their अर्थ is something else. Even if you ask everybody who attends Vedanta, "Do you want मोक्ष", their answer will be: "Not now! It is too quick, give me some time! I have to do this, I have to do that first; so many other things." So, अनर्थित्वात्. They are फलार्थी. One and the same person at the same time cannot be मोक्षार्थी and अन्य फलार्थी. They cannot seek मोक्ष and some other धर्म, अर्थ, काम also. This आर्त, जिज्ञासु, अर्थार्थी and ज्ञानी - all four devotees are given. Those who are seeking a particular result means they are सकाम भक्त. Bhagavān says, "Okay! I will give you that." अफलार्थिनः मुमुक्षवः, then ज्ञानं. Those who are ज्ञानी and संन्यासी, Bhagavān gives them मोक्ष means they have understood they are liberated; they don't come back. आर्तान् आर्तिहरणेन. आर्ती means दुःखी. So, then Bhagavān says, "I remove their sorrows. They have this pain, that pain, always something or the other." "Bhagavān fix this problem, Bhagavān fix that problem." Bhagavān says, "I wonder how all problems always come only to you!"

"Bhagavān I am very special, all problems come to me! So तान् तथैव भजामि. It's not because I have rāga dveṣa or I have a delusion." This is what they do. Here सर्वावस्थस्य, in the footnote they have given कर्म and भक्ति मार्ग. In any other path also, they are seeking Me. If we say they seek devatas then also ultimately, they are seeking Me but they don't know. They think they are seeking only devatas. But the next sentence is so striking: who is a मनुष्य? के मनुष्याः उच्यन्ते? ये यत्फलार्थितया यस्मिन् कर्मणि अधिकृताः प्रयतन्ते ते मनुष्याः उच्यन्ते means : those who have desire for particular result and they follow a particular karma based on their varṇa and āśrama etc., they are called मनुष्याः, not everybody. "But I have two legs, can't I qualify for मनुष्य?" He says, "No. मनुष्य means those who do karma according to injunctions." According to this definition, one has to be कर्मणि अधिकृताः means अधिकारी, a qualified person for karma. That person who engages in those karmas are called मनुष्याः. It means that only such a group is addressed here, not anybody outside of that group - that is the meaning.

[बोधिनी] - ननु सर्वे कुर्वन्तीत्यर्थः - The शंका is, "You are like ocean. You are everything". सुधा means अमृतं. Everybody is there in the ocean of nectar. Then why is everybody not getting मोक्ष? All are in You, You are अमृत स्वरूप. You are the abode for all, so then everybody should get मोक्ष. But You give liberation to only to a few people. You are partial. What kind of partiality is this? You don't allow me to get मोक्ष and you allow the other fellow. न - He says, "I am not partial. The problem is with you. You may be inside the ocean of nectar but if you don't drink it, how can you get immortality? One has to know This one has to abide in This. They have to worship me in परं भावं, not अपरं भावं." Bhagavān will say this later. परं भावमजानन्तो ममाव्ययमनुत्तमम्. मम अव्यय and अनुत्तमम् भावम् अजानन्तः - they will not get, they are मूढाः, दुष्कृतिनः. So, they have to know Me as अभिन्न निमित्त उपादान कारण, they have to know this because this is who I am. What can I do if they know me in some other way? Because one finds there are so many are devotees who do not have the right understanding of Bhagavān. Bhagavān says, "Then I can't give you liberation." So whatever यथा यथा उपासते तथा एव भवति. Then, द्वे रूप वासुदेवस्य - Vasudeva has two forms. अव्यक्त and व्यक्त. अव्यक्त is ब्रह्म, व्यक्त is all this चराचरं. So, now from this चराचर, one takes only some part, some aspect and one thinks that alone is Bhagavān. This topic also came in Bhāgavatam in नवयोगी कथा. एकादश स्कन्ध says there are four types of devotees. If that devotee who says Bhagavān is only this form- पूजायाम् एव हरये - where is Bhagavān? Only in his Puja room, not outside. That is कनिष्ठ भक्त, with the lowest form of भक्ति. A little higher - he says which God do you worship? Yes, I also worship the same God. I see God is there in you but I am this way and you are the other way. This is the second kind of devotee. He can't see Bhagavān outside. So, varieties of devotees and devotion are given. Here also I do not know Bhagavān's परं form. In His अपर form also, I take some part, some aspect, and I think this alone is Bhagavān. I will have limited understanding. Then my goal, my attainment also will be limited. So, if I don't think Bhagavān is सर्वात्म, then my attainment also will not be सर्वात्म. This is the नियम. तं यथा यथा उपासते तथैव भवति - छान्दोग्योपनिषद् (१।१।१०) - With whatever विद्या and whatever श्रद्धा one does some upāsana, then that much result one

will attain. Greater the श्रद्धा, greater the result. Greater the knowledge, greater the result. अनुगृह्णामि - I bless them in that way. They will get the result of upāsana, based on whatever they are seeking, in whichever ज्ञान, कर्म a person follows, समभावेन मयि स्थिते. Whichever way people follow Me, the path of Knowledge or whatever as prescribed by Śruti and Smṛti etc. they all are following my path alone and so I bless them. They do varieties of karma but they come to Me alone but they don't know it.

[शङ्कर भाष्य] - यदि तव कारणम् - अनुजिघृक्षा - अनुगृहीतुम् इच्छा - अनु + गृह्. Arjuna has asked a long question. He says, "Bhagavān, if you don't have rāga dveṣa and they can come and ask anything from You, and You bless everyone equally, You are सर्वफलप्रदानसमर्थ. Why they all don't become मुमुक्षु? Why they don't ask this wisdom so that they see You everywhere - वासुदेवः सर्वम् इति. Some mahātmā says He is सुदुर्लभः - He is so rare. Why can't they ask that?" Bhagavān says, "I am asking you the same question. Why can't they ask that thing from Me? They all want something or the other. If Bhagavān appears and we say, 'Bhagavān! I want peanuts, give me that.' I reply, 'But I am giving you everything. I am giving you myself!' But they say 'No, no! You stay wherever you are, who wants You?' Being a मुमुक्षु, why can't they ask for this wisdom? शृणु तत्र कारणम्?"

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः। क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

काङ्क्षन्तः कर्मणां सिद्धिं इह देवताः यजन्ते। देवताः is द्वितीया बहुवचनं. Those who are seeking सिद्धि through karma, कर्मणां सिद्धिं काङ्क्षन्तः - this is the subject. They who seek सिद्धि through karma worship devatas. They don't come to Me because क्षिप्रं हि मानुषे लोके सिद्धिः भवति कर्मजा - कर्मजा सिद्धि मानुषे लोके क्षिप्रं भवति. क्षिप्रं means quickly. Karma gives quick result. jñānam gives result immediately but it takes time to come to jñānam. So, you are asked, "What do you want- śreyas or preyas?"

"Preyas will give me sukham right away, śreyas will take a long time. So, I don't want śreyas, I want preyas." This is the problem. Bhagavān has all the answers. He says this is the problem. One may wonder why everyone does

not want to study Vedanta and know this truth, know this teaching? You tell them about Vedanta and they will say, “No, no. I want this, I want that.” Some people are satisfied with only superficial decoration on the ahankāra. My sadhana, I am a great sādhakā, अहं ब्रह्मास्मि and such kind of विचार.....and they are happy. Bhagavān Śaṅkarācāryaji said परमे ब्रह्मणि....., so then what to talk now. Bhagavān Śrī Kṛṣṇa is also saying the same thing. So, we should not feel bad. If we have few people who are actually interested, very good.

Devata - one meaning is Indra, Agni, Varuna and so on. Do we worship devatas? When was the last time we gave oblation to Indra or Varuna or Agni? In our last जन्म. We never do anything now. So, for us the traditional meaning of devata does not fit here. For us, devata can be a politician! Some great figure in this creation is my devata. They worship him means whenever they have problems, they go to that person. This is their idea means these are all seekers of कर्मफल, not ज्ञानं. Now within that कर्मफल, who is being worshipped, some devata or some local figure? They worship them, not with ब्रह्मभाव, but with the idea he has position, he has power, his signature can get our work done, admission done, contract done, whatever. They worship him - यजन्ते इह देवताः. The third idea of devata means the deities presiding over the sense organs. So, they worship sense organs only for bhoga, enjoyment. So, they are neither interested in Indra, Varuna or Agni as devatas or anybody. They say, “My worship is means whatever karma I do, it should be for इन्द्रिय तृप्ति, that's all.” This is another kind of worship. Some others worship natural forces meaning all their karmas are for those forces of nature like good earth, good air, good water, good planet, all these things, for they will all help me. So, all their work is geared towards that. Devata can be applied to all of this and therefore they put all their effort, time, energy, everything in that only and they get the result. They don't seek मोक्ष so they don't get it. Wherever one puts forth effort, that is where one will become good. If one studies something, then one will get the result. If one doesn't study, then what will one get? क्षिप्रं हि मानुषे लोके सिद्धिः भवति कर्मजा.

Discourse 7

When Bhagavān explained when in Time He takes avatāra and the purpose for which He takes avatāra, He also explained that many people in the past had attained His nature because they had purified themselves and identified themselves with Him. ज्ञानतपसा पूता मद्भावमागताः. The question then came: Since everyone does not attain Your nature that means You have rāga dveṣa meaning You choose people to whom to reveal Your nature, your स्वरूप which is free from जन्म, कर्म etc. Bhagavān replied, No. The fact is whichever people come to me in whatever manner, I bless them accordingly. ये यथा मां प्रपद्यन्ते तान् तथैव भजामि अहम्. So, I cannot help it if they come to me for other things. Then the question is: Why do not everyone come to you with the desire for मोक्ष ? Why do not everyone want to know You as All in All - वासुदेव सर्व - which is your real nature? Why do people come to You either with other desires, other goals, other objectives? Why do they come to You wanting to know You only in a very limited, finite, conditioned परिच्छिन्न way? शृणु तत्र कारणम्? Bhagavān says: Because in this world कर्मणां सिद्धिं काङ्क्षन्तः इह देवताः यजन्ते - In this world, people worship devatas meaning other forces, other aspects which are presided over by Me but are understood as being different from Me, as being finite - those things are being worshipped. The first meaning of “devatas”, according to Vedic tradition, is Agni, Indra, Surya and so on or political powers, personalities. People worship them to get their work done or they worship natural forces etc. Natural forces can mean anything. If somebody feels Ayurveda will solve my problem then they will go for Ayurveda; they think that itself is Bhagavān for me. Somebody will say this medicine will solve all my problems, this surgery will solve all my problems. Some therapy is there - that becomes the highest for them. Everybody has faith in some such thing and if one is not well, taking something and getting out of it is different. यजन्ते means they identify totally with those things and they make only those things their cause of life. The purpose of their life is only that and when they seek those things, they will see the results also. The second line - क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा - applies if one takes devatas as Vedic devatas;

then karma also will be Vedic karma. But if one takes devata as any other thing, then karma will be लौकिक कर्म. So, karma gives quick सिद्धि, results means immediate satisfaction, whereas jñānam requires a lot of sādhanā, requires lot of detachment from the body, senses, mind and other things also. So, everybody does not appreciate this. And people want क्षिप्रं सिद्धि, quick results. If I am disturbed, I want something to quickly cure it. For some people, Tylenol or any medicine will be sufficient, and one will see the result right away. Some other person may have some other kind of thing. So, we don't want to go for a long-term path.

[शङ्कर भाष्य] - काङ्क्षन्तः कर्मणो जाता - अभीप्सा आप्तुं इच्छा - Those who want सिद्धि from karma. Bhāṣya is based on that one meaning only where devata means Indra, Agni etc. Bṛhadāraṇyaka quotation is given - 'अथ योऽन्यां देवतामुपास्ते अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम्'. The earlier part of this mantra is the continuation of Vidyā Sūtra. Vidyā Sūtra begins in 1.4.7 in Bṛhadāraṇyaka. This part of the mantra is Avidyā Sūtra. This is the Avidyā part and one can see that those who worship devatas through karma, are in Avidyā. This quotation says the one who considers devatas or those who worship devatas with idea that, I am different from him, he is different from me, he does not know, meaning he is an ajñāni. He is like a पशु of the devatas. पशु means the devatas will use him to make sacrifice. That is where the quotation has come. Actually, it is a controversial quotation. It means he who performs karma with his attention only on those limited कर्मफल is like a पशु for the devatas. We should not feel bad. The Upaniṣad has given this certificate - पशुरेवं स देवानाम् अन्योऽसावन्योऽहमस्मीति न स वेद. Those who worship devatas as different from themselves, those who are seekers of a particular result, they will quickly get those results through those devatas. मनुष्यलोके हि शास्त्राधिकारः. शास्त्र means ritual here, कर्मकाण्ड. कर्मकाण्ड अधिकार is only in मनुष्यलोक, the world of human beings, so only they can perform certain karmas. When they perform those karmas then they get the results. क्षिप्रं or शीघ्रं means अन्तःकरण शुद्धि सापेक्ष. It is dependent upon one's अन्तःकरण शुद्धि. अन्तःकरण शुद्धि सापेक्ष is one's jñānam, that's why ज्ञानफलं is not क्षिप्रं whereas कर्मफलं will

be शीघ्रं. ज्ञानफलं depends upon how much I have purity of mind and clarity of knowledge. कर्मफलं is how elaborately one has done karma, with what कारकs that one has collected. कर्मफल सिद्धि is based on कारकs, so one will get the result based on how much time it takes. In other worlds also, कर्मफल सिद्धि must be there but in मानुषे लोके क्षिप्रं भवति. In मनुष्यलोक, वर्णाश्रम अधिकार is there means two things are required - अधिकार and प्रयत्न. What is one's वर्णाश्रम अधिकार? Based on that, one will get result and to the extent one has put forth effort. This also means that if a person is not entitled to perform some karma but he does that karma then he does not get that कर्मफल or that कर्मफल will not be complete, full. Let us say one has to chant some mantras and they make some mistakes in that chanting. Then, one will not get the particular result one wants. So, all the things have to fit in, one's अधिकार, one's प्रयत्न for फल सिद्धि. But this is a traditional meaning if we were to take devata as Indra, Agni etc. and karma as Vedic karma. In the लौकिक world also, if people want results, they will go to wherever their faith is and they will get quick results. If they know some politician, they will go to that politician and they will ask that politician to get this thing done, "We will give you money." कर्मजा सिद्धिर्भवति. When they give money, where has the money come from? Through other worldly karma. Now that money is given for this result. So, a lot of projects and so on - everything gets cleared. It is a सिद्धि or any other thing also one can say. How does a person attain any success in any field? He became a great mathematician, musician, doctor, engineer, scholar; he puts forth lot of efforts, so he got the result. How did he become great grammarian, he gave lot of संस्कृत tests, so he learnt everything - सिद्धिर्भवति. And if somebody wants to make their sense organs very strong, very wonderful, they should do those kinds of karma, they will get results there also, सिद्धिर्भवति - there is no doubt. So, what is said here is for a सकामी पुरुष, a person with desires. My objective is not mokṣa. My objective is fulfilment of that desire. I will get that result फलं.

[बोधिनी] - ननु मोक्षया सूचितं भवति - It is well known in all śrutis that one will get mokṣa through jñāna yoga. Yet, even paṇḍitas who know that

engage in karma yoga, giving up jñāna yoga. Why? Bhagavān says No. He says that everyone should first do karma because unless there is enough citta śuddhi, they will not get jñānam. But in that also, the सकामी person also will do karma. Person who is निष्कामी will also do karma. सकाम person will do karma because he wants some tangible result, निष्काम person citta śuddhi. Connect this with मम वर्त्म अनुवर्तन्ते of the previous shloka that they perform karma with श्रद्धा and भक्ति and the purpose of all this is सत्त्व शुद्धि. This is what the निष्काम person desires. If Haṭhayoga etc. can also give one citta śuddhi then why does one have to do karma, the rituals etc. In the Vedas there is no Haṭhayoga. It is never enjoined in the Vedas that a person do Haṭhayoga. The Vedas have not said that you do this Haṭhayoga etc. and therefore, even if somebody does it, it will take long time to bear result. That is why one should not stray too much into whatever is not said in Gītā, Upaniṣads etc. In the human world, सिद्धि results are quick because varṇa āśrama rules are there. In the other worlds, results will take place but varṇa āśrama rules are not there, therefore, it takes longer. Now that topic is taken up.

[शङ्कर भाष्य] - मानुषे एव उच्यते - Why is karma अधिकार there only in the human world with varṇa āśrama and not in any other worlds? Because everybody follows You because you say: मम वर्त्म अनुवर्तन्ते मनुष्या पार्थ सर्वशः. So, with a variety of varṇa āśrama how do people follow You alone?

Next shloka is about वर्ण व्यवस्था. So, the first three shlokas were where Bhagavān talked about paramparā, the lineage of tradition. Then from the 4th to 10th shlokas, Bhagavān talked about his birth, karma and avatāra. That is one topic. Now the discussion is about the different kinds of people. Either they attain some very finite result because they want a finite result and they don't go to God; or even if they go to God, their idea of God is very, very limited. So, they never attain Bhagavān's nature. They don't attain Godhood. So, this discussion is about all that. Then from here, Bhagavān will talk about karma, what are all the things karma can accomplish and what is the jñāni's vision of karma. Then the discussion will be about jñānam, the varieties of

sādhanaś for jñānam, then the glory of jñānam, this whole chapter is going to be like that. More elaboration will come in the 7th chapter about सकाम and निष्काम पुरुष, which discusses four types of people.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः। तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ (१३) ॥

This topic is also sometimes taken as a controversial one but if one understands it properly, then there is no problem. Bhagavān says चातुर्वर्ण्यं मया सृष्टम्. The four varnas are created by Me. So, immediately people will say that you are the person responsible for all our problems, the वर्ण व्यवस्था - caste system. Bhagavān says these are created based on guṇa and karma - गुणकर्मविभागशः. So, people are classified in 3 ways: based on guṇa and karma and जन्म birth; वर्ण व्यवस्था. वर्णयते अनेन इति वर्णः. वर्णनं means description - that by which a person is described is called varṇa. So, Bhagavān says the classification is based on guṇa and karma. तस्य कर्तारमपि मां विद्धि अकर्तारम् अव्ययम् - Even though I am kartā, actually I am akartā and therefore I am avikāri. akartā means avikāri and therefore I am अव्यय, अविकारित्वात् अव्यय. Now, let us first understand this topic outside of this shloka.

Whenever we take a big group of things whether of people or objects, our natural tendency is to classify them into groups. This is our natural tendency. If one sees a plant, one would immediately ask what kind of plant is this? One wants to have some classification because one can then define what category, variety, it belongs to etc. The world is so diverse that we immediately want to classify its variety into fewer categories. We eat so many vegetables. What kind of vegetable is it? Is it a root? Does it grow underground like potato, carrot, sweet potato, radish? Or is it a leafy green vegetable, like spinach, methi, dil. Or is it other kinds of vegetable? Is it seasonal or perennial? So, in some way or the other, we always want to first group them. It is the same with flowers. If one goes to a university, they will ask which stream do you belong to - Science, Business, Liberal arts, Medicine, Architecture. It means you first divide them into a few categories. In some places, they don't want to know which kind of category like for human beings for example. They will divide you by age group. Below 18 - one age group,

18-25, another age group, then 26-45, another group, then 45-65, another age group. So, classification will always be there and some criteria is used for classification. They then take each category and study what are their common features: how do they act, how do they think, how do they spend? This is what all corporations want to know. What is their spending habit, what is their buying power? If they are below 18, they can't spend, they don't have buying power, so we will target you in another way. Then there is another group, they have a lot of spending habits but they don't have buying power. So, their products will be low-range because they can't spend big money. Then there is a group which is going to buy a house. Their biggest expense is going to be buying a house, they don't want to know whether you have studied science, arts or business. They want to know how are you going to spend money, then they will target accordingly. All advertisements are based on what is your taste, what do you do. So, everybody looks at things in their own way. City populations, town populations, village populations are all seen differently. So, classification is always there based on some or the other criteria. It is not that people have been divided. People are already divided! You just identify a particular criteria and understand that this is where they belong. We have not created our age group classification; it is already there. Income group classification is already there. If we look at the whole world, they will ask where are you from meaning: are you Asian? If you are Asian then within Asia: are you South Asian, South-East Asian, other Asian, Oriental? Then European, African, American, Latino, it goes on in this way. That division is based on where you were born so you take that to begin with as your classification stamp. Wherever you go, this is who I am. Within India, we have wonderful classification. We first have only one question: Are you North Indian or South Indian? But each one's definition of North and South is different. It is relative and then one defines. There were four states earlier, now they say there are five Southern states. Then within that category, one asks: What language do you speak? Then North India or South India, East India or West India, within or outside that state also, this classification becomes inherent. It means, to some extent, you don't do anything to become one. You were born

there or you made certain choices. Here Bhagavān says, in the same way, the entire human population is divided by their guṇa. So, everybody already has some sattva, some rajas and some tamas. We don't say you will be called this because I want you to be called this. That is not the case. One will fall in this category because one has such traits, one has such guṇa. Only thing is that this classification is very subtle; the other classifications are grosser. Everybody can see age-group classification; guṇa classification cannot be seen through one's eyes. It is at antaḥ karaṇa level, so it is difficult. That's why people who cannot understand, think that this वर्ण व्यवस्था is also at the outer, physical level but it is not. It is only based on what is one's sattva level, what is one's rajas level, and what is one's tamas level. Now, this is based on guṇa, karma and janma. So, a person can be born in a particular family may have certain kinds of qualities to begin with but they can change. There are people who are born in Brāhmaṇa families only by name - ब्रह्मबन्धु इव, by relationship only, nothing else. So, it is possible. There are those who are born in other families but they could be great Brāhmaṇas by guṇa, that is their quality. Another is karma. We can use the word 'aptitude' for guṇa, meaning what is one inclined towards. Is your svabhāva - innate nature - very sattvik means do you want to do more अध्ययनं? Bhagavān himself is going to talk about the natural svabhāva in the 18th chapter in shlokas 42-44. One for Brāhmaṇa, one for Kṣatriya and one for Vaiśya and Śūdra together. Brāhmaṇa's indicator is given as शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च। ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्. So, if somebody likes śama it means for that person to control mind is a joy; to control senses is a joy. It is natural. Tapa - Give him any opportunity to do Tapa, he is ready. Śaucam - cleanliness, outside and inside also - it is natural for this person. Śānti means forgiveness, ārjavam - straight forwardness meaning body, senses, mind, prāṇās, all function in accordance with intellect. ज्ञानं विज्ञानमास्तिक्यं means he loves knowledge, he wants wisdom, he has faith in God. This is ब्रह्मकर्म स्वभावजम्, this is स्वभावज कर्म, the natural work of the Brāhmaṇa. It is not said that these things should be done by Brāhmaṇa; the Brāhmaṇa will do these naturally meaning the one who does these naturally is called Brāhmaṇa; he will not have to struggle for

these things. On the other hand, business comes naturally for some people. They can think of business anywhere. You go to Mānasarovar, now there are new resorts are coming up because they say, "There are no resorts here. People would love to stay." So, they start something. They think that way. Other things are also available; helicopter yātra. प्रदक्षिणा can be done, offer flowers from top, that option is also made available. Now another fellow says I have come here to do tapas. कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्. The Vaiśya will naturally gravitate to agriculture and animal husbandry. Kṣatriya is युद्धे चाप्यपलायनम्. If your mental tendency is this - then you get that label. Nobody is interested in giving you a label, you are taking it yourself because you belong there. It is not that Bhagavān or Vedas are putting us into some particular category. One should always remember another thing: there is the scriptural viewpoint and there is the social viewpoint. Scripturally there is one way of understanding. Now, if the society misunderstands or takes advantage of what is there in scriptures and uses it for personal gain, for abusing the system, that is different. That is your social issue. It has nothing to do with śāstra. For example, differences in income groups will always be there in this world but discrimination based on income group is not sanctioned anywhere in śāstra. That discrimination is created by society. You can blame the people who take advantage of such things. They are two different issues; don't mix them up. What people do is they blame the caste system for whatever bad is happening in society. The caste system was already there. The society is abusing it and you blame the system. Social system and social norms are two different things. Genders are there; discrimination is a social issue. That social usage should be condemned, criticized. Races are there, based on colour; one should condemn colour discrimination. Social norms like racial discrimination, gender-based discrimination should be condemned. In the same way, castes are there in the social system; it is social norms like caste discrimination one should condemn. People mix this up and start condemning the Vedas; that is wrong. It means you have not understood the fundamentals. And when it comes to seeing oneness, there is nothing like advaita. It is not that we don't want to see oneness but oneness will be at a particular level,

from the paramārtha, Absolute standpoint. How will one have oneness in the vyavahāra, transactional viewpoint? The dṛṣṭānta - illustration, example - is the one-ness in your body. But even in that one-ness, you can't put food in any other hole other than mouth! Advaitam means one has to understand in a particular way only. One can't say because I want to see advaitam, therefore everybody is equal. Everybody is equal but in which way? So, one can't avoid external diversity. Nobody can eliminate it at any time. What we should not do is not get carried away by that in our thinking. The whole purpose of the śāstra here is that this person should be given the right atmosphere to grow through that. Then the exhaustion of the vāsanās will be easy and that person can contribute maximum to the society through those means, like if I am asked to do something for which I am not cut out. Let's say they ask me to start cooking. I can cook but then who will eat?! That means everyone should do what is natural to them. Some people can pluck mango leaves and climb the tree. If they ask us, we will start asking questions. On this, we will do तर्क and they will do तर्क. Some will say, why do you need all these टीकाs? This shloka is simple - चातुर्वर्ण्यं मया सृष्टं. Why so much breaking of heads, everybody has their own way of understanding. Somebody thinks cooking means one has to spend this much time and make it this way or that way. Other people will ask, "What is there to eat? Just give me something. I will eat and be done with it." Everybody has their own way. Clothing for us is, "Give me something. I will cover myself and move on." For some people, clothing means shopping, shopping, shopping. They can spend the whole day and at the end of the day they would say I didn't find anything good out of this. I have to go again!

So, guṇas are different, karmas are different. Classification will always be there because diversity is always there. One can have certain traits guṇa by birth. Now karma means a person may be Kṣatriya by birth but his karma is he has taken up a job in some company. He is not a Kṣatriya in that job, but he would love to do administration because Kṣatriya nature is there or leadership quality is there. But he may not go and fight a battle at the border.

Nowadays, we see all Brāhmaṇa are also doing the same thing because everybody needs money. That is their karma - they might be born in a Brāhmaṇa family, they might have those guṇas also but their karma is that of Vaiśyas. What are you doing? IT. Everybody is in IT only. So, this can vary. विभागशः - according to guṇa and karma. That 'शस्' is to show 'according to'. तस्य कर्तारमपि मां अकर्तारम् अव्ययम् विद्धि. So, understand me as अकर्ता and अव्यय. So, this caste system is based on certain natural tendencies which are called guṇa here.

[शङ्कर भाष्य] - चत्वार मां विद्धि - मया means ईश्वरेण, not मया as वसुदेव पुत्रेण; not that way. According to *Puruṣasūktam* and Vedas, Brāhmaṇas are the face of Virāṭ. ब्राह्मणः अस्य मुखं आसीत्. बाहु राजन्यः - the arms - are Kṣatriyas, उरु - thighs - are Vaiśya, and पदभ्यां - feet - are - Śūdra. What is meant is Bhagavān has all parts. Every part of the body is important, every aspect is required. One can't say I just want head and no legs or I want legs and head but no hands, everything is essential, everything has a place. Therefore, there is no higher or lower in that way. So, śruti says in this way there is classification. Brāhmaṇas's लक्षण is sattvika. सत्त्व प्रधान is Brāhmaṇa. Kṣatriya is सत्त्वोपसर्जनरजःप्रधान. उपसर्जन means गौण, secondary. तम गौण and रज प्रधान is a Vaiśya and his karma is कृष्यादीनि means he will not be interested much in thinking etc. but actually when they do business, trade - they are great thinkers. Their minds will work there. That is how they are. And tamas higher and rajas secondary is Śūdra. His karma is शुश्रूषा (Seva). Seva means he will not think much. You tell him to do this, he will do it and he will do only that much. He will not think much. And this division is available in मनुष्यलोक, therefore मानुषे लोके. So, रज प्रधान, सत्त्व second, then रज प्रधान तमः second and then तम प्रधान रज second - in this way Brāhmaṇas, Kṣatriya, Vaiśya, Śūdra four are there. If one has done karma, then one will be karta, then one will have फलं, then one is विकारी. So, one is not नित्यमुक्त, नित्य ईश्वर. He says No, No. Even though I am karta, this karma is done with Māyā, therefore I am अकर्ता. This is at the time of creation. Bhagavān is not saying that I am creating a caste system now. At the time of creation itself, people, based on

their karmas, they got different kinds of guṇas. Then they were born, then you change your guṇas and go from one to the other. Increase sattva and go into this in one life or many lives. It keeps happening.

Discourse 8

Bhagavān says that this वर्णव्यवस्था was created by Him. Based on this, different people have different adhikāra, eligibility. Somebody has karma adhikāra based on their guṇa, somebody has some other adhikāra and accordingly, people seek सिद्धि through karma. क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा. So, that मानुषे लोके means where वर्णाश्रम व्यवस्था is there, where people follow those traits, aptitudes and accordingly follow their karma. We saw this division based on guṇa and karma, so this व्यवस्था is a way of classification of people based on guṇas. Actually, anything of this creation can be classified based on guṇas. We can classify animals also as sāttvika, rājasika and tāmasika and Bhagavān is going to do that. He is going to classify food also as sāttvika, rājasika and tāmasika, everything. But here the current discussion is about people. We saw what is ब्राह्मण - सात्त्विकस्य सत्त्वप्रधानस्य ब्राह्मणस्य 'शमो दमस्तपः' (१८।४२) इत्यादीनि कर्माणि, सत्त्वोपसर्जनरजःप्रधानस्य क्षत्रियस्य शौर्यतेजःप्रभृतीनि कर्माणि. So, sattva, then sattva with rajas, then rajas and tamas, finally tamas first and rajas second which is the Śūdra varṇa. The division is done in this way. One can see this वर्णव्यवस्था in one's own body also; our physical body has all four. Brāhmaṇa is there, Kṣatriya is there, Vaiśya is there and Śūdra is there. So, if we take it beyond just strict definition, one needs people who think (meaning they are visionaries); then there are people who plan and execute; there are people who fund it, finance it and then there are people who will actually do the leg work. So, in our physical body also one will find all four varṇas, in society one will find all four, in any company one will find all four varṇas. They have company Think Tanks: they are the thinkers. They do all the thinking and they come out with next-generation products. Today itself they will think of which products they will need 20 years from now. Then they start imagining, designing, planning. What is possible now was only a concept 20 years ago.

In movies, they will show a watch that shows the time and the name of the person. It happens now. In companies, there are people who administer things: project planning, recruitment, etc. There are people whose job is to bring money. And then there are workers: they come, do some work, then they go to another company. So, all four categories are required. In households also, one will find the four varṇas: one person may have to play multiple roles but it is there. The same person might have to do visionary role, they can be Brāhmaṇa; then either they have to be Kṣatriya or somebody else will be Kṣatriya, meaning somebody will have to say, "This will happen this way" like Mayatanayā told Rāvaṇa. Then somebody has to bring money, somebody has to do the work. Everything has to happen. So, this व्यवस्था is there everywhere. Bhagavān says all this was there at the time of creation itself but because everything happens due to My māyā - यद्यपि मायासंव्यवहारेण तस्य कर्मणः कर्तारमपि सन्तं मां परमार्थतः विद्धि अकर्तारम्। अत एव अव्ययम् असंसारिणं च मां विद्धि - everything happens only due to māyā and therefore, as far as I am concerned, I am परमार्थतः अकर्ता, अव्यय असंसारी. These two concepts, guṇa and karma, are inter-connected. They both are together. In this shloka, Bhagavān says गुणकर्मविभागशः. In third chapter in shloka 28 - तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः। गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते. There He has used the word विभागयोः. Guṇa and karma are associated with each other in the sense that whatever my guṇas are there, accordingly my karma will be. But sometimes, based on guṇa I may have one varṇa but I may end up doing some other karma because of the force of situation, whatever comes to me in life. That's why both of them are mentioned. For example, all saṁnyāsis are supposed to be Brāhmaṇas. But even among saṁnyāsis, one will find Brahmanical qualities, Kṣatriya qualities and Vaiśya qualities; every variety will be there. In the saṁnyāsi āśrama also one will have all varieties, one can't avoid. It is supposed to have only one kind of karma but they may do other kinds of karma also. One will find varieties among brahmacāris also. Some will be more into शास्त्र अध्ययनं and some will be more extroverted into some other activities. So that is why guṇa and karma are separated in this way because based on guṇa, karma but sometimes situations may demand that they may do a different

karma: like somebody is a Brāhmaṇa and he is doing Vaiśya karma. Then in that office also, he will start doing Brahminical karma means he will go and earn money but there he will be visionary. That's why Bhagavān has used both guṇa and karma. In some cases, they will be the same and, in some cases, there will be differences. Vāsanā, our tendencies, will have guṇas and based on Vāsanā, we will express our guṇas also. Both will complement each other. Our inherent tendencies - how are they formed? They are based on whatever व्यवहार we do, whatever activities we do, whatever karmas we perform. Based on that, we will have new saṁskāras. So, if I go on doing sāttvika karma means karma of Brāhmaṇa or Kṣatriya, then I will have those kind of saṁskāras. Then such vāsanās will be there. Then based on those vāsanās, I will be inclined to do more and more of that karma. If my Vaiśya saṁskāra become predominant, then I will do those kinds of karmas. One has to understand multiple points here. One is, in society all this diversity will always be there; one can't avoid it. The diversity has to be grouped in different ways. One of the ways of grouping is based on guṇa and karma; that is what is called वर्णव्यवस्था. Then we saw the different varṇas, that they are present in every part of creation - in the individual body, in the animal world, in food, in corporations, households, the entire creation. Bhagavān has mentioned it. And when are they created? It is explained that in the beginning of creation meaning at the time of creation itself, it is known people will be of different varieties of mental make-up/attitude.

[बोधिनी] - गुणकर्मविभागशः निर्गुणत्वात् - The four āśramas are also mentioned here by Swāmiji. 'मम वर्त्मानुवर्तन्ते' - everyone comes to Me, everyone seeks Me. We can look at it differently also. Ultimately everyone is seeking happiness. Karma सिद्धि is quick; anitya sukham through karma is quick, therefore everyone follows that. Nitya sukham which is attained through jñānam takes longer, so not everybody seeks that. So, ultimately everybody is seeking Bhagavān means sukham. That's why मम वर्त्मानुवर्तन्ते - everybody comes to Me but through anitya sukham, some through nitya sukham. So, He says,

“No, no. All this is due to Māyā. All this is mithyā and therefore I am still निष्कल, निष्क्रिय, अविकारी, अकर्ता.”

[शङ्कर भाष्य] - येषां तु एवाहम्, यतः - Through this, Bhagavān wanted to say that even though I have created something, I am akartā, not the agent of action. One may understand Me as kartā of those karmas, but actually I am akartā. Since this is the case, therefore -

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा। इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥
(१४) ॥

Put this shloka with the 9th shloka. The 9th shloka said ‘जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः। त्यक्त्वा देहं पुनर्जन्म नैति मामेति. It was said there that if anyone understands my janma and karma as divyam; divyam means it is all due to Māyā only, it is not really there. Here also, the karma part is highlighted. न मां कर्माणि लिम्पन्ति - karmas don't touch me, they don't taint me, न मे कर्मफले स्पृहा - I have no interest in karmaphala, the results of karma, either. इति माम् यो अभिजानाति - the one who understands Me in this way; स कर्मभिर्न बध्यते. The one who understands Me this way means that Bhagavān having no connection with karma or karmaphala, he also will not be affected by karma or karmaphala - that is the same as what was said earlier in 9th shloka. If one understands Bhagavān as अज and अकर्ता, then one will become अज, अकर्ता. Here also if one understands Bhagavān as asaṅga, कर्मफले न स्पृहा means one also becomes that. When do we have karmaphala स्पृहा? When I feel I am finite, I am परिच्छिन्न. So, when I understand Bhagavān as asaṅga and अपरिच्छिन्न then I will know myself also as asaṅga and अपरिच्छिन्न. So, there I have to understand Bhagavān as अज, अकर्ता, here asaṅga, अपरिच्छिन्न then I will know myself also as that. How is it possible that I know something as asaṅga, अपरिच्छिन्न and I become asaṅga, अपरिच्छिन्न ? Only if I know my oneness with that. What a wonderful teaching! But it is not given straight, it is given in a roundabout manner.

[शङ्कर भाष्य] - न मां तानि भवन्ति इत्यर्थः - Karmas don't touch me because they require ahaṁkāra which is this idea that I am the doer, the finite individual and it is the real thing. The jñāni also will have ahaṁkāra but the jñāni's

ahamkāra is mithyā. This is the difference. प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। अहङ्कारविमूढात्मा कर्ताहमिति मन्यत. So अहङ्कारविमूढात्मा thinks I am doing the karma. Bhagavān does not have that, so He does not have ahamkāra. I don't have any desire because He already said न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन। नानवाप्तमवाप्तव्यं I have already attained everything that's why I don't have karmaphala स्पृहा. One can put all those shlokas together and everything will fit. Those saṁsārīs who have this idea that 'I am the doer. I should get the result'; 'I did so much, I am not getting any result' they have attachment to the karma and the result of karma also. Then it is appropriate that they will get affected by karma. लिम्पन्ति means karma will leave an impression because of which this desire will be there that this karma can be done again. I went through this, I want to come back here again- this is कर्मलेप. 'लिप्' is the धातु. 'लिप्यते न स पापेन...' that also will come. So, karmas do this. If someone offers food that we have never tasted before, that we are having for the first time, we don't have those saṁskārās so we say, "What is this food?" But once we eat and enjoy it, "Oh! I want that. I want this again" - karma or karmaphala whatever. The last time when we went on yātra, in Uttarakāśī, the Brahmācārīs went out and had momos. I had no idea what is a momo. They would come back and say, "Swāmiji, he had 20 momos!" They were eating somewhere outside on the street. The whole trip went like that. When they went to Mcleodganj, there also they all had momos. When we were returning, I had satsang in somebody's house. There, after satsang was over, food came and one of the items was momos. I then realised this is that momo they were talking about all along. Sometimes one develops those saṁskārās that I want again but sometimes I find nothing interesting. We have karmaphala स्पृहा when we feel that we are missing something. Do some karma where your attitude is, "I don't need any result out of this. I need nothing." Not even mental satisfaction. I don't need मानसिक सुखं also because I am सुखस्वरूप. If you do some work with this attitude, karmaphala स्पृहा will not be there. Then one will be totally indifferent if it goes this way or that way. We cannot do this for all karmas but we can try for one or two karmas and can see how our mind is calm. Bhagavān says if a saṁsāri can do this for all karmas, he will not be

bound. But that is not how we seek mokṣa. It is only to understand my non-attachment to karma. Real mokṣa is when I understand I am not the ahaṁkāra who is performing all karmas. In the beginning when we attempt this, I think I am the ahaṁkāra but I am going to remain indifferent to this or that karma. But the knowledge that I am not ahaṁkāra comes later. Bhagavān is going to discuss that in this chapter itself but one should understand the difference. One is: I still don't know I am Brahma and therefore I am the ahaṁkāra but I am detached towards some karma and I will perform them in that way. We should do that also; do the karma without any idea that I will get some result out of it. For example, a totally strange student comes to a teacher. The teacher teaches and that student goes away. There is no connection, so the teacher does not expect anything. Or how parents do everything for their children. There is no counting-accounting of anything. They just do things selflessly and also be ready that negative results will come instead of positive results; no स्पृहा. So, one is already prepared that this can happen, that can happen. Like great people have to be ready when they engage in work that they will get bound because they will have the impressions of karma and karmaphala also. तदभावात् न मां कर्माणि लिम्पन्ति - I don't have that, therefore karmas don't bind Me. The same applies to anyone else who understands that Bhagavān is their Ātmā - माम् ईश्वरं आत्मत्वेन अभिजानाति 'नाहं कर्ता न मे कर्मफले स्पृहा' इति सः कर्मभिः न बध्यते. If we look at the commentaries of other Ācāryās like Rāmānujācāryaji or Mādhvācāryaji, they can interpret it differently that one just has to know that Bhagavān is asaṅga, अपरिच्छिन्न and that bhakti itself is enough. And who are you? I am Bhagavān's दास, I am Bhagavān's अंश. That's why they have not accepted jīvanmukti. They say that here you are ससंग only. So, it is their way of understating that. Here this additional statement has come 'माम् आत्मत्वेन अभिजानाति'. Now one may ask who gave you permission to add that word in the commentary. We say तात्पर्यात्. तात्पर्य निर्णय one has to do. One cannot just look at one shloka, then one will have to explain the Tattvamasi Mahāvākya. One goes here and there, everywhere, and then one sees the entire Gītā. So, for that person also, karmās will not produce another body. So, when we do karmas with the idea that I am the

kartā, then karma will become देह आरम्भक. How do we perform karma without this idea that I am kartā? Because गुणा गुणेषु वर्तन्ते - everything is happening because of prakṛti, I add myself there. प्रकृतेः क्रियमाणानि गुणैः... पञ्चमहाभूतs are doing everything. In that I create the notion I am this. Can पञ्चमहाभूतs by themselves do anything without चैतन्य? शुद्ध चैतन्य and चिदाभास both are required. When we do karma, only prakṛti cannot accomplish everything even though that shloka says प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः....but only जड़ प्रकृति cannot do anything. One needs चैतन्य but शुद्ध चैतन्य also cannot do anything and does not do anything. So, then the combination is there. शुद्ध चैतन्य does not do anything but, in its proximity, matter functions like the अयस् कान्त. The iron filings move in the presence of the magnet. Like that, in the presence of शुद्ध चैतन्य, this matter starts functioning. Even this thought that I am ब्रह्म, prakṛti means ahaṁkāra. Even though everything is prakṛti, the ahaṁkāra is prakṛti's representative. Who says I am Brahma? Can ahaṁkāra by itself say I am Brahma? No. Can Brahma say I am Brahma or Sākṣī? Can Sākṣī Kūtastha say I am Brahma? Neither can ahaṁkāra nor Sākṣī say I am Brahma. Then who says aham brahmāsmi? So, we require both together. But the knowledge is ahaṁkāra is mithyā. So, when it is said I am Brahma, the ahaṁkāra through the Ātmā, through the Sākṣī utters this. The ownership is of Sākṣī or समानाधिकरण is with Sākṣī. All this thinking about this detail is very helpful in nididhyāsanam. So, karmas will not begin another deha, body.

[बोधिनी] - परस्य ब्रह्मणो बध्यत इत्याह - Swāmiji here mentions the point that, "I am Brahma" means I am akartā; I am asaṅga, I am अपरिच्छिन्न. Just because I read a few shlokas that "I am Brahma" does not mean that the knowledge will come. If one happens to study only the 4th chapter of the Gītā, will the vicāra of "aham brahmāsmi" come? It will not come. One has to study thoroughly, do śravaṇam, do mananam, that is what Swāmiji has said here. If one has done thorough śravaṇam, and mananam, and the knowledge has come because of this, then one has owned it up. आत्मत्वेन means that nididhyāsanam. One has to first know it, then one has to own it. So, the one who has this, he will not get affected by karma.

[बोधिनी] - अतो न बुद्धयादिभिः तत्कर्मतदवस्था साक्षिणं - Why they don't touch me? Because I know I am Sākṣī. So, when Bhagavān says: 'न माम् कर्माणि लिम्पन्ति', "Me" is the Sākṣī. 'न मे कर्मफले स्पृहा' - is the Sākṣī. The Sākṣī alone is असंग, अपरिच्छिन्न. "Me" does not mean Vasudeva putra. Whatever karma is done by a person who wants a result, he will be bound. He will be affected, not other people. So, now who is doing karma? The ahaṁkāra/prakṛti and I am Ātmā/Sākṣī/Kūtastha, therefore I don't get affected. Arjuna, you understand in this way and do karma. If your mind is already pure, you do karma for लोकसङ्ग्रह. If your mind is not pure, you do karma for cittaśuddhi. Know that this ahaṁkāra is doing everything and I am Sākṣī. So, we are different. One should know this all the time. This is our nididhyāsanam. When do the two railway tracks meet each other? Never. Sākṣī and ahaṁkāra are also like that, that is why it is called भ्रान्तिजन्य तादात्म्य/अध्यास. Even though they don't become one, they seem to be one, so I get confused. In this way karmas don't bind me. So whoever understands that he is the Sākṣī and not the ahaṁkāra, he is also not bound. So, I should know myself as अकर्ता, अभोक्ता, आकाशवत् सर्वगतं, असंग, अविक्रियं. This is who I am; one has to understand in this way.

[शङ्कर भाष्य] - नाहं कर्ता न मे कर्मफले स्पृहा.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः । कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ (१५) ॥

Just as I know that I am akartā and I don't have स्पृहा for karmaphalam, you also understand. Others have also understood in the past. एवं ज्ञात्वा पूर्वैः अपि मुमुक्षुभिः कर्म कृतम्. If they are मुमुक्षु then कर्म is performed for चित्तशुद्ध्यर्थ; if they already have cittaśuddhi and jñānam, then कर्म is performed for लोकसङ्ग्रह. तस्मात् त्वम् कर्म एव कुरु - You also do karma and do karma alone means not jñānam. How? पूर्वैः पूर्वतरं कृतं कर्म कुरु - As it is performed by people in the past.

[शङ्कर भाष्य] - एवं ज्ञात्वा निर्वर्तितम् - . Don't sit quietly, close your eyes and think - that is not for you. No samnyāsa for you. Who is strict Bhagavān Śaṅkarācāryaji or Bhagavān Śrī Kṛṣṇa? If one is ignorant, then do it for cittaśuddhi; if one is knower then for लोकसङ्ग्रह. "I think I have enough

cittaśuddhi. But I don't have jñānam then which कर्म I should do?" Do more śravaṇam, nididhyāsanam. अधुनातनं means don't do the karmas that people in the modern days do. In the footnote, it is given what is अधुनातनं - those karmas which neither give you cittaśuddhi nor it is for लोकसङ्ग्रह, they are waste of time. Don't even start them. Don't do such karmas. निर्वर्तनम् means to accomplish. Don't do such thing means if somebody says I am going to work for this company from this hour to this hour, is there any cittaśuddhi/लोकसङ्ग्रह? What cittaśuddhi? "I get a headache every day! My boss is like this and that" Then don't do it. "Then what will I eat?" That is your problem. In other words, perform karma only keeping Bhagavān in your karma. ईश्वरार्पितं means when one takes up anything then have this attitude. Don't do karma where one has not involved Bhagavān even if one works somewhere in company or whatever that one does. आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं। पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः॥ संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो। यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्. So, लौकिक कर्म with लौकिक attitude should not be done - that is the main idea here.

So, in this shloka and in this topic, Bhagavān is trying to say, "Arjuna! you should do karma." Arjuna was a great person, therefore, his karmas would have become great for लोकसङ्ग्रह because he was very well-known. So, Bhagavān says, "If you don't need cittaśuddhi then you do it for others. If you need cittaśuddhi then do it for yourself." As long as we know that: "I, the Ātmā am different from ahaṁkāra, the one who performs karma and gets the karmaphala. We are totally different. I am the One Ātmā supporting all ahaṁkāras, not one ahaṁkāra. Which karma is going to bind me? Which karmaphala will come to me?" This clear jñānam gives one mokṣa. Now and then if viparīta bhāvanā keeps coming and I need time to dwell on this, then one has to put everything aside and dwell on it until this knowledge becomes firm. Then, thereafter, one can again take up karma with the understanding that they are all in the ahaṁkāra/prakṛti/kṣetra department, I am kṣetrajña. So, then I don't get affected by this. This wisdom is called liberation.

[बोधिनी] - एवं ज्ञात्वा संन्यासमित्यर्थः - I am sāksī of buddhi, ahaṁkāra, everything. I am not bound by whatever is done by the body and senses. This गर्भित has come earlier also. It means the hidden prompter - 'णिच्' प्रत्यय is there. If a person is not ready to sit down, they should not sit down and go on doing this nididhyāsanam. They should do karma until they get thorough vairāgya. One Swāmiji was telling me that nowadays so many people are coming to Uttarakāśī because it has become like a place to go but not much śāstra carcā - scriptural enquiry happens there. It means that if one has not done enough karmayoga and has not attained cittaśuddhi, then sitting in some place in solitude is not going to help much. Secondly, many people don't do any karma; they don't seek jñānam also. They just sit there. When we were in Uttarakāśī somebody came to meet me. I asked "What are you doing here?" He said, "Nothing. Some japa." One has to do ज्ञान साधना. Otherwise it will not make much difference. So, go through karmayoga and then grow. Go through it and grow through it.

[शङ्कर भाष्य] - तत्र कर्म कथम् ? - Arjuna says, "If you ask me to do, I will do it, why you have to say 'पूर्वः पूर्वतरं कृतम्' - all the people in the past have done. No need to add all those things. Because there is a lot of विषमता means there is a lot of variety and differences in karma. Another reading for वैषम्य is that there is a lot of difficulty in understanding what is karma. So, now Bhagavān says -

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः। तते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥
(१६) ॥

Now Bhagavān takes up new topic about karma - what is karma, what is akarma, what is vikarma. He will discuss all this and then a very powerful idea will come in the 18th shloka.

Discourse 9

The निगमनं of the topic that Bhagavān started from shloka 11 is in the 15th shloka. In the 15th shloka, Bhagavān said “तस्मात् त्वं कर्म कुरु - therefore, you do karma.” What is the reason that Bhagavān is giving so that Arjuna understands and is inspired to do karma? We saw in the bhāṣya that Bhagavān says, “If you don’t have cittaśuddhi then you do karma for चित्तशुद्ध्यर्थम्. If you already have knowledge/wisdom, then you do karma for लोकसङ्ग्रहः.” One should do karma, keeping these two in mind. So, in these shlokas from 11 to 15, Bhagavān is trying to say that one should do karma. Bhagavān had presented the idea in the 9th shloka that “ I am unborn and akartā, yet I perform karma; I am born because of māyā”. Then in the 14th shloka He says, “Karmas do not touch me because I am asaṅga and I don’t have any स्पृहा for karmaphala because I am पूर्ण, I am अपरिच्छिन्न. I am going to add nothing to myself through this karmaphala.” Therefore, what will happen if you also understand it in this way? You will know that you will not get affected by karma and therefore, with this wisdom, you can do karma. Because Arjuna’s fear is that तत्किं कर्मणि घोरे मां नियोजयसि - this karma into which You are pushing me is so ghora, terrible. So, Bhagavān is saying if you have jñānam, then karma will not bind you. Therefore, don’t worry, get jñānam and then engage in karma. If you require cittaśuddhi then you will have to do karma anyway. In that context, the वर्णव्यवस्था topic came as to which karma should one do? You should do only what belongs to you based on your varṇāśrama. And in मनुष्यलोक, people are inclined to do karma because कर्मसिद्धि is quick, means the results of karma are quick. Result of jñāna sadhana, which requires many years of practice, takes time. That’s why people are inclined to do karma and they are interested in finite results. They are not interested in knowing that Bhagavān is Vāsudeva sarvaṁ and they don’t seek mokṣa either. They seek dharma, artha, kāma. In that context, this चातुर्वर्ण्यं मया सृष्टं came. Now there was a question on this guṇa-karma topic. A person may have a particular kind of guṇa - sattva, rajas, tamas and based on that, the person engages in certain kind of karma - this is normal. If we take the ‘karma’ word here to mean profession/vṛtti, one may have certain guṇa but one may not be in the profession which is fit for that varṇa. A person may have sattva guṇa and

सत्त्व प्रधान is called Brāhmaṇa, then he should live his life, his vṛtti should be Brāhmaṇa vṛtti, means he should do a priestly work. But he may not be doing it. He may do other kinds of work which belongs to a Vaiśya, Kṣatriya or Śūdra for whatever reason; and in that work, he may express sāttvika qualities. So, guṇa is the sattva, rajas, tamas quality, karma is what one is actually doing. So, to classify people based on vṛtti was easy. Vṛtti profession because one can see that but one can't see how much sattva he has, or how much rajas and tamas. Similarly, based on janma, birth, also, parents would put their children in that profession because they would not know how much sattva, rajas and tamas they have until they grow up. In some cases, they will know early enough but in some cases they may not know. So, they will try to train them for one profession. Later on, they will find out that this child is not cut out for this. A variety of other things also play a role. In particular, the atmosphere in which one is growing up, people around you and how people live there. A child is born here, then they migrate somewhere and he grows up somewhere else, so everything is different. This is one factor. Another is that the guṇa is based on whatever I have done in the past, so that is my sañcita and prārabdha karma expressing now. As far as guṇas are concerned, I have certain kinds of things, so those saṁskāras are accumulated. Now, what of puruṣārtha, self-effort? The self-effort I want to exert now, in a particular kind of varṇa, is up to me. If I want to be Kṣatriya, then I will do that kind of puruṣārtha like Ṛṣī Viśvāmitra. He was born in Kṣatriya family but he did puruṣārtha to become Brāhmaṇa, whereas Paraśurāma was born in Brāhmaṇa family and his puruṣārtha was of a Kṣatriya, means all his work was like Kṣatriya only. So, he developed those tendencies. So, one can distinguish this also based on what is one's prārabdha part based on guṇa and what is one's puruṣārtha part which will lead one to karma. In the third chapter, we saw धूमेनाव्रियते वह्निर्यथादर्शो मलेन च। यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्. So, jñānam is आवृतम् based on different kinds of vāsanās/desires. Those are part of my earlier doings, earlier saṁskāras, earlier karmas. What I have to do now to remove kāma is going to be my puruṣārtha. Somebody may have to do only that much puruṣārtha like blowing off the smoke from

the fire and fire will be expressed clearly. Somebody may have greater puruṣārtha like cleaning the mirror; somebody more puruṣārtha and wait also as it may not happen in one janma. It may take multiple janmas. So, prārabdha and puruṣārtha both also will play role as far as guṇas are concerned, what all one's inherent tendencies are but also how much effort I am willing to make to change my fundamental characteristics. We saw that in Bhāgavata Mahātmyam story. Dhūmdhukāri was actually not the son of Ātmadeva and Dhūmdhulī. He was her sister's son but he was in Brāhmaṇa parivār. He grew up in a Brāhmaṇa family but he never attained any of those saṁskāras whereas Gokaṛṇa, was born to a cow but that cow represents sāttvika animal. He was with sattva saṁskāras so he exhibited those qualities means sometimes even within an atmosphere, one may not get those qualities, those saṁskāras, and sometimes in the company of some people, one will immediately pick up those saṁskāras. There is the story of King Vikramāditya. They were all shepherd boys who would take care of sheep and goats. Whenever the animals were grazing, he would act as a king and would make decisions resolving all disputes. They would play it like a game. Two kids will come - "Mahārāj! Today this is the problem." He would say, "Okay, this should be the solution." He used to talk this way and they used to wonder how this child has all these abilities. Chandragupta was also like that and that is why Cāṇakya noticed him. "Yes, he is fit to be king." Some are born in an ordinary family and they don't have such saṁskāras. They who are appointed as Śaṅkarācārya of the four main Maṭhas are also selected very early but at that time they don't know how they are going to be. There is a famous story about Ācārya Candraśekhara Bhāratijī of Kāñci Maṭha, the earlier pontiff. He was not appointed or destined to be Śaṅkarācārya. His cousin brother or somebody else was destined to be Śaṅkarācārya but he died at an early age because of some disease. So, they immediately thought let's make him Ācārya and he turned out to be one of the greatest in Kāñci. He brought great glory to the Maṭha. So, sometimes one does not know what kind of prārabdha is there, what kind of guṇas. There had been nobody in the position for years. He was eleven or twelve when the earlier Ācārya attained mahāsamādhi. So then, at

that age, they appointed him when he had no idea, he knew nothing in this janma. But other janma saṁskāras must have been there. Then he learned everything, all the śāstras and everything. So, one never knows that a ten year old, eleven year old can be king also, can be Śāṅkarācārya also based on their background and who is behind them. That's why once Bhagavān sees you, then anything can happen. Vibhīṣaṇa can become king. Another important point is that no particular varṇa is important. As much as the head and arms are important, the thighs and legs are also important. One cannot live without any one of them, so all are required. There is no higher and lower as far as the totality is concerned. The point was made that everyone has the freedom to go from one varṇa to another. Anyone can do it but one has to put forth the right kind of effort in the right direction, then it is possible.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः। तत्र कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥
(१६) ॥

[शङ्कर भाष्य] - तत्र कर्म कथम्? - In karma, there is lot of वैषम्यं, विषमता meaning there is no समता, uniformity. So karma is not of the same kind, there is a lot of variety, diversity and so it is difficult to comprehend the topic of karma; that is why you should listen from Me about karma. Sāmānya karma is applicable for everybody, anywhere; everyone has to do it. Viśeṣa karma is when there is viśeṣa, a special occasion and that is based on one's guṇa, varṇa, āśrama etc. Then karmas are grouped as nitya, naimittika, kāmya, niṣiddha, prāyaścitta - this is another way karmas are divided. More importantly, one has to understand who is the adhikāri the eligible, qualified person, for which karma? We know ज्ञान-कर्म समुच्चय is not possible. This is keeping in mind that if a person has a different kind of personality or thinking, one can't put him from one to the other. The reason is that we saw that jñānam eliminates kārakas and karma expects kārakas. If, at one point, we ask someone to meditate on Advaita Makaranda and then you tell him do this or that karma, he will say, "On one hand, I am meditating that I am jagat kāraṇam, I am sarvajña, I am all-pervading sarvagaḥ, I am advayaḥ and then you also expect me to have division and do this and that karma? How do I

understand both?" Or if we say, "Do saddarśanam", he will say, "In saddarśanam, you are telling me to see Sat everywhere. Then, on the other hand, you also expect me to do karma. How?" So, one should be able to put both together that if one has to be satyam, then the other has to be mithya; only then will both will go together, not otherwise. So, that topic is going to be the next important topic. Shlokas 16 and 17 are preparation for the topic which is going to start from 18 up to 23. Shloka 18 is the सिद्धान्त, 19-23 is the jīvanmukta who has jñānam and is engaged in karma. So, the main topic highlighted here in this chapter is called jñānakarmasamnyāsa. This is the heart of the chapter - ज्ञानेन कर्म संन्यासः. So, once you have jñānam, then you know that you have never taken up karma. The स्थितप्रज्ञ was described in the second chapter. A jñāni is described in this chapter, and how, if required, he can engage in karma. Those karmas can be different. His karma may be only भिक्षा, अटनं and शयनं - that is also karma. Or his karma can be युद्ध, war. If he has to fight a war, he may do that, depending upon what is required.

Bhagavān, in this regard, describes what is karma and what is akarma. कवयः means even wise people. Even they get confused. तत्ते कर्म प्रवक्ष्यामि - That karma I will talk about. यज्ज्ञात्वा - By knowing that, अशुभात् मोक्ष्यसे, having known which, one will become free from अशुभ. The nature of karma to bind is the अशुभ part here. So, अशुभात् मोक्ष्यसे means you will not get bound by karma. "This secret I will tell you." Now 'karma' means चलनात्मकं कर्म meaning any activity can be called karma. In Pāṇinī Sūtra we saw that Maharṣi Pāṇinīji has defined कर्तुः इप्सितमं कर्म - what is most desired is also called karma. In Vedic terminology, what is desired, based on that one does saṅkalpa. Then through that saṅkalpa one accomplishes that karma. So that is why that which is taken up with saṅkalpa is karma. That's why if saṅkalpa is done wrong when we do pūjā, one will not get karmaphala. According to the priests, when they ask you your gotra or rāṣi and you give the wrong gotra or rāṣi, the result will go to other jīva. That's why they chant everything. The priests will know everything about some people who do pūjā regularly. So, actually what Bhagavān is going to speak about is not karma, it is akarma. That's why

commentators say तत्कर्म. Between ते and karma, we have to put 's' so it is: I will tell you now about akarma. Because you will become free when you know what is akarma, what is Ātmā; not when you know only karma. If I have to become free from bandhana, I have to know Ātmā. So, akarma I will tell you or we say कर्म प्रवक्ष्यामि means Bhagavān is going to talk about karma, akarma, vikarma, everything. That is also good. The minds of these commentators work on these things, so they find out how this shloka should be understood. They understand in so many ways. Our job is just to understand that much - that is enough. No new idea is going to come. Already ten ācāryās have thought about it and written also. चर्वितचर्वण - It is already chewed up, you chew again - that much is enough for us.

[शङ्कर भाष्य] - किं कर्म अशुभात् संसारात् - मेधाविनः means those who are so-called very smart, intelligent, even they have confusion in this.

[बोधिनी] - ननु कर्मणाम् भविष्यसीत्यर्थः - As though Arjuna is telling Bhagavān - karma is bandhana, "Why are we getting into this?" Quotation is also ready 'कर्मणा बध्यते जन्तुः'. He says karma will bind me. No, that स्मृति 'कर्मणा बध्यते जन्तुः' is for ajñāni. That's why one cannot just quote something from somewhere and say this is said in the śāstra. It is said for whom? If one knows the Ātmā, that person will not get affected by karma and the results of karma; that is also said. So, for a wise people, there is no लेप of karma. When one knows the essence of karma and akarma properly, then the karma performed by a wise person is akarma only and it will not bind. On the other hand, the ajñāni, even if he performs akarma, it is karma because he has अहं बुद्धि in his akarma also. He says I will not do this. That is called karma because one has the strong saṅkalpa of not doing. It is wonderful. We think that in this way I will be away from karma but karma will come after you because your tendency is like that. And it will bind you also means the ajñāni's akarma will also bind him. So, then what is the lakṣaṇa of karma and akarma? That is said now. जग्ुः is 'गै' धातु. Some people say विहितं karma is karma and अविहितं karma is akarma - this is some people's idea. Then some other people say whatever is श्रौत, स्मार्त, वैदिक - that is called karma; saṁnyāsa is akarma.

Some people say wherever there is any movement, any activity - that is karma. Sitting quietly, not even listening to the pravacan while it is going on is akarma. Different people have different ways of understanding. So, in general, the common man's thinking is not moving hands, not moving legs, not opening mouth also is akarma; only at 8 o'clock, 12:30 and again at 8 o'clock - go to annakṣetra! All other times akarma! I will do limited karma only at those three times! This is our general idea. I am available only at bhikṣā times; otherwise I am akartā! Who came out with this new definition of karma? This is your definition only, न भगवता उक्तं इदं. Because of this, so many ideas are there. That's why Bhagavān says: "I will tell you." So, in all these things, तस्मात् शास्त्रं प्रमाणं, you go by this. "These wise people are not able to conclude properly. Since this is the case, therefore, to you who do not know the nature of karma and akarma, I shall tell you the nature of both of them." प्रवक्ष्यामि is 'वच्' धातु. Future tense will become प्रवक्ष्यामि. When you know the nature of karma and akarma, you shall become free.

[शङ्कर भाष्य] - न चैतत्त्वया उच्यते - You should not think that: "What you are going to tell me about karma and akarma? A war is about to begin here and you are telling me karma means देहादिचेष्टा, and akarma means not doing anything. I know that. Why do you have to tell me all this?" न चैतत्त्वया मन्तव्यम् - Don't think like that. Why?

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः। अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥
(१७) ॥

This 'गहना कर्मणो गतिः' is quoted many times. The ways of karmas are very secret or difficult to comprehend. This is true in life also - you never know which karma and which karmaphala will express when. You are going on some path and then, suddenly, some thought comes and changes everything; from one to the other. This is गहना कर्मणो गतिः. Inscrutable are the ways of karma. You never know how they are, गहना कर्मणो गतिः. That's why कर्मणा अपि बोद्धव्यं, विकर्मणः अपि बोद्धव्यं, अकर्मणश्च बोद्धव्यं. So, कर्मणः, अकर्मणः, विकर्मणः किं बोद्धव्यं. याथात्म्यं तत्त्वम् बोद्धव्यं means what is karma, what is its essential nature, how it will bind, how it will not bind, one should know all these things.

It is said, one should also know about karma, akarma and vikarma - three things. One has to know each one.

[शङ्कर भाष्य] - कर्मणः इत्यर्थः - बोद्धव्यं - One should know what is the essential nature of karma. What is vikarma? प्रतिषिद्धस्य, forbidden, prescribed karma. So, there is विहित karma and प्रतिषिद्ध karma. So, karma means शास्त्र विहित, and vikarma is शास्त्र प्रतिषिद्ध. अध्याहार means one has to supply this in all, one has to fit that in. Even though Bhagavān Bhāṣyakār has translated akarma here as तूष्णीम्भाव, in the next shloka he will make clear what is real akarma: that is, what is akarma according to Vedanta and what is akarma as per the common man. According to the common man, akarma is that I am not doing anything; akarma as per Vedanta is Ātmā. गहना means विषमा - very difficult to know, दुर्ज्ञाना. गतिः means their essence, their truth. So, what is the substance of this karma, akarma and vikarma is not easy to know. That is why I shall tell you.

[बोधिनी] - ननु कर्माकर्मणोरुभयोस्तत्त्वमारुरुक्षोर्जातव्यं ज्ञातव्यमित्यर्थः - Somebody may have a question: who should know बोद्धव्यम् केन - by whom should it be known? Who should know the tattva the truth, essence of karma, vikarma and akarma? The one who is preparing for cittaśuddhi is आरुरुक्षु; the jñāni or the one who has completed the cittaśuddhi part is आरुढ़ - who should know about these? Here Ācārya says that the one who needs cittaśuddhi should know; the other person has already gone through this. This knowledge is so difficult to understand, दुरवगाह means difficult to know. The adhikāra, eligibility, of this person, is that he is आरुरुक्षु. Not in renunciation. For a mumukṣu, this is बोद्धव्यम्, already known. When I have the knowledge, when कर्मस्वरूप is known, then one will be able to do karma as per śāstra, not without knowing. There are so many śāstras and śāstra प्रवर्तक Ācāryas. प्रवर्तक also can mean prompter who will ask you to look at this karma or that karma. So, variety is there. If you ask one Ācārya, "What should I do?" They will tell you, "Do this." In the spiritual field, so many Mahātmās are there. You go to some Mahātmās, they will say just do japa and don't do anything else. You go to other Mahātmās, they will say just do नाम संकीर्तनं and in that also no need of variety only "श्री

राम जय राम जय जय राम” or “हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे” Do only that much. Some other Mahātmā - they will take clean Ganga project and this and that, they will say, “Just work for this project, don’t do anything else.” Some Mahātmās will say “अथातो ब्रह्म जिज्ञासा”. “Sit down and listen to प्रवचन.” Different types of people will be there in the audience. The confusion is more when one listens to a general discourse because in a general discourse, a variety of adhikāris are there. You are a specific person, you have a specific need. If you say I am a mumukṣu, this is what I need. In a general discourse, let us say some 5000 people are attending. An 18-year old is there and a 65-year old is also there. In general, what is the upadeśa for 18-year old? Get into karma. What is the upadeśa for 65-year old? Get out of karma. Now some sāmānya upadeśa is given for all. Everybody takes the same message. But they all are gathered there with different prayojana, different objectives, goals, so that upadeśa does not work. We don’t have one size fits all; that you make one and everybody does the same thing. That is never possible. If you are a mumukṣu and your objective is liberation alone - śravaṇam, mananam and nididhyāsanam is the only way. If you have other prayojanas, then different upadeśas are required. Somebody wants अध्यारोप and somebody is ready to give up अध्यारोप. Wants अध्यारोप means loves the ahaṁkāra and this upādhi. I want to see myself only through this; this is अध्यारोप. Somebody is not interested in this. Both are different kind of vidyārthis, so upadeśa will be different. So many kinds of प्रवर्तकs will be there, situations that come in one’s life, they will also prompt one in different ways. At that time suddenly one cannot say, “ I have to know what is karma, akarma and vikarma.” It is said you have to know beforehand so that when situation comes, you are prepared. Karmas depend on deśa, kāla, yuga, adhikāri, varṇa, āśrama, vāya, avasthā and so on. Everybody should not do one karma. It depends on the varṇa, āśrama, vāya (meaning age). Avasthā means the earlier stage or later stage. gṛhastā āśrama is also big. One can begin the gṛhastā āśrama at 25 years of age and at 65 also, this fellow is still in gṛhastā āśrama! The maturity of different people is different. Somebody can be very mature at 25 and another can be very immature at 75; all variances are there. So, one has

to give upadeśa based on that person only. संकोच means it shrinks, व्याकोच means it expands, संक्षेप and विस्तार means in some place, one does the karma briefly and at some other time or place, one may do the same karma in elaborate detail. It is said that if you ask two doctors, you will never get same opinion. That is true in every field. You ask two lawyers - One lawyer will say, "Let's fight", another lawyer will say, "Back out". Therefore, niṣiddha karma also one should know because that is also of variety meaning what is niṣiddha in one place for one person at one time may be vihitā for another person at another place at another time or other way. कर्माकर्मकर्माभावः यस्मात्कर्म न संभवति तदकर्मति वा कर्मसंन्यासतस्याऽपि बोद्धव्यम् - So, अभाव of karma there where it is or कर्मसंन्यास that also one should know. So much variety is there even in renunciation. What are you renouncing? So one should first know what is karma, akarma and vikarma and then act accordingly. Now we enter into the main topic, the 18th shloka.

[शङ्कर भाष्य] - किं पुनस्तत्त्वं उच्यते - What is the tattva of karma, akarma etc. Bhagavān said that you should know and which I shall tell you: वक्ष्यामि - that प्रतिज्ञा is done. Now Bhagavān says.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः। स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ (१८)
॥

यः - He who, कर्मणि अकर्म पश्येत् - the one who sees akarma in karma, inaction in action and यः अकर्मणि च कर्म - and the one who sees action in inaction ; the one who sees action in inaction and inaction in action, सः बुद्धिमान् मनुष्येषु - he is a wise person among all human beings, he is बुद्धिमान्. Is it a sign of wisdom or ignorance to see action in inaction and inaction in action? स युक्तः - he is most integrated means he is balanced, he is fit and कृत्स्नकर्मकृत् - he has accomplished all karmas. This is Bhagavān 's verdict. Who is a wise person? The one who sees action in inaction and inaction in action. Bhagavān says मोहयसि इव मे. He says yes. Bhagavān Vedavyāsaji had to compose some shlokas so that Bhagavān Gaṇeśa could think and Vedavyāsaji could take a short break.

Discourse 10

jñānakarmasamnyāsayoga - karmasamnyāsa is to be accomplished with the help of jñānam means renouncing karmas on the strength of knowledge. How? This shloka talks about it, so this shloka is the essence of it. What is the idea? कर्मणि अकर्म यः पश्येत् - he who sees (पश्येत् means पश्यति) कर्मणि अकर्म, inaction in karma, action, and अकर्मणि च कर्म यः - यः अकर्मणि कर्म पश्येत् - and inaction in action; मनुष्येषु सः बुद्धिमान् - he is wise among all human beings. स युक्तः - He is well-integrated or well-tuned. कृत्स्नकर्मकृत् - He has performed all karmas. In the second chapter, there was a shloka where Bhagavān says “या निशा सर्वभूतानां...” The wise person is he who is awake when it is night for all others and when it is day for all others, he sleeps for it is night for him. If he sees akarma in karma and in karma he sees akarma, then he is a wise person. One may wonder what kind of wisdom is this, always seeing something other than what everybody sees. Actually, this is the right thing, this is wisdom when one can see something others cannot see. सः मनुष्येषु बुद्धिमान् - That is a wise person. Who is a dhanavān - the one who has dhanam - धनं अस्य अस्ति इति धनवान्. If somebody has dhanam, he is dhanavān. So, the one who has buddhi should be buddhimān. Everybody has buddhi but everybody is not buddhimān. Only the one who has wisdom of this nature is buddhimān; he is yukta and he has accomplished everything of life; सः कृत्स्नकर्मकृत्. Let us first just understand what this shloka means.

The word akarma indicates the actionless Ātmā. Karmas happen at the level of upādhis. So, the one who is able to see the actionless Ātmā in the activities of the upādhis, that the actionless Ātmā is present while upādhis are performing actions; this is one thing he should know. And अकर्मणि च कर्म यः - in akarma, in the non-activity of the upādhis, he understands that this deliberate inaction of the upādhis is also at the level of ahaṅkāra and therefore it is a karma. It is not akarma. अकर्मणि means that in non-performance of actions at the level of upādhis, he is able to see that there is ahaṅkāra which is of the nature of karma. So, literally karma means ahaṅkāra and akarma means Ātmā. In the activities owned up by ahaṅkāra, he is able to recognise the presence of Ātmā

which is non-doer and when there is non-doer, or when there is no doer, or when there is no activity at the level of upādhis, he still sees the doer hidden there as ahañkāra. Such a person who is able to see this is the wise person - सः बुद्धिमान् मनुष्येषु. This is one way of looking at this. One can express the same idea in different terms. While the vācyārtha aham - the literal "I" - is functioning, he is able to see lakṣyārtha aham - the figurative aham - there; the second part is when the vācyārtha aham is inactive, somebody can take that as lakṣyārtha aham which is an error; he understands that. He understands that the activities of the vācyārtha aham are possible due to presence of lakṣyārtha aham; and in the inactivity of the vācyārtha aham, erroneously taken as lakṣyārtha aham/Paramārtha, he is able to see error. Such person is a wise person. In other words, no vācyārtha aham can function in the absence of lakṣyārtha aham being present there. This is the easy part. The second part is when vācyārtha aham is *not* functioning or the upādhis are *not* active, taking that as Paramārtha is an error. The inactivity of the vācyārtha aham or ahañkāra is not Paramārtha; knowing the Paramārtha as Paramārtha is Paramārtha. He understands that any other idea derived from vācyārtha and thinking that it is Paramārtha is wrong.

[शङ्कर भाष्य] - कर्मणि, क्रियते कर्माकर्मणोरितरेतरदर्शी - Up to कर्माकर्मणोरितरेतरदर्शी is bhāṣya; after that is all discussion, mīmāṃsa. The bhāṣya is so small, only two sentences are there. What is karma? कर्म क्रियते इति व्यापारमात्रम् means any vyāpāra, any ceṣṭā, any activity. All karmas are possible only at the level of upādhi. In that अकर्म - कर्माभावं (कर्माभावं one can understand as presence of Ātmā) - when there is absence of karma and that absence of karma is non-activity at the level of upādhi. Because that non-performance of activity at the level of upādhi is also dependent upon कर्ता, कर्तृतन्त्रत्वात् - it is पुरुषतन्त्र; प्रवृत्तिनिवृत्त्योः - engaging and dis-engaging both of them are dependent upon kartā when it is of that nature. Vastu means Ātmā. आत्म वस्तु अप्राप्यैव हि सर्व क्रियाकारकादिव्यवहारः - All activities which are happening at the level of kārakas, meaning, without knowing the nature of Ātmā, all of that is अविद्याभूमौ एव - it is all in the realm of avidyā, whether pravṛtti or nivṛtti - engaging or

dis-engaging. That is why it is karma only. Even if one says or feels that, “I am not doing anything”, that is karma only. It is in अविद्या भूमि alone, अविद्याभूमौ एव. That is why in that so-called akarma, that I will not do something, it is karma. यः पश्येत् पश्यति सः बुद्धिमान् मनुष्येषु - the person who sees that is, among human beings, very wise. सः युक्तः योगी - yogī means he is jñāni because he is able to see that which is not otherwise known. He has understood that this Ātmā is present here because of which this सङ्घात/assembly functions. So, in this karma there is akartā Ātmā. So, when I am seeing, hearing, tasting, smelling, touching, thinking etc. there is one akartā Ātmā in whose presence all this is happening. This सङ्घात cannot function by itself if I say, “No. I will not do anything.” So, what is actionless-ness? Because Arjuna thought naiṣkarmya, actionless-ness, is, “I will not do anything.” Sitting quietly, eyes closed, mouth closed, is actionless-ness. This is not actionless-ness, this is not naiṣkarmya. Knowing yourself as actionless Ātmā is actionless-ness. Then what should I do to know that? The answer will be, “Know it.” Know It how? Through श्रवणादि. There is no other way because we always think, “What should I *do*?” Our question is always about *doing* because we are so used to *doing*. “If I do something, then will I *become* Ātmā?” You are already Ātmā. You don’t have to do anything. The whole process is *undoing*. Doership is already there and even when we *undo*, we say I *did* the job of undoing; ahaṅkāra will be there. So, knowing the akartā Ātmā in the midst of all actions is wisdom. Second, while at the plane of upādhi, at the plane of śarīrādi, if I think the body is not doing anything, speech is not doing anything, all karmendriyas are not doing anything, mind is not doing anything, means it is nirvikalpa samādhī but without knowing Paramārtha. He says only stopping the activities of all upādhis is also karma. Akarma is at the level of each one of them. Shut down each activity, but if you don’t know Paramārtha, it is still karma, it is not akarma. Knowing this is wisdom. So, stopping activities of all jñānendriya, karmendriya, antaḥ karaṇa, vṛtti nirodha is also by itself not Paramārtha. कृत्स्नकर्मकृत् समस्तकर्मकृच्च - what is the objective of समस्तकर्मकृत्? That he has performed all karmas. What is the connection of performing all karmas? All karmas are performed for attaining fulfilment. He has already

attained that fulfilment through wisdom. So, as far as he is concerned, all karmas are done. This part will also come later - सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते - all karmas end in jñānam. So, once jñānam is there, the purpose of all karmas is over; whatever karmas were supposed to accomplish, is already accomplished. apūrṇatva, incompleteness, is what I want to remove through karmaphala. This is ajñānam. Really, I am not apūrṇa, incomplete. Second, I will never be able to remove apūrṇatvam by any karmaphala. So, the direction in which I am going to make my life fulfilled, if that direction itself is wrong, no matter how much I progress, it will be darkness only. First, no परिच्छिन्न फलं will ever give me fullness. Second is that the ahaṅkāra which is seeking fullness is not me to begin with. As far as I am concerned, I am already full. I will never attain fulfilment by taking myself as ahaṅkāra and go on working. That ahaṅkāra is always going to be empty, thirsty, hungry. There is a bhajan - “प्यासा है बैरागी मन.....”. Mind is ever thirsty. It will always remain like that. The mind will become full only when instead of seeing anātma, it is turned to Ātmā. So, समस्तकर्मकृत् - he has performed all karmas and he also identifies himself as Ātmā/Brahma than ahaṅkāra, or whatever karma is performed by any ahaṅkāra, he says it is only ‘I’. I alone am blessing all ahaṅkāras with cidābhāsa, only then is that ahaṅkāra able to function. So, who is doing all karmas? I alone am presiding over all. स्तूयते - he is praised in this way. कर्माकर्मणोरितरेतरदर्शी - of karma and akarma; इतरेतर means the one who is able to see karma in akarma and akarma in karma.

Now pūrvapakṣa, the objection, begins.

[शङ्कर भाष्य] - ननु किमिदं पश्येत् द्रष्टा? - He says, “कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः - Why do you say that the one who sees inaction in action and action in inaction ? Karma never becomes akarma and akarma never becomes karma. Then how can this seer/onlooker see the opposite thing?”

[शङ्कर भाष्य] - न, अकर्म वा रजतम् - Akarma means Ātmā being of the nature of Absolute Reality, परमार्थतः सत् कर्मवत् अवभासते. In our language, that Ātmā alone appears as all upādhis where all karmas are possible. So, karma is happening in that which is really nothing but the Absolute appearing as

upādhi. कर्मैव अकर्मवत् - When a person is doing some karma that, “I will not do this. I will sit in this way or I will not engage in war” like Arjuna was saying, it is a karma. It appears like akarma and therefore Bhagavān wants to show what is the right way of looking at it. Bhagavān wants to point out that this is not akarma. There is something beyond this. Therefore, what Bhagavān has said is not विरुद्ध, contrary, it is not wrong, it is correct. The idea is not to not perform action. The idea is to know that I am ever actionless and if some karmas are performed at the level of upādhis, that has nothing to do with me and because I am asaṅga, ever-free. Even while all activities are going on, I am akartā. This wisdom is jīvanmukti. Dwelling on this will tell one that one is free. Otherwise, our intention or insistence will be that, “Now I have to shut myself, close everything down” because it is only when I am physically not doing anything, there is akarma; otherwise, there is always karma. So, at a certain stage, in the beginning and all, it is very good. It is a great sādhanā but that sadhana, by itself, is not complete in the absence of clear knowledge. The clear knowledge that I am ever free is required. With that wisdom, if I sit down and meditate, that is great. Otherwise, I will think when I am sitting, then I am Ātmā and the moment activities begin, I become kartā. This is incorrect, incomplete because in that case, adhyāsa is present. I superimpose the dharma of the anātma on the Ātmā. I will take the non-activity of anātma as my non-activity. So, if adhyāsa is there, that is ajñānam. Knowing that taking the non-performance of sense organs, mind etc. as my inactivity is incorrect: that is wisdom. “निवृत्तिरपि मूढस्य प्रवृत्तिरुपजायते। प्रवृत्तिरपि बुद्धस्य निवृत्तिफलभागभवेत्”. The nivṛtti of the mūḍha, an ignorant person, not engaging in any karma, is pravṛtti only. Guruji has given one quotation “अप्रयत्नात्प्रयत्नाद्वा मूढो नाप्नोति निर्वृतिम्। तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः”. Whether you do prayatna, exert effort, or non-prayatna, remain still, if you don't know the Truth, you are ajñāni only. It does not matter whether you sit quietly or do vigorous action. If you can do तत्त्व निश्चय, then you are wise. Because Bhagavān said earlier “कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः। अकर्मणश्च बोद्धव्यं.....” - बोद्धव्यम् is this. Bhagavān said यथाभूतदर्शनम् - knowing things as they are, that alone is यत् ज्ञात्वा मोक्षयसेऽशुभात्. So, if Bhagavān says

something which is incorrect, then knowing that one will not become free from aśubha. If one wants to become free from aśubham, then one has to know things as they are. That alone is the sign of wisdom. Knowing things in this way alone is a sign of wisdom; he is called buddhimān. By विपरीतज्ञानं, अशुभात् मोक्षणं is not possible so it has to be right jñānam. Even though it sounds कर्मणि अकर्म and अकर्मणि च कर्म, this alone is the correct knowledge because Bhagavān says knowing this one will be free from aśubham. Karma and akarma are taken erroneously - विपर्ययेण गृहीते प्राणिभिः, so तद्विपर्ययग्रहणनिवृत्त्यर्थ - to eliminate the erroneous understanding, Bhagavān has brought this topic. Bhagavān knows the right thing. Arjuna said I will not fight. He said wait कर्मणि अकर्म यः पश्येत्. viparīta bhāvanā is this alone - taking myself to be upādhis or ahaṅkāra. This is viparīta bhāvanā - अनात्मनि आत्मबुद्धि. How should one *not* look at this shloka? कर्माधिकरणमकर्म (अधिकरण means locus). In this way that the locus of karma is akarma. कुण्डे बदराणि. कुण्ड is a pot, in that बदर some fruits are kept. It is not that way that akarma is the locus of karma. Is the akarma Ātmā the locus of karma or not? Akarma Ātmā is not in this way locus of कुण्डे बदराणीव. Is the akarma Ātmā the rajju, the locus of sarpa or not? Yes. Rajju is the locus of sarpa. The mithyā sarpa is located in rajju. So, अधिकरणार्थे सप्तमी, so the akarma Ātmā is the locus but not in the manner of कुण्डे बदराणीव. All karmas will need a locus. The karmas' locus is ahaṅkāra but what is the ahaṅkāra's locus? आत्मा. The ahaṅkāra's locus is Ātmā but it is not like कुण्डे बदराणीव. That's why that दृष्टान्त is not like how we look at Ātmā and upādhis. The adhiṣṭhānam of the entire creation is the Ātmā only but there is no saṁsarga, no association. If any बदर, fruit, is kept in a pot, there is saṁsarga between the fruit and the pot; they get associated, sambandha is there. However, the sambandha between cit and acit is adhyāsa - चित्सम्बन्धोऽपि नाध्यासादृते तेनाहमद्वयः. So, that cit sambandha is not like this कुण्डे बदराणीव. Otherwise, what will happen is that one will have āśraya āśrita sambandha; like if we put water in kamaṅḍala, the inside becomes wet because there is sambandha. In that case, the Ātmā will have sambandha with karma or upādhis. Then whatever happens in upādhis will have an effect on the substratum. That is not what we want. So, कर्माधिकरणमकर्म न अस्ति, कुण्डे बदराणीव. नापि

अकर्माधिकरणं कर्मास्ति - akarma cannot be located in karma; कर्माभावत्वादकर्मणः. Akarma is the absence of karma. So, akarma cannot be the adhikaraṇa/locus of karma. People have erroneously taken this karma and akarma like water in मृगतृष्णिका. The desert sand is the adhikaraṇam, where water is appearing but there is no sambandha. The sand does not become wet at all, not even a drop of water is there. This is Advaita's mokṣa. This is our liberation, that is why we say instant liberation. This is called Nitya - Shuddha - Buddha - Mukta: the moment I understand my अनेक जन्म संचित कर्म and everything that is there, that I have never done anything. I was ever asaṅga, no karma has touched me. This is why we say one does not need to do jñāna-karma samucchaya. Karma will not give liberation. This jñānam tells that I am liberated; so, just own up this wisdom. Or another example is given. शुक्तिकायां वा रजतम् - in shell, if one sees silver, it is really not there, it is a different sattā. कुण्डे बदराणि is Sama Sattā. Paramārtha/Advaita Vedānta's power is in Pāramārthika Sattā. No other darśana other than Śūṅyavāda took these three sattās. So, all other darśanas have tried to find a solution in Vyāvahārika sattā only. After studying Vedānta, if one thinks only in these two - Vyāvahārika sattā and Prātibhāsika sattā - and one can't think of Paramārthika sattā, there will not be any mokṣa. So, no matter what happens at upādhi level, I should know immediately that I am Paramārthika sattā. I am neither Viśva nor Taijasa or Prājña but I am Turīya expressing as Viśva, Taijasa and Prājña. तुरीयं त्रिशु संततम् - Turīyam present in all three. This is who I am. My biggest identity is in Jāgrat. I am not this fellow; I alone am. Not only one Viśva - Taijasa - Prājña; I am all Viśvas, all Taijasas, all Prājñas. That is why I am all viśvas put together - Virāṭ. I am all taijasas put together - hiraṇyagarbha. I am all prājñas. "That I am" means I am expressing as all three but really I am none of these three. चतुर्थ पाद - this is who I am. नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्। अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं I am. In this way, I should know - this is liberation.

[शङ्कर भाष्य] - ननु कर्म आलक्ष्य वस्तुनः - “Karma is karma, why do you want karma as akarma? It is confusing.” No. If I am in a boat or car or train, what happens when the boat moves? नग means that which does not move, trees or mountains etc. प्रतिकूलगतिदर्शनात् - From the boat, it appears that the trees, mountains etc. are moving in the opposite direction. This is adhyāsa. This is superimposition. So, the samsāra of the ahaṅkāra is taken as my samsāra, I am going through so many things, I am samsārī, I want to become free from samsāra. Know this that you are asamsārī; then you are free from samsāra. It is not that one has to do something different to become asamsārī. If something far away is moving but one cannot see any movement. Sometimes, if one wants to see whether a plane in the sky is moving or not, one cannot make out unless there is light. Then after some time, one sees that it is moving from one point to somewhere else. So, दूरेषु गच्छत्सु चक्षुषा असंनिकृष्टेषु गत्यभावदर्शनात् - as though one sees there is no movement, but movement is there. This is also adhyāsa. Do we see this Earth is moving or not? It is moving but our understanding is that it is not moving. This whole galaxy is moving. Some time back, they said in the newspaper that this galaxy is going to collide with another galaxy in a few billion years. What difference does it make? That is called pralaya. Anyway, it is going to happen after sometime and what remains at the end of that collision is Me. That’s all we have to know. Like that here also अकर्मणि अहं करोमि इति कर्मदर्शनं कर्मणि च अकर्मदर्शनं - in akarma Ātmā the notion that I *am* doing something; and where there is activity, thinking that I am *not* doing anything is also error. So, for that निराकरणं of विपरीतग्रहणं, कर्मण्यकर्म यः पश्येत्. So, this नौकारूढ चलत जग देखा. Goswāmiji has taken the same idea as bhrama. This अध्यास दृष्टान्त is taken by all ācāryās. This is adhyāsa - activities of anātmā are taken as activities of Ātmā. He says this erroneous thinking उक्तप्रतिवचनं. प्रतिवचनं means answer. This answer has been given असकृत्, more than once means many times. This has been said multiple times but people मोमुह्यमानः means thoroughly deluded. अत्यन्तविपरीतदर्शनभाविततया - we have meditated on this very well. Bhāvanam here means meditation, dhyānam. Erroneous cintanam is done thoroughly means we go on committing the same error again and again. That, “No, No,

I am ahaṅkāra; I am this mind, I am this body, I am this paricchina jīva meaning we are so deluded. This means these saṃskāras are so deep that if somebody says, “No, You are Ātmā and you are mukta”, he reacts, “No! This guru is useless!” He goes to another guru and asks, “Tell me what I should do.”

He says, “You stand upside down!”

“This is wonderful guru!”

That error is so deep-rooted that if somebody says, “No, You are nitya mukta.”

“Okay. Now what should I do for being liberated, which sādhanā I should take up now so that I know that I am nitya mukta?”

Or after studying, “I have understood everything. Now I have only one question - will I be born again or not?”

This is अत्यन्तविपरीतदर्शनभाविततया मोमुह्यमानो लोकः श्रुतमपि असकृत् तत्त्वं विस्मृत्य. He has heard this multiple times but he forgets it. Then मिथ्याप्रसङ्गम् अवतार्यावतार्य - again and again he will bring the same idea, “How will I get liberation? Where should I go? What should I do?” चोदयति means again he prompts this. Bhagavān answers this again and again in different ways, knowing very well that this आत्मतत्त्व is दुर्विज्ञेय. That’s why He said आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः। आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्. Bhagavān also feels that people may not get it. But in our mind, we always have this question. If I go there, then will I be liberated? If I do this, then will I be liberated? The truth is - I am liberated. If I can know this, then everything ends.

Discourse 11

Bhagavān has taken up this topic with the idea that one should know what is Karma, what is Vikarma, what is Akarma. Then what is Jñānam, that is said in this 18th shloka. To see action in inaction and in inaction to see action - that is Jñānam . सः बुद्धिमान् मनुष्येषु, सः युक्तः कृत्स्नकर्मकृत्. In other words,

to have aham buddhi in देहादि सङ्घात - body assembly is called karma; and to not have aham budhhi in देहादि सङ्घात but have aham budhhi in Ātmā is called akarma. So, while the body assembly is performing karma, I am able to remain detached from that and identify with Ātmā which is akarma - that is called कर्मणि अकर्म. On the other hand, if I have aham buddhi in whatever happens at the level of the body, senses, prāṇa or assembly, and I take their inactivity as my inactivity, then that is called karma. Even though it is a non-performance of activity, because of the aham buddhi in them, it is called karma. This is another way of putting it. We saw the पूर्वपक्ष and it was explained that the error is when we superimpose one on the other like we superimpose the movement of the boat on the trees; it is not possible but we think that they are moving. Or if something which is very far, even if it is moving, I think it is not moving. So, there are different kinds of adhyāsa.

[शङ्कर भाष्य] - तदेतत् भवति इत्यर्थः - Because of extreme identification to this विपरीत बुद्धि, we are deluded. So, every time when we are told that we are already Nitya, Shuddha, Buddha, Mukta Ātmā Brahma, we think: What should I do to become Brahma? I am जगत् अधिष्ठानं, therefore I don't need any support. I should not have any bhaya - अभयं प्रतिष्ठां विन्दते. But that fear remains because I identify with सङ्घात or परिच्छिन्नत्व बुद्धि - the thought that I am conditioned remains, therefore I want sukham from somewhere else. All these are अत्यन्तविपरीतदर्शन and we have meditated thoroughly on them. We are experts in this meditation! So, even if we have heard this truth, we forget it. This is viparīta bhāvanā and therefore it is repeated again and again. Bhagavān repeatedly gives the answer because Bhagavān knows it is difficult to know or difficult to remove wrong ideas from our head. He says it in अव्यक्तोऽयमचिन्त्योऽयम् (भ. गी. २ । २५) and again in न जायते म्रियते वा (भ. गी. २ । २०). Where is आत्मनि कर्म अभाव shown in those shlokas? The avikāri part is karma abhāva; there is no direct mention of karma abhāva. We have seen this point in *Advaita Makaranda* also. For anything to perform karma, vikāra is required. The avikāri vastu cannot have karma; the avikāri cannot be kartā. That's why in the न जायते म्रियते वा shloka, अविकारी अविनाशी, षड्विकार रहित -

all six modifications are negated. What is the nyāya here? Nyāya means the tarka - the argument - that anything which performs an action brings modification in the locus. It has to undergo modification. Later also it will be mentioned in Gitā. आत्मनि कर्माभावे अकर्मणि कर्मविपरीतदर्शनम् अत्यन्तनिरूढम् - There is no karma in the Ātmā and therefore it is akarma. But karma is so deep rooted it is विपरीतदर्शनम् अत्यन्तनिरूढम्. Ātmani means in 'I'. 'I' refers to Śuddha Caitanya - Pure Consciousness - and in that, I put all anātmā and whatever is their dharma, I take them as my dharma. This is अत्यन्तविपरीतदर्शनम्. It is निरूढम् means it is all the way in, deep-rooted in my thinking. That is why as soon as one wakes up, one has to first correct it, because this is so deep-rooted that it does not go otherwise. Start your thinking with this first that: "I am avikāri, akartā, I never slept" even if one couldn't sleep that night. Tell yourself that I never slept because I am always awake in all avasthās; I am not the ahaṅkāra. That is why the nididhyāsanam process is longer and it requires jñānam. If a person has done some sādhanā, the mind is somewhat okay. But do śravaṇam properly. Then one will understand what is said, meaning one can't go wrong that much but that viparīta bhāvanā keeps coming. ज्ञाते वस्तुन्यपि बलवती वासनानादिरेषा, कर्ता भोक्ता अहं इति.... this one (Vivekacūḍāmaṇi). So, one has to work. In this matter what is karma and what is akarma - generally people, even those who otherwise know a lot, are confused. That is why Bhagavān has brought this up. Karma is identification with the body; owing up to my nature as akartā ātmā is akarma. This is the right vision means if I have identification in saṅghāt, no matter what I do, I am doing karma and if I have identification with Ātmā, no matter what I do, it is akarma. Karma will have आश्रय in देहादि means देह, इन्द्रिय, प्राण, मन, बुद्धि - all of them. Without that there is no karma; karma is only in this. Having superimposed that in Ātmā, we think I am the doer, this is my karma - मम एतत् कर्म. Then if this is my karma, then मया अस्य फलं भोक्तव्यम्, this result should come to me and अहं तूष्णीं भवामि - I will be in maunam. Then because of that, effortlessly I will be happy because I am not doing any karma - I'll be सुखी. सुखी स्याम्. It is very clear that when I shut down the activities of this saṅghāt, there will be sukham because now I am not doing anything except

for three eating times! I am तूष्णीं भवामि. So, he is happy. This is also kalpanā only. Try to stay quiet for few days. Stay in the room and food will be sent from below. Even that person will feel, “No, No. I have to go out. I have to see this person, that person, something or the other.” न करोमि किञ्चित् means saṅghāt is not doing anything and one thinks, “I am not doing anything. I am just sitting quietly.” This is where people get the idea that when I sit still then I am Ātmā. So, when one acts at that time, is one the Ātmā or not? I am Ātmā all the time. This entire page is primarily emphasising विपरीत दर्शन only. This whole part shows what error we commit, how erroneously we think. But it is deep-rooted in our mind, so this shloka has come to remove it. Here, paṇḍita means an otherwise wise person; he also will think in this way - that the activities of body, senses, mind etc. are karma and then all of that is superimposed on the Ātmā. Paṇḍita also means the so-called learned person also thinks in this way. Therefore, समवेत means नित्य सम्बन्ध. समवेततया सर्वलोकप्रसिद्धे कर्मणि - in the karma which is सर्वलोकप्रसिद्ध. वृक्ष which is on the bank of नदी, which is प्रातिलोम्य means the गति is actually in the boat but it is superimposed on tree. The one who sees कर्माभावं and also when कार्यकरणव्यापारोपरम..... Bhagavān is explaining this again and again. When it is अध्यारोपित then, when sitting sitting, I am happy because of my association with the ahaṅkāra. When the saṅghāt is inactive, the one who is able to see that, “No, No. This is also karma because it is being done with the resolve that I am not doing it.” Or the one who is able to see that “It is the superimposition of all the anātma on Ātmā.” Both of these are signs of wisdom. कर्माकर्मविभागज्ञः the wise person is he who knows in this way. It as earlier said नानुशोचन्ति पण्डिताः. This is another lakṣaṇa of Paṇḍita - कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः. He has accomplished all his karmas means the purpose of karma is accomplished. Secondly, if anybody does any karma, he knows I alone am performing all of them through the cidābhāsa and that person सः अशुभात् मोक्षितः कृतकृत्यो भवति इत्यर्थः is free from all अशुभ. So, अज्ञानं is अशुभ. Ignorance is most inauspicious.

[बोधिनी] - उच्यते विद्यते एव - When the cloud moves, it appears that the moon is moving. (आत्मबोध १८ - व्यापृतेष्विन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम्। दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी). अनलक्रियया means when there is a fire, because of the आतप - heat, it seems as though things are moving. Actually, there is no movement in the fire but we feel that superimposition either because of the heat rays or the wind. So, we say that the fire is there because the heat is moving. Because he has no देहादि तादात्म्य, because there is no association with देहादि सङ्घात, he knows I am akarma. There is no I-notion in this whole package. Because the karmas are performed by the ahaṅkāra and saṅghāta, it is not my karma. So, the karmas are performed by देहादि; he has said नैव किञ्चित् करोमि - I have not done anything and therefore it is not बन्धकत्व, it is अकर्म तुल्यत्वात् . It means if a karma is performed with jñānam, then it is akarma. न तु स्वगतं कर्माकर्म पश्यति - If there is karma in him, he takes that karma as akarma; meaning in the Ātmā, which he understands as akarma, there is no karma. There is karma in ahaṅkāra; he knows himself as Ātmā. Therefore, in karma he sees akarma. समवाय अनुपपत्तेः - because he is निरवयव, therefore क्रिया सम्बन्ध is not possible. These examples should remind us of this idea/teaching, that is why so many examples are given. They always used रज्जु-सर्प or clay pot example because they would see रज्जु whenever they were walking in the semi-dark and they would think it is सर्प. They saw clay and pot all the time. So, this वाचारम्भणं would keep coming or ocean and waves. Just see that the waves, ocean, all are in me, I am in all. The examples are given for that nididhyāsanam and if we have to be creative for our own nididhyāsanam, one can create one's own examples. The purpose is that they should strike us so that my thinking goes in that direction. When the tree moves, he sees that space is not moving. When the moon is there and clouds are moving, in kriyā I have to see niṣkriyā; in the kriyā of the saṅghāta, niṣkriyā Ātmā I have to recognise. Ātmā means myself. स्वं निष्क्रियमेव पश्यति विद्वान् - This he sees himself as niṣkriyā. A wise person who sees himself as kūṭastha, asaṅga, cidrūpa - this alone I am. So, once I know that I am this kūṭastha, asaṅga, cidrūpa, whatever karma is performed by the body, I know it is not mine, it is akarma only. Because this knowledge is so clear for him, 'अकर्तारं

स पश्यति' (गीता 13.30 CCMT book). That shloka and the 27th shloka in 3rd chapter - प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। अहङ्कारविमूढात्मा कर्ताहमिति मन्यते. A little difference is there but idea is the same. In the second line of 3.27, he is अहङ्कारविमूढात्मा and in 13.30, he is wise.

Now, on the other hand, somebody is on a horse and then when the horse is not moving, he thinks he is not moving even though he might be moving. गच्छन्तं सूर्यम् we can say चन्द्रमं गच्छन्तं because सूर्य गति we generally don't see much or अगच्छन्तं सूर्यम् गच्छन्तं एव पश्यति (Sun looks like as though moving). Now another example. Folding all the fingers into a fist, one says, "I am not doing anything." That is a kriya; bahikriya is not there but antaḥkriya is there. You did अंगुली निरोधनं - that kriya is there. Or when you close your eyes and say I am not doing anything. Closing eyes is karma. Now there is another erroneous interpretation of this.

[शङ्कर भाष्य] - अयं श्लोकः वचनं बाध्येत - Some people interpret this in a different way. Who are these people? They are Pūrvamīmāṃsakas. The topic of Karma is there, so Pūrvamīmāṃsakas will interpret it differently because this is their field. What is said here नित्यानां किल कर्मणाम् - when Nitya karma is performed with the ईश्वरार्पण बुद्धि, when Nitya karma is performed for Īśvara, their idea is that it will not give result. So, even though there is karma, there is no karmaphala and, therefore, it is as good as akarma. When Nitya karma is performed for Īśvara, one mentally offers the result to Īśvara and so one does not get the result. Therefore, karma is there but since there is no karmaphala, that karma is as good as akarma. When Nitya karma is *not* performed then अकरणे प्रत्यवाय - the negative result of non-performance occurs. This is their सिद्धान्त. So, even if one has not performed any karma, प्रत्यवाय फलं - the demerit of omission - will come to you. Therefore, in that akarma also there is karma. This is how one should look at this shloka. Everybody looks at Śāstra in their own way. गौण्यैव वृत्त्या - that is why akarma is also called karma and karma is called akarma - through गौणी वृत्ति. So, in that Nitya karma he sees karma as akarma. दृष्टान्त - When a cow stops giving milk, then that cow is as good as no cow. Like that, when a karma stops

giving phalam then that karma is as good as akarma. When Nitya karma is *not* performed then there is karma. Why? Because it will give one नरकादिप्रत्यवायफलं. नैतत् युक्तं व्याख्यानम् - This is not correct means if somebody says I didn't understand. It is not युक्तं anyway because एवं ज्ञानात् अशुभात् मोक्षानुपपत्तेः. Bhagavān said 'यज्ज्ञात्वा मोक्षयसेऽशुभात्' - with this ज्ञानं how will one become liberated? भगवता उक्तं वचनं बाध्येत - Those words will get contradicted.

[Left some portion - From कथम् ? नित्यानामनुष्ठानात् इत्येवं वक्तुं युक्तम्।]

[शङ्कर भाष्य] - कर्मण्येवाधिकारस्ते अस्माभिः श्लोकः - He says we have already talked about karma etc. and therefore we don't need to repeat that idea again. Bhagavān said what is प्रशस्तं, that is बोद्धव्यं and it is कर्तव्यं, not निष्प्रयोजनं बोद्धव्यम्. What is of no prayojanam/value, one need not know that. न च मिथ्याज्ञानं बोद्धव्यं भवति means whatever the Pūrvamīmāṃsaka has understood: that Nitya karma does not have phalam and in non-performance/अकरणे, there is प्रत्यवाय - contrary result - this is मिथ्या ज्ञानं, this is wrong. Erroneous knowledge is आभासमात्र, whatever has been projected. One does not have to take it correctly. How? If I don't perform Nitya karma, there is no प्रत्यवाय meaning that non-performance by itself will not produce sorrow or pāpam. How will non-performance of Nitya karma give trouble? Nitya karma helps me in blocking negative tendencies. The non-performance of Nitya karma will result in those negative tendencies not being blocked. In that way, non-performance of Nitya karma will create problems. Just by itself, it will not give duḥkham because नासतो विद्यते भावः - the thing which is asat - non-existent will not produce anything. So, something which is not there, the non-performance of karma cannot produce a result by itself. कथं असतः सज्जायेत - Non-existent thing cannot produce existing thing. So, non-performance by itself will not create pāpa. But the non-performance will not block those tendencies because of which I am doing pāpa. Therefore, I should do Nitya karma. If the non-performance of Nitya karma produces pāpa, asat will become sat and sat will produce asat - this is against all pramāṇas. असतः means 'from' (5th case). Those people who say that sat is born from asat and that the Non-existent alone becomes Existent and Existing thing becomes Non-existent, this is

अयुक्तम्. Any karma - if one has to do Nitya karma - does not one go through some extra effort? Whether it is Sandhyā vandanam or Gāyatri japa or puja or anything that one does - there is some duḥkham. If one says one has to perform Nitya karma, that means one has to take some duḥkham in performance of it and then you say it will not give you result because according to Pūrvamīmāṃsaka, Nitya karma has no phalam. So, who will voluntarily take up sorrow and not have any result in the form of sukham? If one doesn't do, there is sorrow like नरकादिप्रत्यवाय दोष. Then what will happen is: if I do, there is sorrow, if I don't do there is sorrow. If a Śāstra says there is sorrow if you perform a particular karma and there is sorrow if you don't perform it, then the Śāstra is only talking about sorrow. Then that Śāstra will become only दुःखरूप. If one has to do a karma, one has to go through some sorrow, some inconvenience. If you say there is no other phalam of this karma, then the Śāstra is asking you to do something which will give you sorrow when you do it; if you don't do it also there will be sorrow. That is निष्फलं. So, without a proper सुखस्वरूपफलं if it is only for sorrow, nobody will do it. Then nobody will want that Śāstra. So, कर्मशास्त्र will not give one an injunction for such karma for which there is no phalam and still one has to go through some problems, some inconvenience because बुद्धिपूर्वकतया दुःखकार्यं nobody will do; knowingly, nobody will take up a work where there is sorrow unless some result is there. It has to be there otherwise nobody will do it. If one doesn't do it, then one gets नरक. It is अनर्थ both ways. If I do it, there is sorrow; if I don't do it also, there is sorrow. So, in Vedānta we say Nitya karma will give puṇya. Therefore one should do it. That makes sense. Not only that, the Pūrvamīmāṃsaka says Nitya karma is without any result. स्वाभ्युपगम means whatever सिद्धान्त you have accepted, that itself will be contradicted. The Pūrvamīmāṃsaka says Nitya karma does not have phalam; it is giving negative phalam. The Pūrvamīmāṃsakas say I will perform Nitya karma; I will not do Kāmya karma, I will not do Niṣiddha karma and I will get mokṣa. So, on one hand, you say Nitya karma does not give any phalam, then it requires duḥkham, then you say performance of Nitya karma will give you mokṣa also. This is the contradiction in your सिद्धान्त. Therefore, the way we have

interpreted this shloka is correct. तथा च व्याख्यातः अस्माभिः श्लोकः - As we have given interpretation, that is correct. So, the sum and substance of this shloka is identifying with देहादि संघात is karma; seeing their activities as my activity is karma and identifying with Ātma, non-identifying with saṅghāta is real akarma. So, whenever activity is happening, like if I ask, “Are you listening right now?” If you say, “Yes”, the देहादि संघात is listening. So, when you say “Yes” because that is required for व्यवहार, but you have to know that the person is asking keeping in mind the saṅghāta. When person is asking keeping in the Ātma, then you say, “No.” So, when somebody else is talking at the saṅghāta level, you also answer at the saṅghāta level, do अध्यास and answer accordingly.

[शङ्कर भाष्य] - तदेतत् स्तूयते - Now do more nididhyāsanam on this, own up this wisdom. Now this 18th shloka is further commented upon from 19-24. So, व्याख्यानं of this shloka is given further. The same idea is given as jīvanmukta. How does a jīvanmukta think and act? It is the stuti of this wisdom ‘कर्मणि अकर्मदर्शनं’ meaning in the midst of saṅghāta also, I don’t miss the Ātma, I recognise the presence of Ātma, that “Yes, I am there.”

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः । ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ (१९)
॥

Another definition of paṇḍita. Who is a paṇḍita? यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः - ārambha means karma. So, यस्य सर्वे समारम्भाः - whose karmas are free from कामसङ्कल्प, meaning any kind of idea of future joy; that right now I am incomplete. When this karma is done then I will get a विशेष फलं that will make me happy. This is ignorance. So, free from such ignorance and superimposition. So, he does not think that when this happens then I will be happy. I am Brahma right now and I am ever free. Change Deśa, Kāla, Vastu, Paristhiti, Vyakti, anything, I am still Brahma. This is the sign of wisdom. सर्वे समारम्भाः कामसङ्कल्पवर्जिताः otherwise it is परिस्थितिवाद only. ज्ञानाग्निदग्धकर्माणं तं पण्डितं आहुः बुधाः - wise people/ब्रह्मज्ञानीs call him paṇḍita. He is one whose karmas are burnt by ज्ञानाग्नि. ज्ञानाग्निदग्धकर्माणं ... So, what are the karmas that are burnt? sañcita and āgāmi karmas are all burnt for him. Only others see

that he has prārabdha. So, all his karmas are burnt. That's why he is called paṇḍita by wise people.

[शङ्कर भाष्य] - यस्य यथोक्तदर्शिनः बुधाः ब्रह्मविदः - यावन्तः is 'यावत्' शब्द. सम्यक् आरम्भः - Something which is very well started means I take a resolve and then I do it. That is why it is called समारम्भः. कामसङ्कल्पवर्जिताः - The one whose undertakings are devoid of kāma, saṅkalpa means there is no resolve. kāma is the kāraṇa or saṅkalpa is the kāraṇa of kāma and because of kāma, there is karma. सङ्कल्पप्रभवान्कामान्... like that. How it is possible? Because in karma he sees akarma. कर्मादौ अकर्मादिदर्शनं ज्ञानं - this is ज्ञानं. Now this ज्ञानाग्निदग्ध कर्माणि - कर्मादौ अकर्मादिदर्शनं ज्ञानं तदेव अग्निः तेन ज्ञानाग्निना (तृतीया विभक्ति) दग्धानि शुभाशुभलक्षणानि कर्माणि यस्य तम् ज्ञानाग्निदग्धकर्माणं. Wise people say he is a paṇḍita, he is a wise person.

Discourse 12

कर्मणि अकर्म अकर्मणि कर्मदर्शनं - This is the sign of wisdom. In other words, I take myself as Brahma and not saṅghāta - the assembly. I am That because of which this assembly is functioning, that paramārtha vastu which is different from all this. I am not part of vyavahārika sattā. This is the right understanding. Whatever is happening in the transactional plane is not me, has nothing to do with me. I am the Absolute Reality only. I have to repeatedly remind myself of this. This is wisdom; all these shlokas from 19 onwards are the reflection of this wisdom in life. What is said from 19-23 is not what one consciously tries to do. It should happen on the strength of the knowledge of 18th shloka. Now in that 18th shloka, though terms like karma and akarma are used, we already saw their meanings in a different way. One can use vācyārtha - lakṣyārtha, paramārthika sattā - vyāvahrika sattā, identification in the form of I am the ahaṅkāra versus I am kūṭastha - whichever way one understands and all are correct. Recognising myself as ahaṅkāra, no matter what I do, I am ajñāni, I am abuddhimān. When I understand I am kūṭastha, sāksī on the strength of mahāvākya, then, whatever I do, I am buddhimān. It is not what I do, it is what I understand. So, the emphasis is on knowledge, on wisdom. It is what I have understood of myself and what I have understood as the

substratum of jagat and Īśvara. That is the secret of karmasamnyāsa actually. Here Bhagavān says the one who has such wisdom, then सर्वे समारम्भाः कामसङ्कल्पवर्जिताः. Because now I know that I am ever complete, Absolute Reality, I am full, pūrṇa anantaṁ Brahma, bhūmākhyam Brahma, therefore, there is no kāma or saṅkalpa. Desires are not pushing me into anything, no saṅkalpas are being entertained by me to get into some action. कामसङ्कल्पवर्जिताः सर्वे कर्माणि समारम्भाः - because avidyā is not there. And what happened to avidyā? jñānam has come, so avidyā is gone. Generally, we translate this as ज्ञानाग्निदग्धकर्माणं; we say those karmas are burnt in the Fire of Knowledge. It is given here as Fire is Knowledge, ज्ञानं एव तत् अग्निः ज्ञानाग्निः Knowledge itself is fire. तेन ज्ञानाग्निना दग्धानि and in that ज्ञानाग्नि, not only aśubha karmas, but śubha and aśubha - everything is burnt. Now the jñāni is not interested in retaining his puṇya account saying that: “My good karmas should remain, only my pāpa karmas should go.” If you do karma then, jñānam is not for you; even the puṇya karma account is burnt. शुभाशुभलक्षणानि सर्वाणि कर्माणि ज्ञानाग्निना दग्धानि - They all are burnt. यस्य तम् (द्वितीया विभक्ति) पण्डितं आहुः, so his name is now ज्ञानाग्निदग्धकर्माणं - wise people call him paṇḍita. Now kāma is desires - viṣayeṣu triṣṇā, when I feel this viṣaya I want, that viṣaya I want. There are two kinds of saṅkalpas. One kind of saṅkalpa is ahaṁ karomi - I am doing it. So, ahaṅkāra is there. This is one saṅkalpa. Another idea of saṅkalpa is: “By doing this, I will become complete. My purpose of life will be fulfilled when this happens.” The sooner we drop that thought, the better it is. “If this happens, if that happens; if I go here, if I go there; if I do this, if I change my name, my hair, my clothes, my location; or all my duḥkham is because of graha - planets. Śani, Rāhu, Ketu, Maṅgala all are around me.” What should happen? I need four to five rings! ahaṅkāra is the biggest graha. Get rid of that idea, everything is free! One is liberated.

[शङ्कर भाष्य] - यस्य यथोक्तदर्शिनः बुधाः ब्रह्मविदः - Mudhā means mṛṣā - doing something just for the sake of doing it, there is no objective or purpose. So, he may do things just for the sake of doing them. How do we know that there is no saṅkalpa? It is only mudhā ceṣṭāmātra. See how quickly one can

drop it; that is the way to know. Take up a project. Let us say I feel I need to have a nice house or āśrama. You start and then you are told, “Drop this. Do something else.” Or, it does not work out for whatever reason. If I get disturbed, bothered, that means saṅkalpa was there. So, it was not just mudhā ceṣṭāmātra then. One Svāmiji started building a hall for satsaṅg, for people to come and benefit. All the permits were processed, a long process. Then his Guru came and said, “Destroy everything. Just have one plain hall, nothing is needed, no other rooms.” One works one’s whole life for that dream and the Guru’s ājñā is: “Finish the whole thing now. Get rid of this.” So, one will know whether the saṅkalpa is there or not. प्रवृत्तेन चेत् लोकसङ्ग्रहार्थम्, निवृत्तेन चेत् जीवनमात्रार्थम् - These karmas are of two types, they are distinguished here. One could be where there is lokasaṅgraha - one does for the benefit of the people. Pravṛttena means if a person who is engaged in some such projects like temple, āśrama, school, hospitals, so many projects. nivṛtta means he is a saṁnyāsi and then his ceṣṭā will be jīvanamātrārtham -means going for bhikṣā. There is no saṅkalpa that I want to go to this place only for bhikṣā and I want to eat this food only. Whatever it is, all karmas are actually already burnt because ahaṅkāra is burnt. karmas don’t get burnt unless ahaṅkāra itself is burnt. So, then any karma performed by that ahaṅkāra will not give phalam like bharjita bijavat - like the roasted seed. Go on planting it, nothing will come.

[बोधिनी] - समारम्भाः सूचितं भवति - These are prāṇātrāṇopayogī karma - only to protect one’s prāṇas meaning to sustain one’s life. By this, things will happen - such things are kāma or this should happen. What is saṅkalpa? Samayaktva buddhi means this is good, this is right. So, his works are: if you are hungry, eat something. He knows: I am not draṣṭā, śrotā, manta, kartā, vaktā. I am only the Ātmā, Brahma. I am asaṅga, untouched by the dharma of the deha and its karma. This is called fire. The wisdom that I am neither the body, nor the senses, prāṇa, mind, intellect - this is fire. All karmas performed by upādhis are upādhikāni. All śāstrajñā call him paṇḍitā. What is paṇḍā? Kalyāṇī means the one who is going to do one’s kalyāṇ; kalyāṇam

means mokṣa. The one who will give mokṣa is called kalyāṇī, so paṇḍā means buddhi. सर्वत्र ब्रह्ममात्रावगाहिनी who sees Brahma everywhere. अखण्डात्मिका वृत्तिः means this jñānam. अस्य संजाता - the one who has attained jñānam of this nature is called paṇḍita; n ānyam - Not anybody else. So, other paṇḍitas may be there but this is a real paṇḍita. So, “यद्यद्धि कुरुते जन्तुस्तत्कामस्य चेष्टितम्” this is a smṛti vākya, that whatever anybody does is based on desire. But it is true only for ajñāni because the jñāni’s karmas are devoid of kāma and saṅkalpa. So, devoid of that, there is neither svārtha nor is there parārtha also. Tātkālikī means one does spontaneously. Whatever happens spontaneously is accomplished, meaning, there is no dwelling and planning. At that time, whatever they feel like, they will do, act accordingly. So, there is no saṅkalpa behind it. The main thing is that they will act but there is no planning in the sense that personal desire, selfishness, is not there. When they do something, they will do it spontaneously and they will drop the result of the action as soon it is over. They don’t carry it. In Zen Buddhism, there is a story about Buddha and one of his disciples. They were walking along the river and there was a lady who was taking a bath. She slipped and fell into the river and she asked for help. Buddha went into the river, gave her his hand, took her out, dropped her at a safe place and when she was okay, he left her. But the disciple was continuously carrying this idea in his mind that: “My master touched this woman; she was wet and her clothes were clinging to her” and all that. But the Master did not have saṅkalpa. So, he left everything and everything was over at that moment. Other people, students go on brooding, so tātkālika means spontaneously do what is required and then you drop it. When one carries it, that is their bandhana. So, the mind should be like that, wash it out right away. That will happen when one is not dwelling on these things, brooding over those things. Then the mind is pure. Bandhana is this only, these saṅskāras when they are gathered then dhyāyato will begin.

[शङ्कर भाष्य] - यस्तु अकर्मादिदर्शी दर्शयिष्यन् आह - Now different cases are taken. What has happened now is that he is akarmādidarśī meaning karmaṇi

akarma darśan: he now knows that “I am Brahma.” He took renunciation due to this new wisdom that he has and all his actions like sitting, sleeping, walking about, eating, bathing and so on are only for jīvanmātra. He does these few things. Prior to attaining this knowledge, he must have started some activity. Then, during that, he attained the wisdom that “I am Brahma, I am not this.” Now what he should do? He has started some project, now prārabdha karma means he is now living his prārabdha part because his mukhya prayojanam is over; only that much prārabdha is remaining. His new identity is utpannātmasamyajñadarśanaḥ. Now he views those karmas which he had started earlier. He says, “I started this big project earlier. What is the point? What is the purpose?” He doesn’t see anything. ससाधनं कर्म परित्यजत्येवः sādhana is the means. He says, “Forget it, the means, the goal, everything.” This is one case. Somebody asked Gurudev what will happen to the Mission after you. He said I don’t care because sasāadhanam, he had already given it up. So, then one knows there is no saṅkalpa behind it. Actually, people only bring projects with their saṅkalpas: we should do this, we should do that. That’s why whoever brings the project, make that person in charge; appoint that person, make him responsible for bringing funds, everything, let that person have a team. Then at the end - परीक्ष्य लोकान्! On the other hand, for whatever reason, some nimitta is there, for some reason he is not able to give up that karma - सङ्गरहिततया स्वप्रयोजनाभावात् लोकसङ्ग्रहार्थं पूर्ववत् कर्मणि प्रवृत्तोऽपि. People will say this is a better option. First option is to drop the karma lock stock and barrel - not easily digestible for most. The second is to say: “No, no, it is not for me, it is for lokasaṅgraha, in the name of lokasaṅgraha.” Because karma vāsanās are there, phala vāsanās may not be there. Now who will straighten us out? Only Bhāṣyakār will straighten us out by writing such things. For some reason, he is not able to give up karma. He started something but he should remain asaṅga because his objective is ātyantika duḥkha nivṛtti and paramānanda prāpti. Now, if he is attached no matter how many granthas he has studied, no matter how many other darśanas he has studied, the problem of sorrow is only due to saṅga. How much one has studied is not going to come into play at that moment unless I know I

am asaṅga and I know I can remain detached. That alone is going to work. Just as in real estate, only three things matter: location, location and location. In duḥkha nivṛtti - only three things count: asaṅgo'ham, asaṅgo'ham, asaṅgo'ham. If one is detached, nothing will happen. Take the project, drop the project or projects themselves may fail miserably; nothing will happen to me. Once when Gurudev was going for breakfast meaning he just came out of his room - he received a resignation letter from some very prominent person. He asked, "What is for breakfast?" Total asaṅga. Only then can one can be like that, otherwise one can't do any activity. One will see all these things when one goes out. People will come and between them there will be rāga dveṣa. One person will say, "If this person works, I am out of here." That person will say, "If that person works, I am out." You say, "You both go!" Don't worry. Nothing is a problem. So, if they come with their egos, your mind should be calm. One will see all sorts of things. You also don't create the idea that, "Without me, what will happen?" The whole sṛṣṭi is functioning fine ! So, कर्मणि तत्फले च सङ्गरहिततया - that is very important, no attachment to anything. They have no prayojanam of their own but for the sake of people he will engage to set an example. Then still नैव किञ्चित् करोति - he is not doing anything. Because his karma is burnt by the fire called knowledge, ज्ञानाग्निदग्धकर्मत्वात् - this karma itself is akarma means no karma like that cow is no cow. See the next shloka is in that light.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः । कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥
(२०) ॥

The main part here is कर्मणि अभिप्रवृत्तः. Abhitaḥ means sarvataḥ. He is in the midst of karma; karma, karma everywhere. नैव किञ्चित् करोति सः - But he is not doing anything because he has no attachment to karma, no attachment to karmaphala. त्यक्त्वा कर्मफल आसङ्गं नित्यतृप्तः - He is able to give that up because he is नित्यतृप्तः, नित्यतृप्तत्वात्. नित्यतृप्तः is मध्यम पद लोपी. नित्य आत्मनः तृप्तः नित्यतृप्तः. He is the Ātmā which is nitya - That jñānam has given him fullness and nirāśraya. āśraya is all our देहादि. Where is my āśraya? What are the different स्कन्दs in Śrīmad Bhāgavatam? प्रथम स्कन्द is अधिकारी, द्वितीय

साधन, then सर्ग, विसर्ग, स्थानं, पोषणं, ऊतयः, then मन्वन्तरं, ईशानुकथा, निरोध, मुक्तिः, आश्रयः. दशमस्य विशुद्ध्यर्थं नवानाम् इह लक्षणं. So, where is my āśraya, that I should get nirāśraya? It means there is no āśraya other than Ātmā or Brahma means Paramātmā alone. That Bhagavān Brahmeti Paramātmēti - that is my āśraya, not in anything else. That person is called nirāśrayaḥ. He can be gṛhastha; he need not be only Svāmi Nirāśrayānanda Sarasvati! But he should have no other āśraya. In other words, if anything is taken away from his life, he is not worried at all. In *Yogavāsīṣṭa* - “नोदेति नास्तमायाति सुखे दुःखे मुखप्रभा। यथा प्राप्तस्थितिर्यस्य स जीवन्मुक्त उच्यते”. So, this mukhaprabhā means not a single thing in my personality should get impacted no matter what comes and goes. Because the jñāni has already dissolved the entire creation as sarpa; the whole thing is gone. So, if somebody says Brahmāloka is coming down, what difference does it make? सारी सृष्टि का सत्यानाश करके बैठे हैं ये - mentally, everything is destroyed now, including their own body and mind, not only outside things and their personal phone! My whole wisdom is in that phone only! Then only this will happen, nirāśrayaḥ. Then, for that person, no matter how much karma is going on, नैव किञ्चित् करोति सः. Bhagavān himself says he is akarma. This is called kūṭastha, no shaking. Wisdom is there, this jñānam is his anchor. Even when strong waves come, his boat is steady. Nothing will happen.

[शङ्कर भाष्य] - त्यक्त्वा कर्मसु करोति सः - Shloka said karmaphalāsaṅgaḥ. Bhagavān Bhāṣyakār added karma also. karmasu abhimānam means āsaṅgaḥ from kartṛtva and phala bhoktṛtva buddhi - non attachment to doership and enjoyership of results. Because some people become victim of karma, some people become victim of karma phala. On what strength he is able to do this? ज्ञानं ज्ञानं ज्ञानं, यथोक्तेन ज्ञानेन. नित्यतृप्तः निराकाङ्क्षः विषयेषु - he is tṛpta because of Ātmā therefore no ākāṅkṣa towards viṣaya, nothing. If this comes, this does not come, this goes, that doesn't go, it doesn't matter. But he is not rūkṣa means he is not harsh, he is very compassionate. But when required, that wall of detachment immediately will come around him, he will be protected

like that shell of karma. We should know this in particular if one is interacting with people. If one is living in cave then no need to worry. Then, निराश्रयः आश्रयरहितः. आश्रयो नाम यत् आश्रित्य पुरुषार्थं सिसाधयिषति, दृष्टादृष्टेष्टफलसाधनाश्रयरहित इत्यर्थः - Having taken support of that, (सिसाधयिषति - 'सिध्' धातु, 'णिच्' प्रत्यय, 'सन्' प्रत्यय both are there. सिध्यति साधयति, सिसाधयिषति. Regular form will be सिध्यति. Causal form will be साधयति, then 'सन्' प्रत्यय will come सिसाधयिषति and सुरेश्वराचार्य जी adds one more प्रत्यय in such things. He will add 'त्' प्रत्यय also, So सिसाधयिषिताः form will become). So, पुरुषार्थं सिद्धि will be done by a person taking āśraya of something or the other, that whatever thing is taken for पुरुषार्थं सिद्धि, it will be only kāraka. This person दृष्ट फल, अदृष्ट फल or their साधन, (that's why we say क्रिया कारक फल - in that whole universe is covered) इष्ट फल that I need this, I desire this, all of that - no āśraya. His āśraya is 'I am Brahma; this wisdom is my āśraya.'" Most of our āśramas in the old days were on the bank of Gaṅgāji, Rishikesh, Banaras, Uttarakashi and all those places. If the river is there, means flooding will be there. Now these sādhu mahātmās have left everything and have decided to live there and then the news comes that there is going to be flooding in this area, so, you have to vacate now. One option is pack everything and go somewhere else; take whatever minimum is there, two-three granthas that you love to study, reflect or your gadget. Another option is to say, "I left everything and came here. Now why should I leave all this and go somewhere else? If the flood comes, let it come and if this body goes, let it go." Because in the olden days, when people used to go to Banaras or Uttarakashi or Rishikesh, they would go not with return ticket - one way only. yat gatvā...He says, "I have come here for this. Now you are asking me to pack and go somewhere because flood is coming. If I could not jump in Gaṅgā Mata, she has come all the way now to pick me up! Now why should I go anywhere? I am ready." A few years back, in Uttarakashi, much flooding happened. Lot of āśramas, everything, got washed out. One student who studied with us was surrounded by water for days. If the body gets drowned, then it is over. You continue to live and you see only water around you, dead bodies floating, cats and dogs and human beings and all and you don't know even where to go. One can't go anywhere,

there is only water around you, meaning one has to be ready. Landslides and all also happen. Once landslide is there, the road will be closed. Closed means closed, over. So, when one makes a clear resolve that I am Brahma alone and now whatever happens to this, I left it to Bhagavān, only then it is निराश्रयः. In one's mind, even if one does a replay that if this happens, what if I don't come back, it is okay. One has to internally become strong. That is what is required. विदुषा क्रियमाणं कर्म परमार्थतोऽकर्मैव - If a wise person performs a karma, from the Absolute standpoint, it is akarma. paramārtha jñānam is there because he has accomplished that I am niṣkriya ātmā. Closing eyes and thinking that I am not doing anything, is also a karma because thought is there. I am Brahma, that alone is akarma. evāmbhūta means the one who has accomplished this, has become like this, prayojanam is not there now. So, प्रयोजनाभावात् परित्यक्तव्यम् because prayojanam is not there. Let us say from here I am asked to go from here to some place, so I start. When I reach halfway, they say it is not you, somebody else is supposed to go. Now, what should be my state of mind at that moment? Now if I am told, it is not you, somebody else is supposed to go, even if you started, so okay now you are free because prayojanam is not there anymore; prayojanābhāvāt. I started certain things in life. Main thing is I say I want dharma, artha, kāma, something I want. Then I say, "No, I don't want those things, I want mokṣa, then I realise I am nitya mukta. So, now there is no prayojanam remaining. ससाधनं कर्म परित्यक्तव्यम् Now drop this.

Now other cases. ततः निर्गमासम्भवात् - Let's say somebody is not able to give up karma. निर्गमासम्भवात्, nirgamanam means walking out of it. He is not able to get out of that either due to lokasaṅgraha, that he started the work for the sake of people, they all will benefit. So, for their sake, he will say we will accomplish this, we will fulfil this or शिष्टविगर्हणापरिजिहीर्षया. śiṣṭa means respected people, those who follow good norms, noble people are called śiṣṭa people. vigarhaṇa means criticism, nindā. So, sometimes if you start something and then you feel that you don't need to accomplish, your purpose is over but śiṣṭa people will criticise you that," Why you are dropping this? You

should not drop this now, you have to finish this.” So, he did not want to take criticism from wise people, that is why he will accomplish it. On his own, prayojanam is not there anymore but शिष्टविगर्हणापरिजिहीर्षया वा पूर्ववत् कर्मणि अभिप्रवृत्तः. So, he will still finish that work. But नैव किञ्चित् करोति, निष्क्रियात्मदर्शनसम्पन्नत्वात्. So, this is another case, lokasaṅgraha or śiṣṭa. Like somebody who has entered in gṛhashta āśrama and then he attends satsaṅga, he does his studies svādhyāya etc. and then he realises I am Brahma. Now what should he do? He would love to take samnyāsa but he can't take. निर्गमासम्भवात्. If he takes शिष्टविगर्हण will happen. Many times, people talk about some such people. Like Jñāneśvar Mahārāj and their father and mother. Father was with samnyāsi and then his wife said that “My husband is with you.” So, then that Mahātmā said, “You go back. You can't renounce now.” So, then one has to engage. कर्मणि अभिप्रवृत्तः but नैव किञ्चित् करोति सः because he has understood I am ātmā which is niṣkriya.

[बोधिनी] - कर्मणाम् इत्यर्थः - He is unattached to deha, karmaphala everything. आसङ्गं means totally detached. Others may think, “Yes, yes, he is doing. His itinerary is full. He goes here-there, does so many things... नैव किञ्चित् करोति.

Discourse 13

In Boḍhinī Ṭhikā, there is a commentary on shlokas 16 to 18 from pages 209 to 210. Thereafter the commentary on the 18th shloka continues up to page 213. So, shlokas 16 to 18 are commented on twice, in different ways.

The one who sees action in inaction and inaction in action - this is the main idea but what it means is that he is a wise person who has understood that I am Brahman and thinks, lives, and acts only according to this wisdom no matter how much he has to get engaged in vyavahāra. All these shlokas are his jīvanmukti with respect to his vyavahāra in the sense that regardless of how much he has to interact with different places, different people, and different situations, he still knows I am actionless. This is because of jñānam. Even

though there is karma at the vyavahārika plane, he knows he is akarma; he is Brahman, he is Ātmā. In Sthitaprajña Lakṣaṇa in the second chapter, all his jīvanmukti was dependent upon indriya and mana saṁyama. In other words, how he is able to maintain his jīvanmukti with respect to indriya mana saṁyama nigraha; here, it is with respect to karma. We saw that he may or may not have the option to drop all karmas. He may not be able to drop everything, yet he will continue. So, even if he continues, that wisdom tells him that he is akarma, akartā. One is able to give up sasādhanam karma and another is not able to give up. At the conclusion of 20th shloka we saw, ततः निर्गमासम्भवात् लोकसङ्ग्रहचिकीर्षया शिष्टविगर्हणापरिजिहीर्षया वा पूर्ववत् कर्मणि अभि प्रवृत्तोऽपि निष्क्रियात्मदर्शनसम्पन्नत्वात् नैव किञ्चित् करोति सः. Going further now, the introduction to the 21st shloka.

[शङ्कर भाष्य] - यः पुनः पूर्वोक्तविपरीतः दर्शयितुमाह - यः पुनः means but on the other hand, पूर्वोक्तविपरीतः means different from what he has said in the 20th shloka about the one who is not able to give up karma - so that case is taken. The other fellow got the wisdom after karma ārambha; this one प्रागेव कर्मरम्भात् ब्रह्मणि सर्वान्तरे प्रत्यगात्मनि निष्क्रिये सञ्जातात्मदर्शनः - his wisdom is that I am Brahman, the one who has brahmaṇi ātmadarśana, that I am niṣkriya. When? कर्मरम्भात् प्राक् - prior to beginning any karma आशीः means prayers. He has no prayers now for any dṛṣṭa phala, adṛṣṭa phala, there is no iṣṭa for him. There is no prayojanam in any dṛṣṭa padārtha or adṛṣṭa padārtha. He is able to give up karma along with all sādhanās but śarīra yātra will be there. This is his new identity. He is śarīrayātramātracēṣṭaḥ: all he does is work only for śarīra yātra, abiding in the Self due to Knowledge. So, with that meaning in mind, here he is a jñānaniṣṭaḥ. According to Bhagavān Bhāṣyakār's introduction, a jñānaniṣṭaḥ is being described.

[बोधिनी] - यस्तु भवतीत्याह - He has understood the nature of Truth because he has sādhanā catuṣṭaya and he has done śravaṇam, mananam. In both cases, he is yati. But in one, Bhagavān Bhāṣyakār has said jñānaniṣṭaḥ, whereas here it is said nididhyāsana paraḥ. This is more like a sādhanā, our case: the one who has done śravaṇam, mananam and has now understood he has to do nididhyāsanam. The way the commentary is given, it is very

strict in the traditional sense. Now what he will do? He will do karma only for śarīra yātra and through that, because he is doing a lot of nididhyāsanam, he will attain Brahmaniṣṭaḥ. In both cases, he will have to do some karma for śarīra yātra, for jīvan nirvāha. In one case, he is jñānaniṣṭaḥ but he will still have śarīra yātra. In the other case, he has to focus mainly on nididhyāsanam as the sādhanā.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः । शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ (२१) ॥

nirāśīḥ- this is his identity now, he is nirāśīḥ. Āśā means any prayers, requests, desires, everything is included in that; there is no such thing, no expectations of any kind. Then, yatacittātmā . citta means mind, antaḥ karaṇa. So, ātmā one should take as śarīra and indriya. Therefore, yatacittātmā means the one whose śarīra, indriya and antaḥ karaṇa are well controlled. tyaktvasarvaparigrahaḥ - the one who has given up all parigrahas means the one who does not depend upon anything and has kept his life with minimum possessions. Such an individual शरीरं केवलं कर्म कुर्वन् किल्बिषम् न आप्नोति ; Then कर्म शरीरं केवलं कर्म he will perform karmas only for śarīra nirvāha. kilbiṣam means pāpam or bandhanam; he will not have any bandhana. All these are a commentary on the 18th shloka - कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः, that is the main thing. One should see all these shlokas with that wisdom. It is only in 19th shloka it is said jñānāgnidagdhakarmāṇām; thereafter, there is no mention of jñānam but all this vyavahāra by itself does not make anyone jivanmukta. That is why shlokas 19 to 23 are only a commentary on the previous shlokas or further elaboration of that idea. kilbiṣam - one meaning is sin; another meaning is, he does not develop new vāsanās. If he lives in this way, he will not create any more vāsanās.

[शङ्कर भाष्य] - निराशीः निर्गताः भवति इत्यर्थः - Bhagavān has given vighraha vākya for all. Throughout the Gītā bhāṣya, one will see this by Bhagavān. He does not have any expectations from anything; no such idea that this object or that object is actually going to give me sukham or this is where my samādhānam lies. This has to be very clear. निर्गताः आशिषः यस्मात् सः निराशीः.

Because pūrṇatva jñānam is there, he does not expect anything. kāryakaraṇasaṅghāta means śarīra and indriya, external only but तौ उभावपि यतौ संयतौ येन सः यतचित्तात्मा. Here तृतीया is taken, there यस्मात् means पंचमी, like that everything is given. nirāśīḥ - means no expectations; anyway, from objects, one will not have any expectations. What one has to get rid of is expectations from people. Our main problem is we think this person should act in this way and that person should act in that way. This person should respond in this way and that person should respond in that way. It will never happen that the other person thinks, acts, or does according to how I expect. nirāśīḥ - so no such expectations. This is tyaktvasarvaparigrahaḥ. Here it could be said, कौपीन-कन्था अतिरिक्ते सर्वपरिग्रहः - that is possible only when one is living in a cave where one does not have anything else and just kaupīna is there and kanthā means some pieces of cloth put together and put in a comforter-like thing. He supports himself with that. That is different but tyaktvasarvaparigrahaḥ means keep everything to a minimum. Objects minimum, obligations to the world minimum. If you overcommit yourself to so many things, one will be involved in so many things. So this person has minimum karma, only sarīrayātramātraceṣṭaḥ. Different shlokas are talking about this jñāni at different levels. Somebody will have minimum karma, somebody who could not get out of karma, will have to do all karma. What is the minimum that each individual will have? Each one's minimum will be different. Somebody's minimum can be 2 or 3 clothes, he manages with that. One kamamḍulu is there for drinking water; in that only he gets bhikṣā and everything. Somebody else's minimum is I at least need my cell phone (for people to contact me), laptop or something (all wisdom is in there), some things related to health etc. So, sarvaparigrahaḥ will not be that one as given up everything; something will be there. Each one will be different; each one will have to see what is my minimum now. What was the minimum 50 years back or 200 years back for someone to live? Someone who could go to the river nearby, take bath, do all the other karmas nearby in the woods, the forests. Can I manage that or do I need at least a minimum of one room with toilet, shower, a tap with water coming out. The water

connection should be there, water also should come, one light should be there where I can read, some power should be there. So my tyaktvasarvaparigrahaḥ means something I need. Each individual will have different needs wherever one goes, and wherever one lives. Some people can live on bhikṣā for the rest of their life, some people can't manage with bhikṣā food; those who live in kṣetras where bhikṣā is available. But if they can't eat that food, they will get sick. One will have to have something where one can cook for oneself or make some arrangements. So, tyaktvasarvaparigrahaḥ will not work for everyone in the same way. Some people have a body that requires a separate medicine cabinet or one will be sick, sick, sick and drop the body. One will not be able to do nididhyāsanam. Earlier someone could drink river water and manage. Now all industrial waste is in rivers. When we were studying one brahmacāri accidentally drank the river water. He had to be hospitalised! Sometimes we have this feeling that if I go near a river, I have to take a dip. Take a dip but see what kind of water it is and manage not to get water inside you. He was in the hospital for two weeks. Because everyone's stomach is not the same to handle all kinds of water, food everything. So, tyaktvasarvaparigrahaḥ means you define how much you need but remember the more one adds, the more overhead one will have in one's life. शरीरं शरीरस्थितिमात्रप्रयोजनम् केवलं तत्रापि अभिमानवर्जितम्.

śārīrasthitimātraprayojana - all he has to do is only this. And in that also, in that śārīra no abhmāna. Then he does not create pāpam kilbiṣam. But Bhagavān says pāpam and dharma also, puṇya also means he does not create any vāsanās thereafter. For a mumukṣu, dharma is also bondage. That's why अन्यत्र धर्मादन्यत्राधर्मात्.

[शङ्कर भाष्य] - यदा तु शरीरस्थितिमात्रप्रयोजनं निरवद्यं भवति - Karma performed by śārīra is called śārīra karma or karma performed for the sake of śārīra is śārīra karma. So, the second one is the right answer. If we say only karma performed by śārīra, then vāñmanaḥ - one is ignoring. A person still can perform karma with speech or mind, anything, then he will still have the same obligation or किल्बिषम् प्राप्तं एव. On the other hand, when one says śārīram

karma means śārāsthithimātra as Bhagavān Bhāṣyakār has explained then there is no problem. śārāsthithimātraprayojanam is called śārāram karma; it means whatever I need to do only to maintain this body until prārabdha is over. Sometimes a question comes whether in our śāstra, in vedānta śāstra and in Hindu dharma, “Having understood now that there is no purpose for this body to continue, is there a provision to drop one’s body? Like in other religions, they do fasting unto death.” I don’t know if there is any such provision in our śāstras. But all this discussion is only for this purpose that he is a jivanmukta, he knows he is Brahman but he does not do anything, he just allows the body to go on its own. That’s why this bhikṣā is allowed, aṭanam is allowed, he needs some shelter, it is allowed. It is not said that he should jump into some river. He should not do any such thing. शरीरवाङ्मनसनिर्वर्त्यम् अन्यत् अकुर्वन् means managing śārāra, vāk, mana etc. and following vidhi pratiṣedha also, not doing anything else, then केवलशब्दप्रयोगात्. śārāra means he will manage everything: speech, mind etc. but only for this body to continue the vyavahāra. लोकदृष्ट्या कुर्वन् he himself knows नैव किञ्चित् करोमि but according to people he is doing this, he is going here, he is taking bhikṣā etc. We saw this in *Pañcadaśī* chapter 7. Somebody says, “You are like this, you are going for bhikṣā.” He says, “Who is going for bhikṣā? They think I am going for bhikṣā. I am not doing anything.”

Then for such an individual, kilbiṣam means pāpam is not there. Because that शरीरवाङ्मनोभिर्यत् - in 18th chapter there is a phrase शरीरवाङ्मनो मनोभिः, here शरीरवाङ्मनस. संसारं न आप्नोति because all his karmas are burnt by fire called Knowledge. ज्ञान एव अग्निः ज्ञानाग्नि. सम्यक् दर्शन is कर्मणि अकर्म अकर्मणि कर्म - action in inaction, inaction in action in this context. So, whatever was said in 18th shloka, the result of that is स युक्तः कृत्स्नकर्मकृत् सः बुद्धिमान् मनुष्येषु. That alone is continued further. In this way, if one takes the meaning, then there is no objection, no problem.

[बोधिनी] - निःशेषं नाऽऽप्नोति - viṣaya kāmanās are gone, nirāśīḥ but viṣaya means objects and everything else, also mainly people. vinaṣṭasarvakām means somebody who can live with only minimum kaupīna and kantha.

Different people can also take different vows. He may say that I will not go and get anything (next shloka will be of that kind of person यदृच्छालाभसन्तुष्टः). Now, he is trying to be jñānaniṣṭa. The only objective he has jñānaniṣṭa. Here ātmā, svamīji has taken as deha or deha-indriya- one can take both. Second reading is यतं संस्थापितं चित्तमात्मन्येव यतचित्तात्मा. In all of them, not to have any idea that I am this person that you must have in your sādhanā.

[शङ्कर भाष्य] - त्यक्तसर्वपरिग्रहस्य आविष्कुर्वन् आह - The one who has given up all parigrahas. Before we proceed, what are the ideas so far? The first point is action in inaction and inaction in action. Then, second was यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः, so any undertakings there is no kāma saṅkalpa means there is no resolve, no desire. Third, he does not have any कर्मफल आसंग means karma āsakti, karmaphala āsakti; this is the next point. So, no aham and mama with respect to karma. nityatr̥ptaḥ : - ever content, then nirāśrayaḥ : means no āśraya in anything dṛṣṭa, adṛṣṭa, iṣṭa, sadhana, phala, in anything. Then the same idea is nirāśīḥ and then yatacittātmā - one whose śarīra, mana, and indriya all are well-controlled, tyaktasarvaparigrahaḥ: he has minimum possessions and therefore does not add up new vāsanās. Further now, of this yati who has given up everything else but annapāna etc. are there for śarīrasthithetoḥ. He does not store much, then what he has to do? He has to do bhikṣā. bhikṣā means not only food; clothes also. If somebody gives clothes, he will live on that. Shawl is needed, somebody will give, medicines are required, somebody will give, which means when somebody gives it, he is able to live on that, not otherwise. Now yācanā means begging is allowed for him for anything but in this also one can ask for certain things means different people take different vows. Some people take āyacaka vrata - I will never ask for anything. Only if people give, I will take unless it is a question of life and death, then food one can ask. But when one begs, one has to swallow abhimāna/pride. That's why one stands in line and when one's turn comes, one gets whatever they give, be happy and go. Smile. It is not easy. In the last batch, one Amma complained to me that this is like a beggar standing in line. gṛhasthas may not like these things also because they have

lived a different kind of lifestyle. kṣetra means this only. One has to stand in line, one has to get what is given. Dal is given - in that dal one has to look for dal! One sees only water! Ask for rice, and along with rice something else also one gets! Swami Sivanandaji Maharaj has written all these things. In those days in Rishikesh, what was there? In Uttarakashi also, until recently, it was like that. Now kṣetram is okay but rice gets over early in the evening bhikṣā. One has to pick up bhikṣā food at 5 o'clock. So, one can live with this attitude that I will live on whatever comes and as enjoined by śāstra. *Bodhāyana Smṛti* is quoted here. anujñātam means this is known. For śārīrasthiti this is okay. Taking that into consideration, āviṣkurvan - āviṣkār means to express. Discovery, research, invention is called āviṣkār. So, here Bhagavān is not inventing the next shloka but He is expressing what is already there in other smṛti granthas.

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ (२२)
॥

yadṛcchālābhasantuṣṭaḥ - Gaudapadacaryaji has given a kārikā also starting with this word. Be content with whatever comes. Food and all is one thing; one can be easily content means one won't complain much about food. One has to be content with your disciples also, with whatever is there! Don't become asantuṣṭa! If one has to be jivanmukta, best is to have this idea that you have no disciple, that is the best thing! Then dvandvātītaḥ - dvandva in case of food. Food has less salt, more salt, this is one kind of dvandva. That dvandva is not going to give many problems. Bigger dvandva is this only. sukha/duḥkha, māna/apamāna, all this kind. dvandvātītaḥ - beyond all pairs of opposites, all dualities. So, yadṛcchālābhasantuṣṭaḥ dvandvātītaḥ vimatsaraḥ. matsara literally means jealousy but here Bhagavān says निर्वैर सर्वभूतेषु. nirvairabuddhiḥ means no enmity towards any being, that is vimatsaraḥ. And if one is living with so many saṁnyāsis, there also jealousy should not be there that "How come this saṁnyāsi gets a lot of bhaktas? Every day they bring coconut, garland, something or the other and break the coconut near him." Don't have any such idea also because this also can happen. Everybody

has their own prārabdha, then that prārabdha gives them different kinds of results. समः सिद्धौ असिद्धौ च - he is sama in siddhi and asiddhi. He does not have to tell himself to calm down. कृत्वापि न निबध्यते - even if he has karma, literally he is akarma, he is Ātmā only, the karma part is negated. In these shlokas the emphasis is only that because of jñānam, karma is no karma. He does not get bound even if he performs karmas. Now, what karma he performs is the same as in earlier cases. Either before getting into gṛhastha āśrama etc. he got the jñānam and therefore he did not take up any other āśrama, straight he went to saṁnyāsa āśrama . Best case scenario. Second best case scenario, he did śravaṇam mananam; for nididhyāsanam he took saṁnyāsa and now śarīrayātrā is there but nididhyāsanam is going on. This is second best. One is jñānaniṣṭa, the second is Work- In- Progress jñānaniṣṭa. The third one - started karma, got into various activities, and then, during that period, somewhere he got jñānam , he was able to drop everything and be free. In the fourth case, he could not drop karma. Started everything, got jñānam but could not drop. So he had to continue. So all karmas are there for the last one.

[शङ्कर भाष्य] - यदृच्छालाभसन्तुष्टः एव एषः - यदृच्छालाभः तेन सन्तुष्टः यदृच्छालाभसन्तुष्टः. यदृच्छालाभः is अप्रार्थितोपगतो - One did not ask for anything, something just as though fell in one's lap. Something just came, one didn't ask for it. upanataḥ means prāptaḥ: without asking, something came. Such lābha is yadṛcchālābha. He is having alam pratyaya, this is enough, plenty. I have more than what I need - सञ्जातालंप्रत्ययः is this. Then, dvandvātītaḥ - citta never becomes viṣaṇṇa. The mind is never disturbed, viṣāda is not there because of sukha-duḥkha, śīta- uṣṇa, whatever; he is called dvandvātītaḥ . These phrases one will see again also in dvādaśa adyāya in bhakta lakṣaṇa. yadṛcchālābhasantusṭaḥ phrase was there in *Bhāgavatam* also. These phrases will come. Vyasaji has written that also, so this phrase is there in *Bhāgavatam* also. vimatsaraḥ - vigatamatsaraḥ - 'gata' is dropped, 'vi' is added, both readings are there. nirvairabuddhiḥ means the one who does not have any vaira bhāvanā, enmity. yadṛcchālābha also - siddhi and asiddhi is

there that whatever I get without asking, success-failure or accomplishment-non-accomplishment, either way, sama only. But all this is possible because of the sadhana he has done and he has clear knowledge, jñānam, only then this is possible. Just because somebody reads few prakaraṇa granthas or Gītā shlokas, samaḥ siddhāvasiddhau will not happen. For that, one will have to do abhyāsa. Constant nididhyāsanam and at vyavahāra level also, that ahaṅkāra is kept non-complaining. कर्मणि अकर्म दर्शन - the one who has - yati of this kind annapāna etc. or some वस्त्र आदि शरीरस्थितिहेतोः. त्यक्तसर्वपरिग्रहः - One needs the Aadhar card no matter who you are. Some mahātmās told me that when demonetization took place, the mahātmās who don't have bank accounts, whatever little money they have is in the form of those currency notes in their room, in their one suitcase. Now the currency is gone. So, unless they read a newspaper or they get the news that this has happened - that you have to go to the bank and change it - whatever little money they have is of no use. It is all paper money now. And now they say for cell phone also one needs an Aadhaar card and bank account, means one's minimum requirements have gone up. That much more headache. lābhālabhayoḥ - gain or no gain means I get something/I don't get something but he is able to see things means as far as his self and jagat is concerned, śarīrasthitimātraprayojane . His prayojanam is just I have to maintain this body. Even though he engages this in bhikṣā, aṭana etc. नैव किञ्चित् करोम्यहम्. I am not doing anything. गुणा गुणेषु वर्तन्ते this we saw earlier also तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः। गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते - in this way always the one who sees himself, सदा एवं सम्परिचक्षणः. He says I am the Ātmā, I am akartā, न्नैव किञ्चित् भिक्षाटनादिकं कर्म करोति. According to लोकव्यवहार सामान्यदर्शन, laukika people say he is doing this, he is going there, he is doing so many things including bhikṣā, aṭana and so on. But his - sva anubhava came from śāstrapramāṇādijanitena, based on śāstrapramāṇa, his understanding about himself is I am akartā. Others have superimposed kartṛtva on him, he is not kartā. So, even if he does bhikṣā, aṭana and so on कृत्वापि न निबध्यते बन्धहेतोः कर्मणः सहेतुकस्य. bandhahetu which is karma is burnt

not just by itself but also karma, kāmanā, saṅkalpa, avidyā everything. So, what is already said it is anuvāda mātra.

[बोधिनी] - द्वन्द्ववातीतः प्राप्नोतीत्यर्थः - brahma dr̥ṣṭi is there, viparīta bhāvanā is gone, I alone am all. There is no superior, there is no inferior, उत्कृष्ट- अपकृष्ट भावना is not there. Some good people will give some good things in a good way, other people throw negative things like we saw in भिक्षु गीता. हर्षविषादवैवर्ण्यादिरहितः means there is no further discussion, elaboration on this. ajagara means not he has to become like a python. Ajagara vṛtti for bhikṣā is when bhikṣā comes, he will eat and when bhikṣā does not come then he will fast. Some people can eat more, while others cannot eat for days together. But in लोकदृष्ट्या he may do everything.

Discourse 14

कृत्वापि न निबध्यते - all these shlokas are elaboration on the 18th shloka which is the correct vision. The samyak darśan - correct vision - is karmaṇi akarma darśanam. Even in the midst of all activities, I recognize myself as Ātmā, Brahman. All vyavahāra, even it is only for jīvan nirvāha - sustaining life - or based on the karmas that I started prior to knowledge or gṛhastha āśrama, while performing all of that, I recognize myself as niṣkriya - actionless Brahman. Because of this, all the other qualities that are indicated here, yadṛcchālābhasantuṣṭaḥ, dvandvātītaḥ, vimatsaraḥ, sama siddhāvasiddhau ca, that samatva is there beyond pairs of opposites and does not have any negativity in his mind: such kind of jñāni, even if he performs karma, really there is no karma. So, the praise is of jñānam and that jñāni, on the strength of which, he is mukta from all bandhana. In the last point, we saw others superimpose doer-ship on him. He knows he is akartā, so he does not superimpose like ajñānis superimpose doer-ship etc. because knowledge is his strength on which he remains detached from karmas.

[शङ्कर भाष्य] - 'त्यक्त्वा दर्शितः तस्यैव - 'नैव किञ्चित् करोति सः' - This idea is already explained. Prārabdha karma means the one who is living his prārabdha now. What is so great about him? Everybody is prārabdha karmā only, everybody lives their prārabdha. What is so different about him? He is niṣkriyabrahmātmadarśanasampanna, meaning, for him only prārabdha is remaining. sañcita, āgāmi karmas are gone. Everybody goes through prārabdha but everybody has additional karmas also. So, this is his new identity - niṣkriyabrahmātmadarśanasampanna. He does not see his own self as kṛtakarmaprayojanabhāvadarśī. He does not see himself as kartā, he does not see himself as karma meaning bhoktā and there is no prayojana or he does not see himself as kartā. He does not see the world as karma and no prayojanam of any kriyā. Then what should naturally happen? karmaparityāga. If he is able to do it, very good, but for some reason, if he is not able to give up those karmas because some nimitta is there because of which he is not able to drop those karmas, then, like before, he will continue. Like before means like he was previously engaged, at the time of ignorance, he will continue. In *Pañcadaśī* 6th chapter, we discussed some of these points, that as far as his knowledge is concerned, there is nothing less as compared to the other person who is able to drop karmas. But because he is not able to drop karmas, that lack of uparati, there will be dṛṣṭa duḥkham. That will be there, one can't avoid that because karma will bring its fair share of pain, one can't avoid that. So, his knowledge will be "I am asaṅga Brahman but ups and downs will keep coming at the level of body, senses, and mind" because he is engaged. He will not have control over all situations anyway. One more point that is not directly related to this. Vedanta is not interested in making this jīva into Īśvara. That is not the objective. Vedanta wants to say that you are Brahman. Why do we say this? Because once I know I am Ātmā, kūṭastha, cidrūpa, asaṅga, the illuminator of all antaḥ karaṇas, I can identify with samaṣṭi. But that is not the objective of Vedanta. Vedanta's objective is to tell us that you are Brahman. So, just as one antaḥ karaṇa's karmas don't touch me, don't affect me, **all** antaḥ karaṇas' karmas also don't touch me. I am unaffected by all antaḥ karaṇas. I don't own them up, I remain distinct from them,

separated. Īśvara is able to remain unaffected on the strength of the same wisdom that jagat is mithyā therefore I am untouched by this. So, the jñāni also has that wisdom that, “Because my mind is mithyā and samsāra/ jagat is mithyā, therefore, there is abhāva of everything. The next shloka is for this person.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः । यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः - This jñāni is devoid of any saṅga, the one whose saṅga is gone from karma and mukta so he knows that he is liberated. jñānavasthitacetasaḥ - whose cetasa is in jñānam. yajñāya ācarataḥ karma - yajna means Bhagavān. So, yajñāya ācarataḥ means karmas that are performed for the sake of Paramātmā. samagraṁ karma pravilīyate - total karma means karma, karma phalam and karmaphala vāsanā also or karma vāsanā and karmaphala vāsanā . That is called samagram, all of them pravilīyate . None of them is any trouble, neither karma nor karmaphala nor its vāsanā . Another point one has to keep connecting with other granthas. He is a jñāni, he has understood that jagat is mithyā, he has understood he is not this body, senses, mind etc. but dehātmabhāve jñājaḍau samānau - when it comes to body-related issues, he will have the same issues unless he has done upāsanā by which there is some siddhi because of which, he has better tolerance at the physical level. That is different but that is not jñānaphalam. That is karma and upāsanā phalam, otherwise, all physical afflictions will be the same. So, one should not have any erroneous ideas. Eventually, a time will come when I will have to see, “Have I got it or not?” I will have to see these lakṣaṇas somewhere in myself. I will have to see these shlokas and then, when I test it against myself, the conclusion will be, “I don’t think I am there yet”, then go on checking. But sometimes I should get a clear understanding of what is said. That is why as far as deha is concerned, jñāni and ajñāni both will have similar issues. Just because deha is acting the way it was earlier during ajñāna time, one can’t say that because of this jñānam has not taken place. Also, when one reads and studies about other mahātmās, one feels, “They were like this. I am definitely not like that.

They could have surgery without anesthesia; now I have to try. But even if somebody brings a knife near my body, I am afraid! That's why I am not brahmajñāni.” If we create such impossible conditions for ourselves, we will never feel comfortable in owning up to this wisdom that I am Brahman. I will think, “Right now I am not Brahman. Then I will wait and wait and wait!” Right now, I may think I am not Brahman. śruti tātparya is very clear: right now, I am Brahman. That is called apavāda, that is apavāda vākya.

[शङ्कर भाष्य] - गतसङ्गस्य विनश्यति इत्यर्थः - gatasāṅgasya - the one whose āsakti has gone away from all meaning the one who is not attached to anything. So every now and then, one has to try: if something goes away, am I okay or not? muktasya - the one whose dharma-adharma bandhana is cut and jñānavasthitacetasaḥ - means his mind is in jñānam. ज्ञाने एव अवस्थितं चेतः यस्य सोऽयं ज्ञानावस्थितचेताः - How will we translate this? Whenever knowledge is required, it is available to him. It is not that he has to go on repeating some stanzas all the time but wisdom is available at any time. That is jñānavasthitacetasaḥ. yajna means that the karma that is performed is dedicated to Paramātmā, not for any selfish reasons. All his karmas along with results and vāsanās. अग्रेण सह वर्तते इति समग्रं. agra is phalam, also vāsanā. So, they will not give him any bondage, any affliction. He is free.

[बोधिनी] - ननु सर्वमिदमहं कल्पत इत्यर्थः - The one who has this vision that everything is Brahman and svasya api he remembers all the time that all this is Brahman. For jīvanmuktas, this prārabdha karma, śarīrayātrātmakam karma, are all pravilāpanam, meaning they are all dissolved, because of Brahadarśanam. niḥsattākatayā - They don't have sattā only. Vaitathyam - everything is mithyā, vitatha darśanam. वैतथ्यं सर्वभावानां स्वप्ने आहुर्मनीशिणः। अन्तःस्थानात्तु भावानां संवृतत्वेन हेतुना. Just as in svapna, in the same way here also jāgrati. They will not create any obstacle in mukti, mukti pratibandha is not there. But for lokānugraha meaning lokasamgraha he will continue to perform karma. Either he is adhikāri means he is performing agnihotra, Vaidika karma or somebody else who does other kinds of karmas also, laukika karma. It is asked when he performs karma, whether he will then see bhedadṛṣṭi

between kriyā, karaka, and phalam. It is said, “No, these bhedas are eliminated from his vision.” This does not mean that he will see everything the same. He will have to do things. So, when they say, “Offer this ghee in the fire”, he is a jñāni, he says, “What difference does it make whether I put ghee or water because everything is the same.” But he can’t put water. One can’t put anything in that fire, other than what is authorized dravya; one cannot put at any time also, meaning only when they say “svāhā” or “vausaṭ” or something, only then one has to put, not any other time, otherwise it is not yajñakārya. Like so much garbage is burnt but that is not yajña just because there is fire. So, he will know all this clearly but all those nāma rūpas are bādhitā. And their prayojanam is not for himself. This is the main thing. A karma, if it is not experienced, then it will not go away but for him it is gone. Whether laukika karma or vaidika karma, for him the karma is performed with this understanding sarvam Brahman eva. This bheda dṛṣṭi that I, the performer and this is different - he does not see in this way meaning, in his understanding, he knows everything is Brahman alone. He will do whatever is required and, therefore, that karma is akarma alone. Therefore, it cannot create a pratibandha in his liberation. So, the main idea is that karma is akarma because of clear Knowledge, jñānam. Gatasaṅga - the one whose attachment is gone because the one who is free from association with anything because all his understanding is I am Brahman. Attachment is what makes me tied to karma. He does not have that. Sarvatra Brahma darśanam is jñānam. Sarvatra means I am Brahman which alone is this creation. Here Swāmiji has said yajñā is Viṣṇu. This was quoted earlier itself - नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः। शरीरयात्रापि च ते न प्रसिध्येदकर्मणः॥ यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः - Bhagavān Bhāṣyakār had given there in yajñā. Avagāhanam means he is able to penetrate dṛṣya, and go beyond what is recognized. Or the other meaning that is taken that yajñā means brāhmaṇā. जातौ एकवचनम्, यज्ञाय is given singular, that’s why. jāti means brāhmaṇā jāti. So, it does not bring him another birth. Another birth means his knowledge should be clear that I don’t have this birth, I have no sambandha with karma that’s why I am free.

[शङ्कर भाष्य] - कस्मात् पुनः इत्युच्यते यतः - He explains how, because of what reason, the karma that is performed, what is the kārya of that karma? What is the phalam? So, karma without starting its phalam - samagram praviliyate, that it goes away without giving rise to any phala, that is said now.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

This shloka actually is talking about whatever the topic has been going on, because of the knowledge that I am akarma Brahman, I have no association with karma, and therefore, his vision is that everything which is required in karma is Brahman; here it is Vaidika karma. But one should understand this out of this context also. One may say why are we chanting this at meal times, because what is said here is that arpanam is Brahman meaning the karaṇa of arpana, the ladle is Brahman. Brahma haviḥ - that haviḥ which is offered in the fire, that havis, is also Brahman. Brahma agnau - agni in which this is offered is Brahman. Brhamaṇā hutam - it is offered by the priest who is also Brahman. So, the ladle is Brahman, the dravyam is Brahman, the fire is Brahman, the priest is Brahman. ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना - so the yajamān on whose behalf the yajña is being performed, he is called brahmakarmasamādhiḥ. He is also Brahman and then his ganthavyam, his attainment, is also Brahman. So, this is his sarvatra brahmadarśanam. We chant at meal times: the plate is Brahman, the cup is Brahman, the spoon is Brahman, the roti is Brahman, the rice is Brahman, paneer-poori, everything is Brahman, the sweet is Brahman and the one who is going to eat is Brahman. That fire which is going to digest, vaiśvānara agni, is also Brahman, and what is attained through this is also Brahman. So, this shloka is a translation of brahmajñānam: everything is Brahman, I am that Brahman. But we should not restrict it only to these things. One can extend this to what we see all the time, that's where one has to do nididhyāsanam. This shloka is not for nididhyāsanam; this shloka is a statement of fact. The Gurukula where I am studying is Brahman, vidyārthī is Brahman, vidyā is Brahman, my co-

brahmacārī and bramacārīṇī is Brahman. I have to have this buddhi. The Ācārya is also Brahman, one has to think that also. They used to see rituals daily so many times, that's why this shloka has come. Most of the time, you see your phone, books and other students, so you keep that bhāvanā. In the latter part of this bhāṣya is a pūrvapakṣa where it is said that this shloka is not talking about Brahmajñānam, it is talking about Brahma upāsanā. This should be very clear, what is Brahmajñānam and what is Brahma upāsanā because, later in *Māṇḍūkya Upaniṣad*, upāsanā itself will be questioned. So, this should be clear because whenever there is mention of Brahma, whatever upāsanā discussion is taken up, upāsate, veda - the focus is on these words and they are the topic of discussion: does Veda means jñānam or does it mean upāsanā? So, here Bhagavān Bhāṣyakār is going to establish it is not upāsanā prakaraṇa, it is jñāna prakaraṇa because that is the topic being discussed, so suddenly there cannot be upāsanā discussion.

[शङ्कर भाष्य] - ब्रह्म अर्पणं न स्यात् - karaṇa here is the ladle, the wooden spoon. Now they use metal also to offer ghee but it is the wooden ladle. Here is a case of a jñānī who is still doing rituals because he must be in gṛhastha āśrama and has not taken samnyāsa. That karaṇa is Brahman. He does not see it as different from himself. यथा यद्रजतं तत् शुक्तिकैवेति - This is bādha sāmānadhikaraṇya . So, both cannot be together even though sāmānadhikaraṇa is there so bādha is required. There are two padas: asamasta pada - Brahman and arpaṇam . In the world, whatever is taken as a ladle for offering, here ruk, struva all these are Brahman. The ladle is taken and some dravya also. Then, whatever haviḥ, the grains etc., that is also brahmaiva. 'Brahmāgnau' is samasta pada meaning ब्रह्म एव अग्निः तस्मिन् ब्रह्माग्नौ. agni is also Brahman and brāhmaṇā, the one who performs, meaning the priest hūyate. hūyate. is 'hu' dhātu. Whatever is offered by him, that havana kriyā is also Brahman. So, kriyā is Brahman, kartā meaning priest is Brahman, dravya is Brahman, the ladle is Brahman, agni is Brahman. Then gantavyam phalam literally would be svarga for others but not for him because he does not have any gantavyam. But if somebody has gantavyam, then that svarga

is also Brahman All of them are bādhitā by his jñānam. He is brahmakarmasamādhinā. Don't chant brahmakarmasamādhinām by mistake while chanting. samādhī means his cittam is samāhita, his mind is well settled, well established there in Brahman. That is this person, jñāni. What is attained by him is Brahman alone. karma is akarma only because ब्रह्मबुद्ध्युपमृदितत्वात्. By the Brahma buddhi everything else is destroyed, the whole jagat is destroyed. This being the case, the person who has dropped all the karmas also, so the one who doesn't do anything, means all Vaidika karmas. Otherwise also, he is sarvakarmasamnyāsa. He is also doing all karmas because earlier it was said स युक्त कृत्स्नकर्मकृत् - he has performed all karmas. So, सम्यग्दर्शनस्तुत्यर्थं यज्ञत्वसम्पादनं ज्ञानस्य सुतरामुपपद्यते - he has samyak darśan and through that all yajñas are accomplished/performed because of jñānam. The one who is having this Paramārtha darśanam understands that he has performed adhyātma yajñas otherwise known as jñānayajña instead of adhiyajña. Otherwise, if everything is Brahman, then mentioning only brahmārpaṇam etc. as Brahman would be inappropriate meaning not only are those things Brahman. First thing is, I am Brahman, all this is Brahman, then everything else is Brahman. In upāsānā, the idea is that something is there, and in that, one creates Brahmabuddhi. But the wisdom that I am Brahman, is not there even if somebody does ahaṁgrahopāsānā. This knowledge that "I am Brahman" is not there, he has only done this adhyāropa. So, then that adhyāropa will be there only in some things/certain things wherever he is creating this bhāvanā. jñānam tells that *everything* is Brahman, not only some things. This is the difference. Only when I understand Brahma eva idam sarvam then for that jñāni sarvakarma ābhāva is there. कारकबुद्ध्यभावाच्च - kāraaka buddhi means that this is one kāraaka, this is another kāraaka - that buddhi is also not there. Because generally, kāraaka buddhi is there when one does yajña but here it is said for him, kāraaka buddhi is not there. After फलाभिसन्धिरहितं वा, write दृष्टं so that sentence becomes complete. All the karmas, agnihotra and everything, devata, then sampradāna whatever things are offered for whose sake, everything, all of them are kārakas and कर्त्रभिमानफलाभिसन्धि is also there. All karmas will have this. In general, if there

is a yajña then kārakas will be there, all devatās will be there, and everything will be there. In the jñāni's case, because of Knowledge, karma itself is akarma, ब्रह्मबुद्ध्युपमृदितत्वात्. Other shlokas also talk about this. upamardanam means the destruction of kriyākārahaphalabedabuddhi continuously. It is seen also in agnihotra karma which is done together with kāmya or kāmya and agnihotra separately. Agnihotra separate means sakāma karma and nitya karma. When kāma is destroyed, then kāmya does not remain; sakāma becomes niṣkāma. Agnihotra does not remain agnihotra anymore meaning it does not give any phalam. In the same way, matipūrvaka and amatipūrvaka karma when they are done, then they will have different results. So here also, by Brahmabuddhi, the arpaṇam, agni, havi, he has understood that these differences are really not there, they are all Brahman. bāhyaceṣṭā, external activities are there but that karma is akarma only- akarma sampadyate. Then next is the upāsānā part. He says it is agni, this, that, everything. That buddhi does not go, किं तु अर्पणादिषु ब्रह्मबुद्धिः आधीयते it is superimposed. Like in upāsānā , pratimā is there or in name one says this is Brahman, this is Brahman- all upāsānās like *Chāndogya* 7th chapter. Ācārya says, "You are right if this topic was not about jñānayajña and its praise but it is about it, so you are wrong. "

Left some portion from अत्र तु सम्यग्दर्शनं इति अनुपपन्नम्.

[शङ्कर भाष्य] - तस्मात् यथाव्याख्यातार्थ एव अयं श्लोकः - That's why how we have given that is how it is.

Now, different yajñas are going to begin, different sādhanās because the one who is not able to see everything as Brahman, what he should do? Now further some 20 yajñas are given in a few shlokas and then jñāna stuti will be done.

Discourse 15

ज्ञानकर्मसंन्यासयोग - this adhyaay started with Bhagavān talking about the paramparā of jñānam, as to how the teaching began, how Bhagavān was the first teacher, the first Guru. Bhagavān said, “ This Knowledge which I gave to Vivasvān, then Manu, and Ikṣvāku, was available to all rājarṣīs. But this jñānam is not available now because adhikāris are not there. Because you are my bhakta and sakhā - my devotee and my friend - therefore, I have given this knowledge to you.” So, the first three shlokas were on one topic. Shlokas 4 to 10 were avatāravāda; Bhagavān’s nityatva, sarvajñatva, avatāra prayojanam, and everything, was discussed. He is eternal, omniscient, and takes birth as required. So, Bhagavān talked about the purpose of incarnation - परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्मसंस्थापना. Then He said anyone who understands my janma and my karma as divyam, that person will also be liberated meaning he will know that his own janma and karma are also divyam, in the sense that though He is ajanmā, He appears to be with janma; though there is karma, it is akarma or akartā. bahavaḥ - many people have attained this - वीतरागभयक्रोधा मन्मया मामुपाश्रिताः। बहवो ज्ञानतपसा पूताः - many of them have attained their purification through this ज्ञानतपस्, मद्भावम् आगताः. So, this is one topic. Then the question came why does not everyone seek You in this way or why does everyone not attain Your bhāva? Why is bhagavadbhāvaprāpti not for everyone? He says that is up to them; whatever they seek, they get - ये तथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्. Somebody has other kāmanās, and they seek that, or when they come to Me, they have a limited understanding of who I am, and what I can give, so then that’s all they ask. Karmajā siddhi in manuṣya loka is kṣipra, quick. So, that is more appealing to people. What is so viśeṣa about manuṣya loka where karmajā siddhi is quick? Bhagavān said varṇa vyavasthā; because of varṇāśrama vyavasthā, whatever karma one does, one will get the result. So, this is the viśeṣatā of manuṣya loka. How they are classified? Based on sattva, rajas, tamas - cāturvarṇya vyavasthā is there. Bhagavān brought this point again in this way about His karma - in the 9th shloka we said ajanmā and akartā; then in the 14th shloka we said asaṅga and aparicchinna. So, Bhagavān reveals four aspects of Paramātmā. The one who knows Me in this way also does

not have karma. karmalepa is not there because of asaṅgatva; karmaphala spṛhā is not there because of aparicchinnatva, pūrṇatva. Anyone who understands in this way is also free. Bhagavān completes that topic by saying एवं ज्ञात्वा कृतं कर्म पूर्वरपि मुमुक्षुभिः। कुरु कर्मैव तस्मात्त्वं - you also do karma means you create cittaśuddhi and if cittaśuddhi is there, then for lokasaṅgraha. But have this jñānam that you are akartā, ajanmā, asaṅga and paripūrṇa and, therefore, even if you do karma, you will not have bandhana. Then from the 16th shloka, Bhagavān started talking about what is karma, what is akarma, and what is vikarma; one has to know them all. There is no elaboration here about what is karma, akarma, vikarma; they are only mentioned. The discussion here is not about what are the types of karma, varṇāśrama vyavasthā. One has to know whatever karma is there for every varṇāśrama. कर्मणो ह्यपि बोद्धव्यं, then what is vikarma- niṣiddha karma - that also one should know, based on the same criteria, and what is akarma - Ātmā - which is ever naiṣkarmya, nitya, mukta, that also one should know. So, from the 18th shloka, Bhagavān started the topic of कर्मणि अकर्म यः पश्येत्. This is such a beautiful topic for sādhakās. You are not going to be here in the āśram forever. You will have to go out, see the world, and also listen to whatever people have to say. But don't get approval from people, take approval from Bhagavān. Whatever Bhagavadvacana is there, go by that, whatever śāstra vacana is there, go by that. In these shlokas from 18 up to 24, the jñānī's vision is given, starting with कर्मणि अकर्म, अकर्मणि कर्म ending in सर्वं ब्रह्म (ब्रह्मार्पणं ब्रह्म हविः). So, everything is Brahman. This whole thing is how the jñānī looks at everything. Then we saw varieties: if he has to do karma, if he can drop karma, if he cannot drop karma or śarīrayātramātra - whatever minimum he has to do as karma, he will do. So, for a jñānī or for such sādhaba people will comment. Who is this sādhaba? He is a sādhaba who has done śravaṇam, mananam meaning Knowledge may not happen for everyone in two years; it may take time for some people. But the sādhaba has done śravaṇam - śraddhāpūrvaka śravaṇam and varaṇapūrvaka śravaṇam . Two things are required in śravaṇam - enough śraddhā in śāstra pramāṇa, ācārya's vākya and varaṇa. varaṇa is that this is the only thing I want. यमेवैष

वृणुते तेन लभ्यः, so that varaṇapūrvaka śravaṇam and śraddhāpūrvaka śravaṇam. If someone has done this, he might do some karma and he might have total nivṛtti. If he performs karma then also people may have objections that “Why do you have to do karma? You are in yellow, orange, whatever, you have taken renunciation, so don’t do karma.” This is one kind of comment that one will hear. And if one doesn’t do karma they will say, “ He is very healthy, all his limbs are working, the head is also all right, why can’t he do some work?” Or “What happened? Why is he not getting married?” Don’t go by public opinion; one will never be settled in one’s life because when they are in one mood, they will say one thing. When they are in the other mood, they will say another thing! That’s why Bhagavān has said कर्मणि अभिप्रवृत्तोऽपि means that is also possible and यदृच्छालाभसन्तुष्टः - that is also there. One might have a lot of activities based on whatever his karma is or one might have a minimum. Don’t worry about who is saying what. You think about what Bhagavān has said and where do I stand in relation to that? Am I nityatṛptaḥ or trying to remain tṛpta through this wisdom? Am I nirāśrayaḥ or do I need other āśrayas? Am I yadṛcchālābhasantuṣṭaḥ? This is where I should check myself, not go by what others are saying and get carried away by that. Then in this wisdom, whether I perform minimum karma, average, more, whatever यज्ञायाचरतः कर्म समग्रं प्रविलीयते, then those karmas along with vāsanās, phalam nothing will give you results. This is the main point. So, his vision is to do brahmadarśan. If he is a nididhyāsu, if he is doing nididhyāsanam, then he has to maintain this. If he is not if he is a jñānī and whatever comes, he will do.

24th shloka Bhagavān Bhāṣyakār said he is a jñānī who sees Brahman everywhere. The pūrvapakṣa objected that it is upāsanā prakaraṇa, he is trying to see Brahman everywhere like प्रतिमादौ विष्णु आदि दर्शनम्. So, on the last page (Page #130) - न च दृष्टिसम्पादनज्ञानेन मोक्षफलं प्राप्यते। दृष्टिसम्पादनज्ञान means upāsanā. By that, mokṣaphalam - - ‘ब्रह्मैव तेन गन्तव्यम्’ - will not be attained. He will not attain Brahman. विरुद्धं च सम्यग्दर्शनम् अन्तरेण मोक्षफलं प्राप्यते इति। Antareṇa means upāsanā is

different from that. Knowledge is samyagdarśana and mokṣaphalam prāpyate; upāsanā is viruddham, opposed to that, so mokṣaphalam is not possible. Also there is prakṛti virodha, there is a contradiction between the current topic (prakṛta means what is the prakaraṇa going on). samyagdarśanam is the prakaraṇa. And at the end also, that will be the upasamhāra. One can say anta means this shloka or the next two which are quoted - श्रेयान् द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः' (भ. गी. ४ । ३३), 'ज्ञानं लब्ध्वा परां शान्तिम्' (भ. गी. ४ । ३९) . So, jñānam - this is the topic. This is the stuti of samyak darśanam. That is where the chapter is going to culminate, the chapter will end in that jñānastuti. How to look at śāstra is important. That is why, when we are asked to speak also, one should know every śabda in that shloka, then the meaning of the shloka in general, then one should know what is the prakaraṇam. One should know the whole chapter, the whole set of chapters and then the whole grantha tātparya; everything should be understood. Whenever you study something and when you think you have not attained or not grasped what is the central theme of that topic, you have to get into it again. You should study again because "I didn't get what is the author trying to say." When you understand, you should feel that satisfaction - this is called śravaṇam That a clear buddhi has come now and I know exactly what is said. Then in that, if you have a difference of opinion that I don't agree, and conviction is not there, then you do more mananam. One will have to do this. śravaṇam is not because you are sitting in class, śravaṇam is happening. When śravaṇam and mananam is done thoroughly then one will be able to go for nididhyāsanam. So, I should know how the whole chapter goes.

In fact, my wish is that I will ask any student to speak on one full text and they should summarise the whole thing in one hour. Whether that text has 20 shlokas or 580 shlokas, you should be able to do justice. There should be no vagueness - "I have no idea what this is "- about any grantha on which you have done adhyayanam. It may happen, sometimes because our mind is not tuned. That's why we try not to allow people to go somewhere in between for

so many days. The whole grantha is out. Every text you should study in this way only.

Therefore, since it is jñāna prakaraṇa now, then jñāna stuti later, the discussion is not on upāsanā. अकस्मात् means without any reason (न कस्मात् अकस्मात्), अर्पणादौ ब्रह्मदृष्टिः that in ब्रह्मार्पणं ब्रह्म हविः, in that ब्रह्मदृष्टिः like प्रतिमायां इव विष्णुदृष्टिः, it is अनुपपन्नम्. One cannot justify this. तस्मात् यथा यथाव्याख्यातार्थ एव अयं श्लोकः, so the way we have explained that is the meaning.

The next set of shlokas starting from 25, up to 32, are all different types of sādhanās. All sādhanās are called yajña because the 24th shloka is talked in the language of yajna, so Bhagavān calls all these sādhanās also as yajña and the purpose of all sādhanās is to come back to samyak darśana which is given in shloka 24. In other words, if somebody is not able to have sarvatra brahmadarśanam, then what should he do? We have options for you. Bhagavān himself gives a list of options: this sādhanā or this sādhanā. He does not say you do this, he says some people do this, some people do this, like that.

[शङ्कर भाष्य] - तत्र अधुना दैवमेव इत्यादिना - 24th shloka is also samyak darśana, 18th shloka is also samyak darśana and therefore sarvam Brahman. Tat Brahma aham asmi that also one has to feel - I am that Brahman. samyak darśana is yajña. यज्ञत्वं सम्पाद्य - having explained in this way, tatstutyartham - for its stuti, other yajñas are also mentioned.

दैवमेवापरे यज्ञं योगिनः पर्युपासते। ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥

Two yajñas are given in this shloka in these two lines. Apare means some other people. apare does not mean lower like aparā and parā. It is not higher, lower. yoginaḥ but they are yogins means sādhakas. Now all this is about sādhakas. दैवं यज्ञं एव परि उपासते - they do daivayajña. What is daivayajña? In Vedic terms, daivayajña means they perform yajñas for devatās or for

cittaśuddhi artha. Today, we understand that they do different kinds of pūjās; all of that is daivayajña.

[शङ्कर भाष्य] - दैवमेव संन्यासिनः इत्यर्थः - That yajña means the act of worship by which devatās are worshipped. Now that devatās could be Īśvara or Indra, Agni, whatever their understanding means, whatever is their finite understanding about Īśvara. Ultimately the worship is of Īśvara alone but they may not have this idea that He is the abhinna nimitta upādāna kāraṇa that I am worshipping. They may have little idea and they worship that. yoginaḥ means karminḥ: because their karma is either Vaidika karma or paurāṇika karma or ṣoḍaśopacāra pūjā etc., but they do it with the idea that this is my worship of Bhagavān. So, they are totally dedicated to it. When you ask them to do pūjā, the first thing is they are happy just by the thought that they have to do pūjā. Some other people will be like, “Oh! I have to sit for pūjā!” So many varieties will be there, that’s why so many yajñas are given. Some will love the fact that, “I will get to perform pūjā!” and then they will do it elaborately. They will sit there and do everything; gather all the dravyas, and clean all the vessels nicely before and after pūjā also. Everything has to be done properly when you sit down for pūjā. It is not that you start pūjā and “Oh! I forgot this material! Get up, go, and get that. We are running out of water. Snānam is going on and there is no water!” Everything should be there. “Pañcapātra is there but I forgot to bring that uddharaṇī , so now how will I do ācamanam?” This kind of thing should not happen when one sits down for pūjā. They are very particular about that because it is a yajña. Sometimes when we go for bhikṣā, some such things happen sometimes because they are so excited, out of love. Then after the whole meal is over, they will say, “ Svāmījī, I forgot! Two dishes are still in the microwave! We were supposed to warm and give!” So, you accomplish that with a peaceful mind, those who like this kind of yajña. The second line is about a nididhyāsu. He is our kind of candidate. Our kind means those who can do nididhyāsanam and those who have to start nididhyāsanam. Who will do this? The one who has done good śravaṇam and mananam, śraddhāpūrvaka, varaṇapuṅvaka śravaṇam and

a lot of thinking, mananam, on that, has happened. “Now I don’t have any doubts, I am convinced. If there is any Truth, it is of this nature only, there is nothing else.” That conviction should come. If a person sits down for meditation before that, it is preparation. In the beginning, soccer game and football game will come to mind. The mind will go here and there, but come back and sit. The game is going on, that’s all. Nothing is going to happen. It is not meditation but one needs that. Then when the sādhanā is more tuned to this sādhanā, then what should happen? What should happen is he has to understand his ahaṅkāra as nāma rūpa meaning the ahaṅkāra, I, the individual, is vācārambhaṇam. This is his nididhyāsanam and for that vācārambhaṇam is possible only when I have adhiṣṭāna jñānam. So, ahaṅkāra is vācārambhaṇam. If I know myself to be adhiṣṭānam/Brahman, only then will I be able to negate the ahaṅkāra, otherwise not. This is his sādhanā, this is his yajña. So, if you ask him, “What did you do on Sunday morning after breakfast?” He says, “I did yajña for two hours.” ब्रह्माग्नौ अपरे यज्ञं यजेनैवोपजुहवति - this is his yajña. So, what is the offering? It is yajña. yajña means some offering will be there. He is offering his ahaṅkāra. अहं शब्द वाच्यार्थ is the offering and offering is in तत् पद लक्ष्यार्थ. This is his yajna going on, the offering of अहं पद वाच्यार्थ in तत् पद लक्ष्यार्थ. What material does one need? Nothing. How many vessels does one have to clean? One does not need pītāmbari - tamarind - to clean. But remember! One has to be prepared to come to this. This is one step before 24, this is the stage before ब्रह्मार्पणं ब्रह्म हविः happens. That is his yajña

apare means others. Brahmāgnau - in Brahma agni; so the fire is Brahman now. What do they offer? यज्ञेन यज्ञं एव उपजुहवति - they are offering yajna. And how are they offering? With the help of yajña. yajñena is the karaṇa, yajna is the samidhā that they are offering. So, the yajna is the vācyārtha aham, ahaṅkāra. यजति इति यज्ञः - they are offering the kartā itself. In all other yajnas, one offers dravya; in all other yajnas, one offers flowers, water, etc. Even in abhiṣeka, there are so many dravyas, to go on offering in different ways. But here he is offering the kartā itself. yajna kartā itself is being offered; this is the final yajna. Where or how? Where means in Brahman and how means

yajñena eva. yajñena means by jñāna vicāra, through thinking. So, unless in śravaṇam, what is अहं शब्द वाच्यार्थ, लक्ष्यार्थ, तत् पद वाच्यार्थ, लक्ष्यार्थ, what I have to do, if all of that is not clear, this will not even happen. Or, if my mind is not so much into “aham Brahmāsmi”, but is here and there, this yajna will not happen, this yajna will not appeal to me. I can't sit, my mind needs other activities. So, this yajna is for that variety of people who have done śravaṇam, mananam, and are nityatṛptaḥ. A lot of those things said earlier in these shlokas are actually applicable to him. He is nityatṛpta, nirāśraya, he is yadṛcchālābhasantuṣṭaḥ and even if he does anything, yajnāya ācarataḥ, jñānāgni is there, meaning jñānam is also there. Only he has to increase niṣṭā. So, spaṣṭa jñānam is there. This yajna is for that person. In his vyavahāra during the day, there is no activity that will bother him during meditation. During the day means there is no day actually because the whole day is filled with this only, there is no other activity. But if his day is filled with a few hours of śravaṇam, a few hours of mananam and a few hours of nididhyāsanam and in between, here and there, there is a little karma, that karma will not leave any impression because the majority of all impressions is this only. There is no time to gather any other impression. This is the ideal nivṛtta sādḥaka, if it can happen. yajñena means his jñāna vicāra is going on and through that, he is making the offering. Offering means he is negating ahaṅkāra and establishing aham Brahman. This is all he is doing; the whole day bhāga-tyāga is going on. I am not the sthūla śarīra, sūkṣma śarīra, kāraṇa śarīra, cidābhāsa. I am Brahman alone. This is for that person.

ब्रह्माग्नौ - Brahman is satyam jñānam anantam Brahma. Somebody asked a question, “ We say saccidānanda Brahma so many times, but in the scriptures, where is it said saccidānanda Brahma?” So, here vijñānam ānandam Brahma is quoted in *Bṛhadāraṇyaka Upaniṣad*. vijñānam ānandam because अनन्त यो वै भूमा तत् सुखं न अल्पे सुखं अस्ति - if it is sukham, it has to be the Infinite alone - anantatvāt ānandam. We have studied so many Upaniṣads. We have not come across sat, cit, ānanda as Brahma lakṣaṇa anywhere in the Upaniṣads. But vijñānamānandam is there and satyam is sat, jñānam is cit, so sat, cit,

ānanda. Next quotation - यत् साक्षादपरोक्षात् ब्रह्म य आत्मा सर्वान्तरः. What is aparokṣa? अपरोक्षात् is आर्ष प्रयोग, अपरोक्षात् is not पञ्चमी अपरोक्षात् means aparokṣa only. aparokṣa is Ātmā only, and what is sarvāntara is Brahma. But in this śruti, it is said that what is aparokṣa is Brahma and what is sarvāntara is Ātmā. What is the meaning of the word Brahma? That which is revealed in śāstra in this way 'Neti, Neti'. Now, Brahma is agni. Why? Because what is the basis on which all the homa is going to happen? In that fire. So, here everything is going to happen in this wisdom of Brahma, and that Brahma is satyam jñānam anantam, vijñānam ānandam which is Ātmā. He has done śravaṇam, only then does he know all this, otherwise, when will he know? anye brahmadevaḥ means these are not ordinary people, they already know Brahma, they have done thorough śravaṇam, mananam. Now the apare in the shloka means some people but who are those people unless one studies the bhāṣya. This is why one needs to know each word otherwise one may interpret it wrongly. Now, what is yajñam? यज्ञशब्दवाच्य आत्मा. Ātmā here is the sopādhika ātmā. In यज्ञ शब्द पाठ, in *Amarakośa* etc., ātmā is also included, that's why yajña is interpreted as ātmā. There will be statements that I can't digest. For that, one needs śraddhā. In paramārtha, this ātmā which is yajña is Brahma means अहं शब्द वाच्यार्थ which is none other than the jīva which is really nothing but Brahma. Even though in the Absolute sense it is Brahman, बुद्ध्याद्युपाधिसंयुक्तम्, right now it is understood that it is associated with upādhis like buddhi, etc. All upādhis' dharma, so both dharmī and dharma adhyāsa are there right now. So, this yajna is for adhyāsa nivṛtti only. He does not need to do anything else. Who in their mind, on their own, would think that this can also be a yajna, that offering of अहं पद वाच्यार्थ in ब्रह्म. "Two hour yajna I accomplished in the morning!" There is no dhūma, therefore, there was no agni but this is a different agni. Everyone should do this yajna for some time. If your resolve is to sit for one hour then it will actually happen for only one-fourth or one-fifth of the time. Don't worry, keep doing this dhyānam. सोपाधिकस्य आत्मनः निरुपाधिकेन परब्रह्मस्वरूपेणैव यद्दर्शनं स तस्मिन् होमः तं कुर्वन्ति ब्रह्मात्मैकत्वदर्शननिष्ठाः संन्यासिनः इत्यर्थः - sopādhika ātmā means I with my upādhis means aham , I have to see sopādhika ātmā as nirupādhika Brahman

alone. Darśanam means, in this way I have to do cintanam: I am Brahman, I am not this sopādhika; the upādhis are mithyā; vācārambhaṇam, go on negating. The sambandha itself is not there with the upādhi. I have understood erroneously. This sambandha itself is not possible. We accept it and we go on doing this and that thinking that this will solve the problem. There is no sambandha. The person who is ready to accept this alone as the solution has understood that any other solution is there only because I am not ready for the right solution. Don't feel that am I not ready to accept the right solution, Am I somewhere below? What is wrong? We also start with the kindergarten class. And if you have the aptitude, one day you will come to the Ph.D. class. So, there is nothing wrong if I am not ready. So, every day, try to sit for some time. No other activity. Just do this. If this does not happen, do some other yajna. ब्रह्मात्मैकत्वदर्शननिष्ठः means he wants to abide only in this. He does not want anything else. This is possible only by someone who has no other responsibilities. That's why he added saṁnyāsinaḥ word. saṁnyāsinaḥ means no other responsibility, one can do this all the time. Technically speaking you all qualify for this because śravaṇam is done, mananam is done. There is no doubt that अहं पद वाच्यार्थ has mithyā component and what remains after the negation of that mithyā is तत् पद लक्ष्यार्थ and right now you are saṁnyāsī. Afterward, everybody has a different prārabdha.

[शङ्कर भाष्य] - सोऽयं सम्यग्दर्शनलक्षणः स्तुत्यर्थम् - Bhagavān is going to end this topic. In the 32nd shloka, Bhagavān is going to say all these yajnas are कर्मजान् विद्धि तान् सर्वान् - they all are the result of karma. tān sarvān means starting from daivamevāpare yajna up to that. Then in the next shloka He says श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप. So, in all these shlokas from 25 all the way up to 32, all varieties will have differences based on what karmas are being done. The only exception is the second line of 25 which is a type of jñāna yajna. śravaṇam is also jñāna yajna. Gurudev used that word for jñāna yajna. So, the culmination of this is in श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप. So, this सम्यक् दर्शन लक्षण यज्ञ is ब्रह्मार्पणं ब्रह्म हविः and then offering ahaṅkāra in तत् पद लक्ष्यार्थ. So, that yajna is the culmination of all other yajnas. The yajna of

seeing Brahman everywhere is the culmination; all other yajnas are means/preparation because later Bhagavān will say श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप। सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते. He says all these are karmajān yajna and they कर्मज यज्ञ will end in jñānam meaning all karmas, all sādhanās - their culmination is in सर्वत्र ब्रह्मदर्शनं or in कर्मणि अकर्म अकर्मणि कर्म.

Discourse 16

ब्रह्मार्पणं ब्रह्म हविः - Bhagavān explained that shloka as brahmayajña, a yajña in the form of seeing Brahman everywhere - sarvatra brahmadarśanam. That is samyak darśana. It is a practice to be attempted. From the 25th shloka, various sādhanās are given. Each sādhanā is called a yajña and therefore, all of these are performed by various people in order to attain samyak darśana. Samyak darśana is कर्मणि अकर्म दर्शनं, अकर्मणि कर्म दर्शनं and the other is sarvatra brahmadarśanam (sarvam idam aham brahma). So, in the first line of 25th shloka it is said some yogīs perform yajña in the form of offering āhutis etc. (pūjās) whereas, in the second line, sopādhika aham is offered in nirūpādhika Brahma or aham śabda vācyārtha is offered in tat pada lakṣyārtha, meaning, when we offer anything to the fire, that thing loses its name and form, its separate identity. So, when I offer my vācyārtha in Brahman which is the agni, I, as an individual, lose my individuality - that is the meaning of offering vācyārtha. It is a constant reminder to myself that Brahman alone is appearing here with mithyā nāma rūpa and one should not have an attachment, rāga, for this mithyā nāma rūpa. This thought is a yajña. This practice is a yajña where one does not need any material, any other chants, etc. - one entertains just this understanding, and for that, vicāra is required, clear thinking arising out of śāstra, pramāṇa vicāra and jñānam has to take place. Then this is possible. Further, all these yajña should culminate in samyak darśana just as all karmas culminate in jñānam. Separate saṅgati is not given for shlokas 26 to 29. Bhagavān just continues now.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति। शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ २६ ॥

juhvati - All these people are making offering, yajña. Two are given in the 26th shloka. श्रोत्रादीनि इन्द्रियाणि अन्ये अपरे some other people offer श्रोत्रादीनि इन्द्रियाणि means all the jñānendriyas. Later, the karmendriyas are given separately but one can include them here also. saṁyama agni, not Brahma agni like the earlier one. This is a yajña, this is a sādhanā: controlling all sense organs jñānendriyas and karmendriyas, disciplining them but instead of using the word “discipline”, the word “yajna” is used. Seeing, and hearing is a yajña like I decide that for half-hour I am going to close my eyes for meditation, then no matter what happens, one should not open one’s eyes. This is a saṁyama, control. When one does japa, close the eyes and do. Then saṁyama other indriya vyavahāras also, like one may feel like scratching one’s back at that time. saṁyama agni is not to do that. One can do saṁyama agni in śravaṇam also. Attention should not go here, there, and anywhere because there is always this urge to see what else is going on. What is the need? saṁyama agni is one remaining in control. So, one has to resist. It’s a saṁyama, it is a yajña. Every act can be made as a yajña, every indriya vyavahāra can be made a yajña if one wants. So, here saṁyama over sense organs is emphasized. In the second line, saṁyama over viṣayas is emphasized. saṁyama over indriyas means one regulates everything at the level of sense organs. Tell yourself, “I will not do some śravaṇam, some other bhakṣaṇam ityaadi ityaadi after some time.” Food intake for example; after sunset, some people don’t eat. No matter what you give, they will not eat. This is a saṁyama; for some people their factory is running 24 hours! Anytime, anything, they will put in their mouth, so saṁyama is not there. Some people, as soon as they finish their meal, will again eat something whereas some people, once they wash their mouth, everything is over. One can have different kinds of disciplines but everyone cannot do every kind of saṁyama but every discipline helps. All these disciplines are for controlling the senses and mind means one will not do things because the viṣayas are dictating or because there is the urge to do. One is doing it guided by one’s intellect, out of wisdom. One will use it and drop it. That viveka will be alert. In every case, it is not possible. Bhagavān says this is a yajña. Sometimes when two people

are talking, the third person is sitting there. He is itching to jump in the middle. He says, "I know what they are both talking about." In the annakṣetra also, maunam is very much required, it's a saṁyama. Everything is a yajña, so saṁyama is required. So, with any indriya, I can decide that I will not do this; I have the freedom to perform whatever kind of yajña I want. Somebody says you always give the example of food. That is because that is easiest to practice for most people, but one can take any other discipline also, talking or listening or resting also. "I will not be in my bed after 4 o'clock in the morning" and then one has to get up, that is also saṁyama agni. Second line says शब्दादीन् विषयान् अन्ये इन्द्रियाग्निषु जुहवति. They control this at the level of viṣaya means they don't control their indriya vyavahāra, they control which viṣaya they are using for indriya vyavahāra. They don't completely stop any indriya vyavahāra like, sometimes, people take certain vows for one month. I will sleep on the floor or I will sleep with some discomfort etc. or I will not eat salt. So, śabda, sparśa, rūpa, rasa, gandha, they control all these. Sometimes one feels I talk too much, so I decide that today I won't talk. Sometimes people gather and they will talk unnecessarily about everything other than śāstra. So, he says I will talk but only śāstra; the other fellow says I will not talk. There are two types of yajñas. Discussion is good but what is the viṣaya? Whenever one has a discussion, there should be some nigamanam, some conclusion to which we are coming. If endless discussion is going on and there is no conclusion, that is also not right. Sense organs themselves are fire, so he is offering śabda, sparśa, etc. but regulates them. Like one doesn't put anything and everything in the fire; there is a time when one offers. There is a sequence. One doesn't start first with some grains etc, then suddenly ghee, then, "Oh! I forgot wood." So, that has to be taken here also. śabdādīn will become ahāra. आह्नियते इति आहार. So, I have to regulate myself on whatever things I take, that is of yajña. Bhagavān Bhāṣyakār has given very, very, simple and very brief explanation, hardly anything is given.

[शङ्कर भाष्य] - श्रोत्रादीनि होमं मन्यन्ते - They do indriya saṁyama. No viṣaya will be viruddha viṣaya meaning what is non-conducive. I will not take

that, that is ahāra śuddhi of whatever I see, whatever I hear, whatever I do, everything.

Now, Madhusūdhana Sarasvatiji has given elaborate commentary on this. He has given the meaning of saṁyama as त्रयं एकत्र संयमः. dhāraṇa, dhyana, samādhi, together, they are called saṁyama. Patañjali Maḥarṣiji has given that definition. So, he has given an elaborate analysis of this.

[मधुसूदन सरस्वती जी] - तदनेन तमोगुणकृततन्द्रादिरूपलयाभावादात्माकारवृत्तिः - Two yajñas are talked about in the previous 25th Shloka. One is mukhya yajña and one is gauṇa yajña. Mukhya is ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहवति and the other one is gauṇa. Here pratyāhāra, dhāraṇā, dhyāna, samādhi are indicated. He says to do any indriya saṁyama or indriya viśaya vyavahāra saṁyam one needs control over the mind. One first needs dhāraṇā, so he goes into explaining what are the citta bhūmis. The mind has five states - kṣiptam means disturbed, mūḍham means stupefied, dull, meaning it has no clue what is going on, just sitting there. vikṣiptam means more disturbed, like a rapidly racing mind; ekāgram means single-pointed and nirudham means withdrawn or well-controlled. Five bhūmis means these are the five levels where the mind is going to settle. According to Patañjali Maḥarṣi, there won't be any sixth one. kṣiptam is out of rāga and dveṣa, which gets carried away by viśayas meaning totally enters into that viśaya. That is kṣiptam. mūḍham is तन्द्रा आदि ग्रस्तं. tandrā does not mean nidrā but something like that. The intellect is not functioning, the mind is not functioning. Neither I am thinking anything nor I am in a position to think anything. He has said viśeṣa kṣipta is kvacit dhyānaniṣṭham means where one is able to at least settle somewhere and then again get disturbed. Then again, the mind settles somewhere, then goes again. There are people who can't take even one sādhanā regularly. First, they will go on debating which sādhanā should I do, which mantra should I chant, and which shloka should I chant. Then for a few days, they will chant something, then, "This devatā is not blessing, change to something else." So many things they go on changing, vikṣipta manaḥ. Sometimes one takes up

something and again the mind is disturbed. Then for a few days, there is a gap. “No, no, it is not working.” Then again, they start something for some time. This kind of sādhanā will not help you much. One has to be proper, disciplined, and it has to just continue in the long run. This sādhanā is not short-term. One has to be in this for long; one has to be set. Like in cricket, one settles down and then one goes on playing. One cannot do this in a hurry-burry. So, a lot of patience is required. “So many months are over, I have to do this, I have to do that.” In kṣipta and mūḍha, there is no question of samādhi. kādācitkaḥ means sometimes, once in a while, because there is vikṣepa meaning, even if one thinks the mind is settling down, it will again be unsettled. ekāgram means one needs a lot of sattva, a lot of alertness. sattva means all my vyavahāra should have alertness, the intellect is constantly available and that intellect is made sāttvika. Then samādhi is possible. So, from ekāgracitta to samādhi. Then he goes into saṁprajñāta samādhi and asaṁprajñāta samādhi etc., but our objective here for this shloka is pratyāhāra saṁyama. He has used this idea in the form of dhāraṇa, dhyana, samādhi. So saṁyama agni means श्रोत्रादीनि इन्द्रियाणि - I am controlling for dhāraṇa, dhyana, samādhi. If the sense organs or viśayas create kṣiptam. rāga dveṣas are in the mind but how did they come? Because of the vyavahāra of sense organs. One eats the same kind of food every day, one will start liking it; then one will need it because the mind is like that. So, pratyāhāra means instead of āhāra, prati āhāra meaning one blocks them. So pratyāhāra, dhāraṇa, dhyana, samādhi - these four aṅgas that are mentioned here are actually according to Yoga darśana. Either one completely stops indriya vyavahāra for some time or one uses viveka in indriya vyavahāra. When I am not able to have viveka, the best thing is to stop completely because I am not in a position to be alert in my viveka. Then one uses viveka and sees that it functions well. Now, the next one is similar at the level of indriya vyavahāra in the form of karmendriya vyavahāra.

किञ्च –

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे । आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

apare juhvati - some other people do this kind of offering, ātmasaṁyamayoga agni. Bhagavān has used these words. The sixth chapter is called dhyānayoga or ātmasaṁyamayoga meaning, the topic of the sixth chapter is dhyānam, meditation. ātmasaṁyamayoga means all that is required for meditation - all that is required for a dhyāna sādhanā as far as his physical posture is concerned, his indriya vyavahāra is concerned, his mind and everything is concerned. Then jñānam is also required to do nididhyāsanam. What is that jñānam? What is he going to do in meditation? That is the second line of the 25th shloka. In the previous one, अविर्द्ध विषय ज्ञानं is said because if there is a viruddha viṣaya in whatever is done in vyavahāra, it will obstruct me in dhyānam. Get into some argument with someone, meditation is over unless that argument created some wisdom, bodha; meaning that argument did not produce heat, it produced light; then it is good. If it is a heated discussion, it is no good. These are Gurudev's words. He says study group discussion should produce light, not heat. Some other people do indriya karma means all activities of karmendriyas and prāṇas. So karmendriya activities are regulated means to make a resolve that I will not get up from one place and then don't get up. Make a resolve I will not move my hands, or legs here and there, then you don't move. So, this is another kind of saṁyama agni. Because the resolution is happening at the level of mind, therefore, it is ātmasaṁyama even though the regulation of activity is of senses and prāṇas. आत्मसंयमयोगाग्नौ ज्ञानदीपिते जुहवति. jñānadīpīte means viveka is there. In whatever sādhanā one does, one should have viveka . Don't overdo something by which one will lose interest in sādhanā, joy in sādhanā - that should not happen because this sādhanā is our sukham. If I can't get sukham out of this sādhanā, where will I go for sukham? The sādhanā ultimately needs sukham, he has to go somewhere. So, विवेकविज्ञानेन उज्ज्वलभावम् means whatever I do in my sādhanā, I should not go to extremes. I also should remember that even though I make a resolve, I will not be able to follow everything all the time. Here and there, if I fail, I should be tough on myself but not too tough.

I can't be too hard but at the same time, one can't be totally lenient. For example - Buddha's disciple was from a royal family. Others thought, "What sādhanā he is going to do?" He was a bigger sādhanika than everybody else because he was very strict with himself. But one can't be too strict with oneself. Bhagavān Buddha asked him play the veena, and he said, "Okay, I am going to tighten it."

Buddha said, "No need to tighten it, just start playing."

He said, "How can I play without tightening it? The music will not come out." So, he started tightening it.

Buddha said, "Okay that is enough. Play now."

He said, "No music will come. I have to tighten a little more."

Buddha said, "This is enough now."

"No, no. I have to tighten more."

Then also the music will not come. So, when we do sādhanā, we have to use some viveka. People take cold water baths in Gaṅgāji in Rishikesh and Uttarkashi and then suffer lifelong problems, arthritis in particular. So, in sādhanā, use viveka. Some people fast too much and then have ulcers because the stomach has all the acids. But that doesn't mean that one doesn't fast at all either. Viveka - that is juhvati jñānadīpīte. jñānam should be there in one's sādhanā. Don't go to this extreme or that extreme. If they are in gṛhastha āśrama, they should be even more careful because they are not alone. The whole family is with you now. If you were to start "ॐ" early morning at 4:30, they all will say, "Go from here!" We had one brahmacāri in the last batch, he will start Vedic chanting loudly always after dinner. When one is living in a community, one's sādhanā requires viveka. Do sādhanā that is not wrong. Somebody says, "I will wash my clothes with my hands." It's a good sādhanā but you can't block the bathroom for hours. In any sādhanā, viveka is required. "I will chant the whole *Puruṣasūktam* when I take a bath!" One anuvāka is enough. So, ātmasamyama in that agni - indriyakarma, prāṇakarma with viveka.

[शङ्कर भाष्य] - सर्वाणि इन्द्रियकर्माणि प्रविलापयन्ति इत्यर्थः - indriyakarmāṇi means activities of sense organs. prāṇakarma is recaka and pūraka. ākuñcana means shrinking and prasāraṇa means spreading. This is karma but prāṇakarma does not mean only breathing. prāṇas are required for eating also. Some people's eating is so very simple. For some people, their appetite is such that the fire is always burning, so one has to go on putting things into it! For some people, that fire is well-tamed or controlled; in the morning, they will eat a little, at night they will take a little and that is it. Now ātmani samyama - one meaning of ātmā is all sādhanās are done for brahmajñānam but ātmā we can take here as antaḥ karaṇa. Particularly, for a jñānayoga sādhanā as how much I will walk, how much I will sit, how much I will sleep. One cannot overdo things every now and then or one will not have a continuous discipline lifestyle. Let's say one day you are reading a book and you love that book and you are up until 1:30 in the morning. Then the next day in the class you are dozing off or the whole day you are feeling drowsy. Such a thing should not happen. Every day, one should have a proper time to sleep, a proper time to wake up, a proper amount of activity, and a proper amount of food. Food - whenever there is any food that you don't know from before, always eat less because your stomach does not know what you are eating, and you don't know how it is going to respond. If there is some food that you have avoided for some time, again when you take that food, one has to be careful. In bhikṣā, all varieties of food come. Different people cook in different ways, so one has to have a lot of viveka in all these things. This is also a yajna. How I eat, what I eat, when I eat, how much I walk, how much I sleep - everything is a yajna. Now here in the Hindi translation, they have used dhāraṇa, dhyana, samādhī , so the fire which is well-kindled means that I am inspired to do this also and I have been doing it for quite some time. It is not two months or three months of practice. People do such kinds of things for 20-25 years. The next shloka will talk about other kinds of things. In that विवेकविज्ञानेन उज्ज्वलभावम् - so clarity is there about the sādhanā meaning the purpose is there: why am I doing this? Why am I eating less, talking less, or doing this vyavahāra? I know the purpose. All vyavahāra is offered in that

meaning they negate all vyavahāra if that understanding is there, otherwise good control over indriya activity, prāṇa activity etc.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे। स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

Here apare - some other peoples' names are given. dravyayajñāḥ - those who do dravyayajña are called dravyayajñāḥ. tapoyajñāḥ - those who do tapa yajña are called tapoyajñāḥ . yogayajñāḥ - those who do yoga yajña are called yogayajñāḥ. Those who do svādhyāya yajña are called svādhyāyayajñāḥ and those who do jñānayajña are called jñānayajñāḥ. So, five more yajñas are given in this shloka. dravyayajñāḥ means those who use dravya to do yajña. One may say that this one is already covered in the 25th shloka. But that is offering in fire, here it is charity, distribution of material. द्रव्ययज्ञाः तीर्थेषु द्रव्यविनियोगं यज्ञबुद्ध्या कुर्वन्ति ये ते द्रव्ययज्ञाः - So, they go to some holy place. Just like here also people give clothes, books, notebooks, pens, folders, copies, pen drives, or other kinds of grains because that is dravya required for vidyārthī. Somebody gives oil, grains, sugar, fruits, and biscuits, everything is an offering only. They are the offerers of such things, so they are dravyayajñāḥ. There are some people who love to give things and they are in a position to give, they are capable. In the śrāvaṇ month, people distribute bananas, fruits, blankets, and, in some places, annakṣetra - just go and eat free food in holy places. तपोयज्ञाः ये तपस्विनः ते तपोयज्ञाः. Different types of tapas one can do apart from indriya tapas, jñānendriya, karmendria, prāṇāyāma. Some more kinds of tapas one can do, then they are called tapoyajñāḥ . Every day I will stand on one leg - take whatever is your vow or discipline and follow it. It is a tapas I am doing. Actually, everything is tapas. To sit straight for one hour is tapas. To attend every session is also tapas. So, those who like to do, they do that tapas. yogayajñāḥ - Because the other things are already mentioned, so now prāṇāyāma, and pratyahāra are mentioned here but prāṇāyāma is actually mentioned in detail in the next shloka. But one can perform more at the level of mind also. Then svādhyāyayajñāḥ - veda pārāyaṇam; they will sit for two or three hours and do veda pārāyaṇam or *Gīta* pārāyaṇam, *Sundarakāṇḍa* pārāyaṇam, full

Rāmāyaṇa pāraṇam, stotram pāraṇam, Vedānta grātha pāraṇam, bhāṣya pāraṇam, everything is pāraṇam. It's called svādhyāya, they don't know the meaning. They will just do the recitation. Sometimes only saṁkīrtanam, two lines will be there. They will go on singing the same two lines for hours. But this is their sādhanā. Then jñānayajñāḥ - those who have sharpened their personality by varieties of sādhanās meaning purified their antaḥ karaṇa and disciplined their body, jñānendriya, karmendriya, prāṇa, everything. They are called यतयः संशितव्रताः.

Discourse 17

Bhagavān is describing the various yajñas in this chapter so we understand their purpose. This topic began with the 18th shloka when Bhagavān said buddhimān is he who sees action in inaction and inaction in action. All his works are done, he is a wise person. Now, all of us don't have that vision - we see karma in karma and we see akarma in akarma. We are not able to see karma in akarma and the other way - akarma in karma or we don't have the vision of ब्रह्मार्पणं ब्रह्म हविः means sarvatra brahmadarśanam is not there. So, now what to do? Can we be left out anywhere in the middle and say, "I don't know. What will you do?" Bhagavān means the Vedas have given the methods, ultimately Bhagavān is going to say that all these yajñas are mentioned in the Vedas. We all have upādhis - the body, sense organs, jñānendriyas, karmendriyas, prāṇas, mana, buddhi, everything is there. We have to make use of them and we will use them. indriya vyavahāra will continue, viśayas will be there. So, how to make all that vyavahāra in such a way that eventually I come to कर्मणि अकर्म दर्शनं and अकर्मणि कर्म दर्शनं. It is a preparation. vyavahāra is going to continue, one can't stop them but that vyavahāra should become useful for the final product which is what I really want. If I have indriya vyavahāra, I use my upādhis but there is no final outcome from this which is going to be samyak darśanam - कर्मणि अकर्म, अकर्मणि कर्म - if that is not there, what is the use? So, Bhagavān is preparing meaning the Vedas are preparing us, that one can use one's indriyas, prāṇas,

one can have vyavahāra with viṣayas in such a way that finally one comes to this vision. That method He calls as yajna. The 'yajña' word can be used as worship, sacrifice and yajñas is Paramātmā also. So, these practices are worship and in this worship, my attention should be on Paramātmā - that whatever I do, is an offering. Then, in the 25th shloka, the yajñas maybe the direct act of worship anyway. One is the devatā worship through yajña yajnādi (Vedic terms or paurāṇika terms). So, anyways I understand them as yajña, not very difficult and the second one ब्रह्माग्नावपरे यज्ञं यजेनैवोपजुहवति where I dissolve vācyārtha in lakṣyārtha. That kind of sādhanā is understood as directly leading to jñānam. That is also easy. One is a typical yajña, another is a direct attempt at sarvatra brahmadarśanam. So, both of those are very clear in the 25th shloka. But how to understand all my other vyavahāras also as leading to samyak darśanam? So, that is what Bhagavān is trying to say here. If I am told that vācyārtha is your arrow and lakṣyārtha is your target and you have to go on shooting arrows - “प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।

अप्रमत्तेन वेद्ध्यं शरवत्तन्मयो भवेत्” - I can do that. He says you create your seeing, hearing, tasting, smelling, touching as a yajna and have samyama agni. Controlled, disciplined, indriya vyavahāras where control is kept on indriyas. The second one is controlled vyavahāras where control is kept on viṣayas. Bhagavān calls all these acts yajñas because the final product of this should be कर्मणि अकर्म, अकर्मणि कर्म. This darśanam one should be able to have, otherwise our life is just some vyavahāras is going on with no real purpose. In fact, if we are accomplishing any other purpose, it is strengthening our bandhana only. So, this method is given in this way. Then, in the 27th shloka, we saw all karmendriya, prāṇakarma all are also ātmasamyama agni meaning prāṇayāma, pratyāhāra, dhāraṇā, dhyāna, samādhi and other practices, they all should become the means for me to reach Paramātmā. Then it is a yajña. Then, whether I have external dravya or no dravya, it does not matter. Why has this topic come here? When this topic concludes, then Bhagavān will make some ṭippanī and we will look at them again.

[शङ्कर भाष्य] - द्रव्ययज्ञः संशितव्रताः - द्रव्ययज्ञः - Offering dravyas at holy places means distribution of wealth or materials to needy people or wherever there is spiritual work, so wealth is required and one should be able to contribute. Tapoyajña - any kind of tapas. Opposite of tapa is pata. patanam means to fall. Not to allow me to fall but conserve that energy and use it to go up - that is tapas. svādhyāya pravacan is tapas. So, any act where I can conserve my energy and use it for my goal, then it is tapas. How much I will talk and when not required, I will not talk. How much I will do other indriya vyavahāras - how much I will eat? Eating in moderation is also a great tapas because one can overeat. Eating requires effort but digesting also requires energy and then its consequences are also there on the body. yogayajñāḥ - yoga we start from yama, niyama. Bhagavān has given prāṇāyāmāpratyāhārādilakṣana. yama and niyama itself have so many. So many are included in tapa and svādhyāya. āsanā - just to do yogāsana with the idea of yajña - that I am performing this as a dedication to Bhagavān. What is the purpose of āsanas? In yogāsana, so many āsanas are there, all are called āsanas only. All of them should allow you to sit properly to do śravaṇam - that is the main goal. The body should be flexible enough so that I can sit in the same posture for a long time without getting cramps in my legs, back pain, varieties of things until my śravaṇa kāla is going on. Bhagavān says all āsanas are yogayajña. prāṇāyāma is being talked about in the next shloka. Pratyāhāra - using viveka in my indriya vyavahāra - it is a yajña. What is said in the Upaniṣads about svādhyāya and pravacan is said here as svādhyāya and jñānayajña. svādhyāya yajña is pārāyaṇam. I regularly do pārāyaṇam as a yajña. When you go from here, you will have to fill your day in such a way that you are positively occupied. You have to love that act whatever you do, you can't feel that this is so boring. Someday some sūktam pārāyaṇam, someday Upaniṣads pārāyaṇam, someday stotram pārāyaṇam, aṣṭottaraṣata pārāyaṇam, sahasranāma pārāyaṇam, bhāṣyādi pārāyaṇam. Previously, in svādhyāya, artha was not there, only śabdajñānam. Here arthajñānam is also there - the meaning of every word. I should know shloka saṅgati; prakaraṇa - adhyāya saṅgati, connection from one shloka to another shloka, one topic to

another topic, one chapter to another chapter, why this topic has suddenly come? Why has this chapter come or come in between Upaniṣads? How should I think from one Upaniṣads to another Upaniṣad? This is jñāna yajña - from one prakaraṇa grantha to another prakaraṇa grantha, Upaniṣad to prakaraṇa grantha. This kind of cintanam is jñāna yajña and you will see it in our style of study. Sutra, bhāṣya or mantra, bhāṣya, ṭīkā. Then somewhere vārtikā, somewhere kārikā and ṭippaṇī on all of them, other commentaries - this is our tradition means every ācārya felt that study means this kind of thorough study; only then it is jñāna yajña . To try to understand the topic and then go in depth. I spoke on jñāna yajña on Gurudev's 25th samādhi day. In jñāna yajña, I have to offer something. So, what I am offering is my ajñānam. I have to burn my wrong notions: the wrong ideas that I carry about myself, the wrong ideas that I carry about Bhagavān, the wrong ideas that I carry about bondage, liberation, sādhanā, jagat, everything. I have to offer these notions when I go on doing śravaṇam, then clear jñānam comes through that. So, jñāna yajña's purpose is this. If you study Sanskrit also, then you can do further analysis of each śabda - how that śabda is formed, what is its dhātu, upasarga, pratyaya, every kind of form of the śabda (śabda nirmāṇa) - that is also jñānam. The objective of all this is first that I am committed to this kind of yajna, meaning my personality should become like this. When I start thinking, this is how I am going to think, whether it is indriya vyavahāra, any viśaya vyavahāra or jñānam, whatever I take or whether charity work I have to do or pārayaṇam I have to do or anything. Through this, I get cittaśuddhi; it has to prepare me. If that cittaśuddhi does not happen, what is the use? We saw in one place in the bhāṣya, Bhagavān said - not like how people do karma in this world, don't do karma like that. In the bhāṣya at the end of the 25th shloka, he said “ न अधुनातनं कृतं निर्वर्तितम्” - don't do karma where nothing is accomplished. So, when you do karma, any act, keep in mind it is for cittaśuddhi only.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे। प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

अपरे प्राणायामपरायणाः - This other group is prāṇāyāmaparāyaṇāḥ, they have dedicated themselves to prāṇāyāma, this is their yajña. They do three things - अपाने जुह्वति प्राणं; in apāna they offer prāṇa and prāṇe apānam: offering prāṇa in apāna and offering apāna in prāṇa and third, prāṇāpānagati ruddhvā means one is pūraka, one is recaka and third is kumbhaka. To do this as a yajña is not easy. When we have other things to occupy our mind, we think it is easy. When there is nothing else and we are just breathing in and breathing out, it is not easy. That's why in meditation and many practices, where you have to just pay attention to your breathing, that itself is difficult because our attention is somewhere else.

[शङ्कर भाष्य] - अपाने कुर्वन्तीत्यर्थः - अपाने जुह्वति प्राणं means in apāna they offer prāṇa. Now, one can't do only pūraka and no recaka. Breathe in and unless you breathe out, how is one going to do another pūraka? This means they will do both but their emphasis is only on one aspect. While they breathe in, "breathe out" is not their emphasis, "breathe in" is the emphasis. For the second group, "breathe out" is the emphasis and "breathe in" is less important or they don't pay attention. This means one pays attention to only one aspect. Breathing out is their main sadhana, so, they empty their lungs. Some will go on filling their lungs or somebody will be balanced also - Breathe in, breathe out but sometimes breathing in longer and breathing out less and sometimes breathing in less and breathing out longer. So, prāṇa is that which is entering of the air through the nose and mouth also and then the vāyu goes down. ruddhvā means to control, more kumbhaka, the holding of breath. After breathing in, hold, and after releasing air, also hold. So, they do kumbhaka.

Kinds of yajnas - vaidika or paurāṇika pūjā, worship; second nididhyāsanam; third śrotrādi indriya; fourth śabdādi viṣaya; fifth indriya karma, prāṇa karma, then dravya yajna, tapoyajna, yogayajna, svādhyāya yajna, jñānayajña, eleventh prāṇāyāma.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति । सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

apare - some other people, niyatāhāraḥ - those who have regulated āhāra. So, this group says, “Don’t ask me to do fasting and all, I need food.” So it is said,” You eat but there also regulate” because some people can’t cut down indriya vyavahāra, for some people not to have indriya vyavahāra is also not possible for them. Then it is said you have indriya vyavahāra but Bhagavān says aviruddha viṣaya grahaṇam - you eat food but have moderation. So, have control, and watch how much you are eating. A lot of people love this. niyatāhāraḥ means diet control. So, I will watch what I eat and when I eat etc. So, people go on watching how much the fat content, cholesterol, and sugar - this is niyatāhāraḥ. Some people ask where is the food from. If it is from outside, then I will not eat. Who cooked it? Then they will not eat. Quantity - for some only one cup, one serving, then that’s it. But that kind of control of food by itself is not enough, yajna bhāvanā should be there. So many people do diet control but that by itself is not yajña unless I have yajña bhāvanā there. So, नियताहाराः प्राणान् प्राणेषु जुह्वति. Out of pañca prāṇa, one prāṇa they put in the other four meaning they do this kind of control. This also requires knowledge of prāṇāyāma but āhāra control is there with us. Bhagavān will talk more about this in the 17th chapter when He talks about sattvika, rajasika and tamasika āhāra. With this, the twelve yajñas are over. All other sādhanās can be performed in the form of yajñas. All these people who perform such yajñas are knowers of yajña and यज्ञक्षपितकल्मषाः - by yajñas, their kalmaṣa is reduced or destroyed. So, such people are called यज्ञक्षपितकल्मषाः means all these acts are performed to cut down my sins and sinful tendencies. All my acts are for that only. What a wonderful concept! You do your indriya vyavahāra, prāṇa vyavahāra, antaḥ karaṇa vyavahāra, everything to cut down on your sinful tendencies so that you are ready for greater śravaṇam or your śravaṇam will become more effective. When we do śravaṇam also we should know how it should become more effective/potent. There may be some or other mental blocks. They all are granthis. That’s why in भिद्यते हृदय ग्रन्थि only one is given but in *Kaṭhopanīṣad* - “यदा सर्वे

प्रभिद्यन्ते हृदयस्येह ग्रन्थयः” it is given as granthayaḥ: different kinds of knots are there, and all have to go. There granthayaḥ is given.

[शङ्कर भाष्य] - अपरे निर्वर्त्य - परिमितः आहारः means well-controlled food. When some food we see - then how much to eat, we don't know. Their name is niyatāhārāḥ. They offer their prāṇa in other prāṇas meaning prāṇa in apāna, vyāna, udāna, samāna etc. Now one has to do this vāyujaya, win over each one of them. This may not be possible for everyone because I have to control my samāna vāyu, my udāna vāyu and so on. Sādhakās like Droṇācārya, even in the war field, when they wanted to give up the body, they could do so, ejected prāṇas - that is control over udāna vāyu. Bhagavān says all of these are sarve'pi yajñavidaḥ. All this should become yajña. By that, I reduce or remove my pāpa.

[शङ्कर भाष्य] - एवं यथोक्तान् यज्ञान् निर्वर्त्य - Having explained all these yajñas, Bhagavān says further now -

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् । नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

Bhagavān gives two new names here. One group of people Bhagavān calls them यज्ञशिष्टामृतभुक् and the other person's name is ayajña, no yajña in his life. He is ayajña. The one who performs all activities - vyavahāra - in the form of yajña, then what is śiṣṭam meaning what is remaining, what is left-over, those who take that amṛt, are called यज्ञशिष्टामृतभुक्. बहुवचनं is यज्ञशिष्टामृतभुजः. Such people will attain Brahman which is sanātanam, eternal. On the other hand, the one who does not have the yajña spirit, will not be happy even here, ayajña will not be happy here. Then Arjuna asks, “What about there? Will he get svarga or Brahman?” If he is miserable here, forget about Brahman. This is another sign. If I say I am a sādhaḥ and I am a miserable sādhaḥ, how will you know you are Brahman? If I can't be happy if I don't get peace of my mind here, where is the question of attaining Brahman or claiming that I am Brahman? So, if I am not at peace here with my upādhis, that means śuddhikaraṇa has not happened. Where is the question

of anything else? Sometimes we have this idea that I don't need to refine my equipment, I don't need to sharpen my equipment because I am Brahman. There is no doubt that you are Brahman but you will be miserable Brahman. That's why one needs to do all sādhanās and make indriya, mana, buddhi, clean and steady. That is why that chariot description is given - विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः। सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्. That is required. Otherwise, those things, meaning upādhis - śarīra, indriya, prāṇa, mana, buddhi will give you duḥkham and when they give duḥkham, it is not possible for me to negate them. Whichever part of the body gives pain, means it is demanding attention. A sign of a healthy body is when no part of the body demands attention meaning one doesn't even know that they exist, they are just doing their thing. That is healthy. Tooth pain, leg pain, back pain, headache - that means it wants attention there, so there is something unhealthy. A relaxed mind is when everything is just going on casually, you don't have to worry. A stressed mind is when the whole attention is there only and only unproductive attention, so much stress is there. So, Bhagavān says if you are यज्ञशिष्टामृतभुक्, you will attain Brahman meaning only on the basis of performance of yajña. Even if one does not gain Knowledge one will go to Brahmaloaka and from there at the time of pralaya. And for the ayajña there is no sukham. He is already in this loka but he is as good as not there. In Jaṭāyujī's story in the Rāmāyaṇa - he didn't accomplish anything great externally, but his idea was very clear: "I would rather die for a cause than live without a cause. I will sacrifice my life if there is a cause" and he found the right cause. I will do Bhagavat sevā, Bhagavān's work. So, how long we live is not important. Bhagavān says you become यज्ञशिष्टामृतक्, which is more important than how long one lives and externally how many things one is accomplishing.

[शङ्कर भाष्य] - यज्ञशिष्टामृतभुजः कुरुसत्तम - यज्ञशिष्टामृतभुजः यज्ञानां शिष्टं यज्ञशिष्टं (षष्ठी तत्पुरुष). Then यज्ञशिष्टं च तत् अमृतं (कर्मधारय समास). The idea here is I do yajña, तच्छिष्टेन कालेन यथाविधिचोदितम् अन्नम् अमृताख्यं भुञ्जते. Having performed any sacrifice, then whatever remains at the end of that sacrifice means offering

like when we do pūjā, we do prāṇāya svāhā , apānāya svāhā , vyānāya svāhā, udānāya svāhā, samānāya svāhā, brahmaṇe namaḥ. Then when I take that, it is yajñāśiṣṭa amṛt and I become यज्ञशिष्टामृतभुक्. I have offered it to Bhagavān and that too here it is said यथाविधिचोदितम् as it is given in that injunction, śiṣṭena kālena - in whatever time that is there चोदितम् अन्नम् अमृताख्यं भुञ्जते. So, whatever time is remaining in life, that whole time I use in enjoying the results at the end of yajña, but with this idea that this is yajña prasāda (amṛtam). In our tradition, one can offer house to Bhagavān and then live in that house as Bhagavān's house. This is yajñāśiṣṭamṛta and now I am enjoying that house. That's why we do house pūjā, car pūjā . Bhagavān! The car is yours, I am now driving your car. Actually, all our sambandhīs also. सब कै ममता ताग बटोरी। मम पद मनहि बाँध बरि डोरी - janani, janak, bhrātṛ, in all of them some mamatva is there - this is mine like how the house is mine, the car is mine. Bhagavān says let go of this my idea. First develop this idea you are mine. Bhagavān! I am yours. Not this is mine, that is mine. So, we are struck at that level. samnyāsa is you give up those things. mamatā is there in all. Bhagavān says gather everything and give 100% to me. Your mamatva should be in Me, not in objects, not in people, not in things. Physically we don't have to do anything, just mentally let go of that notion. Mentally to let go of hang-ups is so difficult. So, then Bhagavān says ultimately you have to give up yourself. If we can't give up one notion, then how difficult will sādhanā be, when I start living in this way. Actually, it is said that your whole family is not your family, it is Bhagavān's only because you belong to Bhagavān. That's what Bhagavān will say at the end - 'सर्वधर्मान्परित्यज्य', putra dharma, pitṛ dharma whatever notion that you have about yourself, that dharma you give up; मामेकं शरणं ब्रज. dharma there does not mean Hindu dharma or other dharmas; there, dharma means this. We say Bhagavān! wait. यान्ति गच्छन्ति ब्रह्म सनातनं चिरन्तनं मुमुक्षुवश्चेत् कालातिक्रमापेक्षया इति सामर्थ्यात् गम्यते - If they are mumukṣus then first Brahmāloka and thereafter at the time of dissolution they will get kramamukti. That is सनातनं ब्रह्म यान्ति. In the third chapter, there was a shloka similar to this - यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः. There also pāpam mucyante. So, I

become free from यज्ञ शिष्ट अशिनः. The same applies to those who partake of what remains at the end of yajña, सर्वकिल्बिषैः मुच्यन्ते - they become free from all pāpam. On the other hand, भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् - those who don't have this yajña bhāvanā, ātmakāraṇāt they have not included samaṣṭi, they have not included Paramātmā. Paramātmā means samaṣṭi , not another vyaṣṭi . Then they are eating sins. On the other hand, if Bhagavān Śrī Kṛṣṇa or Bhagavān Bhāṣyakār would look at our lives, they would say, “What these people are doing? There is nothing there in their lives.” According to them our jīvanam is like some stone. yajña is that some discipline should be there in our indriya vyavahāra, karma vyavahāra, somewhere. The way svādhyāya and jñānayajñas are given here, śravaṇam also can be yajña. All I will do is I will park myself in front of whoever is giving a pravacan. I will sit there. I will not give pravacan, I will not do anything on my own but I am available - that is also sādhanā because to sit there regularly with a face that inspires a person to speak, because he has to speak looking at you. You may give him enough vairāgya by your determination, so that is also there that I will sit, I will smile and I will sit from beginning to end - that is a great śravaṇa sādhanā. I will dedicate myself, it's a yajña. This person is so boring, I will still sit, take notes and pay attention. So, sādhanās can be of variety. All bhajan, kīrtan are also different type of sādhanā. So, एकोऽपि यज्ञः यस्य नास्ति सः अयज्ञः. A common man should get this in the world means in this world, basic food, clothing, shelter and general peace of mind, he will not have even that. That's why in our tradition, from childhood they say do some prayers every day. Take one incense stick and start that. At least get connected. कुतः अन्यो विशिष्टसाधनसाध्यः - अन्य लोक is विशिष्टसाधनसाध्य, this लोक is सर्वप्राणिसाधारण. This world is generally available means the masses are there, other viśiṣṭasādhanā is required, they will not have that. This itself is not available means then one will have vṛkṣādi yoni. योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः। स्थाणुमन्येऽनुसंयन्ति..... sthāṇu means that. In the Upaniṣad, when it is said they will become a tree, even something they have not done, accomplishment is not there. Now become tree, what else.

Discourse 18

From shloka 25 to 30, Bhagavān listed all the yajñas and what is their purpose - to remove all the antaḥ karaṇa aśuddhis. We need to remove those aśuddhis because we need samayak darśana. We need to see akarma Ātmā in karma. We need to see karma when the ahaṅkāra makes a resolve that, “I will not do something”. That is karma, it is not akarma because there is a strong kartā bhāva. kartṛtva is there and therefore, if that tyāga does not happen, bandhana will continue. sarvatra Brahadarśanam is not there as long as there is aśuddhi. Therefore, all these yajñas are given since that śuddhi is required. A list is given here. Elsewhere also other yajñas are given by Bhagavān. They all are to eliminate aśuddhi so that we become ready for samayak darśanam. In the 31st shloka, Bhagavān said such people attain sānatāna Brahman, Eternal Brahman, not directly but krameṇa, paramparāyā. On the other hand, if a person has ajñāna, what to talk of anything else? There is no other prāpti for that person. One word here is यज्ञशिष्टामृतभुजो - in the bhāṣya, it is said that what is remaining at the end of yajña is called amṛtam. What is remaining at the end of the yajña is yajñaphalam, the result of yajña. That result of yajña is amṛtam. It is said in the *Kaṭhopanīṣad* - ऋतं पिबन्तौ सुकृतस्य लोके..... There the yajñaphalam is called ṛtam, that which is not going to go away. Yajñaphalam is satyam. So, if one has performed the karma with the yajna spirit, then the result is amṛtam. It is going to be nourishing you, it will give you life. If karma is not performed with the yajna spirit, then it will not be amṛtam meaning it will not give you jīvanam.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे। कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

evam - in this way, बहुविधा यज्ञा ब्रह्मणो मुखे वितताः - varieties of yajnas; brahmaṇaḥ means vedasya because Vedas is also called Brahma meaning - all this list that I gave you is from the Vedas. These yajnas are not my own creation. All these practices mentioned here are all Vedic practices. This is Bhagavān’s greatness; there is no objection to Bhagavān’s statements but He does not say I am pramāṇa. He says the Vedas are pramāṇa. Later on, He will say, “If one wants jñānam, one has to go to the wise people meaning, in our tradition, śāstra is given as pramāṇyam and when that śāstra is heard from

Gurumukha, it becomes pramāṇa. Bhagavān says here that all this is said in the Vedas, therefore they are right. कर्मजान् विद्धि तान्सर्वान् - understand that all of these are born of karma. एवं ज्ञात्वा विमोक्ष्यसे - when one understands that all these yajnas are born of karma meaning they are karmas, when one knows this, one is liberated. What is the connection between knowing that all these are born of karma and my liberation? He said earlier that if anyone knows my janma and my karma as divyam, then he will not come back. Unless we do cintanam and understand these kinds of things, what is Bhagavān's vivikṣā, we will just read the shlokas and we will think we have understood but we will not understand.

[शङ्कर भाष्य] - एवं यथोक्ता इत्यर्थः - "Brahma" is used for Vedas also. We saw this earlier also. What is mukham? It means "dvāre" meaning in the Vedas, vedadvāreṇa. One vedavākya is given for example - what Bhagavān said earlier श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहवति and शब्दादीन्विषयानन्य. He gives one sample here: "वाचि हि प्राणं जुहुमः" - in speech, we offer prāṇas meaning we control our speech by making sure that whatever amount of effort is required, we give only that much and not more. In this way, other yajnas are also mentioned. Now, सम्यग्दर्शनात् मोक्ष्यसे - one should not take that I will become free from samyak darśan. samyak darśanāt - सम्यक् दर्शनेन संसारबन्धनात् मोक्ष्यसे. So, these are all born either out of kāyika karma or vācika karma, or mānasa karma. anātmajān means they all are born of anātmā. This is one thing but knowing this, how will I become free? एवं ज्ञात्वा विमोक्ष्यसे means when it is said that all these are born from karmas, it means whatever limitations are there in any karma and karmaphala, those limitations will be there in these yajñas because whatever is the prakṛti of karma will be prakṛti of all these yajñas. prakṛti means nature or characteristics. All these yajñas will have that stamp. Now, if one looks at this shloka in the light of the whole topic that Bhagavān started from the beginning of the 3rd chapter, there Bhagavān said ज्ञानयोगेन सांख्यानाम्; anything else is karma. There are only two things - One is jñānam which is vastu tantra; everything else is puruṣa tantra. As far as the siddhānta is concerned, there is only this division. Either it is

vastu tantra or anything else is puruṣa tantra only. So, here, whatever doṣas are there in karma and karmaphala - all doṣas will be there in this. This is what Bhagavān wants to show. One may say, “I am doing this yajña, that yajna; this practice, that practice.” Because Bhagavān now wants to separate all yajñas and jñānayajña, He made this comment for this clear division. Tān sarvān - everything is covered there. Then the next question is, “Some of these I can understand. But what about that ब्रह्माग्नावपरे यज्ञं यज्ञेन because there Bhagavān Bhāṣyakār wrote: the practice is अहं पद वाच्यार्थं to be offered in तत् पद लक्ष्यार्थं. That is how will one justify that also as karmajān because Bhagavān has said everything other than jñānayajña. We understand that as mukhya sādhanā, that’s why we said it is only aṅga of śravaṇam, it is not a separate sādhanā. If we take nididhyāsanam, it is not a separate sādhanā as such meaning it is not like you want to do japa and then you do japa; you want to do śravaṇam and you do śravaṇam, you want to do nididhyāsanam and you do nididhyāsanam. You cannot do nididhyāsanam if you have not done śravaṇam; you cannot do nididhyāsanam if you have not done mananam and if your śravaṇam and mananam both are not clear, you can’t do nididhyāsanam. This is what we mean it is aṅga of another aṅgī. When we do this aṅga - aṅgī sambandha it means you can’t separate them. Like if you do ṣoḍaśopacāra pūjā, then, as part of that, there is dhūpam, dīpam, naivedhyam. You can’t just say I will do only dīpam and naivedhyam and consider that as a full pūjā. It is only aṅga. It also does not mean that I have freedom in whatever sādhanās that I do as offering vācyārtha in lakṣyārtha - I have freedom means how long I should do. As far as this jñānam is concerned, I don’t have freedom. That jñāna part is vastu tantra, and the kriyā part is puruṣa tantra. That division we have already seen in *Upadeśa Sāhasri*. कर्मजान् विद्धि तान् सर्वान् - so all those yajñas where puruṣa prayatna is pradhāna means self-effort is foremost and the yajña depends upon the kartā, the puruṣa, the kartā is svatantra, (Pāṇini Mahārṣi said that) so the svātantrya is given to kartā means he is a kāraka but when it comes to jñānakriyā (knowledge), then svātantrya is not given to jñātā. svātantrya is with jñeya vastu. The jñātā is dependent that’s why it is called vastu tantra and not

puruṣa tantra. In this understanding, all these yajñas will have the doṣas of karmas and therefore that is not your mukhya prayojanam. I have to know this because they have all limitations of karma and that is not my main objective. As far as the Ātmā is concerned, there is no vyāpāra, there is no activity. इमे - in all this, yajñāḥ, I am not involved, I am not participating, I am not active there, nirvyāpāro'ham. Put a comma after इमे. udāsīnaḥ means I am above them, they don't touch me. Even the jñātā - when one understands this way, when one has samyak darśan, then with the help of that, संसारबन्धनात् मोक्ष्यसे means one will become free from saṁsārabandhana, that I am not involved in any of this. As far as I am concerned, it is purely vastu tantra I just have to gain a clear knowledge of who I am. The difference between karma and jñānam or puruṣa tantra and vastu tantra is that karma is going to create something which is not already existing. This is the purpose of karma. It is going to produce something which is not there, apūrva. Jñānam is going to tell you what is already there. So, jñānam is not going to produce any new thing. That's why jñānam is different.

[बोधिनी] -

त्वत्कल्पिता यज्ञानित्यर्थः - May be Arjuna has this doubt, "All this is your kalpanā only. They are not in śāstra." They all have their origin in the Vedas. This means if somebody told you to do prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna, samādhi do āhāra niyamanam, all of that is given in the Vedas.

"But I read it in the Times Of India newspaper column that one should do this, therefore my pramāṇa is that newspaper or magazine."

That is not pramāṇa. The Vedas are pramāṇa. Because somebody who has heard this from his Guru paramparā, after the second, third, or fourth generation and then somebody writes this in some newspaper, magazine, or some website, then that website does not become a pramāṇa. The Vedas are pramāṇa.

"No, I read this on Google.",

"How did it come on Google?"

So, people think that pramāṇyam is there only. Bhagavān does not take credit, He says the Vedas are pramāṇam. How careful Bhagavān is! They all are given in the Vedas. If yajña can give me mokṣa, why does one have to do jñāna? jñāna sādhanam is required for what? Whatever the defect in any karma, tomorrow if somebody brings another sādhanā, I have a new method of realization. You don't have to think much; it is either karma or it is jñānam. Ask only one question - is it vastu tantra or puruṣa tantra? If anything is puruṣa tantra, it is called karma. So, if new and newer techniques of realization come, let them come. The difference is this only. If somebody says this way realization comes - is it telling me that I am Infinite or it is going to add something to my ahaṁkāra? Where is this result going to go? Is the result in the form of ahaṁkāra improvement or the result is in the form of I am not ahaṁkāra, I am Brahma? Is it PIE or PAN - here or there? Any result in the form of improvement of any anātmā is karma. If anybody shows any new sādhanā don't get fascinated unless you clearly understand what is its role. If it is jñānam, it has a particular role; anything else, they will have different roles. One should be clear about it. What is the role of yajñas? When we do pramāṇa vyāpāra, when we employ pramāṇa, the purpose of pramāṇa is to produce this jñānam that I am aparichinna. 'तत्त्वमसि' mahāvākya is pramāṇa. The purpose of pramāṇa is to produce this bodha that I am aparichinna. I am not jīva, I am Brahman. I have already employed mahāvākya, I used it but parichinnatva bhrānti has not gone. What should I do? So, now I need to make some adjustments for that mahāvākya to work. It is not working. Those adjustments are to be made in the ahaṁkāra means in anātmā so that that mahāvākya, that pramāṇa which could not produce its result, will produce now. I have to know where should I work. I have prepared some dish and tasted it; salt is missing, so I add salt meaning one has to make up whatever is missing. Something is extra, let's say too much salt is there. Okay, now you have to dilute that and add something else. So, in our personality somewhere, some things are too much like karma bāhulyam is there, excessive indriya vyavahāra is there, or excessive viṣayas are there. Something is there or viveka is not there, or śama, dama is not there, or uparati is not there. So,

all yajñas are to streamline those things so that the pramāṇa will work now. Because pramāṇa has to do its job. My parichinnatva bhrānti has to go. It is not going. So somewhere I have to work. yajñas are for that. So in the beginning, they say you already work, then you use pramāṇa. So, some of us tried to do some adjustments, and then immediately we came to jñāna. Now jñāna did not remove parichinnatva. jñānam said you are aparichinna Brahma - but... Now, what is “But”? So, now I have to relook at myself to find “Where did I miss this? Those things I will have to work on again.” That’s why yajna prakaraṇam has come. कर्मणि अकर्म दर्शन, सर्वत्र ब्रह्म दर्शनं - that should be my understanding, but it is not happening. The purpose of karmas is not to give svatantra phalam. By themselves, they are not going to produce independent phalam meaning all karmas, the entire sādhanā kṣetra where puruṣa tantra is involved, by itself it has no independent position in the sense that they will give you phalam but that is not their main prayojanam. We saw this in *Bhāgavatam* in the first canto in the second chapter. धर्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थोपकल्पते (shloka 9). Śrīdhara Svāmījī has given that āpavargya means up to apavarga (mokṣa), artha means dhanam that is not for the sake of the dharma which will lead one to mokṣa. dharma by itself will not give one mokṣa. And the second line says नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः - the person who is steadfast in dharma, the purpose of that is not kāma. Steadfastness in dharma which I gain through artha is not for kāma means he is not looking for more enjoyment. Then what is the role of kāma? kāma is not for fulfilling the desires of the senses because they will never be fulfilled. So, कामस्य न इन्द्रिय प्रीतिः. Then what is their role? लाभो जीवेत यावता - As long as one lives, only what is minimum required for indriyas to function, that much kāma is allowed. So, neither kāma nor artha nor dharma is puruṣārtha by itself - जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभिः. How much kāma should be there? Only what is enough to sustain one’s life. The role of all my yajnas, meaning all karmas, is that I should get tattvajijñāsā, brahmajijñāsā. If brahmajijñāsā is there and I have used pramāṇa, Brahma upadeśa is given. But if I have not successfully attained it, then I have to make some adjustments. mananam and nididhyāsanam also come in the same way. Whatever I could not accomplish

earlier, now I will have to accomplish again. That is their role. The role of all yajnas is to supplement my mukhya sādhanā. My mukhya sādhanā is knowing that I am aparicchinna Brahman. Somehow, if I am not getting that, any other activity, by itself, will not remove my paricchinnatva. Any other activity or sādhanā by itself is not going to remove it. So, all those things are required for making up for whatever is missing so that pramāṇa will work now and कर्मणि अकर्म दर्शन will happen. Then I will be buddhimān according to Bhagavān. I will be kṛtsnakarmakṛt, I will be yuktaḥ. Another thing Bhagavān said - यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः। ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः। He does not say I call him paṇḍitaḥ. He says buddhaḥ (wise people) call him paṇḍita meaning always He gives credit to śāstra and jñānīs. Bhagavān gives that much importance to śāstra and jñānīs. So, this is the role of all these yajnas. Any kāraṇa, kriyā is accomplished through that. So, whatever is required to accomplish kriyā, all of that is kāraṇa. karta is included there. They all are karma only. Some new varieties, some latest techniques have come - they are all karma only. They all will help you in preparation, their role is preparation. Gosvāmiji said तेहिं मग चलत सुगम मोहि भाई. - This is the path I like. I am not interested in the latest, I am interested in the greatest. So, understand what is nitya phala, and therefore you seek that jñānam and if required you perform these yajnas only for necessary adjustments for making up what is missing.

[शङ्कर भाष्य] - श्रेयान् ज्ञानं स्तूयते। कथम्? - Up till now, ब्रह्मार्पणम् ब्रह्म हविः that samyaks darśana is the highest yajna but this is not karmajā, it is jñānam. All other yajnas are described. The prayojanam of all these yajnas is that one has to accomplish that which is already there, already existing. So, jñānayajna is now praised.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप। सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

All karmas end in jñāna.

[शङ्कर भाष्य] - श्रेयान् इति श्रुतेः - O Parantapa! All dravyamaya yajna means all other yajnas where there is dravya used or anything else; all these yajnas which are dravyasādhanasādhyāt means one needs some material to accomplish something. jñānayajna is śreyān means jñānayajnaḥ is śreyaskaraḥ. Now, these are Bhagavān's words, so there is no doubt or any discussion on why you consider jñānayajnaḥ as śreyaskara. Bhagavān himself says of all other yajnas, jñānayajnaḥ is śreyaskaraḥ because, in jñānayajna, the āhuti is ajñānam. In all other yajnas, ajñānam will remain meaning paricchinnatva will remain. Now, if somebody says, "I am okay with paricchinnatva", then good luck. Then continue that sādhanā. There is no compulsion that everyone has to have aparicchinnatva only but they will come with their defects. A time will come when one will say परीक्ष्य लोकान् - परीक्ष्य लोक will happen, then निर्वेदमायात्. यदा ते मोह कलिलं will happen. तदा निर्वेदं गन्तासि will happen. Then one will say न कर्मणा न प्रजया. Until that point, one will do everything. dravyamaya yajna is going to produce something which is not already there - फलस्य आरम्भकः. ज्ञानयज्ञः न फलारम्भकः, अतः श्रेयान् प्रशस्यतरः. jñānayajna is not phālarambhaka; the phala is already there. The phalam of jñānam is - I am Brahman. This phalam is already there. I am Brahman is already existing; "I am Brahman" is not something that is going to happen in the future. नित्यं ब्रह्म आत्म स्वरूपेण means I am ever Brahman; not फलारम्भकः. Sarva karma means whatever the result of karma I get, in jñānam all of them are included like यावानर्थ उदपाने सर्वतः सम्प्लुतोदके. So, mokṣa sadhana is flooding everywhere, all other sādhanās are like a bucket or cup or mug of water meaning paricchinnatva. jñānam is aparicchinna. antarbhavatī means all the antarbhāva is there in jñānam. The antarbhāva of all dravyamaya yajna is there in jñānayajna. They all are included there. They are adding one-one cup of water. They will not make an ocean by themselves. Actually, there is the story of a Raikkav (cartman) sitting under a cart in Chāṇḍogya. Pautrāyaṇah is the name of the King. He was on his terrace and saw two birds flying. They were talking to each other and one bird said, "You should not pass over a great man." The other bird said, "Is he as great as the Raikkav?" The first bird said, "No, no. I don't know."

The next day morning, the King sends his messengers everywhere to find out who is this Raikkav. They say he is far away somewhere, sitting under a cart outside the village. Here the purpose for us to understand is this that his puṇyam is that when anybody does any puṇya karma, the jñānī gets its phalam meaning the jñānī has already attained that phalam. So, somebody does some pūjā, somebody does some dhyānam, somebody does something else, the jñānī already has it because सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते. Therefore, he is tṛpta, there is no emptiness in him. He doesn't expect anything. The idea we should understand is, this is the praise of the jñānī's and jñāna sādhanā. Now, the rest of the shlokas in this chapter are the praise of jñānam.

Discourse 19

jñānam is vastu tantra and karma is puruṣa tantra, so all karmas are required to fit myself into jñānam, into clear knowledge. So, if the knowledge is not taking place properly then whatever adjustments I need to do, or to begin with, I come with all adjustments, with so that knowledge takes place properly. The objective of that knowledge is my jīvatva which is due to adhyāsa. That jīvatva should go. I have just put that on myself erroneously, so I have to eliminate that. That is going to happen only through śāstra pramāṇa, So, Bhagavān says all karmas - the sarva śabda is used and also the akhilam śabda is given. Really speaking they have similar meaning. sarva is also all, akhilam is also all. 'khila' actually means miscellaneous. The 5th and 6th chapters in *Bṛhadāraṇyaka* are called khila kāṇḍa. What is left out is called khila. So, akhila means what was not left out - this is one meaning. Now because sarva śabda is already there, akhilam śabda one should take as devoid of pratibandha. There khila one has to take as pratibandha and akhila one has to take as devoid of pratibandha. Bhagavān Bhāṣyakār has given that meaning. सर्वं कर्म समस्तम् and अखिलम् अप्रतिबद्धं. So, there is no virodha. No karma is able to give its result and all such karmas culminate in jñānam

means jñānam is also now unobstructed. All karmas without obstruction culminate in jñānam. In other words, jñānam is able to give its fullness. The result of jñānam I can see in my life. All karmas require kartā and kārakas. mukhya kāraka is kartā. In jñānam, all kārakas especially the kartā will go. parisamāpyate means they will culminate. I, the doer will go in jñānam, should go in jñānam. There is no more the need to perform any karma, there is no desire to perform any karma. In jñānam, kartṛtva will end. The desire for performing karmas will end and the reality of all kārakas will also end. So, the first line talked about the importance of jñānam because it is not depending upon the individual. jñānayajña here means where I get rid of all my wrong notions about who am I, what is Īśvara, and what is jagat. My erroneous notions about myself give me all problems, samsāra is only because of this. If I can get rid of that, everything is set. Sometimes we feel that I have learned so much and I still have insecurity about my life and what will happen hereafter. It is valid; one will have insecurity. What is the solution? At the paristhitivāda level, nobody will ever become secure. Ask the Prime Minister or the President of a country, they are also insecure. Insecure of their position, insecure more about their prestige, insecure about how much respect they will get when other leaders are in front of them. At that level, one will never be secure. भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं माने दैन्यभयं - a paṇḍita will have the bhaya that another paṇḍita will come. He will do khaṇḍanam of my thinking, of whatever darśana siddhānta that I have. The insecurity will go only when I understand that I am Brahman but at the vyavahārika level, one should surrender to Bhagavān. The vyavahārika solution is that I alone should let go of myself. Now, wherever it has to end up, let it end up. Like a leaf which has fallen in the water, now it will go wherever it takes. So, all the dravyamaya yajñas are performed by the ahaṅkāra, and therefore, in all of them, how much I can improve ahaṅkāra, how much I can eliminate problems of ahaṅkāra, all of that is the phalam of dravyamaya yajñas. Jñānayajña's phalam is I understand I am not ahaṅkāra, I am not this individual. Therefore, it is śreyān, śreyaskaraḥ. Its result is very different.

jñānayajña does not produce anything which is not already existing. In the *Chāṇḍogya Upaniṣad*, there is a quote about a game of dice played in the old fashioned way. Today we play dice with two cubes and six is the highest score. In the olden days, they used to have four dice and they used to be flat. These four dice pieces are Satayuga, Tretayuga, Dvāparayuga and Kaliyuga. That is how the dṛṣṭānta is given that you have four dice and there is a primary one. If you win that, you have won the whole game. The example given is that if you got jñānam, you have won the game. Whatever anybody has, all will come to you. Anybody who does any satkarma, the phalam of that goes to this jñāni. Not that he is interested, everything is already attained by him. If the result of anything is यथा कामाचारो भवति - he goes here and there but he doesn't want to go anywhere. He says I am already sarvagataḥ, there is no desire remaining to be fulfilled. Therefore, it is said he will attain everything.

[बोधिनी] - वेलां प्राप्तस्य निर्मूल्यत इत्यर्थः - velām means the bank, the shore. The one who has attained the other bank where he wanted to go, now what is there to do for him? He has attained the goal. In the same way, we saw that in the third chapter 'तस्य कार्यं न विद्यते' means he will not have any desire to do anything. If something is required, he will do it. But if it doesn't get completed, nothing is a problem. If the body has to survive five days or fifty days, not a big difference. He doesn't feel but I want to accomplish a lot of things here also. He says if Bhagavān wants things to get accomplished, He will make sure this body works; if He doesn't want, very good. It is said Bhagavān Śaṅkarācāryaji's lifespan was very short but because things were to be accomplished through that body, the extension was there. So, one need not worry, and a jñāni has already understood that this vyaṣṭi mahābhūta does not exist separately. They are always part of samasaṣṭi mahābhūta and samasaṣṭi mahābhūta's owner is Bhagavān. So, this now is the responsibility of Bhagavān. As long as he is a trustee here of this body, he will run the show as required. Like you have some trust, you are trustee, that money doesn't belong to you, on behalf of them you run the trust and when they say

you are done, okay, fine. That is this. When Knowledge dawns, takes place, then hundreds of Brahmāji's in the kalpas, during that time, whatever karmas have been accumulated (sañcita and āgāmī) whatever has started or not started, निरवशेषं परिसमाप्यते. He gives the dṛṣṭānta that if there is a dark cave and that cave is dark from the beginning of creation, if you bring a light now, in a flash, the darkness is removed. Thereafter, one doesn't say because darkness was there for such a long time. So, jñānam's job is this. jñānam immediately says you are not kartā, therefore you have no karma. You are नित्य शुद्ध बुद्ध मुक्त, सत्य स्वभाव. The same quotation is also given there.

Now Arjuna says, "Bhagavān you have praised this jñānam so much. Tell me how I can get this jñānam".

Bhagavān says, "What am I telling you? I am giving you jñānam only. But it is separately put now."

[शङ्कर भाष्य] - तदेतत् इत्युच्यते - केन here means केन उपायेन and not केन अधिकारिणः. अधिकारी प्रसंग will come later.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया। उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

tadviddhi - if you understand that jñānam means you know in this way. प्रणिपातेन सेवया. Actually we should go to the 39th shloka.

[शङ्कर भाष्य] - येन एकान्तेन उपायः उपदिश्यते - एकान्तेन ज्ञानप्राप्तिः means exclusive means for Knowledge. In shloka 34, it is said kena? That upāya is given. Now supplementing this 34th shloka is 39th.

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः। ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

श्रद्धावांल्लभते ज्ञानं - Person who has śraddhā will get Knowledge. So, in the earlier shloka when it is said praṇipātene and sevayā, one needs śraddhā at two levels. One: śraddhā will make you do praṇipāta, will make you do sevā. Two: That praṇipāta and sevā should increase your śraddhā to this extent so that you are ready to do proper śravaṇam because jñānaprāpti upāya is discussed. If śraddhā is not there, śravaṇam will not happen. Bhagavān did

not say buddhimān labhate jñānam. Bhagavān said śraddhāvāmlabhate jñānam - one who has śraddhā will get it. So, śraddhā will make praṇipāta and sevā to continue. śraddhā will make śravaṇam happen but śravaṇam is not enough in the sense that śravaṇam should become grahaṇa and dhāraṇa. dr̥ṣṭānta - If one has śraddhā in a particular iṣṭa devatā, one will listen attentively to anything about that devatā. If there is someone who is a Rāma bhakta, if it is the *Rāmāyaṇa*, he will listen with a lot of śraddhā and his grasp will be a lot more. If that same person is listening to the *Bhāgavatam*, if you ask him the next day what was said, he may not remember because that much śraddhā is not there. So, śravaṇam is done but grahaṇam is not there and dhāraṇam is not there. More importantly, the impact that should come will not come if śraddhā is not there because realistically speaking, what is required is that I should take steps for transformation. That is required. That will not happen if śraddhā is not there. śraddhā is गुरु वेदान्त वाक्येषु विश्वासः, आस्तिक्य बुद्धिः and then in *Vivekacūḍāmaṇi*, शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यावधारणा - that śāstra vākya and guru vākya because the Guru is not going to say only what is said in the śāstra. He is not going to read only śāstra vākya, he has to say things that are not available in the śāstra as per my understanding. It might be some other Ācārya's understanding or his own understanding. That satyabuddhi is what is said is true. If this buddhi is not there, there itself it was said - सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते, by this only, one is going to get it. Your path will become so straightforward when you have śraddhā. You will not go here and there hitting your head against a wall. How does śraddhā come? śraddhā comes when there is a lot of puṇya karma. There is no other means. śraddhā is not available in any other way. In *Uttarakāṇḍa*, Gosvāmijī talks about the topic of lighting the lamp of Knowledge - ज्ञान दीपक प्रकरण is there. He asks, "How will you light it?" If you want to light a lamp of Knowledge, he says you need a cow and the name of the cow is सात्विक श्रद्धा धेनु सुहाई because to light a lamp, one needs ghee. For that ghee, one needs milk; for milk, one needs a cow, which is well fed by green grass. He gives the whole thing and he begins with sāttvika śraddhā. So, if a person is there who has śraddhā which comes through satyatva and mahatva buddhi, I have a lot of

mahatva in a particular iṣṭa devatā, then my śraddhā is there. I give so much importance to anything said about it that I am going to accept it. This is the nature of śraddhā. Now take śraddhā in grantha, in śāstra. If a particular grantha is there in which I have śraddhā, if it is said there, I am 100% for it. If somebody has śraddhā in the Gītā, somebody has śraddhā in the Upaniṣad, if it is said there, they will remember those things. One doesn't have to struggle to remember those things because one has so much śraddhā in what that grantha is talking about. One may not remember everything but those things which are there, they are crystal clear in one's head. On the other hand, another grantha is there, the same thing is written there. If you don't have śraddhā, you will not understand. There are people, who study the *Jñāneśvari Gītā*. If it is said in the *Bhagavad Gītā* and it is said in *Jñāneśvari Gītā*, they will remember what they have heard in the *Jñāneśvari* because they have that much bhāvanā, that śraddhā is there. Maybe it is the language also. So, grahaṇam will happen, śravaṇam will definitely happen, dharaṇam will happen, the transformation that is required will also happen. Let's say a person has some negativity in his mind. If that negativity is pointed out, some addiction is there, somebody says, "Drop this", nothing will happen. Those words will enter from one side and exit because śraddhā is not there. The one in whom you have śraddhā, if that person says that word, that moment onwards, you will not touch that thing again. It's not that the words are different or the language is different, it is śraddhā. So, śraddhā is going to make all the difference. Many people do śravaṇam, everyone does not get the same impact. āstikya buddhi is not there for all. If a person has enough śraddhā in either grantha or ācārya, even if your pratyakṣa jñānam is contrary, it doesn't match, you will say that "Whatever that person has said is true; I am wrong". This is the result of śraddhā. Śraddhā has a lot of balam. Only then, when it is said, "You do this", you will do it, and "You don't do it", you will not do it. Then when the words come that you are Brahman, you say "Yes, I am Brahman. Even if I understand and can't accept right now that I am Brahman, if it has come from the source that I revere so much, it has to be this way." na anyathā - it is very clear. Then one will not find fault with either śāstra or

sampradāya or ācārya, anything. darśana granthas are written by ācāryas and also by scholars in universities and are published by various publishers. When you read the same, what kind of śraddhā does everybody have? When the same material, whatever is given in our granthas by ācāryas, the same material when presented by a university scholar or somebody, some people have śraddhā only in that. They say, “I don’t believe these orange-coloured people! If a university graduate has written, I have faith!” Some people are the other way, that is where śraddhā is. But as far as cittaśuddhi is concerned, what will be the cittaśuddhi of those ācāryas who have created these works and the cittaśuddhi of people of modern day and age who write these works, one can’t compare. So, śraddhāvāmlabhate jñānam.

One has to do praṇipāta means offer yourself, and surrender totally and sevā is also for that. sevā is so that the Ācārya gets to know you, and you get to know the Ācārya. Then, if you have śraddhā, you are tatparaḥ and samyetendriyaḥ, you then ask paripraśna. paripraśna means jijñāsā - one should have the desire to know the Truth. Only then, upadekṣyanti te jñānam, otherwise not. If you don’t have jijñāsā means if a person does not have the desire to know Truth, there is no need of teaching Brahmavidyā. There will be so many people who have praṇipāta and they are ready to do sevā but they are not jijñāsus. So, then there is no need of giving knowledge to them. The other thing is, there could be an individual who can have false praṇipāta, false sevā and false questions means honesty is not there; one cannot create an impression of śraddhā. One cannot create an outward impression of śraddhā because it is going to be inside, within you, tatpara - tat evam param. One can’t do any false presentation. What is there, that alone is going to work. Namaskāra can be only a show, sevā can be only a show and there need not be honesty. He says it will not work then because that satyatva buddhi is not there because of which one is going to grasp the Knowledge and actually attain transformation. So, you are not cheating the other person, you are cheating yourself. You are going to be the loser. Then उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः. उपदेक्ष्यन्ति बहुवचनं is given. One meaning of upadekṣyanti is that

there could be more than one Ācārya from whom one will get Brahmavidyā who are jñānīs and tattvadarśīs but Śaṅkarānandaji has given a different meaning. He says there could be many Ācāryas but very few will be Brahmavit, so you will have only one Brahmavit who will actually teach you.

[शङ्कर भाष्य] - तत् विद्धि भगवतो मतम् - That is the first thing required because if you want this jñānam, you have to go to Ācārya, that is why it is called उप, नि and सदर्धातो विशरणगत्यवसादनार्थस्य क्विप्प्रत्ययान्तस्य रूपम्. So, one has to go to Ācārya because vidyā is not available somewhere else. आचार्यवान् पुरुषो वेद -you have to go to a teacher. You have to let go of your aham. Nāradaji with so much of aparā vidyā went to Sanatkumāra. In *Praśnopaniṣad*, we saw six Ṛṣīs go to another Ṛṣi and that Ṛṣi said, “Wait here for one year.” They stayed because they knew he knows. nīcaiḥ patanam means, “I fall at your feet.” The difference between University education and the Gurukula is that in the Gurukula, the Ācārya sits above and students are below. In the University there is a stadium sitting, so the Ācārya is all the way down, students are above, higher, and higher, and we say jñānam comes from higher to the lower level. So, at the end of the semester, the Ācārya definitely gets enlightened by the students about the new things that students have! Here it is प्रकर्षेण नीचैः पतनं प्रणिपातः दीर्घनमस्कारः. Then praśna should be को नाम बन्धः कथमेष आगतः कथं प्रतिष्ठास्य कथं विमोक्षः। कोऽसावनात्मा परमः क आत्मा तयोर्विवेकः कथमेतदुच्यताम्. That is what is given here - कथं बन्धः? कथं मोक्षः? का विद्या? का चाविद्या? This kind of praśna you see everywhere. Somewhere it will be said अधीहि भगवन्ब्रह्मविद्यां वरिष्ठां, straightway Brahmavidyā is asked. Somewhere it is said कथं तरेयं भवसिन्धुमेतं. He does not know what is vidyā and avidyā but he asks “How will I go beyond this?” or he will say येयं प्रेते. In some way, he will put this question or केनेषितं पतति प्रेषितं मनः. In *Chāṇḍogya* sixth chapter the question is येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातम्. One should know what to ask. Then one has to serve the teacher. In *Vivekacūḍāmaṇi*, it is said तमाराध्यं गुरुं भक्त्या प्रह्वः प्रश्रयसेवनैः। प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः means I serve and I become humble.-I am ready to receive knowledge. What is the point of sitting there with a block? “No, I

am not going to listen, you say whatever you want to say. Nothing is going to happen". In this way, those who are pleased with praṇipāta, sevā and the right praśna that you ask. If you ask something that is totally unrelated, then the teacher will feel you don't have brahmajijñāsā. They just want to know some other thing out of curiosity. If he knows he will tell, if he does not know, he will say I don't know. Which jñānam? That jñānam, the jñānāyajña that was talked about. And who are these jñānīs? Jñānīnaḥ means śrotriyāḥ; tattvadarśinaḥ means brahmaniṣṭaḥ. This is also required. The first thing is they should have clear jñānam of śāstra. They should be able to go from one to another freely. Some people may have parokṣa jñānam and then become tattvadarśinaḥ. Others have aparokṣa jñānam means they don't understand that one day I will be Brahman; they know I am already Brahman. So, if this notion is there in the Ācārya himself that: "Right now Brahman is not available. Some other time Brahman will be available"- अनन्यप्रोक्ते गतिरत्र नास्ति - that anya buddhi should not be there in the Ācārya. If the anya buddhi is there, then the same idea will happen in the student that, "No. Brahman is not I." So, even though some may have Knowledge but they are not yathāvat tattvadarśanaśīlāḥ - only the rare persons are there. Another adjective is given tattvadarśina api - It will work when they have said. So, the student's responsibility is praṇipāta, sevā, śraddhā. Now shloka 39 - Then he should be tatparaḥ means tad eva param - that alone is my goal. tatparaḥ is bahuvrīhi and samyetendriyaḥ - control over the senses is also required. If I don't have control over the senses, control over my vyavahāra etc. then Bhagavān says So, one has to read in this way - श्रद्धावान् ज्ञानं लभते, तत्परः ज्ञानं लभते, संयतेन्द्रियः ज्ञानं लभते. So, श्रद्धावान् तत्परः संयतेन्द्रियः एव ज्ञानं लभते.

[शङ्कर भाष्य] - श्रद्धावान् सुनिश्चितः अर्थः - श्रद्धा शब्द is श्रद्धे धत्ते means satyatva buddhi is there, āstikya buddhi is there, that is called śraddhā. But if somebody has śraddhā, श्रद्धालुत्वेऽपि भवति कश्चित् मन्दप्रस्थानः - śraddhā is there but he is slow. Faith is there but mandaprasthāna means I am not eager. This is not my goal, this is not my priority. I have faith. He will do

namaskāra, he won't do śravaṇam because this is not the priority yet. For the other person ज्ञानलब्धि उपाय, he is engaged in Guru upāsana means Guru sevā and he is there only for jñānam means he doesn't ask any other worldly questions. Only one thing: how I will understand my Infinitude? My jīvatva khaṇḍanam has to happen. Then such a student will see only the eye of the bird, not the tree and the mango, people and here and there, all over. tatparaḥ word is tadeva param yasya - that is the supreme thing for him. There is nothing else. tatparaḥ - in regional languages, it is translated as quick. That is not the meaning here, that he will do something quickly. Here it means the one who has this as the goal of his life. Somebody may be ajitendriyaḥ, not having any mastery over senses means śama, dama is not there. In *Kaṭhapaniṣad*, “नाविरतो दुश्चरितान्नाशान्तो नासमाहितः। नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात्” means na āpnuyāt. That is also rare and that is given here. The one whose sense organs are withdrawn from viṣaya. विरज्य विषयव्राताद्दोषदृष्ट्या मुहुर्मुहुः। स्वलक्ष्ये नियतावस्था मनसः शम उच्यते. Such an individual is the one who is śraddhāvān, tatparaḥ and samyatendriyaḥ. Bhagavān Bhāṣyakār says if he has this, he will definitely get it. Further he says प्रणिपातादिस्तु बाह्योऽनैकान्तिकोऽपि भवति, मायावित्वादिसम्भवात् - He could be māyāvī means a pretentious nature, false namaskāra, they don't mean anything; then Knowledge will not take place. anaikāntika means that is not ekāntika upāya. They just do it for the sake of doing it. But in śraddhā, you cannot have māyā means you cannot have a false show because it is in antaḥ karaṇa. praṇipāta is all bahi sādhanā, and sevā is also external. Sevā may be done because it is there in the list. Bhagavān Bhāṣyakār has understood every aspect of our thinking and he has addressed everything. After you read everything, again you read the whole bhāṣya, then only one will have greater mahatva buddhi for the Ācārya - what they have said, what they have understood. There is no second thought. अलब्ध्वातिशयं यस्मात्तद्व्यावृत्तास्तमबादयः। गरीयसे नमस्तस्मै अविद्याग्रन्थिभेदिने. If you have jñānam then मोक्षाख्यां परां शान्तिम् अचिरेण अधिगच्छति. This is very clearly given in all the śāstras.

Discourse 20

jñānayajña is śreyān because jñānayajña is talking about prāptasya prāpti, my Brahmatva is already siddham. All I have to do is to know it first clearly and then own it up. I have to claim my Brahmatva and in that, the pratibandha is my deha bhāvanā. That pratibandha nivṛtti is what I have to do for which dravyayajñas are required if they - deha bhāvanā, prāṇamaya bhāvanā, manomaya bhāvanā all are significantly strong then I have to do dravyamayādi yajna otherwise nididhyāsanam has to be carried out. As part of the yajnas it was given as ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति. In other words, whenever I feel that aham is seated somewhere in deha, that aham is seated in buddhi, I have to work on it because that thought is going to be an obstacle in my fullness, in the expression of jñānam. Each one will have to work on their own depending on what is their problem area and the amount of time required until that dehabuddhi becomes śāntam - dehabuddhi means aham deha - this buddhi should be significantly secondary, that vyavahāra can go on but it doesn't interfere. With that understanding, then I can see karmaṇi akarma akarmaṇi karma. That much preparation, that much readiness I should have - that is required. So, Bhagavān glorified jñānayajña over all other yajñas and then he said this jñāna one will get by approaching a teacher. So, here Bhagavān is giving jñānam but the systematic approach is one has to do this - praṇīpātena, sevayā, paripraśnena then te jñānam upadekṣyanti, then they will teach you. So, this means, all are in तृतीया विभक्ति. This is the upāya and along with this, we saw śraddhā is required because śraddhā will actually make one do things. śraddhā is kṛti hetu. Passive thinking is there means I hear but understanding is another thing. If someone is buddhimān, he may understand things but he will not be able to hold onto that wisdom. Because śraddhā is not there from where that jñānam has come. In one day, how many things one goes through, and how many things one hears? We understand most of the things, but how many things we are able to hold onto the next day? But those things that touch us, there mahatva buddhi is there. Then only it has touched us. It has left a deeper impression. So many things we see, we don't

remember everything. So, śraddhā is important in this way that it will create an impact in my antaḥ karaṇa, so we may understand everything. In the same way here also, when I understand something, to what extent I am able to grasp it and hold onto it, will depend on śraddhā. Previous shloka 33 said jñānayajña stands out and is śreyān compared to all other yajñas. It is a statement. In my thinking, what mahatva buddhi do I give to jñānayajña and to what extent, will be decided based on śraddhā. What is the position of different sādhanās in my life? Śraddhā is there because of mahatva buddhi; mahatva is there because I have śraddhā on the source from where it has come. Call it a priority in life or time management, all this is associated with this only. When that is there, all things will start falling in place. So, praṇīpātena, paripraśnena, sevayā.

[बोधिनी] - एवं प्राप्नोतीत्यर्थः - “This jñānam that you have praised so much, how it will work in me? How it will become my jñānam? Meaning how the siddhi of that jñānam will take place for me? “May you know that from teachers which is greater, superior to dravyamayādi yajna. Having approached the teacher well, then one learns from teachers. What is that because of which the teachers will be pleased with me? Why would they teach me this secret Knowledge? What is that by which they will be pleased with me? Periodically śraddhā - bhakti, so śraddhā part he has included from the later shloka. śraddhā is required to do sevā and then approach the teacher with the right kind of question. Question is ‘कथं बन्धः कथं मोक्षो..... कथं वद’. The shloka is quoted from somewhere - *Laghu Vākyavṛtti* probably. What teacher has to see when one does praṇīpāta, sevā etc. that śraddhā is there or not? Where is our śraddhā? Our śraddhā is in our intellect. We have śraddhā in our buddhi. I know and I have a way to know; this is another way to know; there we have 100% śraddhā. How much śraddhā we have in ourselves, that śraddhā has to come there, so in the beginning it does not happen. In the beginning, there is no pramāṇa buddhi in the śāstras. We are reading another book; we don’t think this is pramāṇa. Similarly, then whatever is said, we take it casually only that this person is saying something. Only over a period of time do we

realize the depth of this teaching and this tradition. Outside the sampradāya, people think these are only books; and there will be people who will teach Śāṅkara Vedānta but they will not have pramāṇa buddhi or that kind of śraddhā. They are teaching because it is their profession. Then that is not śraddhā. The teacher will see how much this student can absorb at a given time, watching all that, then the teacher will go on teaching. Who are the jñāninaḥ? śāstra-janya-jñāna-sampatti-mantaḥ and tattvadarśinaḥ. jñāninaḥ and tattvadarśinaḥ both are plural. When taught by such Ācāryās, then that jñānam will become saṁsāra nirvartakam (रेफ़ is missing there). So, this one thing is constantly in the back of our mind : saṁsāra nivṛtti is what I am seeking. One should constantly think that; one should not forget that. I am not studying this as another aparā vidyā. If this notion enters, getting rid of that itself will take time. Therefore, the Guru should have these two. Then they will teach you Brahmātmaikatva. The subject matter of *Tattvabodha* is Aham Brahmāsmi, the viṣaya of *Brahmasūtra* and *Naīṣkarmyasiddhi* is Aham Brahmāsmi. Only one subject is there: saṁsāra is due to bhrānti. Out of compassion, they will bless you with the teaching, they will shower grace on you. This page, in particular, has the maximum number of misprints. The two viśeṣaṇas - jñāninaḥ and tattvadarśinaḥ are actually for śrotriya and brahmaniṣṭha. Somebody said in the Upaniṣad, it is एकवचनं but here in Gītā it is बहुवचनं about Guru. One can hear from many but among many, कश्चिदेको ब्रह्मवित्तमो लभ्यते. सेत्स्यति means future of सिद्ध्यति. Śāṅkarānandaji says बहुभ्यः ज्ञानं न संपादनीयं means आवश्यकं नास्ति. If you have one from where you can get it, that is enough because in the Upaniṣads there is एकवचनं. For jñānam, don't try to think that I will get it on my own; one has to go to the teacher. We ourselves have experienced that even after studying something, understanding something, it's not that you will not understand. when somebody else points out that same thing, something new will be there. So, upadekṣyanti. We are fortunate also that in paramparā so many great ācāryās are there. Something becomes clear somewhere in some granthas, something becomes clear somewhere else. In the future also, as a sādḥaka, in future also, we should have great buddhi in all ācāryās because only we are going to benefit from that, and the ācāryā

sees there is someone who can do praṇīpātena, sevā (whatever little sevā also). Let's say you are there for three or five days, it's not that you are eternally going to be there also but when you offer namaskāra and ask humbly, "Anything I can do?", you will see that ācāryā will have so much love for you. Anywhere you go and your antaḥ karaṇa śuddhi will definitely take place. I will slowly get more mahatva buddhi in sampradāya, in śāstra, and in all ācāryās. I am going to benefit always. What sevā do jñānīs want? They don't want anything. If one student is there or not there, no harm is going to come to them anyway. But as far as our mind is concerned, we will definitely make an impact when we have these lakṣaṇas. Many students start almost at the same level to begin with and then some, because of their śraddhā and praṇīpāta ādi, one can see a lot of difference in their life.

Now comes mahāvākya of the 4th chapter. How do you say the *Bhagavad Gītā* is an Advaita Vedanta grantha? Where does it talk of tattvamasi mahāvākya? Look in the entire *Bhagavad Gītā* for tattvamasi and you will never find it because you are looking for three words Tat, Tvam and Asi but here it is given differently.

[शङ्कर भाष्य] - तथा च सति इदमपि समर्थं वचनम् - When that jñānam takes place, then what will happen? This is called phalaśruti.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव । येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

Hey Pāṇḍava! Hey Arjuna! yat jñātvā - having known this, न पुनः एवं मोहम् यास्यसि. You will not be deluded again. evam means the way you are deluded right now. "Oh! Not this way, some other way!" No, you will not be deluded anymore, the way you are deluded right now, no such delusion will come to you. Why? येन ज्ञानेन अशेषेण भूतानि आत्मनि द्रक्ष्यसि. aśeṣaṇa means all without leaving anything. bhūtāni means all beings ātmani drakṣyati - you will see in yourself. Up to this is also not mahāvākya - 'अथो मयि द्रक्ष्यसि' - then it is complete. You will see all beings in yourself and you will also understand all

beings to be in Me. Both are सप्तमी, अधिकरण. How many locuses are there? Only one locus, that one has to know. If one says “mayi” first, if one says अशेषेण भूतानि मयि द्रक्ष्यसि. “mayi” means Īśvare (in Paramātmā), one will see all beings in Bhagavān, understand everything is in Bhagavān. It is not enough that one has to understand the oneness of everything with God. What is one’s own position? If I understand everything is Paramātmā and I am different from Paramātmā then what is the result of this jñānam? If I am different from Bhagavān and everything is Bhagavān then this bheda is going to remain (jīva-Īśvara bheda). If I understand everything is Paramātmā, I am also part of that, then the question will be if you are part of Paramātmā then everybody is part of Paramātmā, then everybody is separate. Just as you have retained your individuality, they all have retained their individuality. So, the mokṣa svarūpa will have all individuals retaining their individuality and seeing oneness with Paramātmā also - bhedābheda or viśiṣṭa Advaita/bheda sahiṣṇu abheda. In this, what will happen is, as long as sahiṣṇu is there, there is no problem. When that bheda sahanam will not happen, then asahiṣṇutā will come. bheda sahiṣṇu abheda means that I am allowing duality in non-duality. So, it is up to you to what extent you want to allow it and when you don’t want to allow it. Bhagavān says that is not this teaching. This teaching is drakṣyasi ātmani. You will see all beings, everything, in yourself as non-dual from yourself and in Me also, meaning “Me” is also not different from you. What it means is you will know yourself as Brahma. How? Because when will I understand that all beings are in Paramātmā. When I understand Paramātmā as अभिन्न निमित्त उपादान कारणं. यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति - this is one thing. Then having understood this, the next thing I should understand is in the mahāvākya that my lakṣyārtha is this lakṣyārtha. Otherwise, I will know that Paramātmā is jagat kāraṇam but my oneness is not understood. So, for aikya, Brahma lakṣaṇa and mahāvākya, both are required. Then only न पुनः एवं मोहम् यास्यसि. phalaśruti will be there only then. Otherwise मोह निःसौ सबु सोवनिहारा। देखिअ सपन अनेक प्रकारा. Then varieties of dreams will be there, projections will be there. The dṛṣṭānta is svapna. When we see svapna, there is svapna jagat. Then there is svapna puruṣaḥ - the Experiencer of the dream

and the third is svapna draṣṭa. One has to know these three because we are going to map them to jāgrat jagat, jāgrat puruṣaḥ and jāgrat draṣṭa. svapna jagat is objects which are experienced in svapna. svapna puruṣaḥ is taijasa - the one who is experiencing, the one who gets frightened by the dream or gets excited by the dream. He is svapna puruṣaḥ. Svapna draṣṭa is only the illuminator, prakāśasvarūpa. Now, what should be the jñānam of the svapna puruṣa if he does not want to get deluded by the experience of svapna? moha is delusion. His jñānam should be that I am not svapna puruṣa, I am also not part of svapna jagat, I am the svapna draṣṭa, the illuminator who expresses as svapna puruṣa and svapna jagat. Then he will never get deluded. न पुनः एवं मोहम् यास्यसि. In this way, I have to know by myself that I am not part of jāgrat jagat and I am also not jāgrat puruṣaḥ (viśvam). I am the jāgrat draṣṭa who alone appears as both, the Experiencer and the Experienced. अहं अन्नं, अहं अन्नादः. annādaḥ means experiencer. I am both. This jñānam should take place. That is called awakening. What is the difference between svapna draṣṭa and jāgrat draṣṭa? There is no difference. They are the same. It is not that draṣṭa is different, and puruṣa is different. One cannot have a separate draṣṭa for each state. draṣṭa means the sākṣī is the same, but the identified one is different. This dr̥ṣṭānta is our powerful dr̥ṣṭānta which is going to get carried forward which the Kārikākara is going to use in the *Māṇḍūkya Upaniṣad*. jāgrat jagat is like svapna. This also we hear, but it doesn't create any samskāras. We outrightly reject such statements that jāgrat jagat is like svapna. Nobody will accept this because we are very intelligent. Then we give arguments why jāgrat jagat is different from svapna because the jāgrat experiences are so real.

“Give reasons what is your definition of so real.”

“When I am hungry, I can eat food in jāgrat; when I am thirsty, I can drink water in jāgrat.”

We say,” The same thing is true in svapna.”

So, all the tarkas are done. We have seen the whole sample of it in *Yogavāsiṣṭha*. That vicāra has to be there - विश्वदर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथान्द्रिया. Because of māyā, I think it

is outside of me. Actually, it is in me but in the lakṣyārtha me. If I think it is outside of me, I consider myself as vācyārtha. Then what do I have to do? यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं - that one has to do. तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये - He is the Guru. चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम. So, यज्ज्ञात्वा न पुनः. Now what was Arjuna's moha in the *Gītā*? Arjuna's moha was about dharma. He said I am confused about dharma. पृच्छामि त्वां धर्मसंमूढचेताः. dharma means what is my kartavya karma - about that I am confused. Ok, so the *Gītā* is going to explain what is your kartavya karma. karma is only with respect to the kartā. The karma topic comes only when I stand there as kartā . Bhagavān is telling Arjuna you don't have moha about karma , your moha is about the idea that you are the kartā, that is your moha. When you gain this Knowledge you will know you are akartā . So, the purpose of this, even karmayoga, is not to tell you what is your duty. If that was the param puruṣārtha, the *Gītā* would not have all the other chapters. "What is my duty?" - that statement comes because I have taken myself as kartā. Then with respect to that, śāstra and ācārya explain that this is your karma but their vivakṣā is not in explaining that this is your karma. Their vivakṣā is in explaining you are akartā . I cannot be akartā and not Brahman means the way my kartṛtva is explained in this way only. akartā means I have to be avikāri because kartā is always vikāri. avikāri means avināśī . Now what is that nitya vastu, how to understand that nitya vastu, how it is nitya - that is pointed out. So, until I know my nityatva, until I know my Brahmatva, my moha will not go. Just because I know I have to do this or that karma, moha will not go because I have not removed the problem. Fundamentally, if there is some problem and then symptom show up here and there in different ways, and you go on treating so many things, fundamentally something else is wrong. So, the *Gītā*'s or Brahmaidya's objective is to remove that false kartṛtva, adhyāropita kartṛtva. That will go only through jñānam. karma upadeśa is only because the sādhanā has accepted himself as kartā. But you can't teach this to someone who is in the beginning stages of studies or sādhanā. Only when they go for some time, then slowly śāstra, mahatva buddhi, everything comes, then this Knowledge will make sense.

'drakṣyasi' word comes in *Bhaja Govindam* last shloka. This is how this is mahāvākya. Not knowing myself as Brahman is moha and because of that moha, all samsāra is there.

[शङ्कर भाष्य] - यत् ज्ञात्वा द्रक्ष्यसि इत्यर्थः - taiḥ means ācāryaiḥ tattvadarśinaḥ

upadekṣyanti in the previous shloka is not an injunction. upadekṣyanti is not लोट् लकार or विधिलिङ्ग, they will teach you. There is no injunction for them but they will teach. Not just because you have done praṇipāta, seva, paripraśna; not just because you have śraddhā: they want to teach, they will teach. But they will teach.

Just like how you are confused right now, deluded about yourself, you will not have delusion again means if we study the *Gītā*, the Upaniṣads properly, this should be the result in my life. Moreover, bhūtāni means starting from a blade of grass all the way up to Brahmāji. drakṣyasi - you shall see, all future tense. 'मत्संस्थानि इमानि भूतानि' - "Oh, all this is from me only." मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति - up to that one will understand. Then atha. "atha" is generally ānantayārtha but here it is not ānantayārtha. Here atha is api means also and not thereafter because it will happen together only. So, you will see everything in Me also.

क्षेत्रज्ञेश्वरैकत्वं सर्वोपनिषत्प्रसिद्धं द्रक्ष्यसि इत्यर्थः - Bhagavān says what that means is that teaching that is very well known in all Upaniṣads - kṣetrajñeśvaraikatvam. kṣetrajña means jīva and that jīva is essentially none other than draṣṭā, not viśva, taijasa, prājña. "I have studied so many Upaniṣads, I didn't see this in every Upaniṣad." That means you didn't study. If I study Upaniṣads and if I don't understand that they are talking about my Brahmatva, something is wrong. I didn't get it. Whether I study *Aitareya*, *Chāṇḍogya*, *Kaivalya*, *Īśa*, *Kena*. In *Īśa* and *Kena* it is clear, in the other Upaniṣads it is more or less clear. So, when it is not clear, it is the responsibility of the Ācārya to bring that out because that Upaniṣad is not svatantra in the sense that it does not

stand alone, one has to do samanvaya one has to do. See phalaśruti of *Īśāvāsyopaniṣad* - “यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति। सर्वभूतेषु चात्मानं ततो न विजुगुप्सते. That phalaśruti. is there only when I know my Brahmatva. यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः. When I understand all beings are nothing but me alone expressing in them. Then को मोहः कः शोक, then only mohanivṛtti will be there, śokanivṛtti will be there. So, even though a direct statement may not be available, one will have to see how this phalaśruti is otherwise possible. It is the same here also. Kena is similar. In *Amṛtabindu* also it is clear. Wherever it is clear, it is easy. When it is not clear then one will have to look into it. Then of course saṁśaya can come, then one has to do more vicāra. अविचारकृतो बन्धो विचारेण निवर्तते. If I don't think, bondage will remain. In Kena - “इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः”. Where is Aham Brahmāsmi? We say mahāvākya there is अन्यदेव तद्विदितादथो अविदितादधि. Understand that. And then it was said नेदं यदिदमुपासते तदेव ब्रह्म त्वं विद्धि - understand that is Brahman because of which all this is functioning. All of that is mahāvākya. तदेव ब्रह्म त्वं or यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति, तदेव ब्रह्म त्वं or तदेव ब्रह्म त्वं विद्धि means understand that is Brahman. I say that is because of me. You are Brahman. न ब्रह्म यदिदमुपासते. यत् इदं तथा उपासते न तद्ब्रह्म. So, in different ways, they will explain this. Now all shlokas are mahātmyam, the glory of jñānam.

Discourse 21

Vedānta vidyā phalam is given in this shloka. “With this Knowledge, O Pāṇḍava, You will not get deluded again and with this Knowledge, you will see the entire creation in yourself.” In other words, you will know that you are the adhiṣṭhānam of this creation and jagat will have bādha in you. बाध समानाधिकरण्य with जगत् - अधिष्ठान and अध्यस्त सम्बन्ध. And then आत्मनि अथो मयि समानाधिकरण्य will be मुख्य समानाधिकरण्य. So, both points are given here indirectly but not like how we are familiar in prakaraṇa granthas or in *Chāndogya* 7th chapter. There we saw - स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स

दक्षिणतः स उत्तरतः, then Ātma eva, then aham eva. So, in different places, the teaching is given differently but the main idea is the same. That is called Advaita. Between me and jagat, jagat is negated and between myself and Paramātmā, aikya is established. So, when this Advaitam is there, then पुनः एवं मोहं न यास्यसि. This is saddarśanam, this is the vision of Truth that all objects and their pratyayas (thoughts), all arise in me and I am Infinite, bhūmā. This is the phalam of Brahmavidyā. Now maybe I feel that this idea is too far-fetched for me, but this is the jñānaphalam. If I have to work for it, I have to work for it. For any gain, one has to pay the price. So, if I want the highest, then I will have to pay that price, and I will have to work hard. Anything that I am asked I have to give, I have to give. If we want to see this shloka as the tātparya nirṇaya of the *Bhagavad Gītā*, this shloka will come in the ṣaḍvidhiliṅga as one of the liṅga - phalam. The six liṅgas are उपक्रमोपसंहारौ अभ्यास अपूर्वता फलं अर्थवाद उपपत्ति. Not every shloka will make it in ṣaḍvidhiliṅga but some will.

[बोधिनी] - प्रसन्नैर्ब्रह्मविद्भिरूपदिष्टं द्रक्ष्यसीत्यर्थः - In Ātma, one will not have anekatva bhrama. aham eṣāṁ mama ete - this is the bhrama: I belong to them, they belong to me. This sambandha is the seed of śoka. So, Bhagavān says one will never, ever, entertain this notion for yourself - these are my people, I belong to them, they belong to me. All this requires deheṣu ahambuddhi. Once you understand that you are advitīya Ātmā, where is the sambandha? I, you, mine, this, that - all these notions all are arising from ahaṅkāra, pariccinnatva that one has to knock out. This is all glory of jñānam. 'tyakṣyasi' means how he will give it up. He will understand I was a mūrkhā all along, that's all. He says, "Dvaita jñānam is there, I see duality in all beings, how are you talking about advaitam?" One may see manyness, but one will know everything is myself like in svapna. I alone am all this. Another dṛṣṭānta given is that the painting is nothing but canvas/wall/substratum. The waves, foam, froth etc. is water alone. So, what has happened? I and jagat, two were there. jagat is knocked out, now I and Brahma remain. These ideas have also come in *Bhāgavatam*. We may think it is bhakti pradhāna grantha

but everything is given because that is in paramparā only, Vyāsam, Śukam, then Gauḍapādam, so from there only everything has come. The only thing is we may not have paid close attention. So, one will know that I am Brahman.

[शङ्कर भाष्य] - किञ्च एतस्य ज्ञानस्य माहात्म्यम् - So now mahimā of this jñānam is given in all these shlokas. All these shlokas are arthavāda shlokas.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः। सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

Bhagavān wants to praise jñānam, that how great is this jñānam. He says if you were पापेभ्यः सर्वेभ्यः अपि पापकृत्तमः असि चेत् - of all sins means sinners, pāpakṛttamaḥ, if you are of the superlative degree, asi cet, if you are like that, then सर्वं वृजिनं तरिष्यसि - you will cross all sins. vṛjinam means sins because, in the first line, the pāpa word has already come twice, so Bhagavān used another word for pāpa. ज्ञानप्लवेनैव वृजिनं तरिष्यसि means all one needs is jñānam, plava means boat. In tariṣyasi, one may think I have to cross now. He says, “Don’t worry. santariṣyasi means you just have to sit in that boat, relax and you will cross meaning anayāsenā.” In *Vākya Vṛtti*, अनायासेन येनास्मान्मुच्येयं भवबन्धनात्. Effortlessly, the struggle is there but then what is the use? As Mīrābhai said, there is nothing to cross anymore - ‘भव सागर अब सूख गयो रे’ - everything is dried up. One can walk. Walking is also not required because one is already there because it is prāptasya prāpti only. The shloka is saying jñānam is so great. This shloka has come because people may feel, “Oh! I have done so many sins, I don’t know how I can get out of this. For me, mokṣa is not going to happen in this life, that’s for sure.” So, Bhagavān asks, “Are you in this category?” सर्वेभ्यः पापेभ्यः अपि पापकृत्तमः - Even if you say yes, tathāpi, even then, meaning it’s not that, “ I am not still there yet so I can still commit some pāpa.” That is not the idea. Idea is to praise jñānam. The idea is not to show that you will be saved because you are pāpī; the idea is that jñānam is so great. So, don’t go on thinking about the past and if you have already come up to this chapter of the *Gītā*, move forward, don’t go behind.

[शङ्कर भाष्य] - अपि चेत् पापम् उच्यते - Even if you are worst of sinners - Bhagavān will say this in the 9th chapter also. अपि चेत्सुदुराचारो. sudurācāro means even if you are the best amongst the worst, I will call you sādhu if your resolve is correct. भजते मामनन्यभाक् - that is required - that now I belong only to Bhagavān, nothing else. Then Bhagavān says you are sādhu like how Vibhīṣaṇa did śaraṇāgati. Bhagavān says you are santa; your kulam your śarīram, your vamśa - nothing will be seen, tāmas dehe - forget. And for the person who wants to digest this jñānam, they have to have sarvatra brahmabuddhi because our objective is to enjoy the result of this. Not that I study also and I am duḥkhī also; I chant ब्रह्मवित् आपनोति परम् and I am duḥkhī. So, if sarvatra brahmadarśanam is not there, duḥkhanivṛtti will not happen. brahmadarśanam means ātmadarśanam. jñānaplava is jñānameva plavam - knowledge itself is the boat. भवति भवार्णवतरणे नौका - that is this. vṛjinarṇavam - Ocean of sins. Only Bhagavān can declare in this way that I will accept you; not only accept you, but you will also cross everything. Then Bhagavān Bhāṣyakār says धर्मोऽपि इह मुमुक्षोः पापम् उच्यते. First, understand how jñānam will take me across the sins because all sins are performed by the ahaṅkāra, jñānam will tell me I am not the ahaṅkāra. But I have to remember that as long as those sins are pre-dominant, they will not allow me to sit either in satsaṅga or even if I am sitting in satsaṅga, they will not allow me to get jñānam. Externally everything has to become conducive, internally also everything has to become conducive for jñānam. Externally things can be conducive, some of it one may say, "I will take credit for it." But, really speaking Bhagavān alone should be given all credit. From where does this Brahmavidyā come in our life, and then, having attained, this means the atmosphere to study Brahmavidyā, to make sure that my buddhi does not produce the inner obstacles of which we are very capable? Even if Bhagavān has set everything, we know how to mess up everything. That is our original contribution. That also should not happen. Otherwise, these sins will not allow me either to sit in satsaṅga, śravaṇam or while sitting there, I will not be śraddhāvān, tatparaḥ, samyetindriyaḥ, mumukṣu in kakṣā also. The vṛtti will not come. What Bhagavān is saying is, "When you surrender your abhimāna to

me, then this will happen.” So, understand we are nobody. Have proper sadbuddhi, sādḥaka bhava, do śravaṇam, then phalaśruti will be there. Then we will have the strength to face our sins easily. They can come and bother but I will not get bothered. This is the greatness of jñānam. So, things can bother but I will not get bothered. This is one part. Then धर्मोऽपि इह मुमुक्षोः पापम् उच्यते - how is dharma also pāpam? What is the role of pāpam? pāpam will keep me away from mokṣa - that is the role of pāpam. He says dharma also means puṇya also will keep me away from mokṣa if it is sakāma puṇya karma. If puṇya karma is performed with desire, then I will have to go through those results. If they say, “Now you have to go svarga”, you go to svarga and then they will say, “Now you stay there for 30,000/40,000 years.” It is an unnecessary delay. For someone who wants mokṣa now, if they say, “You will again continue your journey after 30,000 or 40,000 years”, he will say, “Why waste time? What am I accomplishing?”

“No, you will have bhoga”.

“I don’t want it.”

So, then that dharma also is an obstacle only, it is not helping me. That’s why in the Upaniṣads it is said अन्यत्र धर्मादन्यत्राधर्मात्. So, when Bhagavān Bhāṣyakār writes, he already has the śruti in his mind. We may chant न पुण्यं न पापं in *Nirvāṇa Śaṭakam* but at that time, we may not know what it meant. I am not the ahaṅkāra which has puṇya -pāpa. I am Brahman.

[बोधिनी] - महापातकोपपातक तरिष्यसीति - If somebody has performed the greatest of the sins which are there, which make our mind impure, what is said and what is not said, individual and collective, not only of present time means even if you could have done all these sins documented/undocumented, if you get clear Knowledge, you will be free. Why is Bhagavān saying this? That means going for this full-time. No need of doing some other kriyā, here and there and everything. Put your 200% into this sādhanā now. If somebody has understood that I am different from my mind, the mind will always go on giving some or the other trouble. If there are days when the mind does not bother me continuously, it is a good sign. But it will not happen that always

I will be free from the troubles created by my own mind. If this much somebody has understood, there is no mind. Firmly understand this even of any brahmajñāni. The mind will not bother him because the mind is made up of three guṇas - sattva, rajas and tamas. Sometimes or the other, some or the other guṇa will express. It will. Bhagavān has said this in the 14th chapter - प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव। न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति. It will happen. So, I have to know I am not the mind first which we have been seeing from *Tattvabodha* - स्थूल, सूक्ष्म, कारण शरीरात्, व्यतिरिक्तः. I am different from the sūkṣma śarīra and always identify with that same sūkṣma śarīra. First, I have to understand, then understand that there is no such thing called the perfect mind just like there is no such thing called the perfect body. One day sugar will be more, another day salt will be more, third-day oil will be more, fourth day something else, potassium is more, calcium is less, and Vitamin D is definitely less. Something or the other will go on, how long you will go on doing this? You just maintain it in a great position, and great condition so that you can do your vyavahāra without getting affected. So, just as it is true for the sthūla śarīra, so it should be true for the sūkṣma śarīra. If I have understood this, then once I start Brahmavidyā properly and I have understood that just as I am not one mind but I am the sākṣī of that one mind. I am the sākṣī of all minds, which mind am I going to identify with now? I am the sākṣī of all minds. So, even to say, “My mind”, means it is a compromised statement, adhyāsa is still there. So, if I understand Vedanta properly, liberation is instantaneous. Problems don't come from outside. Problems come from our mind itself and we should know how to deal with that mind. We blame this, that, and everything and we don't allow Vedanta to work. All those pāpas, if you single-handedly did everything, then you will become pāpakṛtamaḥ. In me, modification is not possible. It is an illusion only that I am the doer. सदा निष्क्रिय एवाऽस्मीति, that is my boat - that I am niṣkriya, I am actionless, I am not doing anything. I am not going to do anything. Then what to talk of this means don't think that way? Just do what I am telling you. Don't worry. Only Bhagavān and not that you do whatever you like.

[शङ्कर भाष्य] - ज्ञानं कथं उच्यते - How will jñānam will destroy sins?

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन। ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७
॥

This is an oft-quoted shloka. हे अर्जुन! यथा समिद्धः अग्निः. 'इन्ध्' is the धातु. इद्ध will be 'त' प्रत्ययान्त रूपं, past passive participle. samiddhagniḥ means well-kindled fire. यथा एधांसि भस्मसात् कुरुते - 'edas' means fuel. So, in a well-kindled fire, you put a big piece of wood, everything is gone. tathā - in the same way, ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते - ज्ञानाग्नि means jñāna eva agniḥ. Fire itself is Knowledge or Knowledge itself is fire. It will burn all karmas. So, karmas are like fuel and jñānam is fire means all your karmas will be burnt. क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे.

[शङ्कर भाष्य] - यथा एधांसि भस्मसात् कुरुते - सम्यक् इद्धः दीप्तः means well-kindled fire. It burns the wood etc. In the same way, this jñānāgni will burn all karmas. nirbījīkaroti means it will destroy the seed from which all the karmas come and their phalam also. It will burn the seed of karma. jñānāgni cannot burn the karmas like fire burns the fuel. That is said here. In the previous statement, it is 'bhasmasāt kurute' and now it is said 'na bhasmikartu śaknoti'. How? Because karmas are so many, their phalam will be there everywhere in the sense, adṛṣṭa phalam will be there means some karma will give phalam later in this janma, some may give after a few lives, some after another yuga. I have to become Indra. In this yuga, I can't be Indra. I will get the result only whenever I become Indra. So, jñānam cannot burn all the karmas even though it is said ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते. The vaiṣamyam between dṛṣṭānta and daṁṣṭānta is this - in the dṛṣṭānta fire comes in contact with wood. In daṁṣṭānta, jñānam does not come in contact with karmas. Then how will it burn? jñānam will destroy the ahaṅkāra. That is available. Nobody knows whose karma is where. When that karma is going to come, nobody knows but the kartā is available. So, nirbījīkaroti means that seed from all this has come, that will be burnt. Therefore, samyagdarśanam is what one needs.

And because of that, I am not going to destroy karmas because in *Tattvabodha* also we have studied - ये ज्ञानिनं स्तुवन्ति भजन्ति अर्चयन्ति then they get all good karmas of the jñānī. So, if they are burnt then how they will go? On the other hand, it is said those people who criticize the jñānī and condemn the jñānī, will get all the negative karmas of the jñānī. So, karmas are there. He will not get those karmas, karmaphalas, he is out of it. Everything can be there and anyways that is our siddhānta. Our siddhānta is not that I remain ahaṅkāra and my karmas are affected. I change my position itself. I am not ahaṅkāra , I am Brahman. One dṛṣṭānta is, let's say, you have your house. One morning you wake up and you say, "In my house now water is leaking here, electric connection - all wires are hanging, color is all going away, plaster is falling apart. I have to fix this, I have to fix that." Then somebody comes and tells you, "This is your house, it is not that." So, you don't have to do anything there. You realize, "Oh! This was bhrānti. I took something else as mine." This is jñānam. jñānam is not going to burn anything. jñānam is not going to do any kriyā. jñānam is turning on the light. If your room is dirty, jñānam is not going to clean it, that one will have to do separate kārya for that. So, सम्यग्दर्शनं सर्वकर्मणां निर्बीजत्वे कारणम्. At one place, Bhagavān Bhāṣyakār writes अविद्या अनर्थ प्रवृत्तिः बीज आत्म सत्य अनुबोध हुताश विप्लुष्ट. avidyā is the seed of ahaṅkāra. That avidyā is destroyed, therefore ahaṅkāra is destroyed. Brahmaavidyā will do this, nothing else. hutāśa means fire. pravṛttaphalatvāt means prārabdha. प्रारब्ध उपभोगेनैव क्षीयते - that prārabdha karma only one has to exhaust. Other than prārabdha, in this life prior to jñāna utpatti, jñānasahabāvīni has to be performed means after jñānamv has come (āgāmi) and atītanekajanmakṛtāni means sañcita. अप्रवृत्तफलानि ज्ञानोत्पत्तेः प्राक् कृतानि means in this life whatever is done before, सर्वाणि भस्मसात् कुरुते. We saw this same idea 'तस्य तावदेव चिरम्' in *Chāṇḍogya*.

[बोधिनी] - यथा स्थाणुज्ञानं तद्वत् - Just as the knowledge of a post will reveal the truth of the perceived form, Knowledge will tell him ever I was actionless Brahman. It is not that I have become actionless now. From now onwards, whatever karmas I will perform, will not come to me. Other karmas

also never belong to me. Unnecessarily I have the habit of taking up all these things. kartṛtva and bhokṛtva are samsāra. In some bhāṣyas, Bhagavān Bhāṣyakār gives the definition of samsāra as this only - कर्तृत्व, भोक्तृत्व आदि लक्षणः संसारः. He says jñāna should do only ajñāna nivṛtti, what else does it do? He says no, it removes ajñāna kāarya also just as when Rāvaṇa is hit by Brahmāstra, then वक्षश्छेदः, प्राणनिर्गम, देहपात everything will happen. The chest will be cut and life will also go away and he will also fall down. Like that, when avidyā is gone, then other things will also happen, and only prārabdha. prārabdha will continue but sañcita and āgāmi will go. This is the lakṣaṇa. jñānam is friendly with prārabdha but not friendly with sañcita and āgāmi. jñānam and prārabdha can co-exist.

[बोधिनी] - जलबुद्धौसिद्धम् - When we are in satsaṅga, I am very clear I am Brahman. Then as soon as I go out that buddhi goes away. It is like this - in broad daylight, if one sees a rope then one knows it is a rope, one will never have bhrānti but at night, and that too in the monsoon season, when a lot of clouds are there and at that time, if one sees something, one is not clear what it is. Then even if there is some moonlight and partially I see, "Oh! It is a rope." Lightning comes and I say, "Yes, yes, it is a rope" but niścaya jñānam or dṛḍha niścaya jñānam does not take place. So again, as soon as it becomes dark, maybe I feel, "It is snake only. There is no chance it is rope." So, 'I am Brahman' - this jñānam if it does not become dṛḍha, then every now and then I will feel, "I am kartā, bhoktā." The main thing is, "I am going through so many experiences" which means though Brahmavidyā is there with me, I am deprived of the result of Brahmavidyā. At the same time, I will suffer and then I will suffer again because then I will suffer saying, "I have studied so much Vedanta, I know I am asaṅga Brahman and still I am suffering. Therefore, I am more miserable now." So, now for that person who now and then has seen the snake and now and then feels it is rope because of the presence of some light, he needs firm determination when there is clear broad daylight. That much is required because he is not able to come to this determination that this is rope and rope alone. Like that, when a sādḥaka

gains jñānam means he is doing his jñāna sādhanā he needs continuous vicāra of this kind only that I am Brahman, and any viparīta bhāvanā he has to keep it away. The more he gets into vyavahāra, the more he will have viparīta bhāvanā. So, that's why here this is your golden period where you don't have to do any other vyavahāra. All you have to do is just do your jñāna sādhanā and any other sadhana which is prescribed and strengthen this wisdom. For everyone, how much sunlight is required to see the rope will be different; but it is required for sure. Keep doing it and here and there also if the mind goes, create this vṛtti, only because hereafter, for this Knowledge to remain firm will be more difficult depending upon cases but here you are forced into regular satsaṅga. So, the purpose is this. What is said here is that even though marubhūmi jalabuddhi is destroyed, we know now that there is no water. Then again jala ābhāsa will continue like in our case ahaṅkāra ābhāsa will continue. The karmas of ahaṅkāra will continue and ahaṅkāra going through experiences also will continue. At the end of the day, we all get tired or some bodily pain will be there or some other afflictions, hunger-thirst will be there. Even though satyatva buddhi is not there, pratīti will be there. It is like if there is a reflection, then in that reflection there is no satyatva buddhi. But one sees the reflection, one can't avoid. It will come. One can use it and not have satyatva buddhi. One can put candanam properly in the middle, not this side or that side. In dehādi, ātmatva, satyatva, mamatva - all this buddhi, even though if it is not there, karmaphala ābhāsa will be there. That should not shake me from my niṣṭhā or this notion that Vedanta is not working - that is the worst thought that one will have. Vedanta knows how to work, we don't know how it will work. It is like a sound system on which if I put somebody who has no clue how that works, he will push this button and that button, and then he will say it is not working. It is working fine, you stand up and move aside, that's all. Don't blame Vedanta, don't blame śāstra, don't blame paramparā; your adhikāra is missing, that's all. Accept that in honesty. Your qualification is lacking seriously - fix that. That's why there is adhikāra mīmāṃsa. It is never said that experiences will not come. We also don't say just because experiences are there, therefore it is real, they are satyam - we never said that. You

should understand our definition of mithyā. People change their track. Bhagavān says 'न हि ज्ञानेन सदृशं पवित्रमिह विद्यते'. There is nothing as pure as jñānam. All other sādhanās and jñānam, he says श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप. Everything on one side and jñānam on the other side. He says Brahmajñānam will win, put everything else aside. If we can't understand, if we don't have faith in Bhagavān's words, it is our problem. Don't blame anybody else. sādhana catuṣṭaya has to work. If somebody says, "This is ghaṭa! Oh! Brahmadarshanam is gone! How are you going to survive? Once I understood everything is Brahman and then I say, 'What is this? ghaṭa!' Oh! Brahma āvaraka ajñānam has come now because Brahman is gone and ghaṭa has come." If we have this kind of Knowledge, Vedanta is not for us. Just by seeing ghaṭa, paṭa, I should not be shaken that dvaitam has come suddenly. Then close your eyes, put on a blindfold and go into a dark cave. If one has this fear that, "No. I will get attached to something", then stay away for sure. saṅgabhītaḥ - we saw this in the 6th chapter of *Pañcadaśī* .

Discourse 22

Bhagavān is doing jñāna praśamsā. praśamsā of something is done so that we get inspired to pursue that, to follow that. Also, Bhagavān is separating jñānam from karma. karma has limitations/defects. Bhagavān is pointing out that jñānam is beyond all those things. Bhagavān said that even if somebody has performed a lot of sins, jñānam will take that person across from samsāra sāgara. Just as fire burns all the fuel, jñānam will burn all karmas.

Q - karmayoga phalam is cittaśuddhi and vairāgya. What exactly is cittaśuddhi in terms of the state of mind? Is it an accumulation of śubha vāsanās? Is it identification with the higher ideals such as one's country or Hiraṇyagarbha or Iṣṭa Devatā? What is cittaśuddhi?

A - cittaśuddhi means vairāgya, cittaśuddhi means absence of rāga dveṣa. What is the objective of cittaśuddhi when it is said karma will give cittaśuddhi? cittaśuddhi is required so that one can sit in Vedanta śravaṇam. So, cittaśuddhi means that which will equip me to do vidivat upasatti and extensive Vedanta śravaṇam. Now, what is required for that? śama is required; then śama is cittaśuddhi. dama is required; then dama is cittaśuddhi. vairāgya is required; then vairāgya is cittaśuddhi. viveka is required to at least know what is my goal and what is not my goal. So, then that is cittaśuddhi. śraddhā is required to do śravaṇam, so then that is cittaśuddhi. varaṇa is required; it is said that is cittaśuddhi. So, cittaśuddhi means whatever is required for me to do the next step. That is karmayoga phalam. We saw in second chapter - यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति। तदा गन्तासि निर्वेदं - that is cittaśuddhi. Identification with higher ideals such as one's country or Hiraṇyagarbha or Iṣṭa Devatā - all of that is to reduce my vyaṣṭi identification and to create samaṣṭi identification but samaṣṭi identification, if it makes me a fanatic, not total samaṣṭi, but some group of things, then my rāga dveṣas have not gone, maybe they have been strengthened, so then that is not śuddhi. I have gone out of certain things but I have become rigid in some other ways. Hiraṇyagarbha means if one can understand samaṣṭi sthūla, sūkṣma prapañca, without excluding anything, that is cittaśuddhi. Basically, my personality is such that I can be moulded in any way, that is śuddhi. I am available. If a pot is to be created out of clay, then it should be available for moulding. That is cittaśuddhi. Otherwise, further results will not come.

Q - Since nitya, naimittika karmas do not eliminate sañcita karmas or past vāsanās then how are pāpa vāsanās taken care of by karma yoga?

A - karma yoga doesn't eliminate much of pāpa vāsanās. pāpa vāsanās are there due to pūrva saṃskāras, they will not go away if you do karmayoga. A lot of people do social service. karmayoga will reduce the pressure to do things the way one wants to do them. It will make one do things as per instructions. The moment one says karma, there is vidhānam, instructions are

coming. So, karmayoga also will have vidhi, niyamas - do this, don't do this, do that. karmayoga is within that. So, what it will do is, it will not allow one to create further vāsanās and whatever vāsanās are there, that pressure will be released through this because one wants to do something in some way but it is said, "No, you can't do it. You have to do it in this way only." Like if we take an example when somebody becomes a family member when they are in gṛhastha āśrama. you may want to do so many things but you can't do anything on your own. You have to look at everyone before you make any decision. That is called karma. When we say karmayoga in śāstra means pravṛtti mārga means gṛhastha āśrama, this is how generally they define it. There are only two mārgas - pravṛtti mārga and nivṛtti mārga. karmayoga means pravṛtti mārga. pravṛtti mārga means gṛhastha āśrama means you will have to see so many people before you take the next step. So, it will not remove any past things but it will not create any new things and pressure of doing things my way that one will have to slow down. It will force you.

Q - karma by itself can't give mokṣa - svātmani avasthānam and jñānam have nothing to do with cittaśuddhi but for mokṣa, both cittaśuddhi and jñānam are required. The various yajñas prescribed in the *Bhagavad Gītā* Chapter 4 are to prepare the antaḥ karaṇa for the reception of jñānam. Isn't then the efficacy of Vedanta pramāṇa conditional on whether karma has done its job which is cittaśuddhi? Isn't this against our siddhānta that 'ज्ञानेन एव मोक्ष सिध्यति'?

A - 'ज्ञानेन एव मोक्ष सिध्यति' ādhikāriṇām. In *Brahmasūtra*, there is a ādhikāriṇā - सर्वापेक्षा अधिकरण. So, one requires karmayoga for preparing one to come to jñānam. Once karma has done its job, jñānam will take you independently for mokṣa. These things are discussed in different places many times for the same reason. Whether karma will give mokṣa or jñānam will give mokṣa or jñāna karma samuccaya or jñānam more, karma less or karma more and jñānam less - all that analysis is this only. Whether nitya, naimittika or kāmya karma or include that or exclude that - all combinations, the pūrva mīmāṃsakas have done the thinking. So, 'ज्ञानेन एव मोक्ष सिध्यति' अधिकारिणां.

Q - Does karma in jñāna karma samuccaya khaṇḍanam refer to kāmya karma only since sādhakas like us are advised to do karmayoga - nitya, naimittika karma along with jñāna sādhanā?

A - No, when we say jñāna karma saha samuccaya khaṇḍanam means we have to drop nitya, naimittika karma also. Then, why are we sādhakas advised to do karmayoga? Because all sādhakas are not there yet otherwise, on the first day, we would have given karmasamnyāsa to everybody. Even if we give, how many will take? It is not everybody's desire, everybody doesn't want it, and everybody can't handle it also. To sit quietly without doing anything is more difficult. So, really speaking, when we say jñāna karma samuccaya khaṇḍanam means all karmas have to be dropped. One may say samnyāsīs also do pūjās. Yes, but they don't expect anything out of those pūjās; it has no bearing on my mokṣa, there is no connection. "I am nitya śuddha buddha mukta" - jñānam has given that. In tradition, they used to do "समापय्य क्रियाः सर्वा दाराग्न्याधानपूर्विकाः । ब्रह्मविद्यामथेदानीं वक्तुं वेदः प्रचक्रमे" (Having completed all enjoined Vedic activities which necessitate marriage and the invocation of sacred fire, the Vedas now begin to speak on knowledge of the Self). So, it is different. You finish everything, and then when you are ready, you come. When you sit down, then you never think of getting up. So, in tradition, this is how it was. We are not trained in that kind of way of thinking. So, we have a lot of other desires because we have not done parīkṣya lokān. Vedanta has just ended up, landed up in my lap, that's all. So, then we should not take any chance. karmayoga is not my backup plan, that if I don't get mokṣa, at least I will land up somewhere in Brahmaloaka or one of the lokas lower down - that is not the idea. karmayoga will later become lokasaṅgraha but I myself will know where I stand; what I am ready for.

Q - Swami ji had mentioned that jñānīs don't have mānasika sañtāpa but they have prārabdha. Does it mean that, in principle, prārabdha manifests as ādhibhautika tāpa only both for jñānīs and ajñānīs?

A - In principle, prārabdha manifests as ādhībhautika tāpa. So, अज्ञस्य विज्ञस्य च विश्वमस्ति and देहात्मभावे ज्ञज्ञौ समानौ. Both jñānīs and ajñānīs will have all those things - dehabhāva. Jñānī will also have hunger, thirst, and everything. Jñānī's body can get sick, that will be there. Mānasika sañtāpa will not be there means he will not have mental issues. Physical afflictions will be there. Mentally, he has wiped out that part and if sometimes the mind also creates some problems, he says, "I am not the mind. I am not the mind, I don't have a mind. Other than Brahman there is nothing." Sattās are different. I am in pāramārthika sattā, the mind is in vyāvahārika satta - where is the connection? So, there is no sambandha. He will handle his mind on the strength of this wisdom.

[शङ्कर भाष्य] - यतः एवम् अतः - Since this is the case, therefore -

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

न हि ज्ञानेन सदृशं पवित्रं इह विद्यते - 'iha' means in this path of mokṣa sādhanā/mokṣa mārga. ज्ञानेन सदृशं पवित्रं न विद्यते किञ्चित्. There is nothing as purifying, pavitram as jñānam. Why? "Bhagavān! Because you are in the mood of praising jñānam, so one after the other shloka - jñānam, jñānam, jñānam! There is nothing like it." Yes. Other than jñānam is karma, there are only two things. So, karma will give śuddhi. japa, other rituals, are great cittaśuddhi sādhanā. There is no doubt pūjā is a great cittaśuddhi sādhanā, but avidyā will not go. As long as avidyā is there, aśuddhi will come back. It is gone, it will come back. Why? Because all sādhanās are performed by the ahaṅkāra. The ahaṅkāra is the locus of śuddhi and aśuddhi. As long as ahaṅkāra is satya and I am ahaṅkāra, we are set. It will give anitya phalam. So, you do something, then the same problem, then again the same problem. When we do this sadhana along with vicāra that, "When will I become free from this limitation", one will realize as long as I consider myself as ahaṅkāra, there is no freedom. We will struggle eternally. Jñānam tells me I am not the ahaṅkāra

itself. It will separate me from that. "I am Brahman." This is the greatness of jñānam. All karmas, all other sādhanās will keep me at ahaṅkāra level only. When we understand this, then we know this is not going to last forever. Again, the same problem will come, it is only a matter of time. Later also, Bhagavān will say in the 9th chapter, "You go up to svarga, then क्षीणे पुण्ये मर्त्यलोकं विशन्ति." What should happen is all those other sādhanās should give me enough cittaśuddhi for me to get into Vedanta and I should pick up the teaching/wisdom of Vedanta. I have to, but that flight should be at the right time, not too early and not too late. If that flight to jñānam is too early, then you continue with some karmayoga until you are ready, then you let go of that support. But it does not work for everybody also. You can't let go of the support of karma if you are involved in society. Then the knowledge should be so strong, clear, and doubtless that, "This is not me" so that even if I have to do something or something else ends up coming, I know this is not me. You can do niṣedha. If you use the context of the *Rāmāyaṇa*, all other sādhanās are all the monkeys, different sādhanās. But all sādhanās end when the ocean comes. कुणप अभिमान सागर भयंकर घोर because all sādhanās are done with this understanding "I am this body." Their way of purification is the idea "I am this body" will remain and then some śuddhi is done. When "I am this body" is there, all problems begin because of this idea that I am this body. jñānam will remove this idea that I am this body, that I am the ahaṅkāra, the antaḥ karaṇa. Then that sādhanā yogasāmsiddhiḥ, in due course of time, over a period of time, he will attain his true nature means he will realize his true self.

[शङ्कर भाष्य] - न हि ज्ञानेन लभते इत्यर्थः - yogasāmsiddhiḥ is yogena saṁsiddhiḥ. If somebody has not studied from siddhānta properly, then they will have an objection to this line but Bhagavān Bhāṣyakār has said yoga is karmayoga and samādhiyoga also. We say karmayoga is for cittaśuddhi. Here it is said samādhiyoga, and aṣṭāṅgayoga are also for cittaśuddhi only means they will only prepare me. So, jñānam is separated from karma and aṣṭāṅgayoga dhyānam also. It is very clear all other sādhanās will not remove

sañcita karma. They will only prepare you because I am the kartā of this sādhanā - that kartṛtva doesn't go. "No, I will be draṣṭā. Then?" Still, sajātīya vijatīya bhedas have not gone. You have not understood your oneness with others, you have not understood your oneness with prakṛti. That's why Bhagavān said "यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव । येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि" - that is jñānam. That you will not have. karmayoga, samādhiyoga will give yogyatā. Then after a long time - now that long time can be different from person to person - but if they have done karmayoga, samādhiyoga, hopefully, it should not be that long but it depends. Sometimes people take sādhanā also as sādhya and they are not ready to let go of that sādhanā. They hold onto it because that sadhana gave them śuddhi. So, I will not leave it, then also there is bandhana. The whole prakriyā is adhyāropa and apavāda. That sādhanā was brought in as adhyāropa, now it is time to do apavāda. You have to let go. If I can't do that, I have not learned the method, and then when there is some Guru in life, even if they say but you don't follow, then what will happen? That is said in the 40th shloka.

[बोधिनी] - ननु राजसूय अनेकरूपाणाम् - He says there are so many other means like rājasūya yajna, aśvamedha ādhi one can do for cittaśuddhi. They are all big names, not like putting grains for some birds every day in the morning. People think, "I am doing so much puṇya karma, why do I need Vedanta?" If they feed some grass, they think this is my puṇya karma and this is enough or kanyādhanam means in marriage, when the girl is given, it's also a great puṇya, if you give right. Now it depends whether it is sāttvika dhānam, rajasika dhānam, or tamasika dhānam. Bhagavān will talk about that in the 17th chapter because sometimes it could be any of them and parents are very happy. "We are going, we are taking saṁnyāsa", not that way or कृच्छ्रचान्द्रायण आदि. They can remove pāpa, why do you need sarvaparigrahyāga, śama, dama, all this, and then saṁnyāsa? No. He says these karmas work like medicine. You have problem A, this medicine will solve that problem. You have problem B, you take another medicine. jñānam is the

one solution for all problems because jñānam will say you don't have a body. I like that path but then will my headache go? jñānam told you that you don't have any head, so you don't have any problem. Then if you need to do anything else, you do it with the idea that this is not me. Jñānam removes ahaṅkāra means it tells you this ahaṅkāra is not you and this is mithyā. It is like this. This house has problems and you identify with it. Another example is: a boy is married to a girl. When you marry a girl, then along with her, you marry the whole family. Legally, the in-laws join you. When you break that connection with one person, you don't have to individually break any other connection, all connections are lost. So, right now my sambandha is with the ahaṅkāra. Jñānam will not do anything to any other thing, it will break only this connection. Everything is released. That is the greatness of jñānam. All other sādhanās try to do only one thing, you cut this branch, that branch, remove this leaf, etc. Then all other sādhanās will remove my pāpa karma or pāpa karma tendencies. Anyway, puṇya karma will not be affected, so again I will have to take janma. jñānam mule kuṭhāraḥ - jñānam uproots the whole tree, here puṇya and pāpa - all karmas are eliminated.

[बोधिनी] - एतादृशं वृत्तिर्बुद्धावेवोदेतीत्यर्थः - This paramapuruṣārtha sādhana jñānam is not available here or hereafter. Here samādhi means nididhyāsanam after the tātparya is known. In his antaḥ karaṇa, this wisdom dawns that I am Brahman.

[शङ्कर भाष्य] - येन एकान्तेन ज्ञानप्राप्तिः भवति स उपायः उपदिश्यते - ekāntena jñānaprātiḥ upāyaḥ because earlier upāya in the form of praṇipāta, pariprśna, sevā is anekāntena upāya. It is not a certain means because somebody may have praṇipāta, pariprśna, sevā but it is not exclusive. śraddhā is there, tatparatā is there, indriya samyama is there - this is ekānta means this will work.

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

śraddhā is required in anything which is not known through pratyakṣa pramāṇa. Whatever is known through pratyakṣa pramāṇa, I will know it, I don't need śraddhā. karma will give cittaśuddhi, some kāyika karma or vācika karma or mānasa karma will give cittaśuddhi. Who will say it? Who will prove it? Only the Vedas will prove it. Now, if I don't have śraddhā in the Vedas, I will not do karma. There is a world beyond this world; there are 14 worlds, if I don't have śraddhā, I will not believe in any such thing. What svarga and what Brahmaloaka? So, I need śraddhā to know things that are not otherwise known through pratyakṣyādi pramāṇa. Then I need śraddhā in what will give mokṣa. Already the next shloka says there will always be a doubt, samśaya, whether karma will give mokṣa, upāsanā will give mokṣa, the combination will give mokṣa, jñānam will give mokṣa, their combination will give mokṣa. So, even if I go somewhere to some teacher and they tell something, if I don't have śraddhā, I will not be able to have the same vision. My thinking will be very different. If I don't understand that mahāvākyas will give me mokṣa, then my effort will be in a different direction. All this requires śraddhā/āstikya buddhi. Until this śraddhā becomes pramāṇa buddhi, I need it. When that pramāṇa produces jñānam, I don't need śraddhā because then it is a matter of fact for me. śraddhā is when it is not a fact for me. I don't need to have śraddhā that this is a pot; this is my jñānam and nobody can shake that. Then if somebody says, "No, this is not a pot, this is clay", If I have understood, then I will say, "Yes, this is also my jñānam." If somebody says, "No, this is pañcamahābhūta vikāra, if I have understood, then I will say, "Yes." If somebody says, "No, this is Brahman", I will say, "Yes" because I have already done enough thinking and come to the same conclusion as given by śāstra - that is śraddhā. So, I start with śraddhā, then श्रद्धावान् लभते ज्ञानम्. If you have śraddhā, you will get jñānam. Then once jñānam is there, you don't need śraddhā, it is your own truth.

[शङ्कर भाष्य] - श्रद्धावान् श्रद्धालुः सुनिश्चितः अर्थः - If somebody has mandhaprasthāna , then even if śraddhā is there, jñānam will not be there because there will be a gap. Then you have to do the next step. If somebody

is śraddhāvān that, “Yes, I want mokṣa” but does not have indriya samyama ādi - you need that. Then avaśyam jñānam labhata means for us, we should see this. If I have śraddhā, if I am tatparaḥ, if I am samyetindriyaḥ, then why is jñānam not taking place? It means something is missing. The opposite of śraddhā is saṁśaya. If you don’t have śraddhā, that is one thing. You at least make yourself available, that, “Okay, let us see further.” saṁśaya is as soon something is said, I say, “No, this is wrong.” Then doṣa darśanam will increase. When the right kind of śraddhā is not there, this is the other side effect. I will start seeing doṣas in what is said or who is saying. People find mistakes in the *Bhagavad Gītā* and in Bhagavān Śrī Kṛṣṇa! Then whatever avenue was there, that also one has blocked! Then you let go of this life, start in the next life, and hope that at that time, some other good karmas are going to work. So, if śraddhā is not there, it’s a calamity because it’s a sampatti. But if doṣa darśanam comes, it is another problem; even by mistake also, you should not commit that. Bhagavān Bhāṣyakār had to write all this means he himself must have seen this in his time. So, praṇipātādi - even if they are there, he says don’t believe this. But that cannot remain in śraddhā etc. Therefore, this is exclusive means for jñānam. Then once jñānam is there, then परां मोक्षाख्यां शान्तिम् अचिरेण अधिगच्छति. This śānti is that, immediately, the mind will be peaceful that I am Brahman, so, inner turbulence will not be there. He will attain śānti quickly. So, when samyak darśanam is there, then quickly, mokṣa takes place.

[बोधिनी] - श्रद्धावान् प्राप्नोतीत्यर्थः - When it is said śraddhā means śraddhā in the teacher who is going to talk about Tattvamasi vākya, in that vākya, in that śruti vākya and also in that Guru. How? अस्तीत्येवोपलब्धव्यः means āstikya buddhi in śruti means this is how it is. अव्यभिचारिणी means he never thinks this way or that way. This is said, this is how it is. If śraddhā is not there, nothing is going to happen. They say any outside activity is there, then forget it. For jñānam to take place, one needs śānti (indriya śānti). karmendriya means uparati. If a lot of hada-bada is there, śānta. Then when it has taken place, one has to protect that jñānam otherwise it will go away. Now that should be

my goal. If I am doing viṣaya dhyānam, then ध्यायतो विषयान्, विनश्यति. So, all the time one has to entertain the Brahmākāra vṛtti. Brahmākāra vṛtti is asādhāraṇa kāraṇa means this is one's exclusive means. śravaṇam, mananam - sādharmaṇa kāraṇa. For śravaṇam, mananam, sādharma catuṣṭaya, karmayoga upāsanā, and aṣṭāṅgayoga sādhanā - they all will become pre-requisite but now you need this. Brahmākāra vṛtti anusandhānam is must. You must have it. By that only the viparīta pratyaya will go, the anātma vāsanās will go and the pratibandhas will go. Not the other fellow who has studied Vedanta a hundred times and who has taught Vedanta, if he doesn't entertain this aham Brahmāsmi vṛtti. Like in the universities and all, they don't teach this because this is their darśanam; they teach because it gives them a salary. The Department of Philosophy is there, it pays you, that's all. So, śruta śrāvita also. When you do śravaṇam, you should be able to shift your attention to this draṣṭā. After śravaṇam is done means as śravaṇam happens, I should know that the subject matter is not here in the book, not somewhere else. It is aparokṣa, they are talking about me. So, right now, I am so-and-so, this vṛtti is dṛḍha, that vṛtti has to be displaced. If that doesn't happen and I go on hearing I am Brahman, and I have an objective idea of Brahman, and this vṛtti that I am this person is not displaced with this new wisdom, then jñānam will not work. His attempt is always that you have to leave everything. If you get a single minute out of śravaṇam, mananam, use it for this kind of dhyānam. Avoid the world, become āvṛta cakṣu because the result of knowledge will depend upon this only, na anyathā, not on anything else. Swamiji has emphasized this consistently. That is the purpose of adding this commentary. This is nididhyāsana pradhāna. acireṇa means the next moment. The next moment because he has already done other abhyāsas in dīrghakāla Previous shloka said कालेनात्मनि विन्दति and here acireṇa means if he has done everything earlier, then it will not take time. So, that śānti means he will also attain videhamukti.

Discourse 23

In this chapter, Bhagavān has praised jñānam. Jñānastuti is done and how to get jñānam. Bhagavān said तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया। उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः. The external means were mentioned and then in this shloka, the inner adjustments, and the inner means required for jñānam are also given. Inner preparation is a must. The outer preparation in the form of approaching the teacher is also a must. So, both are given in two different ways and now Bhagavān says अत्र संशयः न कर्तव्यः - in this regard, don't have any doubts. This saṁśaya is the worst sinner. In other words, if you have doubts, then it is because of sins. It will take you away from the path, it will take you in a totally different direction. The role of pāpam is that it will obstruct my progress; it will distract me. So, here saṁśaya will do that. katham? Bhagavān says now.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति । नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

अज्ञः अश्रद्धधानः संशयात्मा विनश्यति - the worst possible combination. I don't know, I don't believe the one who knows, I will doubt over everything - vinaśyate. I am blind, I don't trust one who has eyes. What will happen? You will hit the wall; you will fall in a ditch. If I am ajñānī means I don't have knowledge, wisdom, and I don't have śraddhā also, so ajñāḥ and aśraddhadhānaḥ. Such a person, if he has doubts means, "I don't know, I don't think so about everything." Then what is going to happen? vinaśyati. So, this is vyatirekena, this is what will happen. If somebody has śraddhā, tatparatā, saṁyetendriyaḥ, then jñānam labhate. The other person does praṇipāta, sevā, paripraśna, then upadekṣyanti. On the other hand, ajñāḥ, aśraddhā, saṁśaya, then vināśa. Earlier we saw संमोहः संमोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति. There he got the knowledge or had some idea but viṣaya dhyānam was there, so pranaśyati. Here nothing; either way naśyati. Such a person will not be happy either in this or other worlds. nāyam loko'sti means he may already exist here but he can't be happy here because saṁśayātmā and na paraḥ paraloka svargādi and sukham means mokṣa also. Neither he will have the ordinary sukham of ignorant people because of saṁśaya. If a person is only ajñānī but

doesn't have saṁśaya, if somebody says, he will follow. He will be okay but if ajñānam is also there, śraddhā is also not there, saṁśaya is also there, then nāyam loko'sti na paraḥ and na sukham. So here itself the person will be miserable or saṁśaya can also mean this. When he is with worldly people, he thinks, "This is not what I want, I want Brahmavidyā." When he is there, he says, "Where I am stuck here? I want to go there." saṁśaya - there also and here also. ajñānī at least they are happy there, they will have anitya sukham. Some śraddhā is there that viśaya will give sukham. This person doesn't have that śraddhā also that neither viśaya will give sukham, nor Śāstra will give sukham, nor karma/rituals will give me any sukham or svargādi prāpti or I don't know whether svarga is even there. Do something - saṁśaya, saṁśaya, saṁśaya. na sukham saṁśayātmanaḥ.

[शङ्कर भाष्य] - अज्ञश्च अनात्मज्ञश्च न कर्तव्यः - Even if there are two fellows, one who is ignorant and the other not having śraddhā, they also will have vināśa, but not like this fellow. They both will not be as destroyed as this fellow who has saṁśaya. Doubting Thomas - everything is doubt only. "I don't know whether this will work." If you don't know, then listen to somebody. संशयात्मा तु पापिष्ठः सर्वेषाम् - Person who has doubts mahāpāpa. That doesn't mean one cannot ask questions, that I can't have doubt because saṁśayātmā vināśyati. saṁśaya means the doubt whether the Vedas are revealing something that is true - that kind of saṁśaya. "I don't know if there is some such thing called Brahman, they go on saying, 'You are Brahman. satyam jñānam anantaṁ brahma.' And that by studying Vedanta, ātyantika duḥkha nivṛtti and paramānanda prāpti will happen. What has happened? Nothing has happened!"

If somebody asks, "Did anything happen?" He is ready to say, "No" without any hesitation because they have no idea. Some people, even after studying Vedanta for 15 to 20 years, will be clueless because they have not studied systematically. They will be studying here and there, a hotchpotch. If one studies systematically and with śraddhā, varaṇapūrvaka, your mind will be opened up and knowledge will come. There is no doubt about it but śraddhā

is required and one has to allow the mind to be open. We should feel fortunate that we have come up to this much, that we don't belong to that category where, now and then, if some pāpa karma comes, śraddhā is shaken. भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ। याभ्यां विना न पश्यन्ति सिद्धाःस्वान्तःस्थमीश्वरम् (Balakanda 2). स्वान्तःस्थमीश्वरम् न पश्यन्ति सिद्धाः अपि याभ्यां विना. You need that. This is a great पुण्य पूँजी, a wealth of merits. If we are beggars in this regard, we will suffer. How to increase śraddhā? Be with those people who have śraddhā. Listen to what they have to say as we saw in *Kapil Gītā*. It was said how to have vairāgya. Be in the company of those who have vairāgya. Therefore, one should not have doubt. There are some people, whose first step is “No, this is not right.” It is very difficult to live with that kind of buddhi. If asti buddhi/āstikya buddhi, śraddhā doesn't come, it will be very difficult.

[बोधिनी] - ब्रह्मविदाप्नोति परम् सूचितं भवति - All quotations are given. आत्मज्ञानसम्पादने, संशय न कर्तव्यः, प्रयत्नाभावो अपि न कर्तव्यः. I don't know whether this is useful or not. And if you do pramāda because of saṁśaya, mokṣa na labhyate. So, their śraddhā is so wonderful: how much faith they have in Ācāryas, in paramparā, in Śāstra!

ajñāḥ - ignorant is the one who does not do all this. First is to give up everything else, then do śravaṇam, for that one has to do guru śuśrūṣā, śama, dama, titikṣā, all those things. If no effort is put, if no eagerness is there, then ajñāḥ. Now the next variety. He has aviśvāsa. We saw the word śraddhā in *Kaivalya Upaniṣad*. तस्मै स होवाच पितामहश्च श्रद्धाभक्तिध्यानयोगादवैहि. So, one needs that. If that is not there, in all these वेदान्तश्रवणादौ गुरौ च मोक्षे च that jñānam alone will give me mokṣa and that jñānam will come through teacher means I have to do proper śravaṇam, clear understanding should be there. The one who has aviśvāsa in all this is the aśraddhāvān. Now saṁśayātmā- his question is karmaṇā muktihetutvam is also there because of some vākyas and ज्ञानेन मुक्तिः इति अपि प्रतिपाद्यते। He has doubts now. Even if they have studied Śāstra, if saṁśaya comes, vinaśyate. Why? saṁśayagraha grastatvāt. Some people have rāhu graha, maṅgala graha, and śani graha, this fellow has

samśayagraha. So, then there is no parihāra. Never ever will he get mukti. For all three, there is no jñānam so there is no liberation. For all three means for ajñānī, aśraddhāvān, and samśayātmā. Of them, samśayātmā, the doubting fellow, has greater problems. In the next janma, he will not be a human being also, forget about svarga because he didn't have faith in Śāstra and rituals, etc. If doubt is there, it means some pāpa karma is obstructing and it is the seed for all calamities. All problems will start from here. Now he has no śraddhā in laukikakarma also, in Vaidika karma also, in people around also, everywhere. śraddhā vaidhurya means his wife called śraddhā has died. He is called śraddhā vidhura. They use the word to create an impact. So, neither in this loka, nor paraloka. He can't enjoy the world also, others are at least enjoying it. ajñānī will enjoy food, but this fellow will not enjoy even food. Other things also he will not be able to enjoy. Why? I don't know. Aurangzeb got the kingdom by killing all his three brothers and father and became king. Now, if he has to eat something, he will not eat. First, he will give someone. Then he will see whether this fellow is alive or not. If he lives, then only he will eat. Water if somebody gives, he can't drink water because samśayātmā. What if there is poison in the water? So, first, he has to give water to somebody, then that fellow will drink water. Then he will see, if he is alive, then I will drink. Now when he has to take medicine, first he has to give medicine to somebody. Then he has to see whether this fellow lives. Then only he will take medicine. So, it is said once he was very thirsty and nobody was around, he couldn't drink water. He died in this way. But some such people will be there who have this doubt and once you develop that personality of doubting anything and everything, even if something is available to you, you will not be able to have that because doubt is there. Whom will you trust? Nobody. In food also, samśaya. "Is it good? Is it good?"

"Eat. Something will happen, what is there?"

Those who have to eat on bhikṣā, whatever comes, you just eat. The sukham of naraloka, paraloka everything is far from him. Therefore, one must have śraddhā and no doubts.

"Okay, Bhagavān! I think I am ready."

Bhagavān says, "Then cut your doubts."

"Kasmāt?"

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् । आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१
॥

O Dhananjay! O Arjuna! Now you have done enough dhana arjanam earlier in Indraprastha. Now you have this śraddhā dhanam, saṁśaya nivṛtti dhanam, tatparatā, saṁyetendriyaḥ; this is the dhanam you need now. योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयं आत्मवन्तम् कर्माणि न निबध्नन्ति - karmas will not bind that person who has done saṁnyāsa of all karmas through Knowledge and whose doubts are dispelled by right Knowledge and he is abiding in the Self.

[शङ्कर भाष्य] - योगसंन्यस्तकर्माणं हे धनञ्जय - Yoga means paramārthadarśanalakṣaṇa; here yoga doesn't mean karmayoga even though ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् - the 'yoga' word there was for karmayoga. But here that meaning is not taken. Instead, because the 'yoga' word is with saṁnyastakarmaṇām, this cannot be karmayoga where one does saṁnyāsa also. karmayoga and karmasaṁnyāsa will not go together. So, that person is called yogasaṁnyāstakarmā. How he has done this saṁnyāsa? karmaṇi akarma. So, he knows I am akartā; he has done saṁnyāsa in that way. The other karma if it goes on, what is the problem? योगसंन्यस्तकर्मा - कथम्? ज्ञानेन. jñānam is all beings are in me and I am not different from Paramātmā. By this wisdom, all doubts are gone meaning whether karma will give mokṣa or upāsanā will give mokṣa or karma-upāsanā samuccaya will give mokṣa or jñānam will give or jñāna karma samuccaya or even what is mokṣa, going to some लोक इत्यादि इत्यादि. No doubts mean when thorough śravaṇam is done, there are no doubts. य एवं योगसंन्यस्तकर्मा तम् आत्मवन्तम् अप्रमत्तं. Everybody is ātmavān means everyone has ātmā. Who doesn't have ātmā? Bhagavān Bhāṣyakār translates ātmavāntam as apramattam means sāvdhān. Like Svāmiji Ramdas was ready to get married. He was here, she was on the other side and the curtain in between. Then the priest said sāvdhān, he ran.

He thought the priest is alerting him not to get into this. He sees all karmas as the only activities of three guṇas - sattva, rajas and tamas - all the time.

[बोधिनी] - तद्दुर्लभमनर्थहेतोः सूचितं भवति - “Then, O Bhagavān! How to get rid of this anartha hetu called saṁśaya completely?”

He says “You have to go on doing this again and again.”

“But that is the problem. I am not willing to listen to śruti. I don’t know how to do yukti. For śruti, I don’t have śraddhā and you say by that your saṁśaya will go.”

“Start with some sāmānya śraddhā. Be on the fence. It will take a few more janmas, don’t worry. If you say, ‘I will hear but I don’t have faith’, then this is what is going to happen.”

If somebody has faith, if somebody is into it, it will be easy. If a blind person is walking and somebody says, “Stop! There are steps here. If you keep walking, you will fall. Now, cross the steps, then go.” Bhagavān is saying that only a Brahmavit will not be bound by karma. “How to become Brahmavit?”

“Through jñānam.”

“How will one get jñānam?”

“Through Śāstra, and Ācārya. Do śravaṇam or sādhana catuṣṭaya, whatever methods they have given. Do karma, then cittaśuddhi will come, jñānam and then do jñāna abhyāsa properly.”

Now all the saṁśayas. How will I get mokṣa - karma or jñānam? Will parokṣa jñānam liberate me or aparokṣa jñānam? Is jñānam required for mokṣa? Actually, should I sit in the class or there is no need? In the world, people have this saṁśaya also. Can’t I just read books? Why do I need a teacher? Everything is available online. Somebody asked Gurudev “Whatever you are teaching is there in the book, why do I need you?” Gurudev said, “Ask that question to the book!” The book will not know in which direction you are going; whether you are understanding or not. If there is no eye contact with the Ācārya also, how will the Ācārya know whether you are understanding? It is as though you are sitting somewhere remotely. And then when you speak, then also the Ācārya will find out whether you are understanding or not. The

book will not know. Is the Ātmā one or many? I will not know just by reading whether the Ātmā is one or many. We saw this in *Kaṭhōpaniṣad* - बहुधा चिन्त्यमानत्वात्. Then some people have this idea that “If I close my eyes, I will get knowledge” which means they have no clue what is Knowledge. If you close your eyes, will you get knowledge of Physics or Chemistry or Mathematics? No. Then can you get knowledge of the Ātmā? Knowledge will require pramāṇa to be used, and employed properly. Then only Knowledge will take place and if pratibaddhas are there, one will have to remove them. There is no other way for knowledge to take place. Different people have different ideas of what they should pursue, nigrahaḥ kim kariṣyati - who can do what? sarvatra brahmātradarśanam - this yoga, aham and idam - everything is Brahman. nitarām means they have ended, subsided. This is one meaning; or, other than ‘I’ there is nothing else. In this way, for that person, the role of karma is śarīrayātramātra, just the bodily journey is there. Over. So, one has to get there. Firm wisdom - for that śraddhā is required, have śraddhā, tatparatā, samyetendriyaḥ, everything. All the karmas are burnt means he knows I am not the kartā. He has separated himself from this. Because he has done śukti darśanam, so rajat darśanam is gone. Like that, he has done ātma darśanam, brahma darśanam, so anātma darśanam will go. Therefore, for the Brahmavit, the Yati - jñānam and then sarvakarmasamnyāsa kartavyaḥ. So, with knowledge you do sarvakarmasamnyāsa. Now, the teaching is over, therefore, now the final instruction for Arjuna.

[शङ्कर भाष्य] - यस्मात् विनश्यति - Due to karmayogānuṣṭhāna, what will happen? aśuddhikṣaya will happen. That aśuddhikṣaya person will pursue jñānam, then jñānam will remove all samśayas, then that person will not get bound, because his karmas are burnt by the fire of Knowledge. jñānakarmānuṣṭhānaviṣaye does not mean jñāna karma samuccaya anuṣṭhāna, it means jñānanuṣṭhānaviṣaye, karmānuṣṭhānaviṣaye ca - we have to separate them means they have separate roles. If I don’t follow that, vinaśyati will happen.

“O Bharata! tasmāt..” After everything, Bhagavān’s tasmāt is: “Arjuna! Lift the bow and arrow and do your karma now because you are not ready for jñānam. yogam ātiṣṭha means now you have to do karmayoga.”

“Why?”

“That will give you purification, then that will make you ready for jñānam. This yenam samśayam - O Bharata! O descendant of the Bharata dynasty! This doubt of yours, ātmanaḥ samśayam - one is your ātmaviṣaya doubt.”

What is the subject matter of doubt? Ātmā. Whether the Ātmā is there or not: asti/nāsti and if asti, then kim? So dehātmavāda, indriya ātmavāda, prāṇa ātmavāda, mana ātmavāda, vijñāna ātmavāda, jaḍātmavāda means ajñāna (Ātmā is ajñāna) - These were Prābhākara tārīkī. So, Prābhākara and Nyāya Vaiśeṣika. Then Prakāśa Aprakāśa Rūpa - These are Bhāṭṭa mata and then caitanya means Yoga darśana, Sāṅkhya yoga, Śūnya Ātmavāda. All these are doubts. If in two years we are right on track, sarvam kuśalam, then after two years jaise the - if I am how I was before, I am still at the same point. I am back to square one. तस्मात् अज्ञानसम्भूतम् संशयं. आत्मनः एनं हृत्स्थं संशयं अज्ञानसम्भूतम् - it is born out of ignorance. अज्ञानसम्भूतम् हृत्स्थं आत्मनः एनं संशयं ज्ञानासिना छित्त्वा - to cut this, you need sword.

” I have bow and arrow.”

“That will not do. It should be jñānam. Follow yoga. uttiṣṭha Bhārata - O Arjuna! Get up!”

In *Kaṭhopanīṣad*, uttiṣṭha is uttiṣṭhata jāgrata prāpya varānnibodhata and here uttiṣṭha means idānīm yuddhāya - do your karmayoga now. So, here Bhagavān’s tasmāt, when it comes, means Bhagavān is giving a summary. But we saw earlier one tasmāt was there in the Second chapter 18th shloka which said everything about Ātmā and then tasmādyudhyasva - “Therefore you fight.” “Therefore, here also I have told you wonderful things about the Ātmā, I have praised jñānam, therefore you do karma.”

“Oh! What?! I don’t want to do karma!”

“You will have to do that.”

[शङ्कर भाष्य] - तस्मात् भारत इति - This aviveka is terrible. What is aviveka? That which you cannot know by pratyakṣa or anumāna, you insist that you want to know by pratyakṣa or anumāna. This is aviveka; you can't explain. There are people who say I want to scientifically know about the Ātmā. Science is in a different field and Vedānta is in a different field. How will you overlap these two? So, this is aviveka. Like a balloon is there; now the balloon has burst. Now if the child says I want the same balloon again, this is called aviveka. So, I should think properly. Whenever we have such a wrong notion, no faith, and we become stubborn, we only have to suffer. There is no option. Suffer thoroughly, then learn the lesson of life the hard way because when somebody was telling you, you didn't pay attention. Now go through this. This is your prārabdha. We have to know these things. अविवेकात् जातं हृत्स्थं हृदि - hṛdi means immediately buddhau. Heart means buddhi only, antaḥ karaṇa. samyag darśana jñānam is your sword. Saṁśaya is about the Ātmā. Because the subject matter of saṁśaya is Ātmā, I am confused about aham. Confusion about idam is different. This is about aham only. If there is a burden on your head, somebody can help you but if you have the problem of hunger, who will eat and your hunger will go? Nobody can eat for you, you only will have to do. That is न हि परस्य संशयः परेण च्छेत्तव्यतां. So, ātmanaḥ - one meaning is my own, reflexive pronoun, and the second Ātmā means the Self. So, if it is my saṁśaya, I have to remove it myself and if the saṁśaya is about my Self, Ātmā related, then jñānam also should be about Ātmā. If the saṁśaya is about Ātmā and I gather jñānam about something else, that saṁśaya will not go. And if I have saṁśaya and somebody else gets jñānam then also saṁśaya will not go. That's why svasya Ātmānaḥ. So, my own doubt is there about myself, ātmaviśayaḥ: and, so, I have to remove that. What will this doubt do? vināśa only. yogam āthiṣṭha - here yogam means not samyagdarśana but samyagdarśana upāya. samyagdarśana upāya is karmayoga.

“In Shloka 41, yoga means paramārtha darśana, in shloka 42 you say yogam say karmayoga.”

“Correct, this is how it is. If you have doubts, it is your problem. They have no question, that is why here it is translated this way, interpreted this way. So, all teaching is there to back their thinking. उत्तिष्ठ च इदानीं युद्धाय भारत - Get up, do some karmayoga now.”

[बोधिनी] - यस्मात्संशयवान् युध्यस्वेत्यर्थः - A samśayavān will be ubhayabhraṣṭa - ato bhraṣṭa tato bhraṣṭa. Neither he will do karma, nor he will have jñānam. What is jñāna sādhana - If you have such kind of samśayas परोक्षं वापरोक्षं वा ज्ञानेनाविद्यातत्कार्यणां निःशेषनिवृत्तिरस्ति वा ना वा. That alone is the sword - putting aham in nirvikāra advitīya parabrahma that : This I am and not anything else. So, you have to do karmayoga.

“But I don’t like it!”

“That is what you are fit for. Bhagavān’s instruction is clear.”

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः.

Bhagavān Bhāṣyakār has given the name Brahmajñāna Praśamsā to this chapter because in this all yajñas were mentioned but Brahmajñāna - either ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ - sarvatra Brahadarśanam is Brahmajñāna or putting sopādhika aham in nirūpādhika tat padārtha, that is Brahmajñāna. That is the main theme and then jñāna karma means jñānam is also talked about, so much of jñānam was there - कर्मणि अकर्म दर्शन etc. So, all yajñas were also talked, karmaṇi akarma darśanam is samyak darśanam, then sarvatra Brahadarśanam is samyak darśanam. So, jñānam was also discussed, karmas were also talked about, then other things related to karma, and then karma praśamsā. That’s why jñānakarmasamnyāsayoga. So, jñānane karma samnyāsa is possible.

