

॥ हरिः ॐ ॥



॥ श्रीमद्भगवद्गीता ॥

पञ्चमोऽध्यायः - कर्मसंन्यासयोगः



Classroom Sessions

By

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Discourse 1

The first chapter of the Bhagavad Gītā started with Arjuna's śoka/grief - the grief that was arising out of moha delusion/confusion about his own self. The second chapter is when Arjuna expresses his helplessness and surrenders to Bhagavān - शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्, न हि प्रपश्यामि. He says, "I don't any see solution coming out of any accomplishment, any achievement in this creation." This should become clear to us also that any accomplishment in this creation is not going to be my solution. As far as śoka is concerned, when that śoka overpowers, paristhitivāda, karmavāda, whatever one knows, nothing will work. So, then Bhagavān begins the teaching in the second chapter (Sāṅkhya yoga) jñāna upadeśa about the Ātmā. You should not grieve because you are Brahman. This is the main teaching, the main answer. Then Bhagavān says, "Look at your svadharma and perform your duty, whatever is your immediate duty, do it." Two things - one is not knowing one's real identity is the first problem. Second, when I take myself as another identity - vyāvahārika aham - then from that standpoint, what I should do, that also Arjuna did not know. So, Bhagavān answers both questions and then Bhagavān gives the Knowledge, which is required in the form of preparation of karmayoga. So, karmayoga upadeśa after Sāṅkhyabuddhi. Then Bhagavān describes the sthitaprajña - a person who has prepared himself, gained Vedanta jñānam, Ātma jñānam - how such an individual lives in this world. He is free from all problems of saṁsāra. The third chapter begins with Arjuna's question that, "Bhagavān, on the one hand, you praised jñānam, Sāṅkhyabuddhi and on the other hand, you are asking me to engage in karma - कर्मणि एव अधिकारः ते. So, conclusively tell me that in which lies my śreyaḥ." In the second chapter also he asked that; in the third chapter also he asked the same thing. Bhagavān said, "Actually I did not ask you to do either Sāṅkhyayoga or

Karmayoga. Everybody has to do both. First a person has to go through Karmayoga. When they are ready, then they have to choose jñānamārga, sāṅkhya. Because you are not ready, you have to do karma.” So, the entire third chapter became an elaboration of this karmayoga teaching. Somehow in our mind if there are multiple options, we have this notion, “Tell me what is the best.” Not, “What is the best for me.” Our question is always what is the best thing that anyone can have; I want to do that. So, Bhagavān had to teach this third chapter only to explain to Arjuna that the jñānī is great, jñānam is great, but you need this. So, that is how the third chapter was there and then at the end, a question was raised: what are the obstacles that can come even in the performance of karmayoga. But the question was put in the form of, “What is that because of which a person commits sins?”. It was not asked what is the obstacle in performance of karmayoga but what sin or sinful tendencies will become obstacles even in karmayoga - अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः। अनिच्छन्नपि वाष्पण्य बलादिव नियोजितः. So, then Bhagavān explains that this kāma, krosha etc. are there and they are hidden. So, their locations were given - इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते। एतैर्विमोहयत्येष. I get deluded because of this. So, even if I have Knowledge about karma, karmayoga, or Brahmavidyā, I can still get deluded - jñānamāvṛtya dehinam. So, Bhagavān said jahi śatruṃ Mahābāho - you kill this enemy. How? You engage in karmayoga, remove your rāga dveṣas. Then the 4th chapter came where Bhagavān first talked about the paramparā: how great is this Knowledge and that this Knowledge is not something new. This has been there from the beginning of creation. Then Arjuna said, “How you could have given this Knowledge in the beginning of creation?” So, Bhagavān talked about His nityatva and sarvajñatva. Then the famous shlokas came - 7 and 8 - यदा यदा हि धर्मस्य ग्लानिर्भवति भारत. Then in 9th shloka Bhagavān said जन्म कर्म च मे दिव्यम् means I am ajaḥ, so I am nitya, sarvajña. I am ajaḥ also and I am akartā yet with my māyā, it appears as though I take birth and as though I perform karmas. So, if anybody knows himself in this way then they are also free. They don’t come back, they attain Me and, in this way, वीतरागभयक्रोधा मन्मया मामुपाश्रिताः। बहवो ज्ञानतपसा पूता मद्भावमागताः. Then came

another topic. People approach Bhagavān in different ways and therefore, Bhagavān blesses them accordingly. If sakāma bhakta is there, Bhagavān will give them what they want. If niṣkāma bhakta is there, Bhagavān will give them what they want. Bhagavān says, “I am not partial. You want this, you take that - ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्.” Then came cāturvarṇa vyavasthā that there are a variety of people based on their sattva, rajas, and tamas and they are inclined to different things but if they follow their karmas properly, then they can attain citta śuddhi or some kind of siddhi. Whatever karmajā siddhi they want, they can get it. Then Bhagavān says I am asaṅga and I am aparicchinnā - न मे कर्मफले स्पृहा. This also one should know. These four points are great for dhyānam - asaṅgatva, akartṛtva, ajatva, and aparicchinnatva. If I know myself as this, I am as free as Bhagavān. Then Bhagavān said you have to know what is karma, what is vikarma, what is akarma. So, in that context now the 18th shloka came - कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः। स बुद्धिमान्मनुष्येषु. If I can see action in inaction and inaction in action, it means I can understand that I am Ātmā, akartā. If I can see that I am aham pada lakṣyārtha all the time, not vācyārtha, then I am free. Right now, aham pada vācyārtha is very active. So, one has to keep it under control and know that I am lakṣyārtha. But for that, the predominance of vācyārtha should be less, only then will my attention go to lakṣyārtha. Then the shlokas from 19 up to 24 are all elaboration on this vision of jñānam that I am niṣkriya asaṅga Brahman. Whether I have to perform karma because of pūrva prārabdha or perform whatever karma I have chosen now or I can give up everything and have only śarīrayātrā - of whatever options I have in this life, jñānam is the main important thing - ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः, he is a paṇḍita. Another shloka came on samyak darśana - ब्रह्मार्पणं ब्रह्म हविः etc....sarvatra brahmadarśanam. Then from the 25th shloka onwards yajñas, varieties of yajñas what are all things I can do as sadhana. That list was given. Then Bhagavān said dravyamaya yajña and jñānamaya yajña are there. श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते. For that jñānam, one should go to teacher, तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया, then upadekṣyanti. Bhagavān said to do that.

Then Bhagavān started praising Knowledge that there is nothing as holy, as purifying as jñānam - न हि ज्ञानेन सदृशं पवित्रमिह विद्यते. This jñānāgni will burn all karmas also, so there is freedom. Then Bhagavān again said one has to approach the teacher as śraddhāvān. One has to become tatparaḥ, samyetindriyaḥ. Then if you get jñānam, parām śāntim you will be peaceful, acireṇa means quickly. On the other hand, if one is ajñāḥ, aśraddhāvān, and samśayātmā, then gone. So, then Bhagavān concludes the 4th chapter by saying “Get up now!” Have jñānāsi means the sword of Knowledge and use it to cut this samśayā which is arising because of ajñānam. To cut this, as part of the preparation, one has to do karmayoga - तस्मात् योगाय युज्यस्व. So, get in to do yoga- yuddhaḥ; do that. So, the conclusion of the 4th chapter is one has to do karmayoga. Now let us come to the 5th chapter which is called Karmasamnyāsayoga.

[शङ्कर भाष्य] - ‘कर्मण्यकर्म यः पश्येत्’..... - Now Bhagavān Bhāṣyakār is going to quote—parts of shlokas and because you all know the shlokas you will immediately know which shlokas they are. All shlokas about jñānakarmasamnyāsa are given; the last portion of the 4th chapter. At the end, in this way, Bhagavān talked about sarvakarmasamnyāsa. On the other hand, anuṣṭha means to do anuṣṭhānam. There Bhagavān said, “Now you should do karma anuṣṭhānam, that is karmayoga. So, now in the 4th chapter itself, karmasamnyāsa instruction came, and karmayoga instruction also. These two - karma anuṣṭhānam and karmasamnyāsa - are as contradictory as sthiti and gati - staying and going, moving. The same person can’t do both and here it is not that Bhagavān is giving some time gap between karmasamnyāsa and then karmayoga. One shloka is karmasamnyāsa and the next shloka is karmayoga. If it was said, first you do karmayoga, and then, after it is over, then you do karmasamnyāsa, then it is easy. But here it is not that anuṣṭhānam is given with some gap in between. Because one person cannot do both, both are contradictory and there is no time gap between karmayoga and karmasamnyāsa. anyatara means one of them, only one, can be performed so that being the case - of these two, which is superior, which is the giver of

the highest benefit/gain - what is paśyataraṁ tat kartavyam na itarat - not the other one. This is what Arjuna thought. So, tell me what is the best and I will do that. Therefore, his desire is to know which is paśyatara, which is superior, the best. paśyatara means of the two, which is superior? Arjuna is asking that question.

अर्जुन उवाच -

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि । यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

The fifth chapter begins with Arjuna's question. हे कृष्ण! कर्मणां संन्यासं शंससि. śaṁsasi means praśaṁsasi, You are praising karmaṇām saṁnyāsam, punaryogam ca śaṁsasi and again You are praising karmayoga also. You are praising karmasaṁnyāsa and You are praising karmayoga also. Therefore, एतयोः यत् श्रेयः तन्मे एकं सुनिश्चितम् ब्रूहि. 'me' means for me, what is the śreyaḥ? This is the thing. When there is a teacher and student, there may be thousands of options, but what is right for me, that is what you have to tell. "What is śreya for me, that you tell conclusively. Don't say this is good and that is also good. I don't like that kind of answer, Bhagavān. You have to tell me what I should do." Bhagavān said, "I will tell you, but will you do it?" If we look at Arjuna's question in the 3rd chapter - ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन। तत्किं कर्मणि घोरे मां नियोजयसि केशव॥ व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे। तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्. If we see the second line in the second stanza of Chapter 3 and the second line in this stanza, we notice how many things are the same; almost the same line is repeated. In Chapter 3, Arjuna asks, "Of the two, what is that which is one which gives śreya - that you tell me conclusively." Here also the same thing is said but in Chapter 3 Arjuna's question is: Of the two which one I should choose means of the two - sāṅkhyayoga or karmayoga? Now how did karmayoga topic come in the second chapter? How did Bhagavān introduce karmayoga? Bhagavān said in order to know that you are Ātmā - which is the main topic that Bhagavān started with - one needs cittaśuddhi. For that cittaśuddhi, one needs karmayoga. One needs vyavasāyātmika buddhi; do karmayoga, one will get cittaśuddhi. Once you have cittaśuddhi, then you have to go to a teacher, then you have to study. Once

you have jñānam, then you can become sthitaprajña, your life is over. Everything is done. This is the way Bhagavān gave the teaching in the second chapter meaning one needs two things - cittaśuddhi and jñānaprāpti. That's why in the second chapter, the 52nd shloka is the conclusion of cittaśuddhi means karmayoga phalam and the 53rd shloka is jñānayoga phalam. Now the question is I need cittaśuddhi. For cittaśuddhi, there are two options - karmayoga and karmasaṁnyāsa. It is understood that jñānam is required. So, this question is about how I should go for cittaśuddhi. As far as the options of cittaśuddhi are concerned, there are two options karmayoga or karmasaṁnyāsa. Both can give you cittaśuddhi means pravṛtti mārga (I can engage with the world for cittaśuddhi) or nivṛtti mārga (I can be disengaged and still be ajñānī and I can pursue cittaśuddhi). Karmasaṁnyāsa is prescribed for two types of people - jñānī and ajñānī mumukṣu. karmayoga is prescribed for ajñānī who is a Work-in-Progress mumukṣu. His mumukṣutva is not tivra yet or for whatever circumstances, he cannot drop karmas. Even if he drops karmas, obstacles will keep coming in his śravaṇam because cittaśuddhi is not done. Don't look at this only for Arjuna's question, look at this in your own life. This is adhyātma vidyā that if I am seeking this Brahmatva jñānam, what is the best thing that I could do? The best thing is if one can do full-time śravaṇam, mananam, nididhyāsanam, that is the best thing. How else one will get mokṣa? If I am not ready to declare that I am already liberated and I don't need any sādhanā, you are done. Then never, ever, should you complain about your mind or anybody's association - this is one thing. If I am able to declare to myself that I am Brahman, that I am already free, I am only chaitanya and I have nothing to do with anything that happens to my body, my mind, my family, relatives, anything in the creation, everything is mithyā for me. If this kind of jñānam is there, one doesn't need to do anything. If I am not there, somewhere or the other, my body or my mind or near and dear ones, because of them, I get bothered, some satyatva is there, some association, some saṅga is there or niṣṭā s not there and if I get shaken then what is my best option, what should I do? I should dedicate my time to this pursuit so that I can strengthen this wisdom and for that, I can put aside all

other things. Whatever vyavahāra is there, I say I don't need to do anything, I don't need to do laukika karma, and I don't need to do Vedic karma also. This is the best option. Now the next thing is if somebody cannot do this. Either they drop everything or such options are not there where they are born in that family, or one has already made some decisions based on which now this is not an option to dedicate yourself full time for this, or you are afraid of your yogakṣema that what will happen to me. For whatever reason, if the number one option is not available to me or even if I drop all karmas, karmas don't drop me. This is very much true. One may say, "I have taken karmasaṁnyāsa," and karmas will say, "How? We are here, so come." So, karmas will not let one go or prārabdha will create such situations where one will have to engage in things other than śravaṇam, mananam, and nididhyāsanam. tīvra prārabdha will be there, so even if one wants to do śravaṇam, mananam and nididhyāsanam, one will be forced to do other things. Somebody will say, "You have to do this!" You will say, "I don't want to do this." Then they will say, "You have to pack your things and go from here." So, wherever you want to do this śravaṇam, mananam, and nididhyāsanam, either you are not ready for it or your prārabdha is not ready or whatever your circumstances, you will be forced to do other things. That means you want karmasaṁnyāsa for jñānaniṣṭhā but karmayoga is the only option available to you. Even though in theory you might have taken karmasaṁnyāsa, you will get engaged in other things. That's when this question has come. For that, you need Bhagavān's grace, a lot of pūrva pūrva puṇya karmas, Guru paramparā's grace, everything. Then only you will realize how important it is to have satkarma and all those things. saṁnyāsa by ajñānī mumukṣu is called vividiṣā saṁnyāsa and saṁnyāsa by jñānī is vidvat saṁnyāsa. Both are saṁnyāsa. One saṁnyāsa is taken so that I don't have anything else to do and Bhagavān is completely protecting me from not getting engaged in any here-and-there things as though a nice shield is around me. Even if I want to get out, Bhagavān says nothing doing, drop this. So, one has to prepare that total śaraṇāgati and bhagavadbhakti and we have to show this through our vairāgya, then only niṣṭhā will happen. This discussion is for that person who

says “I want mokṣa in this very life itself. There is no second discussion anymore.” This discussion is for that person. If somebody says, “What difference does it make? I have lived so many lives, a few more lives I will go through, I am not in any hurry. I have already understood I am Brahman”, then yogabhraṣṭo'bhijāyate - that topic will come. The one who says, “I am not going to look here and there”, he is asking whether he should go for karmasamnyāsa or karmayoga. Now, as far as Arjuna is concerned, Bhagavān's answer is very clear - “You are not ready for karmasamnyāsa also. You have to do karmayoga only. “Somebody was asking me whether Nachiketa and Arjuna are the same. I said they are not. Nachiketa is a different kind of candidate and Arjuna is a different kind of candidate. Similarly, Bhagavān Rāmacandraji in *Yogavāsīṣṭha* and Arjuna are also different because from the external discussion, it may seem like they are the same, but it is not the same. Once you have firm abidance in Truth then even if you have to engage in karma for lokasaṅgraha or because of prārabdha, nothing will bother you. Otherwise twice you will have to suffer. One because of the situation and the second because I have studied and still I am suffering. So, tīvra vairagya is the main thing. The question now in the 5th chapter is for cittaśuddhi - of the two options (karmasamnyāsa and karmayoga) that you have praised Bhagavān - of these two, which one is śreyah? यत् श्रेयः एतयोः एकं तन् मे ब्रूहि सुनिश्चितम्.

[शङ्कर भाष्य] - ननु च इति गम्यते - pūrvapakṣī says this question is invalid. Why does Arjuna have this doubt? Everything is clear. He says, “According to Bhagavān if you are a jñānī, then you should have samnyāsa; if you are ajñānī, you have to do karmayoga. It is clear.” That is what he is saying. For ātmajñānī, his desire is to have jñānaniṣṭā through jñānayoga. Bhagavān said to him you take sarvakarmasamnyāsa. That is not for the ajñānī. So, for jñānī - karmasamnyāsa; for the anātmajñāḥ - it is clear he has to do karmayoga. For ajñānī, it is karmayoga; for jñānī, it is karmasamnyāsa - it is very clear. So why this question? So, according to pūrvapakṣa, the question itself is invalid in the 5th chapter. From the standpoint of the pūrvapakṣa, yes; the question need not be there but from the standpoint of the person who is

asking the question, the question is justified, and it is valid. This question can come because there is a third category; it's not only jñānī and ajñānī. Within jñānī, a tīvra mumukṣu is there and you have to give him the śāstrīya option to take saṁnyāsa means according to Vedas you have to allow him to become free otherwise how is he going to do intense śravaṇam, mananam and nididhyāsanam? So, if karmas are there, there is no śravaṇam. I thought I am adhikārī for karmasaṁnyāsa, that adhikāra was there because I was protected during that time; not otherwise. There is nothing wrong with doing things. If that is where we are, that is where we should do all our karma and whatever is required. What will happen? Is mokṣa not the goal? Somebody actually asked Guruji that, "After two years these brahmacārīs should be like Ramana Maḥarṣiji but we don't see them like that." So, everybody is not Ramana Maḥarṣi or Tapovanji Maharaj. Everybody is different, their preparations are different. rajas is there in us. So, until we take care of that, even if we drop karmas, karmas will not drop us. That is satyam. Now Bhagavān explains. Predominantly karmasaṁnyāsa was mentioned by Bhagavān earlier. karmasaṁnyāsa kartavya means you have to do that. That is the vivikṣā, which was the intention of Bhagavān. saṁnyāsa is not only for Ātmavit, saṁnyāsa is not only for Brahmajñānī - that is not the only choice for saṁnyāsa. saṁnyāsa can also be taken by somebody who has kartā bhāva - that is also there. An ignorant person also who has kartā bhāva is now eligible for saṁnyāsa. This new category means what Bhagavān talked about elaborately is that the jñānī is ready for saṁnyāsa, there is no further discussion about that. But ajñānī is also eligible for saṁnyāsa and therefore this question has come. So, अनात्मविदपि संन्यास कर्ता पक्षे प्राप्तः अनूद्यते - that is mentioned or it is accepted, not only Ātmavit. Therefore, Arjuna understood that karmānuṣṭhāna and karmasaṁnyāsa are both options for the ajñānī. The ajñānī has both options. Many times people say that jñānī can take saṁnyāsa and ajñānī does karma. It is not only that much, there is more. Now the same person cannot have karmayoga and karmasaṁnyāsa also because they are mutually contradictory. Of the two, only one is to be performed, so which is the one to be performed? Of the two, which is the praśasyataram? The other he does

not want to do. Therefore, with the desire to know what is praśasyatara, the question is asked. प्रश्नः न अनुपपन्नः means it is not an unjustified question means it is justified. It is a correct question means the question is valid. For cittaśuddhi, means, to get my mind ready, I can either engage in karma or I can withdraw. A person may do more japa, more pāraṇa, so they are not engaged in too much pravṛtti. This is also one type of withdrawal. Then another withdrawal is you do only śravaṇam, mananam, and nididhyāsanam. But then thereafter what is there in prārabdha, will come based on where we stand. Now, here Bhagavān Śaṅkarācāryaji says प्रतिवचनवाक्यार्थनिरूपणेनापि प्रष्टुः अभिप्रायः एवमेवेति गम्यते. prativacana means answer. By seeing the answer also, we can understand what is the intent of the questioner, “Is this only means?” This is exactly what he has asked, that is clear. So, the way we have interpreted the question, the question is clear. Now, let’s see the answer.

श्रीभगवानुवाच -

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ । तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

Now the answer is very clear. Bhagavān is saying तयोः निःश्रेयसकरावुभौ - both are niḥśreyasakarau means both will give you niḥśreyasa. Here niḥśreyasa is cittaśuddhi. In the third chapter when Arjuna asked, what is śreyas of the karmayoga or jñānayoga, Bhagavān said there is no option, you have to do both. Some will have to do karmayoga because that is where they are; some are ready for jñānayoga, that’s where they will be. Here it is said both.

[शङ्कर भाष्य] - संन्यासकर्मयोगौ इति प्रतिवचनम् - Both saṁnyāsa and karmayoga will give you śreyas and niḥśreyas but karmayoga is superior than karmasaṁnyāsa for you, Arjuna. This is all adhikāri based teaching, it’s not in general. For you Arjuna, that is the right thing! You are not for karmasaṁnyāsa and the whole chapter’s name is karmasaṁnyāsa yoga; not karmayoga. The karmayoga topic is over. Now Bhagavān is going to come back to karmasaṁnyāsa only. A few shlokas on karmayoga then the rest of the chapter is on karmasaṁnyāsa and only when that is there, the 6th chapter on Meditation can happen. Otherwise, how is he going to meditate? If the buddhi

is so much engaged in vyavahāra, one will do nididhyāsanam about those things only. karma bāhulya - engaging in karma, not knowing the right attitude, not knowing how to withdraw, one will get sucked in. कृति महोदधौ पतनकारणम् फलमशाश्वतं गतिनिरोधकम् - it is true. That's why Īśvarāpitam is necessary; when karmayoga attitude is there, then one will not get stuck here and there. This is clear now from the answer to the question. He says "संन्यासकर्मयोगौ निःश्रेयसकरौ तयोस्तु कर्मयोगो विशिष्यते इति प्रतिवचनम्". This is what Bhagavān has said. That means it is very clear the question here is about karmayoga and karmasaṁnyāsa, not about yogabuddhi and sāṅkhyabuddhi. That is not the question. yogabuddhi and sāṅkhyabuddhi question was asked in chapter 3, karmayoga - karmasaṁnyāsa question is asked in chapter 5.

Discourse 2

The topic so far is karmayoga and karmasaṁnyāsa. There are the two ways in which one can attain cittaśuddhi. Arjuna's question here is about that and these two options are available for the ajñāni. The ajñāni has both options - karmayoga and karmasaṁnyāsa. For the jñāni, there is no point of karmayoga and his karmasaṁnyāsa is jñāna uttara kāla karmasaṁnyāsa - after having the Knowledge, he has renounced everything, whereas here the discussion is about the ajñāni who needs cittaśuddhi. Both can give niḥśreyasa meaning mokṣa. That was Bhagavān's answer in shloka 2.

[शङ्कर भाष्य] - एतत् निरूप्यम् इति स्थितम् - The discussion is whether the jñāni /ātmavit or the ajñāni/ anātmavit has karmasaṁnyāsayoga as an option and then he is looking for niḥśreyasa. Is it said that in the case of the ātmavit, karmayoga is superior to karmasaṁnyāsa or is it that in the case of the anātmavit that karmayoga is superior to karmasaṁnyāsa ? What is said? That is the question.

Pūrvapakṣa - Is it that for the ajñāni, this karmasamnyāsa and karmayoga are the two options and of these two options karmayoga is superior to karmasamnyāsa? Or for jñāni, there are these two options and for him, karmayoga is superior to karmasamnyāsa? Because Bhagavān said in the answer that both are okay but karmayoga is superior to karmasamnyāsa.

In our Śāstra, the advice is pointed at a specific person. All instructions are given to a particular person, so they always have the adhikārī in mind. One can't say that just because it is said, therefore I should do it. One can't blindly copy because somebody else is doing it, therefore I will do it. Somebody eats three chapatis, you cannot say I will also eat. You see whether you have hunger, do you have that much appetite? Somebody is taking red-colored medicine, I will also take it. But that medicine is for something. You don't have that problem and you need blue-colored medicine, you don't need red. So, the adhikārī is kept in mind when the upadeśa is given. atra ucyate - Now the answer is given. For the ātmavit, for a brahmajñāni, samnyāsa and karmayoga options are not there means only one option is there. niḥśreyasakarātvam is also asambhava for the jñāni through karmasamnyāsa and karmayoga. Then for him, which is greater or superior - karmasamnyāsa or karmayoga for niḥśreyasa? This kind of question/injunction is also invalid.

1) For the ātmajñāni, the options of karmayoga and karmasamnyāsa are not there.

2) For the ātmajñāni, niḥśreyasa is not attained through karmayoga and karmasamnyāsa.

3) That karmayoga is superior to karmasamnyāsa is also invalid for ātmajñāni. On the other hand, if it is for the anātmavidaḥ/ajñāni, it is valid, upapadyate. karmayoga is pratikūla to karmasamnyāsa, both are possible. Then, either karmayoga or karmasamnyāsa is there because Bhagavān said both are going to give niḥśreyasa. For the ajñāni, karmayoga is viśeṣa, better than, superior to karmasamnyāsa. On the other hand, for the jñāni, karmayoga and samnyāsa both are not there meaning the two options are not available. For the jñāni, niḥśreyasakarātvā abhidhānam - that he will get niḥśreyasa through this and that karmayoga is superior to karmasamnyāsa is not there.

For the ātmajñānī, is it that saṁnyāsa and karmayoga are both not possible or only one of them is not possible? If one of them is possible, which one of them is not possible and why it is not possible? That you have to say. What is said so far is for ātmajñānī and ātma ajñānī. Bhagavān! you are praising both saṁnyāsa and karmayoga. Of these two, what will give śreyas, that you tell me conclusively, not vaguely. This is the main thing. So, now the question is whether the jñānī has two options or the ajñānī has two options.

Arjuna is asking in the 3rd chapter whether sāṅkhyayoga will give me liberation or karmayoga will give me liberation. Bhagavān is saying you need both. If you are ready for sāṅkhyayoga, you choose sāṅkhyayoga. If you are not ready for sāṅkhyayoga, you choose karmayoga but you will need both - that is the answer in 3rd chapter. Here the discussion is: does the ajñānī have the karmayoga, karmasaṁnyāsa option or does only the jñānī have the option? Bhagavān's answer is, both are niḥśreyasakara. So, from the answer, we are trying to find out who is asking the question or who is kept in mind when this question is raised. This is how they do mīmāṃsa.

The answer is both are niḥśreyasakara. So, both are niḥśreyasakara for whom? The jñānī already has śreyas. Jñānī means the one who knows I am nitya śuddha, buddha, mukta. śreyas means mokṣa. He says I am mukta. The jñānī does not need śreyas. That means the candidate here is the ajñānī. So, here saṁnyāsa option is available for the ajñānī and it is śreyaskaram also. If we look at the shloka in this way, we will understand. In the same way, karmayoga is also śreyaskaram for the ajñānī. The jñānī does not need śreyas anymore. He says I am niḥśreyasa, I don't need it. That is called jñānam. So, he will drop karma because he sees no purpose in karma. The ajñānī has to drop karma because he has a need to do śravaṇam, any sādhanā; mukhya sādhanā is śravaṇam. So, he needs time. Therefore, he should not do karma. For niṣṭhā, he needs nididhyāsanam. He needs time for that, that's why he has to keep karmas aside. So, this question cannot be there for *both* the jñānī and the ajñānī - This question can be there only for ajñānī mumukṣu.

So, this last portion is whether both are not possible or one of them is not possible. karmayoga is not possible for the ātmajñānī and karmasaṁnyāsa is

natural. When it is said something is not possible, one has to give the kārāṇam. For the ātmavit, meaning the jñānī, his mithyājñānam is gone, his illusion/bhrānti gone. That's why he is called ātmavit. Then he can't do karmayoga because karmayoga requires viparyajñānam/viparīta jñānam. That is required for karmayoga. The jñānī is one who knows himself as janmādisarvavikriyārahita niṣkriya; he is called ātmavit. I don't have six modifications and I am actionless. In that person, due to samyak darśana (clear knowledge), mithyājñānam is āpasta means eliminated, destroyed, gone. Renunciation of all karmas is there because he has understood I am the actionless Ātmā. Now what is there to do? Having said that, the opposite of samyak darśana is mithyājñānam. Our kartṛtvābhimāna requires mithyājñānam. kartṛtvābhimāna arises from false knowledge, erroneous knowledge about one's own self that I am the kartā. puraḥ sara means starting from, that is the number one thing required. Then if he thinks of himself as sakriya Ātmā, not niṣkriya Ātmā, karmayoga would apply because karmayoga requires that I am sakriya, that I am not niṣkriya. The jñānī/ātmavit knows that he is ṣadvikārahita niṣkriya Ātmā. The ajñānī knows he is sakriya Ātmā. That is due to mithyājñānam, so he will do karmayoga; the jñānī will do karmasaṁnyāsa because he is niṣkriya. So, all karmas are renounced.

In those different places, whenever ātmasvarūpa was explained, whenever ātmasvarūpa nirūpaṇam has taken place - meanings whenever the nature of Self is described, the nature of Self being niṣkriya - the abhāva of karmayoga which requires sakriya ātmajñānam is there because both cannot go together. One cannot say I am sakriya Ātmā and also the niṣkriya Ātmā or that I am Brahman and also the ahaṅkāra - both cannot co-exist in the same plane; this kind of understanding cannot co-exist. Since this is the case, therefore, for the ātmajñānī, the one whose mithyājñānam is nivṛtta, karmayoga which requires viparyajñānam/viparīta jñānam that I am sakriya Ātmā is not possible. Whatever we have said is appropriate, so what is said is correct. For the jñānī knows I am niṣkriya Ātmā. karmayoga requires sakriya ātmajñānam which is mithyājñānam. karmayoga is not possible for the one who has understood I

am niṣkriya Ātmā, and whenever there is ātmanirūpaṇam topic, karmayoga abhāva is shown.

Now the pūrvapakṣa is asking in which all places were ātma nirūpaṇam done and karmayoga abhāva described? Now the uddharaṇas are given.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति (२.१७),

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते (२.१९)

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् (२.२१).

In all those places, karma abhāva for the ātmājñānī was done. य एनं वेत्ति हन्तारम् - it is very clear that there, there is no karma, no kartṛtva. वेदाविनाशिनं नित्यम् - he doesn't do, he doesn't cause to do. अविनाशि तु तद्विद्धि..... - येन सर्वमिदं ततम् means everything is that and that alone. Therefore, there is no kartā, karaṇa, kriyā, and therefore, karmayoga abhāva because one needs bhedabuddhi. Whenever kārakas are required, one needs bhedabuddhi. We have seen this in the *Taittirīya Upaniṣad* and *Bṛhadāraṇyaka* (तत्केन कं पश्येत्तत्केन कं शृणुयात्तत्केन कमभिवदेत्तत्केन कं मन्वीत तत्केन कं विजानीयात् - where everything is Ātmā, there who will see what by what, who will know what by what and so on). So, if everything is Ātmā, then where is the duality? If nānatva is not there, then who will be kartā, what will be karaṇa, what will be sampradāna, what will be adhikaraṇa? Nothing will be there. Therefore, for ātmavidāḥ karmābhāvaḥ ucyate - for the ātmājñānī, there is karma abhāva.

He says, "But karmayoga is also talked about in these three or four chapters that came earlier. You are just selectively using your shlokas only because you want to do pratipādana of karmasamnyāsa. karmayoga was also discussed in those places. तद्यथा - 'तस्माद्युध्यस्व भारत' (२.१८) 'स्वधर्ममपि चावेक्ष्य' (२.३१) 'कर्मण्येवाधिकारस्ते' (२.४७). karmayoga was also discussed in those places. Then how is karmayoga asambhava for the ātmājñānī?

The first hetu is - samyagjñāna mithyājñāna tatkāryavirodha is there. There is contradiction or opposition between samyagjñāna, mithyājñāna and their kārya, effects of both. If I have the wrong understanding, my follow-up actions will be different. If I have the right understanding, my follow-up actions will be different in any case. Here it is about Ātmā. Bhagavān already separated the two at the beginning of the 3rd chapter. sāṅkhya is one who is the knower of Truth. Bhagavān has separated the two from karmayoganiṣṭā which is for the anātmavit - jñānayoganiṣṭā and karmayoganiṣṭā. jñānayoganiṣṭā is for the niṣkriyātmasvarūpāvasthāna and the other is anātmavit. The ātmājñānī is kṛtakṛtya. What is his prayojanam now, why would he engage in anything, why would he do karmayoga? He says I am set. So, the jñānī will not have karmayoga and that was also said 'तस्य कार्यं न विद्यते' (३.१७). So, for that person who is ātmājñānī, there is no kartavya. Actually, what is meant is that there is no other kartavya. karmayoga is prescribed only as ātmājñāna aṅga means it is one qualification required for ātmājñānam. If he has already attained ātmājñānam, then why he has to do karmayoga? It is like saying somebody who has already attained PhD. in Mathematics, must take one first-year college-level course in Maths. He will say "Why do I need it? I already have PhD, my purpose is done." One who is yogārūḍha means the one who has climbed on this jñānayoga; he can withdraw from action, he doesn't need to do anything. kāraṇam means sādhanam. In the 6th chapter also, for the one who has samyak darśana, there is no karmayoga. For a jñānī, śarīrasthiti karaṇa nivāraṇam is done. snāna, aṭana, bhikṣā means these things are allowed, he need not do anything else. karmayoga is not part of this. What is the upadeśa for the jñānī? He has understood I am the nirvikāra Ātmā, he says I am not doing anything. So, even when he is doing śarīrayātra karma like bhikṣā or he is teaching etc., he should remind himself that I am not doing this. Even for that person who is just doing minimum karma (śarīrasthiti mātra), the one who has known the true nature of Self, if he does darśana, śravaṇa, etc., if this thought comes in those karmas, karomi iti pratyaya - I am the doer, I am doing something, if this thought comes for that samāhita cetaḥ, you have to tell yourself I am not doing this, I am not the doer, I am

not having bhikṣā, I am not having snānam. I am not sleeping, I don't have waking, I don't have dreams, I am Brahman all the time. This upadeśa is there for us those who are in nididhyāsanam avasthā. We have to remind ourselves - this is who I am. I am Brahman, I am niṣkriya, I am not doing anything. Otherwise, that little bit of karma will also create its impression and it will push me into more karma. This is a nice point for dhyānam meaning that when I am doing dhyānam to such an extent, I should say I am not dhyāta, I am not the meditator. In this way, one has to do nididhyāsanam. In general, in vyavahāra, I am the experiencer - this one has to knock out means I have to remain away from ahaṅkāra. My sādhanā has to go up to that level means there is no choice. If you do all other sādhanās, duḥkha nivṛtti will not happen. One has to do this sādhanā, that's why *Upadeśa Sāhasri* is there. These granthas tell ahaṅkāra kūṭastha viveka. That is the only thing finally you have to do after you do everything. That's why Ramaṇa Maharṣi's focus is very clear. He says as long as you think you are the ahaṅkāra and in that there is satyatva buddhi, all your sādhanās have not seriously added anything to your mokṣa. One has to focus on that sooner or later, whenever. I have to have that jñānam that I am not the doer, and when I am going through life experiences, that I am not the experiencer - I have to remind myself of this and for that, if I need to block myself, eliminate myself from everything, I will have to do that.

But why is that for the ātmājñānī karmayoga svapne'pi na sambhāvayitum śakyate? For the ātmājñānī, karmayoga is not possible even in a dream?

What is that karmayoga? It is arising from mithyājñāna whose hetu is mithyājñānam. But don't we see jñānī doing karmayoga?

It is not called karmayoga. Ātmājñānī's understanding is I am Brahman, there is nothing other than me. Where will he go for karmayoga? karmayoga is only for the ajñānī not for the jñānī. After jñānam, if he does karma in vyāvahārika sattā, that is not called karmayoga. He is not doing anything. The ajñānī says he is doing karmayoga. For the jñānī, it is not karmayoga. Sometimes people also talk about jñānī, thinking that they are glorifying jñānī, saying he is a

great karmayogi but that means he is ajñānī. karmayoga is possible only for ajñānī. His jñānam and his karma are in different sattas. His jñānam tells him you are paramārthika sattā, his karma is in vyāvahārika sattā. That's why they can co-exist. That's why it is not called jñāna-karma-samuccaya. He has jñānam; he is doing karma, so one may say he is having jñāna-karma-samuccaya. It is not called jñāna-karma-samuccaya. For an ajñānī, if he is pursuing jñānam and doing karma, then that is called jñāna-karma-samuccaya. When we know this clearly then alone there is mokṣa. Vague knowledge will not save you anywhere. Vague knowledge will not help, one has to have clear knowledge. Those people who don't study thoroughly will have knowledge, and they can impress people but they will not be able to help themselves in the time of crisis. If your goal is - I want to claim that I am the Truth and Truth alone, then I have to know each fine thing so that in crisis, I can help myself. This is why Ātmā vā are dr̥ṣṭavyaḥ śrotavyaḥ - śravaṇam is sādhanam, paṭhanam is not sādhanam. If you read or study on your own, these things will never become clear. That's why śrotavyaḥ. Actually, paṭhanam is not considered as sadhana. Gurumukhāt śravaṇam alone is considered as sādhanā. Other jñānam will be only āpātat jñānam, I will have a general idea. But specifically, what I exactly need from this vākya, what I should do, and where I stand, only I will have to know. So, that's why śrotavyaḥ. If Upaniṣad says śrotavyaḥ, then it has to be śrotavyaḥ only. śravaṇam should be done, śravaṇam is sādhanā. So far it is clear that for the ajñānī, two options are there. The jñānī doesn't need karmayoga, he cannot do karmayoga. So, the two options are only for the ajñānī - karmayoga and karmasaṁnyāsa. Of these two, both can give niḥśreyasa - that is true and he needs niḥśreyasa - that is also true. The jñānī does not need niḥśreyasa, he himself is niḥśreyasa. That he has understood.

Now of these two, why it is said karmayoga is superior to karmasaṁnyāsa? It is actually keeping a particular kind of candidate in mind. Now Bhagavān Bhāṣyakār says there is one thing called karmasaṁnyāsa and there is another called sarvakarmasaṁnyāsa. The ātmājñānī also will take saṁnyāsa because

he has knowledge. The ajñānī also will take saṁnyāsa. The ātmājñānī's saṁnyāsa is called sarvakarmasaṁnyāsa; the ajñānī's only karmasaṁnyāsa, not sarvakarmasaṁnyāsa because he has to do śama, dama, śravaṇādi, guru śuśrūṣā, all this he will have to do. He can't deny those karmas but other karmas which are not in accordance with his sādhanā, those he has to drop. And he has kartābhāva. The ajñānī has kartābhāva, that's why it is said karmasaṁnyāsa is different from sarvakarmasaṁnyāsa. This karmasaṁnyāsa where there is kartṛtva vijñānam present in the ajñānī means this idea that 'I am the doer' is still there, his is not sarvakarmasaṁnyāsa. His is eka deśa karmasaṁnyāsa means in part. He has to do yama, niyama, and all other disciplines. If svādhyāya is there, he has to do it; if Īśvara praṇidhāna is there, then he has to do it. He can't say, "No, I have sarvakarmasaṁnyāsa." He can't take that. Chanting class is there, he has to be there, Vedic chanting is there, then he has to be there, pūjā is there, he has to be there. sarvakarmasaṁnyāsa vidhāna is not for the ajñānī. Now that kind of karmasaṁnyāsa is also difficult to practice for the one who does not know how to fill his whole day because of that absence of activity in his life other than only śravaṇādi or yama, niyama etc. It will eat up his head, he needs something, and he can't sit quietly. For that person, karmayoga is better. That person should not take eka deśīya karmasaṁnyāsa also, what to talk of sarvakarmasaṁnyāsa? Therefore, it is clear from Bhagavān's answer to Arjuna's question that the opinion and understanding of the questioner are very clear. He is asking about two options that the ajñānī can have.

Discourse 3

Karmayoga - karmasaṁnyāsa - this topic has been going on for the ajñānī. For the jñānī, this is not the discussion question. Which is the better option between karmasaṁnyāsa and karmayoga for the one who does not have Self-Knowledge, anātmavit? We saw everything: śreyas is required only for the ajñānī not for the jñānī. For the jñānī, karmayoga is not an option. Other than

Brahman, he doesn't see anything: where is kartā, where is karaṇa, and where is kriya? So that option is eliminated. Then as far as the ajñānī's karmasaṁnyāsa is concerned, it is different as compared to the jñānī's sarvakarmasaṁnyāsa, in that he will have karma eka deśa saṁnyāsa meaning saṁnyāsa of karmas in some areas, some categories of karmas are renounced. All the other karmas are not renounced. Which karmas are not renounced? Yama, niyama etc. are not to be given up or śravaṇam, mananam have to be continued. If these are difficult for a person, then for that person, meaning keeping such a person in mind, it is said that karmayoga is better for you.

[शङ्कर भाष्य] - ज्यायसी विशेषबुभुत्सया - In the 3rd chapter, it is said jñāna and karma together is not possible. There when it was asked yat śreyaḥ, Bhagavān said sāṅkhyānām saṁnyāsinām. jñānī means saṁnyāsī but that saṁnyāsa is not this saṁnyāsa. This saṁnyāsa topic here is vividiṣā saṁnyāsa and not vidvat saṁnyāsa. Bhagavān did this means the decision was clearly given. What was said there is kevala saṁnyāsa will not give one siddhi, jñānasahita saṁnyāsa will give one siddhi. siddhi means naiṣkarmya siddhi and that's why Bhagavān there first gave karmayoga as the injunction. Now, saṁnyāsa has adjectives - jñānasahita saṁnyāsa and jñānarahita saṁnyāsa. One will see this in the world that jñānasahita saṁnyāsa is also there, and jñānarahita saṁnyāsa is also there. jñānarahita saṁnyāsa is to gain jñānam so that by itself is not complete. Completion of sādhanā is when it is jñānasahita saṁnyāsa. So, the question of this chapter now is whether jñānarahita saṁnyāsa is śreyaskara or karmayoga is śreyaskara. Arjuna uvāca with the desire to know this. Now the commentary on the first shloka.

[शङ्कर भाष्य] - संन्यासं तवेति - O Bhagavān! You are praising śāstrīya karmas (whose anuṣṭhāṇam is to be done), and immediately You say तेषामेव अनुष्ठानम् अवश्यकर्तव्यं - you should do that. So, of the two, me katarat śreyaḥ - for me, which one is śreyaḥ? karmānuṣṭhāṇam is śreyaḥ or taddhānam is śreyaḥ meaning saṁnyāsa. Which one should I do? Which is the best? Right now, I don't have śreya prāpti, therefore, by either

karmasaṁnyāsa or karmayoga, I shall attain śreyah, that's why I should do one of these. Why only one? Because both of them cannot be performed at the same time by the same person. After some time, one can perform the other but at the same time, the same person cannot perform both. What is your abhipreta, you tell me what is right according to you. The question is clear. So, now Bhagavān wants to give his opinion.

[शङ्कर भाष्य] - स्वाभिप्रायम् श्रीभगवानुवाच - आचक्षाणः means to opionate. To do this nirṇaya, Bhagavān says this.

श्रीभगवानुवाच -

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ । तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

[शङ्कर भाष्य] - संन्यासः कर्मयोगं स्तौति - Bhagavān says now संन्यासः कर्मणां परित्यागः कर्मयोगः च तेषामनुष्ठानं तौ उभौ अपि निःश्रेयसकरौ मोक्षं कुर्वते. So, both will give you mokṣa means both will lead you to mokṣa paramparayā. Neither karmayoga by itself will give you mokṣa nor karmasaṁnyāsa without jñānam will give you mokṣa. One has to have jñānam, jñānasahita only. Both will become jñāna utpatti hetu meaning they will become sādhana for jñāna utpatti, they are sahakārī. In *Vivekacūḍāmaṇi*, there was a shloka, उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः - adhikāritvam is required. So, karmayoga and karmasaṁnyāsa themselves are not the goals, they are there to gain adhikāritvam. Then that adhikāri will have to have jñānam, then that jñānam will give mokṣa. Just because I am doing karmayoga, if sādhana catuṣṭaya is not coming, that karmayoga has not given its fruits. karmasaṁnyāsa, if it does not give sādhana catuṣṭaya, it means adhikāritva phalasiddhiḥ is not there. If I go through the entire school education, but I have not learned anything but passed, they say in college, you will suffer. So, sitting in school is not enough. I have a nice bag, doesn't count. Did you get what is expected from 10-12 years of schooling? Everything else is sahakārī - deśa, kāla, whatever else you add, they are all sahakārī only. By itself, it will not give you mokṣa. Similarly, karmasaṁnyāsa also. The purpose of karmasaṁnyāsa is also

sādhana catuṣṭaya and more śravaṇam, mananam etc. Everything, when the Ācārya says it is this, it is this only. So, if that doesn't happen, then what is required, that is not accomplished. So, viveka is required, vairāgya, śama, dama, titikṣā, śraddhā, those things are required. If they are there, aham brahmasmi niṣṭhā will be there. If those things are not there, I will study. Someday sādhanam will come. So, from that karmasaṁnyāsāt kevalāt - kevala here means jñānarahita saṁnyāsa. Now Bhagavān Bhāṣyakār says this is the stuti of karmayoga.

[बोधिनी] - ब्रह्मणि नितरामासः निश्चेतव्यम् - saṁnyāsa is staying in Brahman all the time. This is the first saṁnyāsa. The first one is nirvikalpaka saṁnyāsa where I don't want to think about anything outside or anything other than Brahman doesn't come to my mind. Second is anātma pratyayanirāsa. If something other than aham brahma - this kind of thought comes that this is different, that is different - this is savikalpa samādhi. nirāsa means while vikalpas are there, I am negating them. In the first one, (nirvikalpa saṁnyāsa), the vikalpas are not there. The third kind of saṁnyāsa is where I do śravaṇa, manana which is the aṅga of those two (savikalpa and nirvikalpa). So, those two saṁnyāsa are pradhāna saṁnyāsa, the primary saṁnyāsa. This saṁnyāsa is secondary and it is supposed to do sarveṣāṁ karmaṇāṁ parityāgalakṣaṇaḥ - to do śravaṇa, manana, and one is able to say, "I don't want" anything that is pratikūla. This is the third saṁnyāsa. Here, now in this chapter, in these shlokas, the first two are not given. nirvikalpaka samādhi means the person who has clear brahmaniṣṭhā is in the first saṁnyāsa. The person who has aparokṣa jñānam but is seeking niṣṭhā is one notch down, in the second saṁnyāsa. Then somebody who doesn't have jñānam and has to do a lot of śravaṇam, mananam, and nididhyāsanam, but he keeps all the other karmas away, that is third saṁnyāsa. Then comes karmayoga. In karmayoga there are two varieties. One karmayoga is where one takes a short-term commitment, meaning extroverted activities but short-term like one does a 3-year project for school or a 5-year project for something. That is one karmayoga. Then there is the second karmayoga - long-term commitment like entering in gṛhastha

āśrama. The other one is where one doesn't enter gṛhastha āśrama because one knows one's goal but one is not ready. Some obligations are there, maybe one has to earn some money, one has to fulfill some duties, so one continues that. Like Tapovanji Maharaj. His brother had to get married, father was not there, so he had to wait until his brother was married and settled. The day that happened, the next day out. So, he had to wait for that much time. So, during that time it is not saṁnyāsa, he is into karmayoga. Then giving up everything, then doing more śravaṇam, etc. And below that is karma, not even karmayoga. So, we have karma, karmayoga type I, karmayoga type II, karmasaṁnyāsa type I, karmasaṁnyāsa type II, karmasaṁnyāsa type III. All this is not for Arjuna. Then what he is going to do? Where do I fit in? I have to understand I have to get clear jñānam and niṣṭā, that is my goal. Now for that, what are all the things I can do, and what are the things I cannot do? This is how one has to look at this. sa ca means saha karmasaṁnyāsaḥ. The karmayoga and karmasaṁnyāsa which are performed by the avidvān, even though both will be mokṣa sādhana, between karmayoga and karmasaṁnyāsa both of them cannot be done together. Now, you are dwelling on what is right (guṇa - doṣa). In karmasaṁnyāsa, lot of viveka is required. Then, tīvra vairagya, tīvra mokṣa iccā, then yama, niyama, śama, dama, etc. are required meaning they should be in plenty. This candidate's ability or adhikāra is śūnya, which means he doesn't have this. tīvra vairagya, tīvra mokṣa iccā, then yama, niyama, śama, dama all of this is not there. For such a person who doesn't have this kind of qualification, he has praiṣa mātra uccāraṇarūpa saṁnyāsa means that the priest has chanted mantras and he has taken that saṁnyāsa means sādhana catuṣṭaya is not there. Compared to that saṁnyāsa, karma yoga viśiṣyate. For a person who does not have qualifications and wants to take saṁnyāsa which is devoid of enough qualifications, compared to that, karmayoga which is performed with great śraddhā is better. I have been told this; I will do this. This is either Śāstra's injunctions or the teacher's instruction. That is enough. It will give greater phalam for that person who does śrauta, smārta, all yajña yāgādi, whatever nitya, naimittika karmas that he has to do, he will perform properly. When he does that, deva ṛṇa, ṛṣī ṛṇa, pitṛ ṛṇa nivṛtti

will happen. Then because of that, devatās will be happy. Then Īśvara prasāda, and his sense organs will become śānta because Bhagavān is blessing now. In this way, the qualifications will come. So, the qualification is this only. In *Aparokshanubhuti*, it was said स्ववर्णाश्रमधर्मेण तपसा हरितोषणात्। साधनं प्रभवेत्पुंसां वैराग्यादि चतुष्टयम्। स्वधर्म अनुष्ठानं, हरितोषणं, तपस् इत्यादि. Because of this reason, this karmayoga, compared to that karmasamnyāsa which is praiṣa mātra uccāraṇarūpa samnyāsa, this karmayoga is better. Therefore, if there is a person who does not have sādhana, then just like that he should not drop activities. सहसा संन्यासो न कर्तव्यः. In fact, Bhagavān already said न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्। जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्. You keep them engaged because they are not ready for samnyāsa. They should do karma but with Īśvarārpaṇa buddhi He says this is something new, we have never heard this before. samnyāsa is always kept at the highest pedestal, that transcends all, everybody says samnyāsa is the highest. He says negating samnyāsa and praising karmayoga is inappropriate. But no. Bhagavān is right. Bhagavān's answer is not keeping a particular person in mind. Bhagavān's answer is keeping the masses in mind. In general, people are either adhikārī of karmayoga or karmasamnyāsa. Selectively, you take someone and say this is for karmasamnyāsa otherwise karmayoga only. The purpose of Bhagavān's avatāra is to bless people. By this only they will get sādhana catuṣṭaya. You don't ask them "What are you doing?" What Bhagavān had to say, he already said in the second chapter. Now keeping Arjuna in mind he says, "You do karma." For amūḍha, Bhagavān gave them the right upadeśa and also the sādhanam for that. sādhanam is sarvakarmasamnyāsa. In the second chapter, he said यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति। तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च. So, nirveda/vairāgya towards that which you have already heard of this loka and anything that you are yet to hear of any other loka. That is called karmasamnyāsa. Now, they who do not know their own nature and don't have the ability to know what is their true nature, are not capable to cross this ocean through samnyāsa. They will fail somehow if they drop everything. Neither will they do anything meaning śravaṇam, mananam or other sādhana for sādhana catuṣṭaya nor they will do karmayoga.

karmayoga is very good that way. What you would not do otherwise, that karmayoga will force you to do. Injunctions will come from the world, they will say you can't have rāga dveṣa, you have to do this way only. Like if somebody lives alone in a cave and living means just getting bhīkṣā, eating and sleepings. Nothing, no śravaṇam, no yama, niyama, nothing. He is not going to get sādhana catuṣṭaya. Instead, the other fellow who decides I will get married and have three children, will wake up at 4 o'clock. He has to go to work, get money, this, that and everything. In the āśrama, if he was told to get up at 4, he would not. At home, he would probably get up at 3:30 also if required and then catch a plane, attend meetings here and there, conference calls and so on! No choice and if one child is sick, he will be up the whole night but if he is told, "Do jāgaraṇam the whole night", he will say, "I am not staying up." karmayoga will force him to do that. Whatever lessons he did not learn in āśrama, he will learn outside. One then will get real vairāgya. At present many people are studying, thinking that I will help others get mokṣa. That is preyas, it is not śreyas. You understand first that you are ब्रह्म - भुक्तये, न तु मुक्तये brahma muktaye, na tu muktaye. Don't get into this wrong thinking to begin with - mokṣa Marketing! You have to be a serious, honest sādhakā for yourself. Everything else will happen, Bhagavān will use you as an instrument because Bhagavān needs the best instruments. Our focus should not be wrong. Have the right idea, the right goal, and everything else will fall in place. We are going for kārya, not paying attention to the kāraṇam. Be a serious sādhakā. This is not easy but at least our honest attempt should be there. Even though this is not the topic meaning karmayoga is not the topic, still Bhagavān brings up that. This is not putting saṁnyāsa down. This is to lift the masses. To bring them up in the right way, Bhagavān says karmayoga is very good. That's why in public if you say, "Karmasaṁnyāsa is good", they will say, "This person does not know." Nobody will listen to you. If you say, "Karmayoga is great", they all will line up behind you. If you say, "ekameva advitīyam", at the end of the talk, only you will remain there! Everybody will disappear, they will say he doesn't need anything. saṁnyāsa svarūpa is sarvottama. How? न्यास इति ब्रह्मा ब्रह्मा हि परः (महानारायण उपनिषद्). saṁnyāsa is Brahma and is sarvaśreṣṭha.

So, here this vākya is only karmayoga stuti. Bhagavān keeps everybody in mind.

[शङ्कर भाष्य] - कस्मात् इति आह - Now how is karmayoga superior? इति आह -

जेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

saḥ nityasaṁnyāsī jñeyaḥ - Bhagavān says this karmayogī should be considered as nityasaṁnyāsī jñeyaḥ. jñeyaḥ means to know him (as nityasaṁnyāsī).

pūrvapakṣa: “Then what is anityasaṁnyāsī? If you are saying somebody is called nityasaṁnyāsī, then there must be something called anityasaṁnyāsī.”

anitya means he is not committed. Sometimes, he is, “Okay, Okay, I am saṁnyāsī but sometimes he is not in the saṁnyāsa mode. The karmayogī now has understood that he is totally nityasaṁnyāsī means he always knows I have to drop all this, that is nityasaṁnyāsī. That karmayogī is nityasaṁnyāsī.” “Now why you are saying this karmayogī is nityasaṁnyāsī?”

The phalam of karmayoga is rāga dveṣa rāhityam means anyone would do karmayoga to drop rāga dveṣa. So, the one who does not have rāga dveṣa is nityasaṁnyāsī. He may be karmayogī but he is also a nityasaṁnyāsī because he doesn't have rāga dveṣa meaning the purpose of karmayoga is to get rid of rāga dveṣa. The purpose of karmasaṁnyāsa is to get rid of rāga dveṣa only. That rāga dveṣa nivṛtti will allow me to do proper śravaṇam, mananam and nididhyāsanam; this is the only way. Then those rāga dveṣas will be shaken means I have to become flexible; I can't be rigid. rāga dveṣa rāhitya is this. Anyway, one has to learn this. Because of raga or dveṣa, śravaṇam or nididhyāsanam will get obstructed. You will sit for meditation, but you won't be able to meditate. What is obstructing? Either raga or dveṣa. Somewhere, the mind is stuck. So, the objective is to get rid of those things and that too right way. Don't get stuck anywhere. That's why rāga dveṣa nivṛtti is called vairāgya. rāga dveṣa nivṛtti means any karma, any vyavahāra, in which I

engage does not leave any impression on my mind. I can wash it away and get back to my mukhya sādhana. This ability I have to cultivate. No matter what happens, immediately the aham brahmāsmi cintanam continues. This is called rāga dveṣa nivṛtti. If any vyavahāra has left its impression so deep that for hours or days or weeks or months I can't get out of it, it's a problem. One has to work on it. Bhagavān says saṁnyāsa means this. Now if a person is doing a lot of karma but does not have rāga dveṣa, he is a saṁnyāsī whether he is wearing multi-colored clothes or white or yellow or orange, it doesn't matter; he is a saṁnyāsī. On the other hand, if somebody is wearing orange and has rāga dveṣa, he is not a saṁnyāsī. saṁnyāsa is not what is your name and what clothes you are wearing. saṁnyāsa is to what extent I am able to drop everything. In literal meaning, saṁnyāsa means you drop. 'अस्' धातु, सं नि अस्. So, I can drop everything. That is saṁnyāsa, not what clothes you wear and what name you have, and where you are living. My address is āśrama address; that is not saṁnyāsa. Nothing should leave any impression, that mind is called a pure mind. If those impressions stay and then I can't get out of it means I am a bhoktā, this thought doesn't go. bhoktā means deho'smi . The annamaya kośa itself is a big one. So, we have to understand the spirit of this shloka for ourselves. Why this discussion of karmayoga is there because a lot of people may think, "Just do Bhagavat Bhajan. Sing some Bhagavān's name, do something, do some pūjā. Why all this discussion?" Because unless I understand, get freedom from rāga dveṣa, there is no brahmaniṣṭhā. On the other hand, हे महाबाहो! निर्द्वन्द्वः हि सुखं बन्धात् प्रमुच्यते. sukham is the adverb here, kriyāviśeṣaṇa. From bondage, he will become free easily. nirdvandvaḥ - the one who does not have this rāga dveṣa. That's why in the Second chapter, Bhagavān said मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः। śītoṣṇa means dvandva, sukha-duḥkha. They will all give all these pairs of opposites. tān titikṣatva means don't get carried away by this or that. Why should I do titikṣā? यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ। समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते. vyathanam means I am disturbed. He is in duḥkha and sukha but is sama, not disturbed at all. He is fit for immortality. In the third chapter, Bhagavān said

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ। There also don't go by rāga dveṣa. Every sense organ will have rāga and dveṣa - I like it, I don't like it. Don't go by that, they will not allow you to become niṣṭha. Don't go by rāga dveṣa.

[शङ्कर भाष्य] - ज्ञेयः ज्ञातव्यः प्रमुच्यते - Neither does he have rāga dveṣa for sukha-duḥkha but more importantly what is his sukha sādhana, towards that he will have rāga and what is his duḥkha sadhana, towards that he will have dveṣa. He says, "No! Understand that if it is Bhagavān's will, it will come. Accept it. Don't worry." In this way, the one who is engaged in karma is also a saṁnyāsī. According to Bhagavān, a saṁnyāsī is free from rāga dveṣa.

[शङ्कर भाष्य] - संन्यासकर्मयोगयोः उच्यते - He says karmasaṁnyāsa and karmayoga are to be performed by different people. In result also, there is virodha, in anuṣṭhānam, different people, so virodha. But how do you say both are niḥśreyasakara? How will both give niḥśreyas? Now, this is said -

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः । एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥
४ ॥

Q - In Geeta 4.36, Bhagavān Bhāṣyakār said dharma is also pāpa. If the phalam of sakāma karma keeps me away from mokṣa how can the puṇyaphala of sakāma karma of previous lives keep me away from mokṣa? Do not all puṇya help me proceed further?

A - sakāma karma will not help you directly to proceed further. sakāma karma will give you bhogas. If somebody has done sakāma karma, he will become Indra. So, that is not helping him to go towards mokṣa. He will stay there as Indra. Somebody else will become Agni, Varuṇa, so they be there, they will not get Brahmavidyā. niṣkāma karma will give you cittaśuddhi. So, even if it is of a previous life, if it is sakāma puṇyaphalam, it will give you a big house, car, titles, positions in this world or Indrādi padavī. You can be chairman, CEO, VP, all those things, or a government official.

Q - How can I know one of the obstacles in the spiritual path is sakāma karma or niṣkāma karma?

A - Niṣkāma karma puṇya will help you in sādhana catuṣṭaya. sakāma karma puṇya will give all these other things. So, if you have a big house, have satsaṅga in that house. If you have a lot of money, do charity. Then, wherever you have given charity, you go and see whether they are studying or not.

Discourse 4

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः । एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥
४ ॥

Two mukhya saṁnyāsas were explained by Swami Shankaranandji - nirvikalpaka samādhi as one type of saṁnyāsa and savikalpaka samādhi as another type of saṁnyāsa in which the “Aham Brahmāsmi” jñānam is constantly available without any obstacles or even with obstacles, but in both cases, it is available. gauṇa saṁnyāsa was mentioned here as the third type of saṁnyāsa which is the saṁnyāsa where I do a lot of śravaṇam and mananam and śama, dama, yama, niyama sādhanās are also followed. In this way, the karmasaṁnyāsa śabda was explained. We have seen karmayoga earlier in the second and third chapters - नियतं कुरु कर्म त्वं: nitya, naimittika karma anuṣṭhānam without rāga-dveṣa. Then with Īśvara arpaṇa buddhi and fourthly, with no attachment to karma and karmaphala. Then there is prasāda buddhi in the result. Karmayoga should be practiced in this way. Karmayoga is not a viśeṣa karma. A specific action is not karmayoga, that's why in the second chapter the word yoga buddhi is used. It is a viśeṣa buddhi with which all karmas are performed, that is why it is called karmayoga. So, if somebody feels that my sevā is from 3:00 to 3:30, that is my karmayoga time, it is okay in a secondary sense. Actually, it is wrong. It is not that I am doing half an hour of karmayoga. A karmayogī sees Bhagavān in everything - that is his karmayoga. Can a saṁnyāsī say at morning 6:30 'I am saṁnyāsī', at 9 o'clock

'I am not samnyāsī', then again at 1 o'clock, 'I am samnyāsī'? In the same way, a karmayogī also does not have this choice. He is not a part-time karmayogī that he does a few hours of karmayoga. That's why Bhagavān said ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति. So, always he should be in that mode. That is karmayoga. Otherwise what will happen is for half-hour I am not agitated by karma or karmaphala and for the remaining 23.5 hours, those same things bother me when I am not doing karmayoga. Then what is the use? I am karmayogī all the time - this should be my attitude and understanding and this rāga-dveṣa rāhitya is the objective. The purpose of karmayoga is that I have to get over my rāga-dveṣa. The goal is not that I am doing some viśeṣa karma accomplishing something outside. That is not at all the goal. If somebody says that he did a particular sevā, the performance of that sevā or anything else is not the goal. Elimination of rāga-dveṣa is the goal. Why do we want karmayoga otherwise? The vision should be clear otherwise we will think, "We are doing karmayoga. Bhagavān has said karmayoga will give cittaśuddhi but I am not getting any cittaśuddhi." That is because your idea of karmayoga is wrong. How do generally people do karmayoga? They make their rāga-dveṣa firm: "This part you don't touch, tell me anything outside of it. I will work and fix." That is not going to change my way of thinking/living. It is those things only that we have to uproot and that is required because of those laukika or Vedic rāga-dveṣas. Laukika rāga-dveṣa is towards person, place, and work. Vedic rāga-dveṣas is: "I have understood this is the nature of Bhagavān. I am not going to change it. I have understood this is the nature of mokṣa and I am not going to change it." This is also based on my rāga-dveṣa only. Where did I get that understanding? "Somewhere and I am holding onto it." I have to allow Śāstra to work. The whole objective is that when rāga-dveṣas are gone, then Śāstra will be able to work there to produce pramā. So, if I am not available for that pramā, it will not come. So, karmayoga is not a viśeṣa karma. Karmayoga is the *viśeṣa buddhi* with which all karmas are performed. Bhagavān said karmasamnyāsa and karmayoga both will give niḥśreyasa but karmayoga is better. Better means for a person who is going to take samnyāsa but not going to gain knowledge or is not ready

for knowledge. Then, for that person or the other person, karmayoga is better. At least he is making use of his time, life, energy, and everything. So that is good. Who is a samnyāsī? The one who does not have raga-dveṣa - he is a nityasamnyāsī and free from dvandvas, the pairs of opposites.

[शङ्कर भाष्य] - संन्यासकर्मयोगयोः उच्यते - pūrvapakṣa: “samnyāsa and karmayoga are to be performed by two different people. They are viruddha and in their results also, there is virodha. Then how do you say both are niḥśreyasakaratvam?” That is the doubt based on which this shloka came “साङ्ख्ययोगौ पृथक् विरुद्धभिन्नफलौ बालाः प्रवदन्ति न पण्डिताः”. sāṅkhya and yoga are pṛthak, separate/distinct/different from each other: bālaḥ pravadanti - childish people say this, not paṇḍitaḥ, wise people. Bhagavān says ekamapi asthitaḥ. If we abide by one also, then samyak but then he will get the result of both. If I settle down in one also properly, then I will get the results of both.

[शङ्कर भाष्य] - साङ्ख्ययोगौ अप्रकृतप्रक्रियेति - bālaḥ means Śāstra arthajñānaviveka śūnyāḥ - those who don't have the vision of Śāstra. arthajñāna means they don't have the teaching of the scriptures. They speak something on their own without proper thinking, without having an in-depth understanding. Wise people don't say that sāṅkhya and yoga are different. On the other hand, wise people say there is one result of both and they do not contradict each other. If a person performs one of them, if he does samyak anuṣṭhānam, then he will get the result of both. The result of both is niḥśreyasam, mokṣa. sāṅkhya will also give mokṣa and yoga will also give mokṣa. Therefore, both of them will give the same result.

“How did you start with the sāṅkhya śabda here? This chapter started with the words samnyāsa and karmayoga. Arjuna's question was संन्यासं कर्मणां कृष्ण. Suddenly sāṅkhya yoga came. If you had said samnyāsayoga, we have understood that in the previous shloka. This is not the topic. aprakṛtam means this is not the prakaraṇam. You started the whole chapter in this way - samnyāsa and karmayoga.” There is no problem here, everything is fine. How

had Bhagavān used these terms? He says even though Arjuna asked the question in this way, kevalam word will go with samnyāsa. kevala samnyāsa means jñānarahita samnyāsa So, Arjuna's question is correct. Arjuna's question was on jñānarahita samnyāsa and karmayoga. Only keeping this in mind, he asked the question - अभिप्रेत्य प्रश्नः कृतः. Bhagavān did not give up that part of the question but Bhagavān wanted to say something from his side also. He says, "I will add to what I have to say because sometimes a person will ask a question not knowing everything. They will ask only some part, and some aspect they don't know." Bhagavān has a very clear vision of what He wants to communicate. So, even though Arjuna's abhiprāya is that Bhagavān is addressed, Bhagavān also has his own abhipreta and He added that to Arjuna's question using a different set of words. Sometimes, somebody will ask a question and they know only some terms but they may not know anything more. So, then the person who is answering has to cover all those things and explain if that is required there. So, that's what Bhagavān is doing because Arjuna's intention is not only about karmasamnyāsa or karmayoga. His intention is about duḥkhanivṛtti. karmayoga is also a means, karmasamnyāsa is also a means; by themselves they are not the end. Bhagavān knows that. Bhagavān says neither of these by themselves will give you duḥkhanivṛtti. So if duḥkhanivṛtti is what you want, really speaking, you need jñānam. If anything else could have solved the problem, there was no need to talk about sthitaprajñā and all. What is the result of yogabuddhi? The result should be raga-dveṣa rāhityam or cittaśuddhi means purity of mind/vairāgya. Earlier Bhagavān defined samatvam yoga ucyaate as meaning my buddhi should be sama. That is what is required. The karmayoga phalam is that I can remain sama and sāṅkhyayoga phalam is jñānaniṣṭhā which is real sama. Both are sama only. In this chapter, we will see nirdoṣam hi samam Brahma. Brahma is sama, so karmayoga tells you how to remain sama at the mental level in the best possible way. jñānyoga tells you "You are sama, You are that Brahma which alone is." So, samatva is the goal and that vision will give you duḥkhanivṛtti. That understanding will give me duḥkhanivṛtti. So, neither doing some particular action is my goal, nor dropping action is my

goal. My goal is duḥkhanivṛtti. So, of saṁnyāsa and karmayoga, one is jñāna and the other is the upāya for that, and that upāya is samatva buddhi. So this is not out of place, this is proper only because that is the viṣaya.

[बोधिनी] - बालाः भेदं वदन्ति - bālaḥ are vedāntaśāstrārtharahasya avidinaḥ but they are otherwise wise and learned. sāṅkhya is tadviṣayā buddhi about Brahma. So, one is sāṅkhyajñānam and the other is the upāya for that.

[बोधिनी] - अतः ज्ञानसिद्धेः इति सूचनार्थम् - jñānasiddhe kāraṇam is cittaśuddhi; cittaśuddhi requires karma. So, karma will give cittaśuddhi; cittaśuddhi will give jñānaprāpti; jñānaprāpti will give mokṣa and saṁnyāsa also should lead one to mokṣa. This quotation here is विद्यां चाविद्यां च..... (मन्त्र 11). In *Īśāvāsyaopaniṣad*, the 'vidyā' śabda is upāsanā and 'avidyā' is karma. There it was said अविद्या मृत्युं तीर्त्वा means karmayoga will reduce your rāga-dveṣa. Then it is said विद्या अमृतं अश्नुते means upāsanā will give Brahmaloaka prāpti. This is how Bhagavān Bhāṣyakār had interpreted there. Here Svāmiji says 'avidyā' means karmayoga, 'vidyā' means jñānam. Jñānapratibandhanivṛtti is there by avidyā. But there विद्या अमृतं अश्नुते, that vidyā is not jñānam. Here he interprets vidyā as jñānena amṛtam aśnute! That's why when it comes to siddhānta, Śāṅkara bhāṣya should be your clear direction. Then any other interpretation, if it is in line with this, then it is good. So, here this uddharaṇam we can remove this part. jñānena mokṣam - we don't have problem; karmaṇā pratibandhanivṛtti - we don't have problem. Quotation with this interpretation is objectionable. Here, it may sound right. But if we fix it here, so many other places, one will have to explain jñāna-karma-samuccaya, so that's why first siddhānta should be clear, then you look at any Śāstra. So, there is bheda in kāraṇas means what all things are involved, not in the result. The difference between the two is that sāṅkhya is antaraṅga and karma is bahiraṅga. In Karmayoga, longer duration will be required and sāṅkhya shorter duration because he is already there now. One is greater sādhana, another is lesser sādhana and they are sādhana like one is gaja and the other is aśva. One

will fly, another will go slowly but the one who is not ready, they should do karma only, not samnyāsa.

[शङ्कर भाष्य] - एकस्यापि इति उच्यते - "If I follow only one, how will I get results of both? "

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

यत् साङ्ख्यैः स्थानं प्राप्यते तत् योगैरपि गम्यते परम्परया - What is attained by sāṅkhya means this jñānam; yogairapi gamyate - you will also get it. If there are two children in the house, one is eight years old and the other is four years old. Somebody introduces the first one as very bright, and very intelligent, and the younger one says "What about me?" "Yes, you are also intelligent." 'api' also means the person who is in karmayoga will also get it. You grow up, that's all. Right now, you are not ready but you grow up, you will get it, and therefore एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति - the one who sees that they are one only as far as the goal is concerned, he has the right vision. स पश्यति, not other. That's why in our Vedas, there is no urgency to give samnyāsa to people. If they are ready, they will get it. Sometimes people ask why the Upaniṣads are not taught at the beginning itself. That's because people are not ready. No matter how much you tell them to drop karmas, they will not and those who have to drop, don't wait for instructions. Things will drop from them. This is not enforced but natural growth. Why do people retire at 55 or 60 or 65? Because they feel their purpose has been served now. Whatever I was supposed to accomplish for which I started this, everything is done. Now at that point, if somebody says here is a job offer, he says I don't want it. Now where is the injunction? In Government offices, yes, there is an injunction because they have to give jobs to other youngsters. But really speaking, the thought that one should drop should come from within, there should be an inner call for anything. That is the natural progression. That's why the Vedas don't go on telling people. They say you do parikṣaṇam.

You find out for yourself and when you are ready, you will drop everything. That is maturity and when you are not ready, no matter who tells you what, you will continue doing what you are doing. We all have done this and we still do it. That is why when that ripening takes place and for such an individual, jñānam is very quick. There is no struggle. But one has to remember the karmayoga definition that where I get samatva, I should get maturity, I should get vairāgya - that is karmayoga. It is not doing a lot of things, that is not karmayoga. In general, we misunderstand karmayoga as doing a lot of activities where I am not taking a salary, that's why it is karmayoga. This is our own definition, this is not karmayoga. karmayoga means samatva buddhi should be there, karmayoga is where I have a better way of looking at everything and also Īśvara arpaṇa buddhi. That does not mean that Bhagavān is standing in one place and I bring all my karmas in one plate as Īśvara arpaṇa. Whatever I do, यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् - this buddhi is required means I see saguṇa Bhagavān in everything. Then, for that person, to see nirguṇa Brahma everywhere will be easy. So it is a preparation. If I don't develop that vision and I say, "Okay, my karmayoga time is from 3:30 - 4:00 o'clock. I finished my karmayoga." I have not developed sarvatra bhagavddarśana buddhi. What karmayoga did I do? That is not karmayoga.

[शङ्कर भाष्य] - यत् साङ्ख्यैः पश्यतीत्यर्थः - karmayoga is jñānaprāpti upāya. Now how to do Īśvare karma samarpaṇam? It is not that Bhagavān is standing somewhere and I take all my karmas in one plate and offer it. Īśvare karmāṇi samarpya means that while I am performing the karma, the vision is that these things are for Īśvara. Otherwise how will karmayoga give samatva buddhi? karmayoga will give samatva buddhi when I understand that I perform all my karmas because I am an instrument of Bhagavān. The instrument of Bhagavān means I am his dāsa, I am working for Him, so I can't complain. Why would I not complain? Because I love my Bhagavān. Because I love Bhagavān, therefore I have decided to be his servant. Because I am his servant, then whatever comes, I will accept. This will give me samatva buddhi. This is called Īśvara arpaṇa buddhi. Otherwise, how will samatva come? Why does a mother

not complain if the child says, “Oh! I don’t like this food. Make something else” or “I am sick. Wake up at 1 o’clock in the morning and do this or do that”? Because the mother loves that child. There is total karmayoga buddhi. There is no expectation of result and the karma is done without complaint. Like that, when we are able to perform karma with this vision, then only karmayoga is working, samatva buddhi is working, otherwise cittaśuddhi doesn’t happen. So, wherever that śaraṇāgati is there, karma is not a problem and there is no complaint. If śaraṇāgati is not there, then the thought “This karma is unnecessary, that karma is unnecessary” will happen. So, this is Īśvare karmāṇi samarpya. Even when we understand these words, putting them in our lives is difficult but we have to work. Īśvare karmāṇi samarpya and no results are expected for one’s own self. ātmanaḥ here means for one’s own self. They are karmayogīs. mokṣaphalam gamyate by them also, but not directly, paramārtha-jñāna-saṁnyāsa-prāpti-dvāreṇa. Mokṣam is only through jñānam not by karma. We have arrived at siddhānta through a lot of thinking, analysis, discussion, etc. We have our definition of mokṣa means every darśana has their own definition of mokṣa. If one sets that definition, accordingly one has the sādhana that this is the means and then, if any other possibility is there, look at it to see how it is valid, invalid, etc. So, once you have established that jñānam gives mokṣa then if it is said anywhere that karma and vidyā will give mokṣa, you will say, “Wait. We look at it differently.” That’s what is happening here. If we look at this shloka literally, we would see sāṅkhya also gives mokṣa, yoga also gives mokṣa, so both will give you mokṣa. But it is said, “No. yoga will prepare you, then you need jñānam, then only you will get mokṣa.” Even if Bhagavadvacana is there or *Īśā vā sya* quotation is there. So, once you have logically analysed everything and the siddhānta is clear, one will not take any statement by anybody at face value even if it is the Vedas. For this, one needs good sādhana catuṣṭaya, the ability to look at it not based on your rāga dveṣa or you have śraddhā in the one who is going to teach you. You may think differently but: “If they have analysed and they are interpreting it, I am 100% with them because I don’t know.” Some 120 commentaries are available on *Īśā vā sya Upaniṣad*. Everybody will

have something to say and it may sound very appealing also but then somewhere else one may have a problem in siddhānta, then what will you do? Fortunately, the audience does not remember anything. Wherever you go, you say something, they will clap, “Very good!” and they will go. For a sādhakā, this is very important because this tells you what is my sādhana for mokṣa. That’s why we are not studying for others. People don’t even remember what you are teaching and what you are speaking.

[शङ्कर भाष्य] - एवं तर्हि इति उच्यते - Pūrvapakṣa: “Compared to karmayoga, saṁnyāsa is superior. Then why has Bhagavān said this - karmayoga is superior to karma saṁnyāsa?” शृणु तत्र कारणम् - “Listen. It was asked by you whether kevalam karmasaṁnyāsam means jñānarahita karmasaṁnyāsam and karmayoga. Keeping that in mind, you asked of these two, which is śreyān?” Then accordingly Bhagavān gave the answer. “When jñānam is not there in that saṁnyāsa, then compared to that karmayoga is better. But according to Me, jñānasahita saṁnyāsa is sāṅkhya and this is what I desire to speak.”

This is called paramārthayoga - jñānasahita saṁnyāsayoga. saṁnyāsayoga word is an oxymoron. Saṁnyāsa means to give up, yoga means to unite. That which is karmayoga because its meaning is towards saṁnyāsa or sāṅkhya. Therefore, in the secondary sense karmayoga is called saṁnyāsa. Karmayoga which is vaidikaḥ tādārthyāt means saṁnyāsarthyāt, so it is actually that karmayoga is going to lead you to cittaśuddhi with saṁnyāsa and therefore, संन्यास इति च उपचर्यते. upacaryate means it is said loosely as saṁnyāsa only, in the secondary sense. How is that tādārthyām there?

[बोधिनी] - साङ्ख्यं त्वन्य इत्यर्थः - sāṅkhyajñānam means he is a brahmaniṣṭha, he understands himself as Brahma, he says all this is in Brahma, appearances are there, that’s all. And for those who follow yoga, it is upāya; they are called yogāḥ. मतुबर्थे अच् प्रत्ययः - अच् प्रत्यय is in yogāḥ. What is required is nirantara śraddhā and cittaśuddhi, and then jñāna. So, it is possible in this way. And then he says sāṅkhyam jñānayogam, which means

he sees correctly, he is the right person, so he has a total vision of the Vedas, and therefore even if somebody has started karmayoga properly, he does not see or feel, “Oh! What is this?” He is still doing karmayoga. He says “Wait. Eventually he will also get the Truth clearly.”

Discourse 5

sāṅkhya means jñānasahita saṁnyāsa, yoga means karmayoga. karmayoga will lead one to cittaśuddhi. When cittaśuddhi comes, the person will be inclined to think, “What am I doing, where is my life heading?” Then his question would come to,

“What is the purpose of my life?” Then he will think, “Who am I?” Self-enquiry will come only then, not otherwise. Up to that point, he takes himself for granted that I am this assembly alone. There is no doubt, there is no question, he continues to live in this wonderful, erroneous understanding. cittaśuddhi will prompt this question. “kastvam ko'ham” - that shloka actually will talk to him. Then his jñānayoga journey begins, not until that point. Then jñānam, then my akartṛtva and therefore sarvakarmasaṁnyāsa . It will happen without anyone telling him. So, this is what is saṁnyāsa with jñānam otherwise known as sāṅkhyam. साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः means ultimately they both give the same result. एकमप्यास्थितः सम्यक् उभयोः फलम् विन्दते. But we should definitely understand this point. In karmayoga, I take my identity for granted and when I am studying Brahmvidyā, if I still keep that identity for granted, then that Brahmvidyā adhyayanam is another karmayoga, it is not jñānayoga. You are doing a lot of karma only, physical karma. Going from class to class is nice karma because vicāra is not there, and pramā utpatti is not there. sāṅkhya is that I actually question the very sādhakā - who is this entity, what is this entity and in this 5th shloka, what is attained by sāṅkhya is also attained by yoga. Therefore, the one who sees their oneness as far as the final result is concerned, sa paśyati.

यस्तु कर्मयोगः वैदिकः स च तादर्थ्यात् योगः संन्यास इति च उपचर्यते - Therefore, this karmayoga, because it leads one to saṁnyāsa, is called saṁnyāsa. In our families, you will see the person who goes to law school, from the first day, everybody starts calling them a lawyer. They may not have any idea! And the first day they go to medical school, then they say he is a Doctor! upacaryate means the day you start doing karmayoga, they may tell you “You are a great saṁnyāsī!” That means, “You are not a saṁnyāsī; you are a saṁnyāsī in making. One day you will attain that.” May not be in this life but in a few more janmas. कथं तादर्थ्यम् इति उच्यते - How? So that is said now. All these shlokas actually tell us how we should think of our sādhanā journey.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः । योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

O Mahābāho! O mighty-armed Arjuna! Bhagavān is inspiring that you are great. ayogyataḥ is the subject. For someone who is not ready means the one who has not done proper karmayoga, to that person saṁnyāsastu duḥkham āptum - renunciation of karmas will give them sorrow. A person who has not performed karmayoga and made his mind pure, for that person saṁnyāsa will be a terrible thing. saṁnyāsa here means sarvakarmasaṁnyāsa. A person who has not performed karmayoga is not good at all for that. On the other hand, yogayktaḥ muniḥ - a person who is endowed with karmayoga and who is muni also, who thinks, nacireṇa brahma gacchati. cireṇa means after a long time, cirakāla. nacireṇa means not after a long time, non-committal. How short? Your pūrva saṁskāras, prārabdha, this janma’s sādhanā, all of that will add up. Brahma ādigacchati - Brahma means saṁnyāsa meaning he will be able to let go of all karmas naturally knowing himself as akartā, abhoktā.

We may say that ayogyataḥ saṁnyāsaḥ duḥkham āptum. saṁnyāsa also means jñānaniṣṭhā. jñānaniṣṭhā will be difficult for a person who has not done enough for cittaśuddhi. So, even if they have external saṁnyāsa, they will not be at peace. If cittaśuddhi is not done, jñānaniṣṭhā will not be possible. So, viparīta bhāvanās will come and then they will not be able to do extended samādhi abhyāsa, because they are not ready. They (means we) will not be able to

sit down for dhyāna sādhana, samādhi abhyāsa. Other distractions will constantly bother this person. Sometimes my sorrows may not bother me but some family members, some near and dear ones - their sorrows may bother me and at that time, it is difficult for me to negate my own mind that I am not the mind, the mind is mithyā - that vṛtti will not come. In other words, all my śravaṇam, and mananam will not be useful. That's why yogyataḥ means the one who has performed, and ayogyataḥ means one who has not performed. karmayoga performance means cittaśuddhi, rāga dveṣa nivṛtti . So, if a person has not removed rāga dveṣa, then jñānaniṣṭhā will not be possible. So, my resolve should be correct, then accordingly I need to put all the things in line. Only resolve is not enough. Everybody's resolve is "I should be always eternally happy". Even a dog also has the same resolve ! In *Brahmasūtra Bhāṣya*, Bhagavān has written, पश्वादिभिश्च अविशेषात् - in paśu and human beings there is no difference when it comes to this kind of duḥkha nivṛtti and adhyāsa also. So everybody has that. What are you going to put on the table for that adhyāsa nivṛtti? That is the yogaphala. So, ayogyataḥ samnyāsa duḥkham āptum. Once you go from this āśram, the story of life is going to begin because, while you are here, you are kept on your toes as much as possible. But hereafter, "How will I fill my day?" Those who take renunciation meaning those who don't have a job, those who are going to drop all karmas, who don't have to cook, who don't have to earn, who don't have family, husband-wife-children, nothing. Parental responsibility won't be there. Such people, what will they do? They have to know how to keep their day busy with śravaṇam, mananam, śama, dama, yama, and niyama, this kind of sādhana. Otherwise, solitude will eat them up. They will have to have a good balance between whatever vyavahāra they do and their personal sādhanā. They might be doing certain deha, indriya, mano, buddhi vyavahāra activities but they have to constantly remember, "Every day I have to study, every day I have to do nididhyāsanam. If karma bāhulya is there, then this part will go. If I am not ready to sit and study regularly every day then even if no karmas are there, I will be looking at the ceiling all the time. If I don't know what to do means my dehātma bhāva will not go." So, one has to know their own

abilities to handle this, and on top of everything is prārabdha that even if I want to do this, I will be pulled into something else based on my pūrva karmas. Also generally, our tendency is that whenever it is meditation time, we want to do something else. The moment it comes to dhyāna sādhanā, the thought that I have to do this, I have to do that, comes because we are not willing to face our own mind. Our biggest fear is this only. And then I have to let go of my individuality. So, dhyāna sādhanā is always the lowest on the list. Whenever I have time, I find some new work. At that time, it will tell you to do this, do that. When there is plenty of time also, this will be the least priority and the first one to go. So, it is a vighna. rajoguṇa will become vighna. vighna means obstacle and I will have to sit down. Only sitting is also not enough means if I sit down without enough sattva, that sitting down is also a problem because I will not do anything, I will not accomplish anything in that sitting. It is only warming up that seat. The sādhakā will have to face these things, particularly the advanced sādhakā. If I can't do that, how am I going to own up to this teaching? I can't be rajasika or tamasika when I sit down, because then I am not able to do anything. Even if right now, let me sit for dhyānam. What dhyānam will I do? For dhyānam, I have to be in my best possible state; as best as I can be for my śravaṇam - that is required. Somebody who is actually going to walk on this path seriously, in spite of all other daily things whatever happens in vyavahāra, I should be able to gather myself and sit down. I should remind myself again that I have to spend my one hour the way I spent it in Sandeepany Sadhanalaya. When I know I can't sit down, I have to do some karma, then what karma I should do, I should be selective. Sometimes I will not have a choice because everything is a package deal. It will come as a package only. You may choose one thing then many things come with that. So, everyone will have to be watchful. Every sādhakā will have to do this balance otherwise duḥkham āptum. We know our extroverted saṃskāras are already so strong that at the first opportunity, we will be extroverts. The journey inward is reversing the whole thing, going extrovert is so easy; we need just 2 or 3 nimittas and then that's it.

So, if rāga dveṣa nivṛtti is not done earlier, if cittaśuddhi or vairāgya is not gained earlier enough, then later on, it is going to catch us because extroverted tendencies are already there. They have just subsided for now. So, when true vairāgya is there, then everything will be fine. Bhagavān says then for that person, it's not going to take long otherwise it is going to take long. And when Bhagavān talks about long means not in one life, few years; it means in a few janmas.

[शङ्कर भाष्य] - संन्यासस्तु विशिष्यते' इति - For the person who has not done karmayoga, saṁnyāsaḥ duḥkham āptum. yogayuktaḥ vaidikena karmayoga and vaidika karmayoga means ईश्वरसमर्पितरूपेण फलनिरपेक्षेण युक्तः - karmas offered to Īśvara and where there is no expectation of results. Who is a muni here? The one who is doing Īśvarasvarūpa mananam is called a muniḥ. So, yogayuktaḥ means karmayoga yuktaḥ and muniḥ means the upāsaka. So, the one who has done karmayoga, upāsana etc. then Brahma. Here vidvat saṁnyāsa is called Brahma because it is talking about paramātmajñāna. Brahma means brahmajñānaniṣṭhā meaning, at any time, this jñānam is available to me. "He shall quickly attain Me. That's why I said karmayoga is better because then that person will be engaged properly." But every karma is not karmayoga. That's why one has to have Īśvarasamarpita buddhi phalanirapekṣa, then mananam on Īśvarasvarūpa. If somebody says I am working for some NGO, that does not make you karmayogī. karmayoga here is very viśeṣa. I should see Bhagavān in this creation. जगत ईशधीयुक्तसेवनम्। अष्टमूर्तिभृद्देवपूजनम् (Upadeśa Saar 5). Then whatever comes to me, I am more accepting. That greater acceptance will allow my niṣṭhā to be firm otherwise there is a constant inner battle, that is restlessness of mind. Inner battle means he is not willing to accept the situation that this is how it is right now. Inner battle is not mere acceptance, or surrender. It is "Bhagavān has given me this situation, this position." Then you will be so relaxed. This only is the difference between jñānī and ajñānī.

[शङ्कर भाष्य] - यदा पुनः अयं सम्यग्दर्शनप्राप्त्युपायत्वेन - samyagdarśanapraptsupāya - the means to samyagdarśana - the right vision, right understanding. When this yoga is performed, then what will happen? sādhanā and phalam- the whole thing is given in the next shloka. It's a complete shloka.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः । सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

We have to take the 'yoga' śabda from the previous shloka. In the previous shloka yoga means karmayoga, so karmayogena yuktaḥ yogayuktaḥ. Then in this shloka, jitendriyaḥ śabda is clear. jitendriyaḥ means the one who has mastered his senses. Then viśuddhātmā, vijitātmā and sarvabhūtātmabhūtātmā. In three places, the Ātmā word has come. So, what should be viśuddhātmā? viśuddhātmā means viśuddha antaḥ karaṇa. Here we can take the Ātmā śabda as antaḥ karaṇa. So, indriya is covered, antaḥ karaṇa is covered, so then vijitātmā will be the deha. So, mastery over body and karmendriya, mastery over jñānendriya, mastery over antaḥ karaṇa. viśuddhātmā means purity of mana, buddhi etc. So, that is all the preparation. So, karmayoga yogayuktaḥ means he did karmayoga because Bhagavān said ayogyataḥ saṁnyāsa duḥkham āptum. The sādhakā says, "No, I did that." Then viśuddhātmā, vijitātmā, jitendriyaḥ. The body is disciplined, the sense organs are disciplined, the mind is disciplined, everything is disciplined. Then Knowledge is required. sarvabhūtātmabhūtātmā - this is his jñānam. What is the meaning of Ātmā here? Here, Ātmā means the real Ātmā, śuddha caitanya: that I am the Self of all, I am Consciousness which expresses in all upādhis. I am Sat, jagat adhiṣṭhānam. I am puccham, Brahma puccham aham asmi. In sarvabhūtātmabhūtātmā he doesn't have a choice. In the first line, he has a choice because all of that is puruṣa tantra. When he comes to the second line, he said do you want to be sarvabhūtātmabhūtātmā or not? Either you are sarvabhūtātmabhūtātmā or anātmā. That's all. This is the power of pramāṇa. It won't give you a third option. Either I got it or I didn't get it. Either I am sarvabhūtātmabhūtātmā or not means if rāga-dveṣas are there, I will not be

able to digest sarvabhūtātmabhūtātmā. I am Self of this person also whom I don't like or they don't like, nothing matters anymore - that is adveṣṭā sarvabhūtānām there. pramāṇa will work only in its own way. So, when I have done cittaśuddhi means I will allow the pramāṇa to work through me. I will not have any issues. Such an individual kurvannapi na lipyate. Then that jñānī, even if he performs karma, is not affected by that and that is samyak darśana. So, the phalaśruti is also given. In the first line, cittaśuddhi - indriya samyama, mana samyama, everything. The second line jñanam and jñanaphalam. Everything is given. The whole sādhanā process one can take here. And whenever they say sarvabhūtātmabhūtātmā, it is Brahmādi sthambaparyanta, nothing less. Everything is included.

[शङ्कर भाष्य] - योगेन युक्तः बध्यते इत्यर्थः - viśuddhasattvaḥ - the one who has purified his antaḥ karaṇa. sattva here means antaḥ karaṇa. vijitātmā means deha, śarīra and jitendriyaḥ means indriya, so everything is covered. So, one should attempt this - I am the Self of all means I am Consciousness, I am Existence - this thought I have to entertain. It will not come by itself. You will have to sit and you will have to push yourself there or you do negation, neti, neti. You negate all upādhis and see what remains. And there are no words for whatever remains. That is the actual yato vāco nivartante. *That* we have to own up. Don't do dṛśyatva of that. Then, such an individual, even if he does some karma for lokasaṅgraha or for śarīrayātrā, kurvannapi na lipyate. The literal meaning is he will not get affected by all these karmas meaning that those karmas will not create impressions, that he will lose his sleep over them. Otherwise, what is the difference between the jñānī and the jñānī?

[बोधिनी] - योगयुक्तः स विशुद्धात्मा - This Svāmiji has given two interpretations for yoga. One is straight as Bhagavān Bhāṣyakār योगेन युक्तः कर्मयोगेन युक्तः. ciram then nacireṇa will happen meaning he has kept this attitude removing rāga-dveṣa for a long time. So, either you take yoga as karma yoga or as samādhiyoga. Then it is easier means then phalaśruti will definitely be there. Because he is sitting there longer, he has

practiced this samādhi abhyāsa and by that, viśuddhātmā, vijitātmā, jitendriyaḥ. Because to meditate for long, one has to master his body, hunger, thirst, everything. “I am hungry now, I want to get up.”

“No, sit down now.”

“It is very cold now, I want to turn off the fan.”

“No, sit down.”

“Some sound is coming, I want to see what happened.”

“Close your eyes.”

jitendriyaḥ - if you do samādhi abhyāsa, all this will come anyway. They will be forced. Sense organs, mind, śarīra have their tendencies to rebel always and nobody likes instructions. The moment somebody gives instructions, we don't want to listen but then how are we going to instruct our own mind? It is not going to happen. It is already teamed up with the ten sense organs.

[बोधिनी] - समाधिनिर्मूलितानात्मवासन वा न लिप्यते - All anātma vāsanās are gone due to extensive samādhi abhyāsa. So, this Svāmiji's commentary is nididhyāsana pradhāna. He will emphasize: drop everything, sit down, and close your eyes. See the nāṭaka inside, see what drama is going on. If you sit for an hour and a half every day for dhyānam, then 40-45 minutes will be your net. The rest of the time you have to subtract, it is all prep time only. If we see that I am sitting for twenty minutes, it is only prep. Before actually you get into dhyānam, it is over. So, that is a good thing. At least you are giving yourself practice time. Practice to sit, not open eyes, and not go on checking what is the time, what is the time, because when we sit down with our eyes closed and our resolve is to sit for half an hour, that day the half an hour will look like half janma! We will say, “Why are thirty minutes not over yet?” Because the mind doesn't like it that I have to be quiet and not do anything. This is when you will realise the power of karma, the glamour of karma. Only then you will understand the importance of karmasamnyāsa and vairāgya; that to stay away from glamour, I have to withdraw from karma. In this world, karma is worshiped. करम प्रधान बिस्व करि राखा - Bhagavān has made that. The one who is extra involved and active - everybody knows that

for that person to step back will be difficult. I don't know what is that, how to step back. Imagine those people who are in the work-life. If they can't drop karma at early age, within a few years when they are in their 40-50s, they will be in great positions, they will be earning much more salaries than what they were earning before. Now you tell them to drop everything, it is more difficult because promotions are all lined up and at that time, to say, "No, तवैव वाहास्तव नृत्यगीते (Kāthopanīṣad 1.1.26) - you keep everything, I don't want it". It is difficult. It is good if you can drop everything early but properly not ayogaḥ.

[शङ्कर भाष्य] - न च असौ करोतीत्यतः - From Absolute standpoint, he is not doing anything.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥ ८ ॥

प्रलपन् विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि । इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

Who is talked about here? sarvabhūtātmaḥ - the one who has understood I am the Self of all. naiva kiñcit karomi - I am not doing anything. He is yuktaḥ. tattvavit - the knower of Truth - yukto tattvavit manyet. When? paśyan - while seeing, śṛṇvan - while hearing, all present participles, शतृ प्रत्ययान्त रूप, स्पृशन् - while touching, जिघ्रन् - smelling, अश्नन् - eating, गच्छन् - going, स्वपन् - sleeping and dream (by upalakṣaṇa), श्वसन् - breathing, प्रलपन् - chatting, विसृजन् - releasing things from body, गृह्णन् - taking/grasping, उन्मिषन् - opening the eyes, निमिषन् - closing the eyes and other things also. In all of them, what does he think - manyet? indriyāṇīndriyārtheṣu vartante iti. His understanding is that the sense organs are engaging in sense objects like we saw in 3rd chapter guṇāḥ guṇeṣu vartante. paśyan, śṛṇvan, स्पृशन्, जिघ्रन्, and means rasanā, so the five jñānendriyas are discussed first. Then गच्छन्, प्रलपन्, विसृजन्, गृह्णन् - all the karmendriyas. गच्छन् means going, so feet; प्रलपन् - talking - vāk indriya, विसृजन् - malamūtra ityādi and गृह्णन् - hand, grasping, so the karmendriyas are included. Then श्वसन् - prāṇakarma (breathing), उन्मिषन् ,

nimiṣan - upaprāṇa and svapañ means antaḥ karaṇa dharma because अहङ्कारलये सुप्तौ भवेद् देहोऽप्यचेतनः। अहङ्कारविकासार्थः स्वप्नस्सर्वस्तु जागरः. So, it is antaḥ karaṇa based - Waking, Dream, Deep sleep. So, in this, all the vyavahāras are included. During all these vyavahāras, while they are going on, he says I am not doing anything - indriyāṅindriyārtheṣu vartante. Imagine someone's eyes are blinking. He says, "I am not blinking the eyes; I am not listening; I am not seeing anything." If you go on entertaining this thought at every vṛtti, you will go nuts! You have to understand that I am not this entity that has all this. You can't say, "I am this entity but I am not opening my eyes, I am not closing my eyes, I am not listening." That is wrong. I can't be this person and not do those vyavahāras. This is our way of thinking, mūrkhā sādhakā's thinking is this: "I don't want to let go of this individuality, I am not doing anything because I am Brahma." That is not Brahma. sarvabhūtātmaḥbhūtātmā is Brahma. When I understand I am Self of all, only then I am Brahma, not otherwise. So, we have to own up that means we have to negate this whole package, I have nothing to do with this entity. Only śuddha caitanya is my lakṣaṇa, nothing else. Only then kurvannapi na lipyate.

Discourse 6

jñānakarmasamnyāsayoga was the fourth chapter in which jñānam was glorified by Bhagavān and karmasamnyāsa, meaning the renunciation of action, was also talked about. So, Arjuna begins this chapter by asking the question "Should I do karmayoga or karmasamnyāsa?" He doesn't ask for 'I' but always that thing is there - "For me, what is the best?" So, Bhagavān says karmayoga is the best. That topic was covered in the first five shlokas of this karmasamnyāsayoga - you must follow karmayoga because it is superior for the person who is not prepared, and the result is going to be the same. In due course of time, one will be ready for jñānam, then sarvakarmasamnyāsa and jñānaniṣṭhā. So, the result of sāṅkhya and the result of yoga (meaning karmayoga) are the same. In the sixth shloka, Bhagavān talked about the

person who is not properly prepared through karmayoga, who has not risen above rāga-dveṣas, so cittaśuddhi is not there. Then even if that person takes samnyāsa, even if that person gets jñānam, the jñānaphalam will not be seen. On the other hand, if the person has prepared himself, then nacireṇa brahma adhigacchati meaning Brahmaniṣṭhā. That is true samnyāsa meaning. I can throw away all idam and aham also - that is true samnyāsa. I will neither be attached to any idam, nor will I be attached to aham. That he will be able to accomplish. How? So, the 7th shloka gave complete sādhanā. jñānam - sarvabhūtātmaabhūtātma and jñānaniṣṭhāphalam -kurvannapi na lipyate. Why is this possible? Because he has understood that naiva kiñcit karomi means when I understand in aham that all the activities that are happening are only adhyāsa, only superimposition. Between me, the caitanya, and anātmā, whether it is vyaṣṭi anātmā - viśva, taijasa or prājña - or samaṣṭi anātmā, it is adhyāsa only because this combination is not possible. Ātmā - anātmā sambandha is not possible, and jaḍa - cetana sambandha is not possible. So, wherever the sambandha seems to function, it is only a notion, it is not real. As far as I, the caitanya is concerned, naiva kiñcit karomi - this jñānam is dṛḍha. Then whatever is happening, is only adhyāsa kārya, I have nothing to do with it. All the kriyās we saw are all included. This is unique to Advaita Vedanta darśana, no other darśana will accept adhyāsa. Advaita darśana has also accepted the three sattās. bauddha darśana (śūnyavāda) has also accepted it in their own way. So, they also will say naiva kiñcit karomi but there the aham is also not there, now whatever their paramārthika aham understanding is. But as far as we are concerned, our understanding should be that I can make this statement on the strength of these three sattās only. If I accept only two sattās, this vākya will not be possible - indriyāṇīndriyārtheṣu vartante. If I think I am this ahamkāra, this pañcakośa samaṣṭi, then I cannot be outside of karma. I can entertain this bhāva that I am not doing karma, but that bhava is not considered Absolute whereas Ātmā is Absolute Reality, ever untouched. So, this is how we separate ourselves from other darśanas. indriyāṇīndriyārtheṣu vartante iti dhārayan - this is his firm understanding. For us this has to be practiced in the sense that until knowledge becomes firm, I

should see that I don't get disturbed by śarīra, indriya and mana vyavahāra because those interactions will be there. Something happens to the body, something happens to indriyas, something happens to the mind and I will get disturbed. So, I have to withdraw myself and remind myself that 'This is not me' on a regular basis. So, your dhyānam is on these things. These two shlokas are for the tattvavit/jñānī. Wherever there are shlokas for the tattvavit, try to see yourself there. We saw sthitaprajñā lakṣaṇas in the 2nd chapter. In the 3rd chapter, two shlokas were there - 17 and 18 and then later another shloka for mūḍha is there - प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। अहङ्कारविमूढात्मा but tattvavit is different. Those two shlokas also one should know that all karmas are performed by prakṛti. First I have to remember that I am caitanya, I am lakṣyārtha, I am pañcakośa vilakṣaṇa, I am different from the experiencer of avasthātraya - I have to go on reminding myself. I am not part of the three avasthās. It is as though I play the role of waker, that itself is overwhelming. Taking time out means backing out from it. This is not who I am. When these shlokas go on ringing in our heads, then that nididhyāsanam will keep happening. Then whatever you do, that paśyan, śṛṇvan, it will happen. The test for this is when something happens that I don't like, which I don't want - and it will happen because when something is happening with which I am also in agreement- then the knowledge is firm. paśyan, śṛṇvan, everything is fine. When things don't go according to my thinking and I tell myself sense organs are working in sense objects, prāṇa, antaḥ karaṇa, all of them - that this is mithyā and one mithyā is interacting with another mithyā. mithyā ahaṁkāra interacting with mithyā jagat. This jñānam one has to go on chewing more and more. Then remember that even if we say everything is mithyā, the niyamas of the world will be there. So, those also I can't change just because I say it is mithyā. So, if some karma is there, that karmaphala will come. So, if I say I didn't do it because these shlokas 8 and 9 say naiva kiñcit karomi , even so the results will come. If you are akartā you are also abhoktā. But you will have to go through at the ahaṁkāra level.

[शङ्कर भाष्य] - कदा कथं वा प्रवर्तते - He does not identify with anything. kadā means when; katham means how. So, while doing all this means it should not be my afterthought. Generally, our current state is I do everything, then the next day morning when I sit down for meditation, I am akartā and at that time I was kartā. So, I need that wisdom at that time itself, that's why everything is in the present participle. While you do it, you should know on the strength of Knowledge. We know only things that are in samāna sattā will influence each other. If sattā bheda is there, then one thing cannot touch the other. There is no sambandha between jāgrat puruṣa and svapna prapañca. Such a person is ready only for sarvakarmasamnyāsa. He doesn't need to do anything. The one who is a tattvavit, who has such knowledge, the one who sees akarma Ātmā in all karma, that person is fit or qualified or this will happen naturally for him. sarvakarmasamnyāsa is not changing clothes or changing the name; sarvakarmasamnyāsa should happen from inside. The inner call should truly come. That is the adhikāraḥ - karmaṇaḥ ābhāvadarśanāt because he sees ābhāva only of karma. The prayojanam is also not there - What am I going to accomplish? How did this sādhakā begin his journey? He wanted some bhoga, some kāma, some anitya sukham for which he said I need artha because you can't get sukham without artha. So, he went for that. So, kāma and artha became his prayojanam. Then he was doing laukika karma (artha) and kāma. Then somebody said, "This enjoyment is nothing. You want bhoga. You become Indra, become devatā. You will be there for long time. Varieties of bhoga you will have.

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान्। भूमेर्महदायतनं वृणीष्व स्वयं च जीव
शरदो यावदिच्छसि॥

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामांश्छन्दतः प्रार्थयस्व। इमा रामाः सरथाः सतूर्या न हीदृशा
लम्भनीया मनुष्यैः।

आभिर्मत्प्रताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः॥ (Kaṭhōpaniṣad 1.1.23, 25)

"Don't ask that. Everything else you will have."

So, he will go to svarga he will enjoy more and more bhogas. Then only he has to realize that this is not what I want. So, he will do artha, kāma, and dharma. अनेकजन्मभजनात् then स्वविचारं चिकीर्षति (पंचदशी 10th chapter). Then he will come for mokṣa. So, when he comes for mokṣa puruṣārtha, the other three puruṣārthas are already done. karmasaṁnyāsa topic comes from there, that other puruṣārthas have lost their value. The only puruṣārtha remaining is mokṣa. That mokṣa puruṣārtha, once he understands I am Brahma, that pursuit is also over. Now which karma will he do? If he does something for lokasaṅgraha based on his prārabdha, then naiva kiñcit karomi; but he is fit for, he is ready for sarvakarmasaṁnyāsa. Just as in mṛgatriṣṇikā, one understands there is no water there. Earlier he was pānāya pravṛtta - I will go there and I will drink water. Now he gets the jñānam udaka ābhāva so, now he will not engage in that. This example is trying to show that water means sukham. He is running here and there, and then, after some time, he understands there is no sukham there. So, then na pravartate . This is how his karmas will end, the truly logical, natural end of karmas, not forced. That train or car will stop on its own, there is no momentum anymore. So, that is what is expected from a Vedanta sādhakā, to become empty inside.

[शङ्कर भाष्य] - यस्तु पुनः कर्मयोगे - Now, the next shloka is for atattvavīt. Now from the shloka, we will find out whether it is for the atattvavīt or the tattvavīt. The Bhāṣya is there, so it is easy.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः । लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥

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When we see the shloka and this example, he is not touched by the world like padmapatramiva ambhasā - just as the lotus leaf is not touched by water. The previous two shlokas were for the jñānī, so, we generally think this is also for that jñānī . The Brahma śabda is also there, so then even if he does karma, he is untouched like the lotus leaf is untouched by water. But we say this is for the ajñānī, meaning karmayogī. This is not sarvakarmasaṁnyāsa

prakaraṇa , this is karmayoga prakaraṇa . Someone asks, “Why can’t you just interpret this way for the jñānī also?” He says because here saṅgam tyaktvā is mentioned. The jñānī he knows he is asaṅga, there is no question of saṅgam tyaktvā. The one who feels there is saṅga has to give it up. The jñānī knows what should I give up, I am asaṅga. Then पापेन न लिप्यते स. यः ब्रह्मणि कर्माणि आधाय सङ्गं त्यक्त्वा करोति स पापेन न लिप्यते पद्मपत्रमिवाम्भसा. Now Brahma here is Īśvara because it is karma prakaraṇa. So, It is not nirguṇa, It is saguṇa. The moment you understand the prakaraṇa is of karma or upāsanā, the Brahma śabda immediately will be saguṇa only wherever you have to interpret.

[शङ्कर भाष्य] - ब्रह्मणि ईश्वरे कर्मणः स्यात् - निक्षिप्य means you throw karmas at the feet of Bhagavān. How? ‘tadarthaṁ karma karomi’ bhṛtya iva. bhṛtya means a dāsa. Shloka 8 and 9 say so'ham. Shloka 10 says daso'ham. From so'ham to daso'ham. त्वद्भृत्यभृत्यपरिचारकभृत्यभृत्य भृत्यस्यभृत्य इति मां स्मर लोकनाथ (Mukundmala 28). “Bhagavān you remember me.” Now what is the relationship between karmayogī and Paramātmā? He says I am your dāsa. I am your servant. What should be the attitude of this dāsa, that we have to cultivate? The master says here, “You run the show. You do this whether it is business, whether it is household, whatever.” He will sit there and he has to do all those things but says, “I have nothing to do here. All of this belongs to my master. And then whatever that master feels at the end of the day or at the end of the month, whatever he will give, I will take it and in that, I will be so alert.” People who have businesses and all, don’t run all businesses; they give it to someone else. Somebody else only runs. Even big hotels and all, those who own the hotel, don’t run the hotel. Some hotel manager is appointed and they run the whole show but their attitude should be, “In the absence of the master, I am responsible for the whole thing. Whatever money comes, whatever money is given, whoever comes, how I should take care of them, how I should serve them, everything is there and all results would go to master. So, then I have nothing to do with any results.” So, he is neither attached to karma, nor to karmaphala. And then whatever the master gives,

that is prasāda. That attitude we have to cultivate. Whatever work we do, in that, Īśasya daso'ham should be our attitude. In that, problems will come, and challenges will come. I am given some freedom, I should use that freedom so that my master's work is not jeopardized, and that kārya should not get affected. dṛṣṭānta - Hanumānjī. Hanumānjī is going, Maināka Parvat came and says, "Come, rest."

"राम काजु कीन्हें बिनु मोहि कहाँ बिश्राम - "How can I rest now? I have a goal."
Finish.

Then once he meets Sītājī, he gives the ring. "Now, I am hungry."

All the trees there are with fruits. Up till now, he was sitting on a tree, he could have seen everything, eaten something. But nothing. "First I have to finish my work."

So, this is भृत्य इव स्वाम्यर्थं सर्वाणि कर्माणि करोति. So like that I should do my karmas. Imagine if Bhagavān is my boss, and I am His direct report. Who is ready to work for Bhagavān? In colleges, when the 3rd year is over and they enter the 4th year, companies already start coming for job interviews. They say, "We are such a great company, please come and work for us." They want good candidates and if you tell them, "Some other company has already given me an offer", they will say, "What is the pay package? We will match, we will up the package." Bhagavān is also running a big company 'Maya Entertainment'! He says, "I also want some people to work for me. Who will work for me, who will do my work?"

"And what is the pay package?"

"Cittaśuddhi only. The pay package is like this and then you have to do सहनं सर्वदुःखानामप्रतीकारपूर्वकम्. If you work for my company, all the rules are written there."

"I don't want to work"

So then we remain karmī, we don't become karmayogī. Each word tells us how we should be.

Another example: A girl gets married to her husband. The whole day, some or the other work will be there. So many people are there, guests are coming, one or the other work will be there. She does everything only because at the

end of the day, “I will get to see my husband.” The whole day they don’t have time to even see each other. In the old-style homes, this is how it used to be. Even though they live there because she is working and she has to do this sevā, or that sevā. The karmayogī spirit is that at the end of the day, I will see my Bhagavān. That is my phalam. That alone should be my driver. And saṅgam tyaktvā. mokṣaphala - to that also his attachment is not there means whether this master will actually give me mokṣa or he is just going to make me work, work, work and go through all these problems and finally he says, “Nothing. You won’t get any mokṣa.” He says he is not even attached to that, meaning whatever He wants to do, let Him do. Even mokṣa expectation should not be there. Hanumānjī’s story is unique. His whole life he served Bhagavān. Then Bhagavān said “I am going to my dhāma, I will take everybody. Hanumānjī! You stay here.” Anybody would have said, “What is this? All these people are coming with you and I only have to stay here. Is that why I served you for so many years?” No questioning of “You stay here, I am taking everybody else.” There is also not a single complaint. Then such an individual will not be touched by these karmas and karmaphala just as water does not affect the lotus leaf. pāpena means puṇya and pāpa both. He does not have jñānam yet he will work with this bhāvana. He does not know that I am nitya śuddha buddha mukta.

[बोधिनी] - यस्तु लिप्यते इत्यर्थः - Because our main saṅga is with karmaphala, attachment is nowhere else. Even if sorrow comes, he doesn’t desire nivṛtti from it. “If it has to go, it will go. I will not pay attention to that, I will go on doing my thing.” He will do Vedic karma and whatever else is required.

Do I get affected by some sevā karma, some karma yoga? Whatever I do, somebody says something. The fuse is very short now, the moment somebody says something, smoke comes out! Then I should understand that this is not karma yoga, where is my bhṛtya bhāva? I have understood the shloka, I will quote the whole bhāṣya but where is the attitude? Somehow, the preparation

required is much more and sometimes we are not ready for it. Am I getting affected? Something happens, if somebody said something. If I am getting affected, then my surrender is not complete. Now, how this saṅgam tyaktvā will happen, that is this next shloka. kevalam satvaśuddhimātrameva phalam means cittaśuddhi, antaḥ karaṇa śuddhi.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि । योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥
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योगिनः कर्म कुर्वन्ति - कस्मात्, किम् प्रयोजनाय? आत्मशुद्धये. Ātmā here means antaḥ karaṇam . How? कायेन मनसा बुद्ध्या इन्द्रियैरपि केवलैः, so केवल शब्द will go with all. केवलेन कायेन, केवलेन मनसा, like that.

[शङ्कर भाष्य] - कायेन देहेन इति कुरु कर्मैव - mamatva should not be there in these instruments. My instrument and I am doing it for myself - this should not be there. aham karomi and mama phalāya - both should not be there. That I am doing it and the result should come to me, for my sake. 'Īśvarāiyva karma karomi na mama phalāya ' - this is called mamatvabuddhiśūnya. So, instead of aham karomi, Īśasya dāso'ham or Īśvara prītyartham like how we say in saṅkalpa - let the Master get the result also. Then whatever comes, I will accept it. How will this happen? Imagine a person, a householder, he wakes up in the morning. He has to take care of whatever household things are there, then he/she has to go to work. "I am doing this for Īśvara." Then he/she comes back, then the child has school homework. One has to understand Īśvarāya means that the person should be so detached from each other and the children that all other family members are my Bhagavān or Bhagavān has brought them into my life. So, I am not doing it for them, I am doing it for Bhagavān. Any household or family - if this attitude is there, it means I have no direct sambandha with any of them. My sambandha is only with Īśvara, all these sambandhīs are there in this janma only. As Īśvara's dāsa, my nitya sambandha is with Bhagavān. In Śuddhatvaita, they call this Brahma sambandha. There is a ritual also. Brahma sambandha does not mean

Brahma has become sambandhī. Brahma sambandha means all others have become asambandhī now. Now, I have connected to the Paramātmā means all other sambandhas are indirect sambandhas ; my karmas have brought them through Īśvara. Īśvara ājñā is there - “You take care of all this”, so I will take care of them. And now when Bhagavān wishes, “ OK, now this person can go out of your life”, if it is saṅgam tyaktvā, it will work otherwise I will have complaint to Bhagavān. mamatvavarjita means no mamatva - that this is mine, this is my person - nothing. That is the true spirit. No mamatva. If they have come, I have to take care. [Our idea of karmayoga is half an hour of doing something.] When this is there, cittaśuddhi is so much that you will never think that I have lost something in my life ; you will never be disturbed. Totally detached in everything, no mamatva in my equipments also; no mamatva also in all the objects that come in contact. Like that, we should see everywhere. My student, my disciple, my bhakta - they all are Bhagavān’s students and Bhagavān’s disciples. Bhagavān has sent them, you teach them. If they go, let them go. Bhagavān has brought them, Bhagavān will take them away. Otherwise, there will be an attachment. I have left the whole samsāra, but now I am ready to create samsāra here in my āśrama, my center. Attachment can come anywhere. One has to be very careful. Sorrow will enter from there. No mamatva in all vyāpāra. Everything is Nārāyaṇā iti samarpayāmi. “Bhagavān I don’t take anything, neither karma, nor karmaphala.” saṅgam tyaktvā - the main thing is this only. The whole universe is karmaphalam, everything is karmaphalam only. Whatever comes into my life for my interaction is my karmaphalam. The wonderful thing is to have so much vairāgya and love also. You have to love people. Like in a family, the mother is there, and can the mother be not loving? Child is there, saṅgam tyaktvā? No, the mother will cook, feed, do so many things, and still remain saṅgam tyaktvā. If that child is too good, you get attached. If the child is not good, thank God because they will give you vairāgya, so that is your safety net. Then you will be happy that Bhagavān is doing the right thing only. And so, Bhagavān Sri Krishna is telling Arjuna therefore, you do karma with this attitude that you are the dāsa of Bhagavān.

With body, you do Vedic karma, with mind you do Īśvara upāsanā, dhyānam etc., with śrotra you do kathā śravaṇam, with cakṣu - bhagavaddarśaṇam, all of that is karmayoga. But everyone does not have that option that all the time you are going on some pilgrimage, you are listening to some kathā, you are doing chanting, doing some pūjā; you will have to do family service. If you are doing this all the time, you are non- gṛhastha, non saṁnyāsi. That is a different variety means you are not saṁnyāsi but you are not gṛhastha either. You are alone and you have the whole day to do all these things only. But when you have to go to work, you have to take care of the family. A householder's life means you have to cook. Guests will come and you will have to cook. Bhagavān has come, Bhagavān has sent these people, now I will cook. If somebody is sick in the family, you have to take care of them. Actually, gṛhastha āśrama is more difficult, and saṁnyāsia āśrama is very easy. And if you work, there you say karmayoga attitude. This boss - how can I have samatva and then saṅgam tyaktvā? I can't ask for promotions now because I have to be detached and all others are walking over me. People have these questions when they start attending Śāstra and they work also. We will never get any money. The right attitude also should be there, you have to work and not get disturbed. When you do karma, it means some or the other disturbance will come. So, I have to stay away from it also. I will not get disturbed.

Discourse 7

karmayoga and karmasaṁnyāsa are both covered here in the shlokas earlier than shloka 6. The 6th shloka said if a person has not prepared himself, then saṁnyāsa is not helpful. It will give sorrow means he will not benefit from the renunciation of actions. The 7th shloka talked about all sādhanās starting with karmayoga. Then the Knowledge will be sarvabhūtātmarshātā and kurvannapi na lipyate. So, jñānam is spaṣṭam and jñānaphalam is also available. The 8th and 9th shlokas are for the karmasaṁnyāsi. sarvakarmasaṁnyāsa means the

one who has clear jñānam. The 10th, 11th and 12th shlokas are for karmayogī/avidvān. How should he do karma? That is said like I am the dāsa of Bhagavān, Īśvarasya dāsaḥ, bhṛtya iva svāmyartham and second was mokṣa api saṅgam tyaktvā with no expectations of even mokṣa. In this way, one should perform karma. In the 11th shloka, we saw mamatvabuddhī śūnyaiḥ indriyaiḥ kāyena manasā buddhyā etc. No mamatva bhāva in the body, senses, mind, intellect and in whatever I do, in those things also, no mamatva. The same thing Bhagavān said to Vibhīṣaṇa - सब कै ममता ताग बटोरी. Remove the mamatva which is there in everything and put everything in Me meaning don't have mamatva in anything else. Your nitya sambandha is only with Me, meaning I should know I am not the body, I am the jīva. The body has sambandha with relatives only in this life; my sambandha is with Īśvara. When I know I am not the body, I am the jīva because the jīva is there from one life to another life, anvaya, and all relatives, all other things including this deha, are vyatireka. So, this shloka expects that the karmayogī should know I am not the body, I am the jīva. Then saṅgam tyaktvā is also possible, then na lipyate is also possible and then ātmaśuddhi in the form of rāga dveṣa nivṛtti is also possible.

[शङ्कर भाष्य] - यस्माच्च - Since this is the case, therefore.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् । अयुक्तः कामकारेण
फले सक्तो निबध्यते ॥ १२ ॥

yuktaḥ means karmayoga yuktaḥ, karmaphalam tyaktvā - because he knows I am working for Paramātmā/Īśvara as bhṛtya. It is not that he has to give up karmaphalam. He has to give up attachment to karmaphala because phalam will come to him anyway, he can't avoid it. He is not attached, that's all. dṛṣṭaphalam will come. He will get adṛṣṭaphalam phalam primarily in the form of citta śuddhi, you can't avoid that part but saṅga is not there, attachment is not there, so he will not be affected. Like if somebody works for Bhagavān, so if everybody pays you, you think Bhagavān can't pay you. Bhagavān will pay you more than what others will pay! It is given in the 6th chapter bhāśya.

Take an example from the purāṇās. Dhruv worshipped Bhagavān. Then Bhagavān said, “What do you want?” He said, “Now I don’t want a kingdom.” Bhagavān gave it anyway. He said, “I don’t want it.” Bhagavān said, “Now you run the kingdom on my behalf. I want to give it to you.”

Vibhīṣaṇa said, “I don’t want anything.” Bhagavān said, “Yes but because my darśanam has happened, it will not go vyartha, so you will be Lañkeśa.” So, even if I don’t have the desire, Bhagavān will give that phalam, maybe because Bhagavān knows that once upon a time, you had that desire. You don’t have it now but it is okay. So, karmaphalam tyaktvā means karmaphalāsaṅgam tyaktvā śāntimapnoti naiṣṭikim. Now if somebody says “If I do karmayoga and then if I give up attachment to karmaphala, will I get naiṣṭiki śānti meaning jñānaniṣṭā śānti?” Yes, but not right away, in sequence. The first line is for the karmayogī and the second line is for the karmī. अयुक्तः तु कामकारेण फले सक्तः निबध्यते - the ayukta person, because of this promptings of his desires, is phale saktaḥ, that’s why he gets bound. So, if I am attached to the results, then I will be bound.

[शङ्कर भाष्य] - युक्तः ईश्वराय कर्माणि भव इत्यर्थः - karmaphala is not in my control anyway, only karma is in my control. So, you can’t give up phalam, but the sañkalpa for phalam you can give up. What we have in our hand is sañkalpa that you can give up; phalam if it has to come, it will come. That will happen through the niyama of prakṛti and karma. नैष्ठिकीं निष्ठायां भवां शान्तिं मोक्षाख्याम्. So even if that is the meaning in shloka but immediately Bhagavān Bhāṣyakār adds a line. He says karmaphalam tyaktvā will only give you sattvaśuddhi. Then you have to work for jñānaprāpti, then sarvakarmasaṁnyāsa, then jñānaniṣṭā, krameṇeti vākyaśeṣaḥ - that you add. This you have to say here. So, once your siddhānta is clear, if any statement is said anywhere that the karmayogī attains mokṣa, it means the karmayogī will attain cittaśuddhi, he will have to go for jñānam, then sarvakarmasaṁnyāsa and then jñānaniṣṭā, then mokṣa. On the other hand, this fellow ayuktaḥ kāmakāreṇa. kāmasya kāraḥ kāmakāraḥ - tatpuruṣa and here

karaṇam is kāraḥ means the instrument is his prompter means kāma is his prompter. So, he is called kāmakāraḥ/desirer. Now kāma is his prompter meaning why does he perform actions? For whatever object that he wants. For the other fellow, the yuktaḥ, cittaśuddhi means in my life, I should understand why am I doing anything. If I understand that all my activities are only for one purpose, if I do karma as ajñānī, it is only for cittaśuddhi. There is no other prayojanam. Any other result I will get it anyway, I don't have to worry. What I have to work for is only cittaśuddhi if I am ajñānī. If this jñānam is clear, a karmayogī or a serious sādhakā, he knows that whatever I am doing, only one goal is there. Nothing else is the prayojanam. On the other hand, the one who does not have this clarity, for this little result, that little result, he will go on doing everything. Then he will think for some hours I have to work for karmayoga/cittaśuddhi. Life has no other prayojanam, this we should get convinced. Either I have to work for cittaśuddhi or jñānaniṣṭā. There is nothing else that is worth accomplishing, there is nothing else that actually is required to be accomplished. These are the only things to know. There is no other prayojanam. When I am convinced, then my thinking is this only for every act - I have to do this for cittaśuddhi and this karma has come into my life because I am not ready for jñānaniṣṭā, that's all. Instead of pointing here, there, and everywhere, I just have to point to myself because I am not ready. Either because of choices in this janma or pūrva janmas. Nachiketa's idea was better, that is also a good approach to look at. Nachiketa thought when his father told him to go to Yama - किं स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति - what work of Yama is there that I am going to accomplish? But for that, we have to be Nachiketa. śvabhāvaḥ should be there. So, this other fellow who thinks "mama phalāya aham karomi, idam karma karomi means I am kartā, I want the result, I am the kartā and I am bhoktā." So, one who is karmī has strong kartṛtva and bhoktṛtva. The one who is karmayogī - Īśvara is kartā, I am only the karaṇa /instrument, bhṛtya, and phalam is for Īśvara. Then it is okay, then you are karmayogī. Whatever karma you do, name comes, fame comes, I don't want any of this, I want nothing. Only cittaśuddhi, jñānaniṣṭā; I want nothing else. Nothing else is worth it also because I have already

analyzed all defects. If it is karmaphala, it is anitya. Why do I want it? That thought should be strong, then you will never get attracted to those things or swayed by those things. dr̥ṣṭānta - Hanumānji. Bhagavān was so happy, Sītāji was so happy. Sītāji gave that necklace to Hanumānji. He started breaking all the pearls. If it doesn't have Rāma, I don't need it. So, our goal should be clear, then according to that vairāgya also will be there. Therefore, you become karmayoga yuktaḥ.

So, these three shlokas were for karmayogī. Now from the 13th to 26th shlokas, the majority of the chapter now is all jñānam. jñānī, sarvakarmasamnyāsī, or vidvat samnyāsī.

[शङ्कर भाष्य] - यस्तु परमार्थदर्शी सः.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी । नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

These are all the lakṣaṇas of karmasamnyāsī also like how we saw sthitaprajña lakṣaṇas etc. vaśī and dehī - this is the name of this jñānī now. वशी देही सर्वकर्माणि मनसा संन्यस्य - having renounced all karmas with the help of his mind, navadvāre pure - in the city of nine gates, naiva kurvan na kārayan āste - neither doing anything nor making the instruments do anything, āste. Somebody says in Kaṭhōpaniṣad there were 11 gates, now only nine gates are remaining. puram puramiva puram - like a city of 11 gates, puramekadaśadvāramajasyāvakracetasah - ajasya means the one who is unborn and avakracetasah - the one who is of purified mind. anuṣṭāya na śocati - when he does this anuṣṭānam. anuṣṭānam was śravaṇam, mananam, and then dhyānam but after śravaṇam, mananam that I am ajaḥ. avakracetasah means the one who has a purified mind, then na śocati means he will not have grief, he will not have śoka. And vimuktaśca vimucyate - jīvanmukta attains videhamukti. There it was explained as tvam pada lakṣyārtha and the next mantra was tat pada.

[शङ्कर भाष्य] - सर्वाणि कर्माणि इति श्रुतेः - sarvakarma means nityam naimittikam kāmīyam pratiṣiddham ca - all are given. Viveka buddhi is there. His viveka is that I am different, all these are different. In karma, he sees akarma svarūpa Ātmā. That is his viveka that I am the akartā Brahma. He stays there happily. sukham āste means that whatever is happening at the level of the body, speech, mind, or any organ, I have nothing to do with it. āyāsa means effort, ajñānī will have efforts, this jñānī will not have effort. ajñānī's effort is that he has to work because there is something unaccomplished, so, āyāsa is there. I have to do this, I have to do that, I have to gain this, I have to gain that, I have to go here, go there, something - this is the ajñānī's āyāsa. For the jñānī, what is āyāsa? Everything is done, he knows himself as pūrṇa Brahma, I am Infinite, I am bhūmā, so what āyāsa is there now? Nothing to do, he is just sitting there, with nothing to accomplish and that's why he is prasannacittaḥ. The mind will be occupied with 'I want this, I want that, I have to go here, go there', he is prasanna. Other than Ātmā, there is no prayojanam, and that Ātmā is already accomplished; I am. Actually, we don't even know what is the definition of sukham. Now I have to ask myself how many prayojanas I still have. I need a 200-pages notebook to write down all my prayojanas. I have to do this, do that, accomplish this, accomplish that. After that, I will be nivṛttasarvabāhyaprayojanaḥ. The jñānī is already that. vaśī jitendriyaḥ - the one who has everything in his control. kka means where and katham means how. Where and how does he stay? navadvāre pure - so now Bhagavān explains what are the nine gates. Upanishad Ṛṣī said 11, but two are closed. Seven gates up and two down, so nine. nābhi and brahmarandhra are closed, these two are not available. Bhagavān says there is no need of mentioning these, so he said nine. This body is like a city because it has all the amenities city should have, that's why it is like a city. In the Gītā, all ideas are from Upanishads whether directly or indirectly. One cannot have independent tātparya of the Gītā, one will have to see in Upanishads. That's why in the Vedānta Sāra it was said वेदान्तो नामोपनिषत्प्रमाणं तदुपकारीणि शारीरिकसूत्रादीनि च. The Gītā's name was also not explicitly given, only the cakāra. But the vidyārthī there is in a different category.

The Upanishad vidyārthī is a different variety, that's why karmayogī viśiṣyate. In this body, ātmakaswāmikam - which has Ātmā as its master/swāmī, with the help of indriya, mana, buddhi and other viṣayas, we can produce varieties of phalams means we can do a lot of karmas and therefore earn a lot of karmaphalas which we do in every life, life after life. We use our senses, body, mind, etc., and do this karma, that karma. So, that's why it is said anekaphalavijñānasya utpādakaiḥ - when this jīva is in this body then so many things I can produce. In that, he is the adhiṣṭhātā, he is presiding. In that, this jñānī has given up all the karmas of this city - I am untouched by the whole thing.

Now a question is raised. Why do you have to give this viśeṣaṇa that dehī navadvāre pure āste? He says the asaṁnyāsi is also sitting in the deha meaning jñānī jīva is in the body, and the ajñānī jīva is also in the body. What is so great? This adjective sarvakarmāṇi manasā saṁnyasya and then dehī āste; asaṁnyāsi is also there only. No, there is something different. The ajñānī is dehendriyasaṅgātamātrātmadarśiḥ. For such an individual to say, "In my house, on the floor, on the āsana," for dehamātrātmadarśīnaḥ is impossible meaning ajñānī will not have this pratyaya. Just as how comfortably he says, "I am in my house", he will never be able to say, "I am in this body" meaning "I am different from this body and I am in this body." Actually one should say, "I am in this body" also. So, dehamātrātmadarśī will never have this wisdom. He is also dehe āste but he doesn't know, that pratyaya is not there for him. So, if somebody asks him, "Where were you at 12 o'clock? Where were you sitting?"

"I was sitting right there in front of you." He will not say I was all-pervading at 12 o'clock or any time. The jñānī's pratyaya will be this, "I am all-pervading all the time and I was there in that body also." This mind has done enough dhyānam of this. Therefore, he doesn't say, "I am sitting on the floor or sitting on the āsana or the chair." His understanding is I am sitting in this body also. This is the jñānī's thinking. He has this pratyaya, this vicāra, this thought. That much dhyānam /contemplation he has done so that this pratyaya comes

naturally. We need to allocate a time say 5:30 to 6:00 when we have to try to create this pratyaya that I am not sitting on an āsana; I am all-pervading and in this body also. Here it is said for the saṁnyāsi and asaṁnyāsi, it is the same but the pratyayas are different. Like that dehātmabhāve jñāḍajau samānau. Externally one may feel that they both are same but एकस्य देहे हृदि दीप्त आत्मा आक्रम्य देहं च जगच्च पूर्णः परस्य मेयं तनुमात्रमात्मा (सद्दर्शन १९). That exact dehamātrātmadarśī he is. So, externally, yes, they both will be similar. But the difference will be in what the jñānī thinks and what the ajñānī thinks. The result of this is how effortlessly we can drop things or in a situation how effortlessly we can bounce back. The jñānī has this on the strength of this pratyaya. saṁnyāsa is not like a vidhi means like a ritual. saṁnyāsa is jñānam, that is true saṁnyāsa.

And what is that jñānam? परकर्मणां अविद्यया अध्यारोपितानां विद्यया विवेकज्ञानेन मनसा संन्यास उपपद्यते - the negation of karmas of other things which are superimposed due to ignorance on the Ātmā which is supreme, the highest, untouched by all, means adhyāsa is gone. Superimposition is broken. He can see there is no sambandha. adhyāsa nivṛtti is called saṁnyāsa. sarvakarmasaṁnyāsī is the one who has viveka and jñānam. He stays in his body just like somebody stays in his house. If somebody asks him where is your house, he says, "This is my niketanam." In the Geeta 12th chapter, it is said aniketah. Gaudpadacharya ji in *Māṇḍūkya kārikā* says the jñānī has two homes - चलाचल निकेतश्च यतिर्यादृच्छिको भवेत् - cala niketa, acala niketa. cala niketa is that niketa which is going everywhere and acala niketa is Brahmāṇḍa. That is also his home. And there, that deha is required because viśeṣa vijñāna is possible only in that and that viśeṣa vijñāna is required because of prārabdha phala, all his karmas, saṁskāras, everything. This is why he also needs a body, he also needs vyavahāra, everything. He will have viśeṣas means if that body is hungry, he will say, "I am hungry." He will not say, "Somebody is hungry." I am hungry because, "I am mamātmā sarvabhūtātmā." Because that prārabdha will express only there. That anuvṛtti is there means he will just follow that and say things. So, viśeṣa vijñāna is

available in that body. Therefore, that viśeṣaṇa - “dehe eva āste”- is purposeful because the jñānī doesn’t think that I am dehe āste. He thinks I am bhūmau, āsane, somewhere else only. He doesn’t say I was in the body meaning that thought should occur naturally. You don’t have to tell everyone every time that I am in body, I am in this creation. But that thought should cross my mind by itself that I am not śarīra. When I say I am in the house means who is in the house? The body is in the house, the body is in some other location. So, his idea is I am the body. So, wherever the body is, I am there. The other fellow’s idea is that I am caitanya. So, wherever that caitanya is, that’s where I am. Caitanya is everywhere and caitanya is different from saṅghāta . So, he has that understanding.

Now another śaṅkā kind of thing is raised. Even though we have said this, they all are superimposed on the Ātmā only because of avidyā. kartṛtvam and kārayitṛtvam is ātmasamavāyi means wherever the Ātmā notion is present, kartṛtvam and kārayitṛtvam should also be present. Now his question is “Is the Ātmā, in its essential nature, kartā and kārayitā and you have created a thought that I am akartā and akārayitā?” Because according to Mīmāṃsaka Darśana, the Ātmā is kartā. So, even if you produce a bhāvanā/a thought that I am akartā but if I think I am ahaṅkāra akartā, I am ahaṅkāra akārayitā, that doesn’t solve the problem. I have to understand I am Ātmā which by nature is akartā and akārayitā. That is what he is trying to ask because now naiva kurvanna kārayan is being commented upon. Neither svayam kurvan, na kāryakaraṇāni means sthūla śarīra kārya, sūkṣma śarīra karaṇa. He doesn’t say Ātmā doesn’t engage in any of this vyavahāra. That’s why na karomi na lipyate. That lepa is not there only on the strength of this. The ajñānī’s lepa is not there because of padmapatraivāmbhasa because he is doing tyāga of phalam but the notion that I am kartā is there for karmayogī. But his “na lipyate” is not like the jñānī’s “na lipyate”. kartṛtvam and kārayitṛtvam of this embodied means the jīva - is it svātmasamavāyi means it goes with it wherever it goes? So, the kartṛtvam and kārayitṛtvam in me, is it my essential nature? Because I have given up those things, the person who is moving doesn’t have

movement when he gives up gamana vyāpāra means I am essentially kartā, I am essentially kārayitā. Right now I am not doing anything, but later I will be. So according to the pūrvapakṣa, if you are not doing anything, then you are akartā and because you didn't tell anyone to do anything, you are akārayitā. He says, "No, I am not akartā, akārayitā if essentially my nature is that I am kartā, kārayitā. I should understand I am the Ātmā which is different from ahaṅkāra in which there is no kartṛtva, kārayitṛtva, bhokṛtva, pramāṭṛtva. I am not even pramātā." I should understand this otherwise gamanavyapāraparityāge na gatiḥ and gamanavyapārapare sati, gatiḥ - that is not the meaning they want. Bhagavān doesn't want to say that. Right now am I walking or not? Am I a walker? No, because you are not walking. Who walks? The body. So, if your idea is that I am the body and the body is not walking, therefore you say I am not walking. Am I eating right now? No, because you think I am this body and this instrument and it is not eating anything, therefore I am not eating anything. But when the jñānī says I am not walking or I am not eating, his idea of 'I' is I am the Ātmā and the Ātmā cannot walk. Therefore, I am not walking. Ātmā cannot eat, therefore I am not eating. This is the difference between ajñānī who is not doing something and jñānī who knows I *cannot* do anything. This shloka is that. So, this is the bheda between the karmayogī's activity and karma saṁnyāsī jñānī's activity. That's why Bhagavān says, "First you prepare. But detach from everything because I am the caitanya which is akartā, akārayitā." That thought should occur while paśyan, śṛvan, sparśan, jighran is going on. It is not easy because our attention is on the dṛśya vastu whatever is there, not on the draṣṭā. So, we lose this sight of knowledge kṣipram, nacireṇa. svataḥ eva na asti or saṁnyāsāt na asti because he is not doing therefore, they are not there. What is there? The Truth. So, he says by its nature, there is no kartṛtvam and kārayitṛtvam. Now some quotations - 'अविकार्योऽयमुच्यते' (Bhagavad Gītā २।२५), 'शरीरस्थोऽपि न करोति न लिप्यते' (Bhagavad Gītā १३।३१), 'ध्यायतीव लेलायतीव' (Bṛhadāraṇyaka Upaniṣad ४।३।७).

In *Vedānta Sāra* we studied the definition of ajñānam. सदसद्मनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि भावरूपं. भावरूपं अज्ञानं is explained here now.

Discourse 8

[Correction on verse 7 on page 17 in CCMT Book - विजितात्मा in word-for-word is translated as one who has conquered the Self. So, Bhāṣyakār has given one who has controlled or mastered the body and that is the meaning given in the commentary. Only word-for-word we have to correct].

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् - The karmasamnyāsi/jñānī's understanding about himself is that I do not transact in this creation, I am not part of this creation. I am the Absolute Reality/pāramārthika sattā. I am not touched by any transactions; the transactions appear in me. vyavahārika sattā is only an appearance in me. This is the jñānam. One should have this jñānam for realization/ mokṣa. This jñānam is called realization that I have realized that I am not part of creation. I am not part of this vyavahāra means I am not this entity which I claim, I strongly identify with, which is part of vyavahāra in which seeing, hearing, tasting, smelling, etc. goes on. I have nothing to do with this. So, first knowing it clearly and then not identifying with this saṅghāta and its activities - this is mokṣa. mokṣa word means freedom from their problems. That is mokṣa. The world is not known to us devoid of these upādhis. So, when we say liberation from the world means liberation from this saṅghāta. Liberation from karmas means liberation from this saṅghāta only because karmas express only through them. So, my real freedom is when I don't identify with body or body problems, senses or their problems, the mind and its problems, the intellect, and its limitations. This is called liberation. The jñānī knows this and therefore he says indriyāṅindriyārtheṣu vartante - he is able to hold onto this understanding all the time. This wisdom is with him. For any reason, if there is a fall, then you quickly bounce back like a rubber ball, not like an iron ball that goes down and then just stays down, down, down. So, I have to quickly come back that I am not this and again my mind

should be in the prasanna state. प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते. So, if I come back quickly to that, that is great, that is called Īśvara prasāda, prasādastu prasannatā. That means God's grace is there so I bounce back also. With this wisdom, sarvakarmāṇi manasā saṁnyasya. If karmas have to be performed outside, he may perform but manasā saṁnyasya sarvakarmāṇi and sukham āste vaśī - the one who has nighraha of indriya, mana, etc. then he stays in this saṅghāta happily, to experience his prārabdha. Whatever he has to accomplish goes through in the navadvāra pura. In *Śrīmad Bhāgavatam*, there is a story Purañjana upākhyāna to highlight this aspect. When we don't stay away from the saṅghāta and identify with the then what happens? vistāra is given but the conclusion of that whole story is Purañjana has an avijñāta sakhā that he doesn't meet in the first and second lives. That avijñāta sakhā -unknown friend comes and gives upadeśa. One may ask "If he is unknown, how he is a friend?" He is a friend because his advice is most friendly and he is unknown because you are a stranger to him. In this way, he is unknown. The avijñāta sakhā gives upadeśa and that upadeśa is "द्वा सुपर्णा सयुजा सखाया....." That teaching is given. You are busy experiencing the karmaphalas, pippalam svāddhatti, and because of this, you are suffering. If you become anaśnan, then you shine. So, the entire teaching here is of this one shloka in the purāṇas. The purāṇas have their own way of elaborating everything so what doesn't become clear becomes clear there. Visual is there, so we have seen the beautiful commentary of Bhagavān Bhāṣyakār. The main point is that I am not sitting on the floor or chair or on āsana. I am sitting in the body as caitanya like in all bodies; in all bodies, I alone am. Yā brahmādipipīlikantatanuṣu or sarvabhūtātmaabhūtātmā as we saw in the 7th shloka. We should understand that they are telling me my story. Now, if I feel right now that I am here and this teaching is so far, there is nothing wrong; we have to work for it. Even if the teaching is so remote, we will work. Our identification with the saṅghāta is so strong, at least we know where we have to be. The more we do self-evaluation, the clearer it becomes as to where I need to work. It is definitely not to find out, "Let me see who is identifying to what extent". It is where I need to work - adyātma vidyā vidyānām. I should

entertain this thought that I am Brahma jagacca sakalam cinmātravistāritam. I am Brahma which alone expresses as this creation and I express through all beings, all upādhis. अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव। एकस्तथा अहं सर्वभूतान्तरात्मा (Kāthopaniṣad 2.2.9). The aham is not there but we have to add to make this jñānam aparokṣa and then na lipyate lokaduḥkhena bāhya yathā sūryaḥ. The Upanishads have their own way of explaining, and the *Bhagavad Gītā* has its own way of communicating these ideas. How we can relate to them, that is up to us.

[बोधिनी] - ननु 'विद्वान् देहे आस्ते' सर्वकर्माणि... - The person who is identified with the body will never have this pratyaya that I am in the body and I am in the body is to show caitanya. The vidvān will have a different understanding of himself. I am this alone - the entire dṛṣya prapañca which is anātmā revealed by ātmacaitanya. In this way, I have to go on telling myself. If I don't feel like it, you sit down for five minutes to feel like that. The other 23 hours also if you don't feel, don't worry. Remind yourself. And then what Bhagavān Bhāṣyakār gave at the end is that if gamana kriyā 'gamanavyāparityāge na gatiḥ' - how do you understand that. That also is given here.

[बोधिनी] - यथा वा स्यात् - If somebody is sitting on an elephant and the elephant is moving, when the elephant stops moving, he still has his own activity. So, when saṅgāta stops, I - the ahaṁkāra, is still thinking. That is an activity in itself. Does the Ātmā have such kartṛtvaṁ and kārayaitṛtvam? It is said no. The Ātmā does not have this.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः । न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

Shlokas 14,15,16 are one set, they have one idea. prabhuḥ means Ātmā even though the prabhuḥ śabda is generally understood as Īsvara but Bhagavān Bhāṣyakār has translated it as Ātmā. न कर्तृत्वं सृजति, न लोकस्य कर्माणि सृजति - The Ātmā does not create doership in us, the Ātmā does not create objects in creation or the world. न कर्मफलसंयोगम् सृजति प्रभुः - The Ātmā also does not create karmaphalasaṁyoga meaning the experiencer getting associated with his results of karma. The Paramātmā has nothing to do with it. Then who

does everything? Who creates doership, who creates all objects, and who creates the contact between the experiencer and the object karmaphalasaṃyoga? It is said svabhāvāstu pravartate. svabhāva means avidyā, it is all avidyā. So, these shlokas are a little.....but in Vedānta we have discussed these. This is the language in the *Bhagavad Gītā*, everything comes differently. Svabhāva means that because of which I think I am the jīva. "I" means I the caitanya Brahma that thinks that I am the jīva. This is svabhāva, because of which I think Brahma is Īsvara, Brahma is jagat kartā, karmaphaladāta, because of which I wear one hat and I give one to Paramātmā to wear. Both of these are roles only; I take up one role, one identity and then I give one identity to the Absolute Reality. Even though both are one only, I never feel that the Absolute Reality is suffering; my experience is / am suffering. That's why we don't say Absolute Reality is Brahman and stop. If that was the case, you stop there, duḥkha nivṛtti should happen, but it doesn't happen. Only then tat pada vicāra - vācyārtha and lakṣyārtha have been done - that is not enough. We have to come to tvam pada and understand that this tvam pada lakṣyārtha is Brahma. We have to understand that only then there is duḥkha nivṛtti. svabhāva is that because of which I consider myself a jīva - svabhāvastu pravartate.

Bhagavān Bhāṣyakār says avidyā, māyā, prakṛti everything is one, what we call mūlāvidyā. What is our idea of avidyā? Where is avidyā? In the buddhi. Generally, this is how we understand. Why do we have to qualify it with mūlāvidyā? Because this is the kāraṇam of even that buddhi. The buddhi has ajñānam which is about viśayas but the buddhi itself is ajñāna kāryam - we are talking about that ajñānam. The buddhi is having ajñānam about all viśayas. If I say I don't know this person or that subject - it is all ajñānam only. It is in the buddhi but the buddhi itself is a product of ignorance, that is what we are discussing. That's why we say mūlāvidyā or māyā because we understand māyā is jagat kāraṇam but here avidyālakṣaṇa prakṛtiḥ māyā. If they are samānādhikarana, samāna artha also. They all are the same. So, that ajñānam because of which the ahaṅkāra has come, then that ahaṅkāra says aham ajñāḥ. That is the second level of that because of which ahaṅkāra itself has

risen. ahaṅkāra means jīvatva. This is mūlāvidyā. Because of that, I think I am the jīva, different from Brahma. Because of this, I think Bhagavān is jagat kartā, karmaphaladāta, pālayitā, saṁhartā ityādi, different from Brahma. And then who gives karmaphala? That Bhagavān only. You may say kartu ājñā prāpyate phalam and now you are saying this is not true. So, the teaching is like this only. It is adhyāropa. That vākya is a relative statement because I think I am kartā. Then who gives karmaphla? It is said kartu ājñā karmaphalam. As long as I am kartā then karmaphaladātā is there. It is not an absolute statement. If I remain kartā, then Paramātmā will be there with all other roles. But as far as my true nature is concerned, I am not kartā. That is why the connection from the previous shloka to this shloka is that really speaking naiva kurvanna kārayan. But I think I am karomi, kārayāmi, and everything else. Why do I think in this way? It is said that is called ajñānam.

Now what is karma? It is said everything. kartṛtvam karma - karma means the whole creation. [शङ्कर भाष्य] - न कर्तृत्वं वक्ष्यमाणा - na kartṛtvam kuru iti means you do it in this way means doership is kartṛtva. Ātmā has nothing to do. Brahma puccam pratiṣṭhā - this is your pratiṣṭhā. So, if you come here to this, then you are safe otherwise you are involved. rathaghaṭaprasādādi means chariot, pot, and house but what it means is anything that I or anyone desires. So, generally, Indra may desire Airāvata, Indrāṇi, and some other bhogas. Somebody else may desire some other bhogas. All of our desires put together is this creation. सोऽकामयत। बहुस्यां प्रजायेयेति (Taittirīyopaniṣad) - Who desired? So, it is not Paramātmā's desire. It is the desires of everyone put together that they want these karmaphalas for which we all have worked hard, whether that karmaphala is in the form of dharma, artha, kāma, or mokṣa. I came all the way, I need the next creation where I can complete everything, I wind up everything. I was about to get liberation. He says "Okay, the next creation is coming. You come then and finish." So, you need creation, we need the upādhis to sit down and do nididhyāsanam, to strengthen this wisdom. So, sṛṣṭi is not only for bhoga but also for whatever puruṣārtha that we have to accomplish. īpsitatam means what I long for, "I want this, I want this." You

need creation, you need upādhi, you need everything, only then you will have it. Who created? Your ajñānam because my longing itself is created by ignorance and ऋ also the saṁyoga - the coming together of the kartā and his karmaphala. The one who creates this chariot etc. means anything - that is my karmaphala sitting somewhere. Now I have to go there to get it or it has to come to me. The wonder is that in this creation wherever you are, as long as the kartā bhāva is there and the bhoktā bhāva is there, that karmaphala is going to come looking for us, no matter where we go. dṛṣṭānta given by pūrva mīmāṃsa is like the cow and its calf. The cow goes for grazing somewhere for the whole day and comes back. Even if five thousand cows are there, each calf knows to which mother it belongs, it will just go there. Like that karmaphala knows where to go. There is never a mistake in the system that I was not supposed to suffer, that person was supposed to suffer or that the distance from Paramātmā to jīvātmā is so far that instead of the karmaphala going there, it just came here. It is said “Don’t worry, it will never happen. The complete address is there all the time!” So, we should never feel, “Bhagavān! Why I am suffering? I never did anything wrong in this life.” If Ātmā doesn’t do anything, then who does all this? He says svabhāva. This mūlāidyā makes all this happen.

[बोधिनी] - आत्मनः इत्याह - If Ātmā is not the doer, attainer, experiencer then how does the Ātmā becomes like this? The Ātmā is sāksī but because of vāsanāmayī prakṛti, prakṛti alone then expresses as māyā and avidyā. In *Pañcadaśī* this is how Vidyāraṇya Svāmiji explained, and because of this, I feel I am an experiencer. To break this thought that I am the experiencer while I am experiencing means we should give credit to this māyā. It is very powerful actually. This thought doesn’t go, so that’s why we need clear thinking, a focused mind on this.

Now, on this Svāmiji has given pūrvapakṣa. एष ह्येव साधु कर्म कारयति - the one whom Bhagavān wants to experience good things, Bhagavān makes him do sādhu karma and the one whom Bhagavān wants to suffer, Bhagavān makes him do asādhu karma. Now when one reads this, we say, “Then who is

responsible for all my problems? Bhagavān only because He only makes me do sādhu karma, then I will have everything good and when He makes me do asādhu karma, I suffer.” That quotation is from *Kauṣītaki Upaniṣad* Brāhmaṇa Bhāga. Other quotations are also given that Bhagavān is the doer because He does something, then He makes everybody do also something. He does āvahanam of karma, He carries it, and He removes pāpa. If you do pūjā etc., He will be pleased. All this is in Paramātmā. So, he is the kartā, bhoktā etc. No. In that context comes the next shloka.

[शङ्कर भाष्य] - परमार्थतस्तु - So, परमार्थतः this is the case.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

विभुः न कस्यचित् पापम् आदत्ते, न चैव कस्यचित् सुकृतं आदत्ते. vibhu again means the Ātmā. prabhu was Ātmā only which we think as Bhagavān न कस्यचित् पापम् आदत्ते न कस्यचित् सुकृतं आदत्ते इत्यादि. Then how does this whole thing happen? ajñānena āvṛtaṁ jñānam - this is bhāvarūpa, ajñāna bhāvarūpam; that idea is given here. tena muhyanti jantavaḥ - because of which jantavaḥ muhyanti sūrayaḥ. In the *Bhāgavatam*, everybody is deluded not only jantus and how? tejovāri mṛdāṁ yatha vinimayo yatra trisargo'mṛṣā, everybody is deluded. We have seen in *Vivekacūḍāmaṇi* and *Vedānta Sāra* the two aspects of māyā, two śaktis - āvaraṇa and vikṣepa. Now where in the *Bhagavad Gītā* will you will find that there is āvaraṇa śakti and vikṣepa śakti? ajñānena āvṛtaṁ jñānam - so āvaraṇa śakti is there and muhyanti is vikṣepa śakti, mohakara. So the *Gītā* has its own way. You will never find that there are two types of śaktis - शक्तिद्वयं हि मायाया विक्षेपावृतिरूपकम् (Drig drishya viveka 13). You will not see such shlokas, it will be given in this way only. But you have to understand the siddhānta from here. That's why prakaraṇa granthas are so helpful because they clearly define these terms and their ideas. When we see this, we say this is what we should understand here.

[शङ्कर भाष्य] - न आदत्ते जन्तवः - "I have done pāpa Bhagavān ; I am your bhakta. You keep it." Bhagavān says, "No, thank you" even if somebody gives puṇya karma also to Him. That's why Bhagavān doesn't keep anybody's karmaphala. Even if you are a karmayogī, you will get the result. Bhagavān is not going to keep it. Then why do these bhaktas do all these pūjās, go on offering garlands, this and that, in the temple? He says ajñānena āvṛtam jñānam. The idea is this - I have become jīva, bhoktā, experiencer, and I can't get rid of that. So, as long as I am playing that role, I need Īśvara. Really speaking, Bhagavān doesn't take anything, Ātmā doesn't take anything. किमर्थं भक्तैः प्रयुज्यते - he says because we take ourselves as kartā and bhoktā. To remove this, I have to do all such kriyās. So, I do something, I make someone do, I experience something. All of these are moha only, adhyāsa. But do I need it? Yes. This is the only way I will improve. But it is not the Truth. When we say cittaśuddhi what do we mean? Because of all these activities yāga, dāna, homa, any karma - their prayojanam is cittaśuddhi. Their objective is that my mind will be purified means whatever I am going to get as a result of these karmas, if they are done with niṣkāma bhāvanā, then I don't want the result in the form of experience of sukham at body level, senses level or mind level arising from viṣayas. When I say I am seeking cittaśuddhi means I do the same karma but I don't want the result which will give me sukham at the body level, senses level, and mind level, arising from viṣayas. Instead, what I am seeking is the ability to detach from those viṣayas and these upādhis. This is cittaśuddhi. So, when I understand that I have ajñānam, and all these sufferings are because of ajñānam but to remove this ajñānam, I need the ability to stay away from these conditionings and I don't have that. So, then when I do these karmas, it gives me that ability by which I will slowly detach from these if they are done with niṣkāma bhāvanā. What we seek is that I want the result in citta but not in the form of arising from viṣaya and indriya saṁyoga. I want the result in citta in the form of staying away from these, staying away from that citta itself. First viṣaya idam, then aham. Let's take an example. I am standing here, and there is a mirror. The mirror is my upādhi /conditioning. In the mirror, my reflection is there, which

is called cidābhāsa/jīva and I am here/Brahma. So, Brahma, cidābhāsa, upādhi. Now where do I want to see myself? Neither do I want to know myself as a mirror nor do I want to know myself in that mirror. I want to know myself here. So, cittaśuddhi is that which gives me the ability to recognize I am not there. Neither I am upādhi nor I am upahita caitanya. But when I am kartā, I am bhoktā means I have ajñānam. Then I use those upādhis, I use that cidābhāsa like I use a mirror and my reflection in the mirror to adorn myself, to correct myself. So, I use those things, and then whatever I do here, as though it will appear there. But if I do it there, it will stay there only. If I put candana there in the mirror, it will remain in upādhi only. So, I am not getting the real result that I am expecting. The purpose of upādhi is not to just beautify, adorn or have sukham for upādhi. The purpose of upādhi is to get this ability by which I can recognize that I am not upādhi and I am not upahita.

[बोधिनी] - आत्मनो संसरन्तीत्यर्थः - Now here Svāmiji has given a lot of quotations where this kind of idea is questioned that how do you say this is true. Just as Rāhu covers the Sun, our jñānam is covered by ajñānam. So, if a thing is abhāva rūpa it cannot cover anything. That's why it is said ajñānam is bhāva rūpam because it has the ability to cover/hide something. By this karma, I worship Īśvara, then He will be pleased, then He will give me this result, so don't think that Bhagavān will not give. He will give, that's correct but He is the giver and I am the experiencer - both these notions are at a different plane where I have accepted ajñānam. We should take it that way.

Discourse 9

The jñānī who has understood that he is Brahma/Ātmā, śuddha caitanya, kūṭastha, does not perform any action and does not make anyone do any

action. So in these two phrases, kurvan is for jīvātmā, and kārayan is Īśvara. The Ātmā plays neither role; neither does it play the role of a doer as an individual nor it plays the role of making others do like eṣa hyeva sādhu karma kārayati, It doesn't make anyone do anything. As far as the śuddha caitanya is concerned, naiva kurvan na kārayan. Then we take that meaning further in the 14th shloka - prabhuḥ: again as Ātmā. navadvāra pura deha is only for the jīvā, it's not for Īśvara.

Madhusūdhana Sarasvatiji has expounded in this way. na kartṛtvam na karmāṇi - Ātmā does not have kartṛtva, does not create the sṛṣṭi /world and in its higher nature, as Īśvara, does not create karmaphalasaṃyoga. Then what is doing everything? svabhāva. svabhāva means because of avidyā I think I am kartā, then the world is created, it is available to me as objects and somebody is giving this karmaphalasaṃyoga. As long as I think I am kartā, then Īśvara is doing karmaphalasaṃyoga. svabhāva means that because of which I take myself as a jīvā, not Brahma. I take Paramātmā as Īśvara, not Brahma. In the 6th chapter of *Pañcadaśī* we have seen four ākāśas - ghaṭākāśa, jalākāśa, meghākāśa, mahākāśa. So, the jīvā and kūṭastha are one pair; Īśvara and Brahma are another pair. kūṭastha equals Brahma. jīvā and Īśvara both are paricchinna by their upādhi. jalākāśa is expression in ghaṭākāśa and meghākāśa is expression in mahākāśa. That svabhāva is avidyā, māyā, prakṛti.

Then in the 15th shloka, we saw विभुः कस्यचित्पापं नादत्ते, न चैव सुकृतं आदत्ते. So, Paramātmā/Brahma does not take the puṇya or pāpa of anybody. Then the secret was revealed ajñānenāvṛtam jñānam. ajñām is *not* na jñām. prajasya pratiṣedha and paryudāsa pratiṣedha na jñām ajñām. But what is the meaning of the word 'na '? In *Vedānta Sāra* also we have studied that ajñānam is jñāna virodī meaning jñāna nāśyam, meaning jñānam will remove it. That's why it is bhāva rūpam. tad bhinna and not niṣedha mātra, not the absence of jñānam. It is something that is opposed to jñānam and that is why it is bhāva rūpam and that's why it has the ability to do āvaraṇa. āvaraṇam is the same for all people, not knowing that I am kūṭastha, asaṅga, cidekarasa. This is true for all in ignorance but vikṣepa is different. Just as rajju ajñānam gives

rise to sarpa, so does स्क्र meaning a garland or broken branch of a tree and sarpa dhāra in the form of a stream of water. So, one āvaraṇa but many forms of vikṣepa. Therefore, by quietening the vikṣepa, by avoiding vikṣepa, the āvaraṇa will not go. I have to work on ajñāna nivṛtti. If today I stop seeing the snake, tomorrow I will see something else because the cause which has produced this bhrānti has not gone. All our other methods are palliatives; we take care of symptoms. We do something and we think the problem is gone. The problem is not gone. These three shlokas are for that purpose because the next shloka says jñānena ajñānam nāśitam. Which jñānam do I need for ajñāna nivṛtti? What is the āśraya of ajñānam and what is the viṣaya because both topics are ~~also~~ there. ajñānam is for a particular viṣaya, ajñānam cannot be without viṣaya and ajñānam always has an āśraya. So, when we say ajñānam means ignorance of what? This question should come and who has ignorance? Who is ignorant of what? If I say I am ignorant of physics, 'I' is the locus and the subject matter of ignorance is physics. I am ignorant of music, so 'I' is the locus and music is the subject matter. To remove that ignorance, I need knowledge of the same subject. So, if I am ignorant of the fact that I am kūṭastha, aparicchinna, asaṅga Brahma, jagat kāraṇam Brahma, I have to first understand this is my ignorance. If I say I am ignorant about Brahma, unless I am clear about what is Brahma, it is not enough. My problem is because I consider myself sasaṅga, I get attached, and associated with things. I do not know that I am Infinite; my ignorance is about this thing. This is the subject. So, when we say Brahma is the subject matter, Brahavidyā means we should be clear as to what we are thinking, and what we are discussing. If I am ignorant of the fact that I am Infinite, my knowledge should be that I am Infinite. Until that knowledge comes, this ignorance will not be displaced. Until I understand I am asaṅga, untouched by creation, this ignorance will not go. I will think I am going through life experiences and I want mokṣa. They say forget it. So, I have to clearly know I am not part of the equation.

Ignorance contributes to nine factors, actually three triads. Three triads will become nine - pramāta tripuṭī, kartā tripuṭī and bhoktā tripuṭī. 'I am pramāta'

is a product of ignorance but it does not produce only pramāta. pramāta, pramāṇa, and prameya are also products of ignorance. kartā, karma, and kriyā are products of ignorance. bhoktā, bhojya, and bhoga are products of this ignorance, mūlāvidyā. So, when we say ajñāna nivṛtti / elimination of ignorance, it means all these nine have to go. Either all nine are there or all nine are not there.

The nature of knowledge also should be clear. "I am Brahma" and there is prameya vastu also. When I am Brahma, then there is nothing else meaning everything else is mithyā. This knowledge alone is going to remove ajñānam. Now the locus part, ajñāna āśraya. We know ajñāna āśraya is the Ātmā. Why? Because there are only two things - Ātmā and anātmā. This is how we classify. Anātmā cannot be āśraya of ajñāna. It is ajñāna kāryatvāt because the entire anātmā is ajñāna kārya. Therefore, pārīśeṣaṇa Ātmā is āśraya.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः । तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

yeṣāṃ - for those people, ātmanaḥ tat ajñānam - that ignorance means that ignorance which is making me think I am kartā, somebody is kārayitā or I become kārayitā sometimes, that there is bhoktā and there is karmaphalasaṃyoga sometimes - this idea, this notion, are all born out of ajñānam. That ajñānam and ātmanaḥ means ajñānam about Ātmā meaning Ātmā is the viṣaya. kena nāṣitam? ātmanaḥ jñānena nāṣitam. ātmanaḥ ajñānam. The ignorance of Physics will go by physics knowledge. viṣaya means my paricchinnatva ajñānam has to go by aparicchinnatva jñānam only. If I don't put forth effort in that direction then it will remain another aparā vidyā, then I will not be free. I have to know I am Infinite Reality. So, in that way, I have to study. 'tu' means, on the other hand, jantavaḥ muhyanti. किन्तु येषां आत्मनः तत् अज्ञानं ? आत्मनः ज्ञानेन नाशितम् तेषां आदित्यवत् ज्ञानं तत् परं प्रकाशयति. तत् परं ब्रह्मज्ञानं प्रकाशयति. So many siddhāntas are covered in this shloka. jñānam will reveal Brahma. Even though I am Brahma all the time, you need jñānam. Bhagavān has made it clear now and jñānam alone will do this. So

neither karma nor upāsanā because this is all jñāna mahimā only now. That param Brahma will be revealed by this.

[शङ्कर भाष्य] - ज्ञानेन तु परमार्थतत्त्वम् - jñānam will reveal Brahma means jñānam will reveal my Brahmatva, no other thing meaning I am already Brahma. Brahma means in this context akartā, akārayitā. This is who I am already but there is āvaraṇam; tena muhyanti jantavaḥ. This Supreme Truth called Brahma is revealed by the Knowledge that I am Brahma. In other words, you do need this vṛtti. What is jñānam? jñānam is akhaṇḍākāra vṛtti/Brahmākāra vṛtti. That vṛtti has to come, vṛtti has to take place that this is who I am. When do we say we have ghaṭa jñānam? When we have ghaṭākāra vṛtti. So, Brahmākāra vṛtti is required in the form of 'I am this Brahma'. That vṛtti will remove ajñānam and then Brahma which is ever there will shine forth through this wisdom just as Sun reveals the world.

[बोधिनी] - ननु सर्वेषामज्ञानावृतज्ञानत्वे विजानन्तीत्यर्थः - How do you understand ajñānena āvṛtaṁ jñānam? Is jñānam already there or not? If jñānam is already there then how can ajñānam do āvaraṇam? If you say yes, then there is no point in studying because no matter how much you study again ajñānam will do āvaraṇam. And if jñānam is not there then why do you have to say ajñānena āvṛtaṁ jñānam? If it was said ajñānena āvṛtaṁ Brahma, that we understand. Here Bhagavān Bhāṣyakār says ajñānena āvṛtaṁ jñānam and the same is said in *Bodhinī* also. So what does it mean? Is jñānam covered by ajñānam or is Brahma covered by ajñānam ? jñānam is not even there. But what does this ajñānam do? It does not allow that vivekavijñānam to take place. That's why there is a struggle. If the knowledge would have taken place easily, there is no struggle. Because of that thick ajñānam, it doesn't allow jñānam to take place. Then for mumukṣu, how will jñānam take place? I am struggling, I am a seeker of liberation, how will I get freedom if you say ajñānena āvṛtaṁ jñānam? Then what jñānam will take place if you claim that ajñānam will keep covering it? So, jñānam has to become so substantial that it is capable of removing ajñānam, my saṁskāras are so dṛḍha about my

ajñānam. Otherwise, we can say knowledge should have taken place the first time you heard you are Brahma - 'Tattvamasi'. Śvetaketu had to hear it nine times. In the sutra it is given आवृत्तिः असकृत् उपदेशात् means they also know that it will not go unless śruti, yukti is there and anubhūti is very strong. yāga, dāna, homa, ityādi you have to do, then the mind will become mature, ready to drop. Then right knowledge will dawn. If those other saṁskāras are prabala, they will not allow this person to come in satsaṅga first of all. Those saṁskāras will say, "All this is of no use." Then other saṁskāras will be there. You sit and think inside, "All these people go on talking Brahma, Brahma." So, whatever negativities are there, they all are pratibandhas. They all will come at that time. This is called ajñānena āvṛtam jñānam. So, even if jñānam is there, I am not able to use it.

The next shloka is the whole process for brahmaniṣṭha. 'tu' śabda is telling that other than jñānam nothing else will be able to destroy ajñānam. So, when it is said ज्ञानेन तु तदज्ञानं येषां yeṣāṁ means keṣāṁ? Here it is given. karmopāsitaḥ means those who have performed karmas - nitya, naimittika, ādi, and those who have done not only upāsana. उपास्ति means the one who has done upāsana but not only upāsana. Actually, that upāsana has given him ekarūpa Īśvara darśana. That kind of upāsana means thorough upāsana or instead of ekarūpa, sarvarūpa, I am able to see Paramātmā in all forms, they are called kṛta upāsti. Now how does that jñānam take place? The subject matter is Ātmā, now the locus. ajñānam is ātmaniṣṭha or buddhiniṣṭha? Svāmiji has said buddhiniṣṭha. These ideas have to be clear otherwise niṣṭhā will not be there. Somebody will ask, "What is your name?" He says, "What is the name of this river?"

"Gaṅgā - I am Gaṅgādāsa."

You go to Yamunā. What is your name?

"I am Yamunādāsa", that will not work. He says jñānam and ajñānam both are dharma of the buddhi. पटल means eyelid or some covering that is there. When it is said "ghaṭa is there", is the āvaraṇa coming on my eyes or on the pot? घनच्छन्नदृष्टिर्घनच्छन्नमर्कम् यथा मन्यते निष्प्रभं चातिमूढः। तथा बद्धवद्भाति यो

मूढदृष्टेः स नित्योपलाब्धिस्वरूपोऽहमात्मा (Hastamalaka Stotram 12) - The Sun doesn't get covered/obstructed. What is getting covered is dṛṣṭi /the eyes. Here Svāmiji also has given that point. anyathā aham pratyaya utpatti will not be there. aham pratyaya is there means "I am" - this idea is there all the time. "I am what?" - regarding that there is confusion. aham asmi is there; about ko'ham there is a question. So, when it is said Ātmā is āśraya of ajñānam or buddhi is āśraya of ajñānam - how do we understand this? anātmā cannot be āśraya of ajñānam because it is ajñāna kārya. Everything comes only after ajñānam. Even the idea of prājñā and Īśvara, vyaṣṭi-samaṣṭibhyām is after ajñāna only. That alone makes Consciousness appear in two ways as jīva and Īśvara. That's why it is said the māyā cow has two calves. Both of them are drinking the milk of dvaitam. In the field of duality, it is okay. But if you want to come to advaitam, māyā has to go means that is the origin from where these notions have risen. Then how do we understand buddhiniṣṭha? Because ajñānam cannot be there in Ātmā. Where is ajñānam in Ātmā? आत्मसम्बन्धी ajñānam we can understand. Example? If I put water in a pot, what is the āśraya of that water? Space covered by ghaṭa upādhi is holding it meaning the water is supported by space only, not the pot. It is the same way with ātmacaitanya and antaḥ karaṇa upādhi. That's why we call jñāna upahita caitanya or Ātmā, that is the upādhi there and that is functioning in the buddhi. If we look at it differently, unless I get adhiṣṭāna jñānam, my problems will not go. That's why whenever Ramaṇa Maharshi ji says ahaṅkāra vicāra, we should translate this as ātma vicāra and not ahaṅkāra vicāra because ahaṅkāra is the product of ajñānam. That's why our sūtras are Brahmasūtras - अथातो ब्रह्म जिज्ञासा, not ahaṅkāra jijñāsā. Why should I have Brahma jijñāsā? Because my Brahmatva is not known. atyanta ajñāta viṣaya - about that I cannot have jijñāsā. I will never have the desire to know something which is absolutely unknown, because I never know that there is some such thing existing. atyanta ajñāta viṣayasya jijñāsā eva nāsti. Brahma is not atyanta ajñāta. It is jñātam as aham. aham pratyaya viṣayatvāt but it is not known as what. That's why we are not going to know anything which is not at all known. If we think I will know a new brand thing called Brahman, that is incorrect. Brahman is not a new thing,

I am ignorant of my Brahmatva. abrahmatva tvam arthasya - aham is jñātam but not in the complete sense. सर्वागतया न ज्ञातं अहं प्रत्यय. aham Brahma - this is what is missing, so that's why I think I am pitā, putra, mātā, bhrāta, whatever ... शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः. This is my bhrānti. We may not take śiṣya, Ācāryā, pitā, or putra but three tags we have taken pramātā, kartā, and bhoktā. Even if I deny all other tags these three are there. To negate them, I have to know I am Brahma. That ajñānam is now expressing in buddhi, that's why we say it is buddhi āśrita. These are the two: vivaraṇa prasthāna and bhāmati prasthāna. Just as when the sun rises, darkness goes, when Knowledge rises, ignorance will go for them whose minds are pure, just as when the sun rises, everything gets clear. That's why they say छिद्यन्ते सर्वसंशयाः (Muṇḍakopaniṣad 2.2.8). All my doubts about life will go means I may not have knowledge of this science and that science, the primary thing which is my abrahmatva doṣa will go once and for all. Then even when I cry, I can laugh over myself. That is what we need. This jñānam will give that. There is joy in crying also then. Like in a movie, we can cry and enjoy also means this knowledge is supposed to do that. That I should have, then I am free. Everything will become clear like how when the sun rises, everything is clear. Look at so many great mahātmās who have not studied anything, never went to school, didn't have any other knowledge, knew only the regional language, no profession, nothing. But they never had any confusion about life. And we studied text after text in school from the first standard onwards, we get double degrees, triple degrees, and we study Vedānta also, and yet we are miserable. They may have so many severe physical problems, masta. Nothing. That is our inspiration only; they get us thinking about how they can do all this. This is this jñānam.

[शङ्कर भाष्य] - यत् परं ज्ञानं प्रकाशितम् - आदित्यवत् ज्ञानं तत् परं प्रकाशयति. What is that param jñānam? param jñānam is Brahma. Earlier he said ज्ञानं आदित्यवत् ज्ञानं परं ब्रह्म प्रकाशयति. Whatever is the jñeyam, will be revealed by jñānam. Brahma is my jñeya. So, Brahma is now revealed by Brahmākāra vṛtti, that Brahma, the one who has owned up, that is said in the next shloka.

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः । गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

In that first line, तद्बुद्ध्यः, तदात्मानः, तन्निष्ठाः - 'tat' śabda is Brahma. That's why yat param jñānam prakāśitam or we can say param jñānam is Brahmākāra vṛtti jñānam. Then yat Brahmākāra jñānam śabda we can use for both params. In Hindi, jo prakāśita huā param jñāna hai, meaning prakāśita huā, not jisne prakāśita kiya. Something is revealed and there is the revealer. What is the revealer? Brahmākāra vṛtti is the revealer. What is revealed? Brahma ; the one who has buddhi in that revealed Brahma, the one who understands that that revealed Brahma is I, the one who is abiding in that revealed Brahman. Such people (all four are bahuvrīhi samāsa), jñānanirdhūtakalmaṣāḥ - whose kalmaṣa is washed out by jñānam, apunarāvṛttim gacchanti - they attain apunarāvṛtti - they don't come back meaning they understand I have never come now, where is the question of coming back. This siddhānta will become more established in kārikās because one may think, "On what basis I am saying that?" Because everywhere it is said they don't come back and we always say that he has not come even now, there is no question of coming back. So, it is there in kārikās.

[शङ्कर भाष्य] - तस्मिन् ब्रह्मणि इत्यर्थः - Those whose buddhi is this only 'I am that', 'I am that'. tadātmanaḥ means "That alone I am, I am not different from that." So, in buddhi, only this is there. Of all the vighraha vākyās he has given, we just have to worry to be that. This whole shloka is about myself. Only ātmarati, no anātmarati. param ayanam parā gatiḥ means I understand that as my ultimate goal/final destination. So, I never think there is anything else that is important to me. This is called tatparāyaṇāḥ. This is not the sequence. tanniṣṭhā will be final. First, you have to become tatparāyaṇā, then tadbuddhi, then tadātmanaḥ, then tanniṣṭhā. Again, they will never associate themselves with a body in this life itself. Everything is over. Those whose pāpa etc. are saṁsāra kāraṇa will put us back into this. Those for whom this

is destroyed know I was never the body, to begin with, then where is the question of taking another body?

Discourse 10

jñānena ajñāna yeṣāṃ nāśitam - for those whose ignorance has been dispelled by knowledge of the Self, for them Brahma becomes clear. Brahma bhāti teṣāṃ prakāśayati, for them, Brahma is very clear, It is not unknown, and It is not a strange thing. Those who have ajñāna nāśa don't have to look for Brahman. The 17th shloka is for such people for whom this Brahma is clear. tadbuddhyaḥ means Brahmabuddhyaḥ, Brahmātmanaḥ, Brahmaniṣṭhāḥ, Brahmaparāyaṇāḥ. Then such people are jñānairdhūtakalmaṣāḥ, apunarāvṛttim gacchanti. Then they don't come back means they don't identify with their physical existence. This is the general meaning of the shloka. tatparāyaṇam means for me, Brahma should become the only goal, the first of all. We know that even when we study Vedānta we have too many goals. Our goal should be Brahma alone. This is very much required. If there is any other goal, any other things in mind, then I will not be tatparāyaṇa. Once this becomes my goal then I have to go on thinking about it like somebody who loves tea has that craving for tea. Tea drinkers, when they want tea, tea stalls are there on the streets, they don't see the cleanliness, and they don't see how many rats are running here and there, because their goal is only tea! tatparāyaṇāḥ, tadbuddhyaḥ - then they will hunt for it anywhere. So, if Brahma becomes my goal, then I will look for it. Earlier I will have to look for it; later whatever I look at, in that, I will recognize Brahma. So, at first, there will be an attempt to look for Brahma in all anātmā. Later in anātmā, I will see Brahma only, that should happen. So, tatparāyaṇāḥ, tadbuddhyaḥ, tadātmanāḥ, then I recognize that I am and therefore tanniṣṭha, I will see myself as That, I will never miss it. So, first, it has to become my obsession, my true love for this only. It has to happen. Then that tadākāra buddhi will keep coming. Whenever you start anything with determination, then you start thinking. Like if you have

to go for some yātrā, first you have to make a goal. Then all the related things you have to start gathering, preparing, and planning. If I cultivate Brahmabuddhi with the idea that Brahma is my goal means I have to get liberation, that intensity will be there when I understand this is a miserable state. There might be some relief here and there in the name of sukham, but I can't sustain myself on this. Then that buddhi will go on thinking on that and that alone. Those who love to smoke, wherever they are, are only looking for the first opportunity to go and smoke. Those who love shopping, at the first opportunity, go and shop. Like that, this jñānī who wants to do this kind of thinking/vicāra, the first opportunity he will get, will sit down for this kind of jñānam or jñānacarcā, dhyānam. Now who is going to talk about Brahma? mahāvākya alone is going to reveal this. So, you have to put your mind in mahāvākya. You have to go on thinking. वेदान्तवाक्येषु सदा रमन्तो भिक्षान्नमात्रेण च तुष्टिमन्तः। विशोकमन्तःकरणे चरन्तः कौपीनवन्तः खलु भाग्यवन्तः (कौपीनपञ्चकम् 1) - their other needs are minimum. Their real food is this only, ते धन्या भुवि परमार्थनिश्चितेहाः शेषास्तु भ्रमनिलये परिभ्रमन्तः (धन्याष्टकम् 1) - then for others, forget it. But this should become my goal, then tadātmanāḥ. Vedānta says I am that Brahma.

[शङ्कर भाष्य] - तस्मिन् ब्रह्मणि इत्यर्थः - For those who know This is me, this has become a fact, niṣṭhā. All other karmas, all other activities, will make me abrahma niṣṭha. Here what is said is sarvāṇi karmāṇi samnyasya. Now if I am not ready, then it is different, otherwise, I should be able to drop everything else. Let us say I am not able to drop for whatever reason - what should be my thinking? The first opportunity I get, like that tea guy, the first opportunity he finds to have tea, he will go. Like that the first opportunity you get to drop everything, you drop and sit down. For that niṣṭhā, this is required. The 'niṣṭhā' śabda we saw in *Muṇḍakopaniṣad* - japaṇiṣṭha, taponiṣṭha, like that. They see the solution to all problems in this, that is the idea of niṣṭhā, that he identifies himself with Brahma in this way so much that the solution to all my problems is I am Brahma, therefore everything is wonderful. Like somebody who is japaṇiṣṭha, for any problem, he will say do japa; who is

taponiṣṭhā, he will do some tapas; Brahmaniṣṭhā will entertain this vicāra of what we saw in the 4th chapter the yajña prakaraṇam. ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति.... I have to dissolve the sopādhika aham in nirūpādhika Brahma - this is his sādhanā. In this way he goes on thinking, thinking. The mukhya sādhanā is this. For the karmasaṁnyāsī, this is the only sādhanā, nothing else he needs to do. Anything else related to that, śravaṇam, mananam you do, which tells you more and more about mahāvākya. Anyway, other than Vedānta, nobody is going to tell me that I am Brahma.

jñānanirdhūtakalmaṣāḥ - Bhāṣyakār has said - yathoktena jñānena meaning this Brahma jñānena nirdhūta nāśita kalmaṣāḥ, all sins. So, what will jñānam do? When we say jñānam has destroyed ajñānam meaning I will see Brahma everywhere. In general, we can make such statements but it's not that I will stop seeing nāma-rūpa. jñānam is supposed to tell me that advaitam is satyam and my perception is going to be dvaitam. So, now I have to think what did jñānam do? When will jñānam become effective? jñānam will not remove anything. jñānam's job is to just reveal things as they are. If jñānam removes something, it is not jñānam, it is karma. It is purely vastu tantra. In a room, if there is clutter, jñānam, in the form of light, will only show this is the problem. It will not remove anything. Will jñānam remove kalmaṣa in the form of impurities of the mind, sins? No, jñānam means it will do vastu prakāśanam, this is how it is - that's all. So then, what did jñānam do? jñānam doesn't remove objects, jñānam doesn't remove dvaitam, jñānam doesn't remove kalmaṣa. jñānam removes only satyatva buddhi from there. That's all. jñānam will make everything vācārambhaṇam. Everything else will remain as is. You were seeing dāl- rice yesterday, today also you will see the same. Nothing is going to change; it is vācārambhaṇam, it is Sat appearing in these nāma rūpas, that is the difference. So, when we say jñānena na tu tad ajñānam nāśitam, ajñāna destruction means this only. ajñānam is satyatva buddhi in dvaitam and when we say satyatva buddhi in dvaitam, dvaitam begins with aham. That has to go. This is jñānam 's job, nothing else it will do. That elimination of avidyā because of which there are rāga-dveṣa, dharma-adharma,

and puṇya-pāpa, that kalmaṣa. In this way, jñānam will do avidyā nivṛtti which is saṃsāra kāraṇam. No other thing it will remove; no other thing it *can* remove.

[बोधिनी] - 'तेन त्यक्तेन तिष्ठन्तीत्यर्थः - videha kaivalyārthī means the one who doesn't want the next body. Another meaning is one who does not identify with this body while he is here in this body. He is called videha kaivalyārthī because of vigata dehabuddhi - तेन त्यक्तेन भुञ्जीथाः (Īśāvāsyaopaniṣad 2) Śruti is if I want to do ईशावास्यं जगत् सर्वं, यत्किञ्च जगत्यां then this is required. That's why he quoted this. Forget about everything else means don't worry about life and death also.

What will āditya do? āditya can only reveal rūpa, not sparśa or rasa, gandha, or anything else. In that way śravaṇādijanya jñāna will reveal only one thing just like for rūpa pramā, āditya will work but for any other pramā, āditya will not work. The sun cannot do anything other than reveal objects. Vedānta will work only in this field. Those who think of that alone, are called tadbuddhayaḥ. Just as with my eyes I see forms, in the dvaitam which is experienced, with my pramā I should see Brahma alone. I see everything as Brahma. If I am the experiencer, if somebody has bheda dṛṣṭi, they will have bhayam. Therefore, you should become tadātmanaḥ. I should be one with what I am seeking, what I recognize. His aham pratyaya is Brahma. I am not the body, I am Brahma, I am Brahma - the constant reminder. nāda dhvani means somewhere, some music is going on and if the outside noise is too much, you can't enjoy this music. So, that outside noise should be less and the inner music that we are listening should be more. dehātma pratyaya is like that because aham deha, aham deha is there from janma janmāntara, so it is very loud music. I have to create this other music louder - aham Brahma, aham Brahma. ajñānam will not allow these jñāna saṃskāras to take place. These are the pratibandhās. Already there are problems, we come with that package, then we add our own self-inflicted problems. Then we want to do sādhanā also. How will it work? Our half effort is that the hand brake is pulled,

and we are pressing the accelerator. Now we say the car is not moving. Let go of this. Really speaking, such things are there in our minds. Somebody has to tell us this is where the problem is because we ourselves don't recognize it. Second, we don't like that I have a problem and I have to deal with this but we have to. A person who is trying to drive a car with hand brake and leg brake on and if somebody points out to him, "Your car is not moving because of this mistake, you are almost a fool." At first, he is not going to like it but he will get the ānanda only when he releases it. Up to that point, all our efforts are going here and there. So, there is a struggle, a constant struggle. Deha pratyaya is so strong. To work on that, we have to create Brahmākāra vṛtti. In that, if we do anything to increase this dehātma bhava (because it is there from cirakāla), we have to apply all this. That's why you have to do karmasamnyāsa.

What kind of buddhi? dṛṣya anavagāhinī means only draṣṭā anavagāhinī, not dṛṣya because if there is a duality, that itself is a problem. So, then what should I do? द्रष्टृदृश्यस्य सत्ता हि बन्ध इत्यभिधीयते। द्रष्टा दृश्यवशात् बद्धो दृश्याभावे विमुच्यते (Yogavāsiṣṭha). He doesn't see dṛṣya, he sees only draṣṭā. The aham buddhi should become niścala. We know this is not going to happen overnight that today I read, tomorrow I will be brahmaniṣṭha. When it is said we have to see Brahma in everyone, in everything, we have to go on attempting, work on the obstacles that keep coming, and not forget our main goal. It is easy to see Brahma in cats and dogs etc. as we can immediately pour out our love. You tell someone to see Brahma in your next door Brahmacāri, we have a problem. I don't have a problem recognizing Brahman in something which is not a part of my life, something that comes and goes and doesn't create any impression. What difference does it make? By seeing Brahma there, you have not done anything because that thing never gave any duḥkham to you in the first place. When that dog bites you and you see Brahman there, then you will know. I have to see Brahma there with whom I have to interact daily because only there is the source of sukham or duḥkham, raga, or dveṣa.

There I have to see Brahma, sarvatra brahmadarśanam. If some new person walks into the āśrama, you say, “Help this person.”

“Yes, yes, yes but will you help somebody who is already here?”

“No, because I know all their things and I have created a buddhi about that person that this person is like this, like that.”

Then brahmadarśanam is not possible. There only it is necessary to create Brahmabuddhi, anywhere else it does not matter anyway. You see all mango leaves - all are Brahma; that is not Brahmavidyā. That’s where I have to see. ātmākāra pratyaya in Brahma means that vicāra should be there, you want to have niṣṭhā, drop everything. This commentary is emphasizing that repeatedly. If there is any bāhya prayojanam/external activity, or external pursuit, Brahmaniṣṭhā will not work, so cut it out. With this jñānam outside and inside alone, they recognize Brahma, they recognize only this Brahma. They recognize that That alone is inside and outside and even in āhāravihārādhou. They don’t give up even doing āhāra-vihārā etc., they are parāyaṇāḥ meaning no matter what I do, this buddhi doesn’t go, this vicāra doesn’t go away. bauddham jagat means that which is buddhi kalpitam, that which is available in buddhi. This shloka is the result of my ajñāna nāśa.

[शङ्कर भाष्य] - येषां ज्ञानेन इत्युच्यते - How do they see the Truth, that is said.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

The third definition of paṇḍita. The first definition we saw अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे. पण्डिताः न अनुशोचन्ति गतासून् अगतासून् च (Bhagavad Gītā 2.11). The second definition of paṇḍita we saw in the 4th chapter. यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः (Bhagavad Gītā 4.19). Actually, you can use the previous shloka also. So, karmaṇi akarma darśanam and all saṅkalpas are gone, desires are gone and this is the third one now. paṇḍitāḥ samadarśinaḥ. One commentator writes - but na tu samavartinaḥ. samadarśanam but not samavartanam meaning they will do vartanam as required. Like Vidyāraṇya Svāmiji has given dṛṣṭānta in *Pañcadaśī*, that a person can have a wife, mother, sister, or daughter - his relationship with all will be different. With wife, vyavyahāra will be of one type; with sister, vyavyahāra will be different; with mother, vyavyahāra will be different; with daughter, vyavyahāra will be different. He is samadarśī. Now what should he do? He cannot do the same vyavyahāra with all. That is also not possible. vyavyahāra is not with tattva, vyavyahāra is with nāma rūpa only. You will have to give importance to nāma rūpa and transact accordingly. Like when you go out from here and your shoes are there, you will put them where they have to go and not that put them in your two pockets because I have heard samadarśanam! Everything I should put in its appropriate place only. Where what is required, you will have to do but advaita darśanam is there. Advaita darśanam in what? Bhagavān gives a range of things. vidyāvinayasampanne brāhmaṇe - So vidyāvinayasampanna brāhmaṇa is one, then gavi - in cow, hastini - in elephant, śuni - in dog and śvapāke ca meaning the one who cooks dogs and eats also. In all of them, paṇḍītas have samadarśanam, that's why they are paṇḍītas. samadarśanam means if they are able to see Brahma, they are paṇḍītas. If some new stranger walks in - Brahma, known person - no Brahma because our mind is like that. Even to us, if we are told to go out and see different things, all are Brahma. Stay inside and see everything - where is Brahma? I have to look for Brahma. I definitely don't see any Brahman here. If I don't see Brahma, who is at a loss? I am only at a loss. Not the other person whom I don't see. I have to have sarvatra samadarśanam if I am sādhakā.

[शङ्कर भाष्य] - विद्याविनयसम्पन्ने समदर्शिनः - vidyā means Brahavidyā, ātmanaḥ bodhaḥ and vinaya is upaśamaḥ. The vidyāvinayasampanna

brāhmaṇa is who? The one who is Brahmavit saṁnyāsī because upaśama means renunciation of all actions and vinīta - one who has humility or modesty. In other words, in this creation what is the best form of life that we can see is this. vidyāvinayasampanna brāhmaṇa . A person who has virtues, a person who has knowledge of Brahma and has actually come to the final stage of varṇa āśrama vyavasthā. That is this according to Śāstra and śvapāka means somebody who is in the lowest stage of growth. In this way, we have to see. Then gavi, hastini, śuni, śvapāke ca - they are all different gradations of sattva, rajas, and tamas. Lower sattva, lower rajas, combinations of sattva, rajas, and tamas, gradually increasing tamas. In all expressions of sat, the one who is able to see sat starting from the highest to the lowest. uttamasamśkāravati in that brāhmaṇa who is most sāttvika, then madhyama mediocre; the elephant is atyanta tamasika. All other combinations now, whatever different shades of sattva, rajas, and tamas that we can imagine. That's why they say if you cannot see Brahma in everything, you start with where it is most possible. Then only slowly you will be able to see It everywhere. Like whenever they do a test (lab test of any product), the lab test is going to be in the most conducive atmosphere where they have control over all parameters, then they do a lab test. The same product when it goes outside, the conditions are different. The real test is when the rubber meets the road. The lab test one has to do perfectly, it has to work. What is Brahma? atyantam aspriṣṭam samam ekam avikriyam - Those who have a knack of recognizing that Brahma anywhere, this is their expertise. Like those who are tea drinkers, they will drink some tea, immediately they will tell "Oh! You have added this or that or "Which kind of tea is this?" They know this is this tea, that tea. Those who have avikriyam Brahma draṣṭam śīlam - are called paṇḍita. There are people who look at a diamond and immediately they will know what it is. Those who see gold and will say this is real, unreal; we will not know. This is their skill. Brahma - immediately they will know. So, we have to be here. This is where this shloka, 'I' should be the subject of this. If I say, "I have studied Vedanta for such a long time, it is not happening, what should I do?" First of all, understand it is not a long time. When we are in sādhanā, we will have to

work on two paths, two parallel things. One is to constantly remind myself that I am Brahma. I am Brahma means all this is Brahma but at the same time if there are negativities in me, I will have to work on them whether it requires karmayoga or upāsana and in both, the sincerity of effort is the main thing. Doing that karma, doing that upāsana is not important. Sincerity is most important. We just go by face value; I will do it. Doing is not important. Doing should create that bhāva, that vṛtti. That vṛtti will cut the negativity. If that activity has not produced the vṛtti, that activity did not give the right result. That's why karma, if it is not properly understood, it will not give cittaśuddhi. It may take a long time. If I have understood properly, right away it will give. It should. So, samadarśanam and samavartanam - what is he seeing in all? Sat - that there is one principle which expresses with varieties of upādhis. When my attention is on upādhis and not on the Truth, the essence, I will never be able to have samadarśanam. First, for me, Truth should become more important than upādhi. pratyakṣa pramāṇa is going to give bheda darśanam and Śāstra pramāṇa is asking me to do samadarśanam. Now, when will I do samadarśanam and not bheda darśanam? When for me, Śāstra pramāṇa is more important than pratyakṣa. Only then this is possible. In other words, the buddhi that Śāstra pramāṇa has created should be strong enough to overpower the pratyakṣa pramāṇa buddhi. Śāstra pramāṇa buddhi should be more powerful, more significant than pratyakṣa pramāṇa buddhi. Only then this will happen. In other words, I have to give less importance to pratyakṣa pramāṇa and more importance to Śāstra pramāṇa. Only then that pramā will have the ability to overpower the other pramā, the bheda pramā. Otherwise, abheda darśanam will not happen. In the daytime, we see the sun at 1 o'clock. There are so many stars in the sky, but we don't see any one of them. We see only one - the Sun. Why? Because that pramā is so powerful, it has the ability to overpower all other pramās. Not that they are gone, they are there, they are very much there, but they are not able to influence my cognition. Like that, when Brahmadarśanam becomes more important and more relevant on the strength of Śāstra, then only pratyakṣa pramāṇa will not interfere in

samadarśanam otherwise pratyakṣa pramā alone is going to dictate everything. Each one of us will have to work on our own limitations, challenges etc.

Discourse 11

Those sādhakās whose ajñānam is destroyed by ātmajñānam become tadbuddhayaḥ tadatmanaḥ, tanniṣṭāḥ, tatparāyaṇāḥ. Destruction of ignorance means the destruction of the notion of reality in anātmā, the satyatva buddhi in anātmā is gone. That is the sign of wisdom. When we say satyatva buddhi of anātmā should go means I should know something which is greater, Satyam, satyasya Satyam - that which is the Truth of this vyavahārika sattā, those who know that they are jñānanirdhūtakalmaṣāḥ. With avidyā nivṛtti, their kamādi, pāpādi doṣa nivṛtti has taken place and because of that saṃsāra nivṛtti has taken place. saṃsāra means I am going through experiences of life, I am suffering, I am in pain. We generally never complain about good days in life. Nobody has to worry about that. The only thing is we should not get carried away by those things. We should remember that these things will come and go and when negative things come, we protect ourselves with this wisdom. That is called saṃsāra nivṛtti. Such sādhakās are apunarāvṛttim gacchanti and on the strength of this Knowledge, their vision is samadarśanam. They are paṇḍitas because they can see oneness in all kinds of upādhis. Here in this 18th shloka, only living beings are pointed out, vidyā, vinaya brāhmaṇa, then all other upādhis up to caṇḍāla. But in the 6th chapter, other sets also will be added - oneness in objects. samaloṣṭāsmakāñcanaḥ, and oneness in all paristhitis - sukha-duḥkha māna-apamāna, hunger-thirst, whatever, anything that comes at the body level, mind level, senses level, intellect level - in them also sama. Here only living beings are given means at least the caitanya aspect is recognized in all.

[शङ्कर भाष्य] - तज्जैश्च समदर्शिनः - Avikriya means changeless. That changeless Brahma means that Brahma which was pointed out earlier in the 4th chapter as karmaṇi akarma, which was carried forward. Then in the 4th chapter and in the 5th chapter, it was said नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्, that avikāra means akarma; from the karma standpoint, no modification, so avikriya. In other words, this jñānī is able to recognize this changeless Truth in all changing things. The *Kaṭhopanīṣad* mantra was there - अशरीरं शरीरेषु अनवस्थेष्ववस्थितम्..., नित्योऽनित्यानां चेतनश्चेतनानाम्, the one understands That which is aśarīra in all śarīras. anavasthā means in those which go on changing, there is one thing which is not changing. He has understood that. The sādhanā will be I go on attempting to not give too much importance to upādhis. Śāstra pramāṇa and pratyakṣa pramāṇa - between these two I develop the vision of Śāstra pramāṇa. So, Śāstra says see Brahma and pratyakṣa pramāṇa says see upādhi. I have trained myself to see that which is otherwise not known through cakṣu ādi karaṇa - that is samadarśanam. samadarśaninaḥ means they are able to see that which is sama, that's why it is given samam. Brahma draṣṭum śīlam yeṣām te - they are able to see That which is sama; that's why they are called samadarśaninaḥ. sama is Brahma, so they will be Brahmadarśaninaḥ. sama is tattva so they are tattvadarśaninaḥ. That's how it was said in the 4th chapter “ज्ञानिनस्तत्त्वदर्शिनः उपदेक्ष्यन्ति ते ज्ञानं”. That tattvadarśanam one should be able to do.

[बोधिनी] - तद्बुद्ध्य इत्यनेन तद्विशदयति - This is my sarvadā kartavya. I should do this all the time. Brahmavit means he knows Brahman; yati means a samnyāsi meaning he has time. What is prescribed for him is kalpita-nāma-rūpādya-grahaṇena sarvatra Brahmadarśanam means he should go on doing this. We should go on doing this because we are currently yati and we know the nature of Brahman. This is our vihitam kartabhyam. He puts it as what we should do. Bhagavān Śaṅkarācāryaji has given it as what he will do. It will be natural for him. So, Bhagavān Śaṅkarācāryaji is giving for one who is

established but for a sādhakā, this is sādhanā. Generally, people ask “What should I do?” It is said you do some pūjā, some karma, some ritual. “What should I do now? I have done that for a few years.” “Do some japa.” “Ok, I have done japa. Now what should I do?” “Now attend satsaṅga. Do śravaṇam.” “Ok, I have done śravaṇam.” “Then learn the Sanskrit language, learn this, learn that.” “Ok, I have learned. Now what should I do?” “What did you understand?” “They have been telling me I am Brahma, that I am not the jīva associated with this saṅgāta. I am jīva who is essentially Brahma. That alone has entered here.” “Now has this wisdom taken place or not?” “No, it has not taken place.” “Okay, study more.”

A day should come when I can say, “Now I have understood what you are trying to say.” Any doubts are there? Yes. What kind of doubts? Here it is said this way, there it is said in another way. What about this, and what about that? Get all your questions answered through someone. Now what will you do? You understood all sādhanās are meant for me to recognize that I am Brahma. Now what is the next thing that I should do? To this person, you don’t say, “Do some japa.” To this person, this is the kartavya now. Sit quietly and bring every nāma rūpa to mind; then, remove all nāma rūpa, in living beings to see caitanya. Some part of the day should be in that exercise. That is his next sādhanā. That sādhanā also has to come. Sādhanās will always not be in the form of doing something, external activity. Those bahiraṅga sādhanās have to be replaced slowly by antaraṅga sādhanās. He himself will know, “Enough of all these extroverted sādhanās. I just have to internalize this now.” So, for everyone, that period should come in life. In this way, they see the Truth. śuni caiva śvāpake ca - ‘ca’ means samaloṣṭāśmakāñcanaḥ meaning inert objects also you include in that cakāra.

[बोधिनी] - आरोपितनामरूपाद्यग्रहीत्वैव भवति - puṣkala means in plenty, the higher and lower is one. Consciousness with total conditioning and Consciousness with individual conditioning/inferior conditioning - is one. Consciousness is one - This is the upadeśa. Those who have this kind of wisdom in plenty means it hasn't come over a few months of study. It has been strengthened for a long time and their distractions are less. So, this wisdom doesn't get disturbed.

[शङ्कर भाष्य] - ननु अभोज्यान्नाः दोषवन्तः। कथम्? - He says if there is someone who is samadarśanaḥ like this, it is doṣavantaḥ. If you see samatvam in them where there are people, between sama and asama, if our vyavahāra is viṣama and asama, pūjāta, means in whatever way you transact with them. pūjā is not only pūjā ; pūjā here means any vyavahāra. With sama, if your vyavahāra is viṣama, and with asama person, if your vyavahāra is like sama, then the person who does this, he will become abhojyānnāḥ. abhojyānnāḥ means you should not eat their food. If they give you something, you should not take it because they have inappropriate transactions with such people. Where the transaction should be sama, with them, you are doing viṣama transaction and with viṣama, you are doing sama transaction. This is said in *Gautama smṛti*. Bhagavān Bhāṣyakār says there is no doṣa because what is said in smṛti grantha is for the karmī. This instruction is not for the karmasannyāsī; this instruction is for somebody who is in the karmayoga stage. The karmasannyāsa person doesn't have this rule. This rule doesn't apply to jñānīs; it applies to ajñānīs. Like they say if you die in uttarāyaṇa, you will go to higher worlds. These rules apply to ajñānīs, not to jñānīs. Similarly, if you die in a holy place, you will get greater worlds. This rule is for ajñānīs. For the jñānī, where is the question of death and then going somewhere? So, karmaśāstra and their vidhānam are for the ajñānī. All karmaśāstra vidhānam is for them. These shlokas are good for dwelling.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

te paṇḍitāḥ (from the previous shloka, that paṇḍita will continue here), brahmaṇi sthitāḥ. yeṣāṃ manaḥ sām्ये sthitam - those whose mind is sthitam, placed in sām्ये. sām्ये means that which is sama, in that. The 'sama' śabda comes from the 18th shloka. Bhagavān Bhāṣyakār says sām्ये means 'in Brahma.' taiḥ - by them, sargaḥ ihaiva jitaḥ. sargaḥ - in general, we translate as creation but here Bhagavān Bhāṣyakār doesn't use sargaḥ as creation. He says sargaḥ means their own utpatti, not creation of the universe. They have conquered their own creation means they will not have the next birth/janma. Generally, janma is for the whole creation. utpatti sthiti laya or janma sthiti bhaṅga - these words are used for creation, sustenance, and dissolution. Those whose minds are established in Brahma, their birth is conquered by them means their birth and their death.

nirdoṣām samam Brahma - Brahma is sama means 'same'. Same means changeless and nirdoṣa means free from any doṣa, any defects. Defects coming from upādhis like here vidyāvinayasampanna Brāhmaṇa is one upādhi, gavi is another upādhi, hasti is another upādhi, śuni is another upādhi. Like that, each is one upādhi. Consciousness is untouched by all upādhis, that is why It is nirdoṣam. How can it remain untouched by the upādhis? Because the āśrayam is not affected by āropitam. आरोपितं नाश्रयदूषकं भवेत् - we saw in *Vivekacūḍāmaṇi*. What is āropita vastu? it will not create doṣa in its adhiṣṭhānam like the snake which is superimposed on the rope will not make the rope poisonous. All upādhis are āropita. The adhiṣṭhāna is not touched, that's why it is always nirdoṣa and tasmāt te brahmaṇi sthitāḥ, that's why they are residing in that Brahma. There is a difference between this samatva and samatvam yoga ucyate for karmayoga. This samatva is because I know Brahma. That samatva is not because of the knowledge of Brahma. That samatva is at the mind level. This samatva is at the Consciousness level.

[शङ्कर भाष्य] - इह एव अध्यायपरिसमाप्ते: - 'iha' means while living, by those paṇḍitas; jitaḥ vaśīkṛtaḥ sarga janma. janma means the first aspect of transmigration. If janma is there, then jarā, vyādhi, mṛtyu, all will be there. If it is said they have won over janma means they have won over everything. They have won over saṁsaraṇam, transmigration, the moment they understand I am Brahma, not after their body drops. What is the test of whether I will be born again or not? Just ask yourself now "Do I think I am going through life experiences now?" If I say yes, then the answer to your question is yes. If I say no - I and life experiences have nothing to do with each other, I am totally free. Then you guaranteed you are not coming back. We don't have to ask people. "Do you think I am realized now? Do you see any light behind me?" This is the test - Am I going through life experiences/anubhava? Not how many books I have read, how many notes I have gathered, how many wonderful pravacans I am going to give. This is your test. That is jīvanmukti. But to come to that, we have to go through all these things, then slowly we see this is the real goal. Earlier, if we are far, we see the goal is somewhere else only. The goal is to get into the Vedanta course. Now once you are in, the goal looks a little farther, "This is my goal" but it is clear. It is not vague. Like in Google Maps, you think we are almost there. Then you slowly make it bigger, bigger, still, there is some distance. Little more, little only but not too much.

niścalibhūtaṁ manaḥ - Whose mind has become sthitam in that Brahma. Even though those who are eating and cooking dog meat etc. are doṣavantaḥ, in them there is doṣa and those who see that, somebody may say this is inferior but a jñānī should not have that. The jñānī should be able to see oneness. Then whatever is required, he may do, he may ask, but he should not lose sight of this wisdom. He should be able to say चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुः... (Manisha Panchakam) - that wisdom should not go. Brahma is untouched by this and caitanya which is devoid of all guṇas /attributes means It is never different from what It is, It is always the same. It is changeless like 'anāditvātnirguṇatvāt ' in the 13th chapter of Gītā. In the 13th chapter, kṣetra

and kṣetrajña topic comes up. There it is said, icchā, dveṣa, sukham, duḥkham, cetanā, dhṛti - all this is kṣetra dharma, not of kṣetrajña. That is the quotation given here. caitanya is never affected by any kind of upādhi; anybody - whether devatā śarīra, human body, or any other animal, bird, etc. antyā viśeṣāḥ is Vaiśeṣika darśana which is ātmanaḥ bhedakāḥ. According to the Nyāya-Vaiśeṣika darśana, there are many Ātmās and, according to them, antaḥ karaṇa dharma is in Ātmā. What we say is antaḥ karaṇa dharma (icchā, dveṣa, sukham, duḥkham), according to us, is dharma of antaḥ karaṇa *anātmā*. According to them, they all are dharmas of Ātmā, so then how many Ātmās will be there? Many and each Ātmā is different from other Ātmā. According to them, the Ātmā of vidyāvinayasampanna brāhmaṇā and the Ātmā of a cow, the Ātmā of an elephant, the Ātmā of a dog and the Ātmā of a dog eater will be different. All Ātmās don't have samatva, they are viśama according to those darśanas. According to Vedānta darśana, all those things (icchā, dveṣa, sukham, duḥkham, etc.) are not part of Ātmā. These are all darśanas, different people think differently. Our thinking is these are antaḥ karaṇa dharmas, anātmā's dharma, different from the Ātmā. The Ātmā is one. For them, these viśeṣās belong to the Ātmā alone. So, for them, viśeṣāḥ ātmno bhedakāḥ. For us, it is na bhedakāḥ. Why do we say that? There is no pramāṇa to establish their reality meaning Ātmā and icchā ādi are different degrees of reality. We say there is no nānatva, there is no manyness. There is only One. The Vedānta pramāṇa is different. They have their ideas, that's why they have a different way of thinking. If anyone says, "No, no. There are many Ātmās", then show where it is said there is manyness. Wherever we think there is manyness in Ātmā, that manyness is only in vācyārtha Ātmā, not lakṣyārtha Ātmā. Therefore, it is sama and it is ekam. Therefore, such people are established in Brahma. Not even a smell of defect touches them because they don't have Ātma abhimāna in dehādisaṅgāta that I am this; that abhimāna they don't have. abhimānābhāvāt means abhimāna bādhitvāt, that abhimāna bādha has taken place. abhimāna - they will have to transact, so they would also know I am a man, woman, young, old whatever but they will know that this is mithyā. pratīti will continue like mirage water. pratīti will continue but they will not have

identification with that. pratīti is pratyakṣa pramāṇa. The moment pratyakṣa pramāṇa gives something, Vedanta pramāṇa will override it: No, the truth is this. pratyakṣa pramāṇa will give this idea that I am going through so many things. Right on top, another vṛtti should come, that I am the sākṣī of whatever is going on so that parallel vṛtti should immediately come. Both are together - the ahaṅkāra and sākṣī /witness.

That pūrvapakṣa that you raised is only for those people who have dehādi-saṅghāta-ātma-darśana-abhimāna means those who think, "I am the body." He says then this rule applies for you, not for the one who knows I am not this body, I am Brahma. But if they are doing lokasaṅgraha, then they will teach in that way that this is how you have to have clear understanding and they will also teach this both, depending upon who is their audience. If the karmayogī group is the audience, they will have to teach in one way, if the karmasamnyāsi group is in the audience, they will have to teach another way. Both are for lokasaṅgraha. If the ajñānī is present in front of them, adhyāropa is the right teaching for lokasaṅgraha. If somebody has done śravaṇam, apavāda is the right teaching for them for lokasaṅgraha. The same teaching is not for all. In all of the Vedas - the first thing is the adhikārī. Who is the person in front? If a mother has to feed a 5-year-old, and there is a 25-year-old, the mother should know how much to cook. That 5-year-old needs this much, the 25-year-old needs this much. The mother is rolling one roti after the other and that fellow goes on eating but the mother doesn't say anything because she knows that the 25-year-old means this only. But if the 5-year-old takes six chapatis, then after the second only, the mother will say, "No. You can't eat more. Otherwise tomorrow we have to go to the doctor." So, that adhikārī should be in front. Śāstra has this clarity. In general, people lose this. They think the same teaching is for everybody. How can it be? So, this sūtra is only for dehādi-saṅghāta-ātma-darśana-abhimānavat-viṣayam. abhimānavat-viṣayam means this is addressed to such abhimānavān. They are the adhikārīs for this teaching. So, this pūjā viṣaya/subject is for such people in mind. Who? dehādi-saṅghāta-ātma-darśana-abhimānīs. It is seen in pūjā, dāna/charity, etc.

Brahmavit is there, they will be treated differently; ṣaḍaṅgavit means the one who knows vedāṅgavit (śikṣā, kalpa, etc.) it will be different; caturvedavit means one who knows four Vedas, it will be different. Brahmavit will be different, ṣaḍaṅgavit different and caturvedavit different. And you can see also in them.

As far as Brahma is concerned, in Chāṇḍogya 6th chapter introduction, we saw, in the last part of the fifth chapter, that if you feed one Brahmavit, you have fed so many people. It is viṣama only. Where is the question of feeding one ajñānī and one Brahmajñānī - the puṇya is different. For the one who is interested in puṇya, for that ajñānī, this bheda applies. Brahman is free from all guṇas, all doṣas, all sambandhas, all associations. Therefore, it is appropriate to say that such people are brahmaṇī te sthitāḥ. That samāsamābhyām is for karmī. This one is sarva-karma-saṁnyāsa-viṣaya which started from 'सर्वकर्माणि मनसा' that is shloka 13, अध्यायपरिसमाप्तेः - all the way up to shloka 26 and not shloka 29. Because the theme of the chapter is over with 26 and 27-29 is meditation, intro to the next chapter. So, up to that, all shlokas are sarvakarmasamnyāsa means for jñānī only, not for karmī. So, all upādhis are mithyā; Brahma satyam.

[शङ्कर भाष्य] - यस्मात् निर्दोषं तस्मात् - That nirdoṣam samam Brahma is me means I am in vidyāvinayasampanna brāhmaṇa, I am in the cow, I am in the elephant, I am in the dog, I am in the dog eater, I am in all, I am changelessly present in all. Because I have this wisdom, therefore -

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् । स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥
२० ॥

Second line of this shloka is sādhanā, first line is the result of that sādhanā. asaṁmūḍhaḥ - somebody whose moha is gone, moha is bheda darśanam, so that ajñānam is gone. Then sthirabuddhiḥ means doubts are gone, saṁśayas are not there. It is saṁśayarahita jñānam. asaṁmūḍhaḥ means jñānam is there,

sthirabuddhiḥ means samśayarahita jñānam is there and brahmaṇi sthitaḥ means niṣṭhaḥ. viparyayarahita jñānam. He has done enough nididhyāsanam also. So, śravaṇam made him asaṁmūḍhaḥ, mananam made him sthirabuddhiḥ and nididhyāsanam has made him brahmaṇi sthitaḥ means Brahmaniṣṭha. ajñāna nivṛtti, samśaya nivṛtti, viparyaya nivṛtti or pramāṇa asambhāvanā, prameya asambhāvanā, viparītabhāvanā. sthirabuddhiḥ means no prameya asambhāvanās are there anymore. Now, here आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो (बृहदारण्यकोपनिषद् 2.4.15) is not given that way, it is given differently. Such a person is Brahmavit. This ब्रह्मवित् प्रियम् प्राप्य न प्रहृष्येत्, अप्रियम् प्राप्य च न उद्विजेत् and when he gets apriya then there is no udvega. priyam prapya na prahr̥ṣyet means he will be happy, hr̥ṣyet but not prahr̥ṣyet. He will be happy but he knows that if I get carried away by this, time will come when this will not be there, then what will happen? Then when apriya comes, udvega will not happen in his mind. This same thing we have seen in sthitaprajña lakṣaṇa - दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः..... (Bhagavad Gita 2.56) but how did he get that? First is I should have clear jñānam about myself means Ātmā and anātmā, that Ātmā is samam Brahma, anātmā cannot touch Ātmā - this jñānam should be there. Then if there are any doubts then they have to be resolved and I should become sthirabuddhiḥ. Not wavering , "They say there is Brahma but I don't know" or "I have doubts" or "In mornings I know I am Brahma. By afternoon, I don't think I am Brahma. By evening, kyā Brahma." No, that should not happen. sthirabuddhiḥ and brahmaṇi sthitaḥ means aham Brahmāsmi should be a fact because during the day there are different kinds of experiences. In the morning, everything is okay.

[शङ्कर भाष्य] - न प्रहृष्येत् सर्वकर्मसंन्यासी इत्यर्थः - Here two words are there, priya and apriya. In Chāṇḍogya 8th chapter, the śruti says प्रियाप्रिये न स्पृशतः - when is this possible? अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः. न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति (Chāṇḍogya Upaniṣad 8.12). priya and apriya will not go if you think you are the body. This vākya is the mantra of Chāṇḍogya. dehamātrātmadarśinām - for them, priyāpriyaprāpti will be there. Then harṣaviṣāda will be there. Those who are ātmadarśī will not get affected, will

not get not touched. For ātmadarśī, priyāpriyaprāpti is not there because priyāpriya is only at the upādhi level. sthirā means nirvicikitsā. vicikitsā means doubt. When doubt is there, that is saṁśaya. saṁśayahita jñānam is sthirabuddhiḥ. So, āvaraṇa is gone, then all these saṁśaya are gone and viparyaya also. akarmakṛt means who doesn't have any association with karma. sarvakarmasaṁnyāsa is through knowledge.

[बोधिनी] - विदेहमुक्तिकामस्य कर्तव्यमाह - videhamuktikamāsyā means the one who says I don't want the next birth or I don't want saṁsāra. You can't directly go for videhamukti, first, you have to go for jīvanmukti. He is already Brahmavit means he knows what is Brahma and that I am Brahma and I don't experience this caitanya Brahma. अहमेव भान्तमनुभाति सर्वं मम भासा सर्वमिदं विभाति. pramokaḥ means mukti from all kāma, vāsanās. Instead of these three, vāsanā, kāma, karma he has put avidyā, kāma, karma. These three are bhāvijanmahetu. When their nivṛtti is done, vāsanā pressure should go and then I understand all these vāsanā belong to the anātmā. But if vāsanā pressure is not gone, then it will be like Dhundhukarī; how he was tied down.

dṛṣṭa duḥkha is also not there, ānanda anubhūti is there, and then videha kaivalya. For a mumukṣu, I have to do śravaṇam, then I should clearly know what is ātmatattva, not vaguely. All Śāstra and śruti should be clear, doubts should go. He has to work for Brahmaniṣṭhā means this thought that I am deha, deho'ham, puruṣo'ham brāhmaṇo'ham - this should be replaced by nitya śuddha buddha mukta. For that, he has to go on doing this. His kartavya is this. Svāmiji says if priya comes, don't get elated, if apriya comes, don't get disturbed. So what is the lakṣaṇa of the siddha is the sādhanā for us, the jīvanmukta in making. We may say because I have studied, therefore this should happen. If this is not happening, then you work for it. Truth is because I have studied Vedanta therefore this should happen. If it is not happening, then you do that, then slowly it will become your nature. It means that if a jīvanmukta is down, meaning a person who is working for jīvanmukti gets affected by moods, it is not allowed. If that effect lasts longer than 24 hours, you have to immediately throw that, because it means there is something

seriously wrong. Throw that quickly, any such mood of your mind if jīvanmukti is your goal. Don't think these things will actually happen on their own, you will have to work for it. You will have to swallow your pride everywhere. This is abhimāna tyāga. This is the joy, this journey then will become a joy because then only we are learning otherwise we have already set that this is who I am. I am not going to change. How will you know you are Brahma then?

Discourse 12

The jñānī's description is going on - karmasamnyāsī, the one who is able to have sarvatra brahmadarśinaḥ, samadarśinaḥ, paṇḍitāḥ. In other words, for those who have recognized themselves as Brahman, the destruction of ignorance is in the form of not giving reality to this plurality. The jagat has lost its reality for them on the strength of Knowledge. Whenever there is adhiṣṭhāna jñānam, then whatever is adhyasta vastu loses its reality. This idea was explained in the 6th chapter of Chāndogya “यथा एकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात्”. This is the idea that everything else will become vācārambhaṇam. If I know Brahma, then Brahmakārya will be vācārambhaṇam, and if I know myself as Brahma, then not only everything will become vācārambhaṇam, but also all my desires would end - sarvān kāmān so'snute. If I know something else as upādāna kāraṇam of jagat, I will understand that 'jagat is one' but my desires will not end because I am still incomplete, apūrṇa; we have to recognize both here. Therefore, when it comes to doing vyavahāra with others, there is samadarśana and when it comes to his own self, there is full contentment. That point is now going to come. In the 20th shloka, we saw he has the knowledge due to proper śravaṇam, mananam, and nididhyāsanam. There is no mūdhatā meaning moha is not there, saṁśayas are not there and he is brahmaniṣṭha - brahmavit brahmaṇi sthitaḥ.

[बोधिनी] - किञ्चाऽप्रियम् तन्नावहेत् - Apriyam means aniṣṭam at the level of adhyātma, adhibhūta, adhidaiva - at all levels aniṣṭa can be there. adhyātma level is some or the other body-related issues that will show up. Some problem

here, pain here, pain there. You eat something - something will suit, something may not suit. This is one adhyātma related. Mental - there can be anything. We may not have any idea and suddenly we feel something is disturbing us, another person may not feel the same. Any such thing can be our weak point, a trigger point for duḥkham. We may have no idea. adhibhūta - sarpa, cora, ādi - you are just walking and somewhere some spider will bite you - viral fever, dengue, swine flu. Anywhere can happen and then, unnecessarily, all the doctor visits. So, this is all apriya. Nobody wants, at any age, to get sick. You ask a 6-year-old kid, and he says, "No I don't want to get sick because I can't play with my friends." He doesn't mind if he doesn't have to go to school but this part he doesn't like and then of course anybody. It is apriya only but na udvijet. ādhidaivika - varṣā, tapa, ityādi meaning weather. Cold weather - I can't handle, hot weather - I can't handle and rains I don't like; otherwise, I am fine! In general, this is the story for all people. 'na udvijet - don't get disturbed means mentally be prepared that I am Consciousness. The second thing that this is how it is going to be. Then to deal with your own mind is one thing. When you have people around you, their moods and all are like jalataraṅga. You have to adjust to everything and everything will never go as per your wish or your plan, but calm down. That is na udvijet. brahmajñānam should get reflected in this way, not how many books I have studied and how many notes I have taken. Do I have this? प्रियम् प्राप्य न हृष्येत् अप्रियम् प्राप्य न उद्विजेत् - that is the sign of wisdom.

[शङ्कर भाष्य] - किञ्च, ब्रह्मणि स्थितः - Moreover, the one who is abiding in **Brahma** -

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् । स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

This shloka is a little difficult to comprehend. First line says यत् सुखं बाह्यस्पर्शेषु असक्तात्मा आत्मनि विन्दति. kaḥ vindati? asaktātma. kutra asakta? bāhyasparśeṣu. sparśa means śabda, sparśa, all. asakta means the

one who is not attached. So, asaktātmā is the one who is not attached to external śabda, sparśa ādi and sukham ātmani vindati, he gets the sukham in Ātmā. saḥ - that sukham Brahmayogayuktātmā akṣaya sukham aśnute - that non-decaying sukham, the Brahmayogayuktātmā enjoys. The first line said that the sukham which a person who is bāhyasparśeṣu asakta - whatever sukham which is there in Ātmā, ātmani yat sukham vindati, that akṣaya sukham Brahmayogayuktātmā will get. So, the first line says the sukham which is there in Ātmā, for the one who is asakta. If it was said that sukham of the one who is attached to śabda, sparśa ādi, this other fellow gets who is Brahmayogayuktātmā gets the same then it is easy to understand because what sukham that other person gets through śabda, sparśa ādi this person gets from Brahma. But here first line says what sukham is available in Ātmā, he - the Brahmayogayuktātmā gets that akṣaya sukham.

[शङ्कर भाष्य] - बाह्यस्पर्शेषु अक्षयसुखार्थी इत्यर्थः - That which are touched means that which come in contact are called sparśa. What comes in contact are indriya viṣayas and they are bāhyāḥ; bāhyāḥ is the adjective for those. Ātmā means antaḥ karaṇam because Ātmā cannot be mukhya artha Ātmā. Now his name is bāhyasparśeṣu asaktātmā. viṣayeṣu prativarjitaḥ - the one who does not have a love for viṣayas. vindati is उभयपदी, षष्ठ गण. saḥ is for sukham. Bhagavān has used 'saḥ' here for bāhyayogayuktātmā but sukham is our main goal here, sukham is what we are looking for. nigamanam is the external objects that give temporary sukham and therefore, you should withdraw your senses from them if you are seeking akṣaya sukham in Ātmā. But indriyāṇi nivartayet, the first line. The fellow has also done that because he is also bāhyasparśeṣu asaktātmā. This shloka and this commentary don't open up as much.

[बोधिनी] - यः आत्मतत्त्वज्ञः निर्गल इति - Here Svāmiji defines him first as ātmatattvajña - The knower of the Self and therefore, he does not have any attachment to bāhyaviṣaya. What is said in the first line is that the one who gets ātmasukham because of not indulging in viṣayas,

Brahmayogayuktātmā gets that in Brahma. atrā'yamabhiprāya meaning this is the meaning. What is said here is (Svāmiji has taken tattvajñāḥ but we can take one level below also) somebody who has not studied Vedanta but is a sādhakā and he does not enjoy viṣayas, is bāhyasparśeṣu asaktātmā. He doesn't know Vedanta, he has not studied Śāstra but he sits quietly, he is happy in that quiet state of mind. Where is that sukham coming from for him? It is ātmasukham. He doesn't know what is the source of sukham but his mind is at peace because, in that peaceful mind, priya, modha, pramodha vṛtti will get pratibimbavat. He is not aware it is ātmasukham. That sukham is for the one who has studied Śāstra, who knows I am Brahma who is jagat upādhāna kāraṇam means the entire creation is my manifestation, my līlā - that sukham is available all the time. For the other fellow, sukham is available only when he closes his eyes and sits in a cave, guhādaḥ rahasi samādhiṃ kurvataḥ. When he gets up from samādhi, it is not available to him. He does not know this ānanda is available everywhere. He doesn't have that knowledge. A person may not have any jñānam but if they are not attached to viṣayas, they will get sukham and it is ātmasukham only because the source of sukham is only one. But he will have it only when he is in that withdrawn state. When cittavṛtti nirodha is there, he will get it; not all the time. For the jñānī, Brahmayogayuktātmā samādhiṃ kāle vyutthān kāle api, at both times that sukham is available, that's why it is called akṣaya sukham. It will not end for him. This is one way of putting this shloka. Another way is somebody is a yogadarśana person who doesn't only stay away from śabdādi viṣayas but also does cittavṛtti nirodha, he will also get ātmasukham but he will not get Brahasukham because he does not know I am jagat kāraṇam. He will say prakṛti is jagat kāraṇam. That's why in the first line, ātmani is only tvam pada and, in the second line, both tat and tvam. So, it is the sukham that is discussed now. What is the sign of wisdom that I have gained Knowledge? It means not only when I sit down in samādhi or when I am away from people, away from objects, or in the most conducive situation, then I am so happy. It is good, but even an ajñānī can get that. In deep sleep, we are bāhyasparśeṣu asaktātmā and sukham is there. That sukham is from the

Ātmā but that sukham is kṣaya sukham , not akṣaya sukham. That's why we say, "Okay let me go back to sleep again." Wake up and then again, we want to sleep. But this knowledge will keep me happy all the time. Actually, this is the only real criterion. When everything is going well according to me and I am happy then I have not yet used Vedanta. When everything is going against me and still I am happy, then only I have used Vedanta. Vedanta darśanas use is then only. A bhogī is also happy otherwise. Here of course the bhogī is not mentioned. The asaktātmā - so he doesn't depend upon viṣayas but still if the lack of knowledge is there, sukham is from Ātmā but he is śānta, that is his sukham. That is not a sign of wisdom. yoga rato vā that one.

[शङ्कर भाष्य] - स ब्रह्मयोगयुक्तात्मा इत्यर्थः - In the bhāṣya there is no clear indication to separate these because the first paragraph just talks about the one who does not have prīti in viṣayas and the second about Brahmayogayuktātmā. brahmaṇi yogaḥ samādhiḥ - here samādhi we will translate as brahmaṇi yogaḥ. yogaḥ is samādhi means where is the mind? In Brahma, samāhita Brahmayoga. So, samādhi does not mean he has to close his eyes only all the time but his mind is in ahaṁ brahmāsmi samāhitaḥ san. व्यापृत is 'वि', 'आ' उपसर्गपूर्वक 'पृ' धातोः 'तप्' प्रत्यान्तरूपं व्यापृतः. So, what is the meaning here then? You should stay away from anitya sukham if you want akṣaya sukham. You should withdraw your senses from those things.

"I don't think this is a good enough reason for me to withdraw from sense objects. Impermanent - I am okay with anitya sukham. I can try both - nitya and anitya."

The next shloka is to show what are the problems in anitya sukham , therefore you should stay away. In this shloka, it is said you should not seek anitya sukham instead seek akṣaya sukham. Now the next one says because there are problems in anitya sukham, therefore, you should not seek anitya sukham.

[शङ्कर भाष्य] - इतश्च निवर्तयेत् - For this reason also, your sense organs should be withdrawn from sense objects.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते । आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

Bhagavān is saying “This is my shloka, this is my conviction.” This is Bhagavān’s wisdom we know. Bhagavān knows very well that I have to know this. If our stamp of approval goes on this shloka, “Yes! I agree with this. I believe this, this is my conviction”, then all is well.

budhaḥ - the wise person is the subject here means who is a wise person? yaḥ teṣu ramate sa budhaḥ. This is the sign of wisdom, not that the wise person will *not* indulge. Not only that way that one who doesn’t indulge is wise. We have seen six defects from the beginning; a few are from this shloka. saṁsparśajāḥ - ‘sparśa’ is carried forward from the previous shloka. ये भोगाः संस्पर्शजाः ते दुःखयोनय एव हि. ‘yoni’ śabda means origin. yoni śabda is also used for upādhāna kāraṇam. utpatti, sthiti, laya kāraṇam is called yoni. मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् (BG 14.3) means my prakṛti is the utpatti, sthiti, laya kāraṇam of jagat. What is said here is - all bhoga’s utpatti is in duḥkham, their sthiti is in duḥkham, and their laya is in duḥkham. “I don’t agree with this.”

“Okay, then you suffer” means sorrow gives rise to the so-called saṁsparśajā bhoga. Sorrow is going to sustain it means to get the sukham there will be sorrow, to sustain it, there will be sorrow and when it goes, there will be more sorrow. Now we have to feel, “Yes, this is true.” It doesn’t happen easily. It should become my conviction that what is said by Bhagavān, what is said in the Gītā is true. We say “I have śraddhā, I am śraddhāvān. Bhagavān, if you have said who can argue with you? But on this point I have a doubt.”

So, you work it out, you check it out. Now why did Bhagavān have to tell this to Kaunteya on the battlefield? He is a prince; they hardly see anything other than bhogas. For Bhagavān Śrī Kṛṣṇa, everything is there and yuddha prasaṅga is there. Why this topic has to come? This topic is to tell that the jñānī pūrṇatva is required and that the criterion is only sukham. So, that’s why we have to go on thinking about this. There are so many such shlokas that will say that while getting some sukham you have to work hard, then to

sustain it, you have to work harder and then when you lose it, it's a great sorrow. It's true. Any position you take, anywhere, if you have to win that position by competing, it is a problem. Then you have to sustain like those people who fight for something like a tennis game or cricket or something. Work hard, hard, hard, to get to Number One, then to stay there you have to keep working. Every time whenever someone publishes a list, "What is my number?" Number one became number two, then everywhere it will come in the news and then you feel hurt also because all pictures are taken for Number One. Number two - who takes pictures? This is also bhoga, anywhere. Acquiring wealth, acquiring any bhoga also - duḥkhayonaya. But the whole world is functioning on this because if this is not there, who will run here and there? kāma is jñāninaḥ nitya vairī. The ajñānī may think this is my friend. The jñānī knows, "No. This is not the case. The price that I end up paying for this sukham is a delay in my mokṣa. That's the biggest price I am going to pay." This I have to understand. So, this shloka should become my shloka. One is duḥkhamiśrita and the other is ādhyantavantaḥ - those that have a beginning and end. They are anitya. Then saṁsparśaja - they cause dependence. Some viṣaya is required for that sukham to take place. Let's say I am interested in saṁsparśaja sukham means viṣaya sukham. A simple example is food. Food means: "I wish if it is this food then I will be so happy. If it is pānīpūri, I will be so happy." Let's say there is pānīpūri. "This is not made the way I like. Salt is more or something else is missing." So, even if your viṣaya is there, sukham is not there because something is missing. Now let's say if viṣaya is also of your choice, preparation is also according to your choice. You are about to drink and one fly goes in that pānī, then akṣaya sukham became kṣaya sukham. So, for viṣaya sukham to come, so many external factors have to work. If any one of them goes a little here and there, the mood is gone, and what to talk about when you are about to eat and somebody scolds you or pushes you or says something? Or some sad news comes from somewhere and vairāgya has come suddenly. Now everything was good, you could have enjoyed it but some external factor came, sukham is taken away. viṣaya sukham requires all this to line up, then only I can enjoy.

That's why wise people don't depend upon those things - na teṣu ramate budhaḥ. If viṣayas are available, enjoy. Don't depend upon them at all. Don't depend upon anything in this creation. ādhyantavantaḥ means that which was not there before indriya viṣayasamyoga, and that which is not going to be there after viyoga. It means that which was not there in the past, and that which is not going to be there in the future, according to Gauḍapādācāryajī, it is not there in the middle, in the present also. "आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा" (Mandukya Karika 2.6). Anyway, really sukham is not there in that viṣaya. Ātmaviṣaya is only getting pratibimbavat in anukūla vṛtti. The anukūla vṛtti is produced, therefore, I am happy. That anukūla vṛtti is so delicate that anything can make it pratikūla and it will create vāsanā. Even if everything goes well, now I say I want that again. So, how long you will get it? That's why teṣu budhaḥ na ramate and yaḥ teṣu na ramate sa budhaḥ.

[शङ्कर भाष्य] - ये हि यस्मात् पशुप्रभृतीनाम् - duḥkхайoni means when you get it and also while it is there and later. Imagine you go into the kitchen and drink milk or tea because you are very hungry but you are afraid that somebody will come and scold you. sukham will not be there because that fear is there that is creating duḥkha vṛtti. This is one part. The second part is यथा इहलोके तथा परलोकेऽपि इति गम्यते एवशब्दात् - this is against our knowledge. Do we feel that viṣaya sukham in svarga will give duḥkham, that it will be duḥkхайoni? ādhyantavanta we can understand but viṣaya sukham in svarga is also duḥkхайoni. In Chandogya 8th chapter, the śruti talked about अनित्यत्व - तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते.....So anityavat is understood but in svarga also it will give duḥkham, just as I get duḥkham here. We have never heard that svarga sukha bhogas will actually give duḥkham also. Because if you are drinking tea and the fellow next to you is also drinking tea and his one has masala also which your tea doesn't have. You ask, "How did you get that?" "I have more puṇya than you. You sit there, I will sit here." Then that sukham will lose its value. You drink one coffee, and he drinks Starbucks coffee with ice cream on top! bhoga - somebody will feel that I have greater and somebody will feel I have lesser.

So, svarga sukham is also like that only - duḥkhāni tannimittāneva. And in svarga, Aśvinikumāras, doctors, are there means disease also would be there only because, otherwise, what would doctors do? It means diseases have to be there, then only they need doctors! So, diseases must be there because if you eat too much ice cream because it is free in svarga then diabetes will be there also!

We get joy when we see all this greenery and all, so in svarga also it will be there. If greenery is there, mosquitoes also will be there. One is saṃsāre sukhasya gandhamātramapi na asti - there is no sukham. The next point is there is no viṣaya itself. viṣaya itself is an illusion, what to talk of sukham in that viṣaya? mṛgatriṣṇikāyā - so these viṣayas are only appearance, they are mithyā. This should become our conviction - sukham is only because of śobhana buddhi but śobhana buddhi comes only after satyatva buddhi. We never think that viṣaya is not present. viṣaya is in the same degree of reality as the bhoktā. When we say viṣaya is mithyā, it is from the paramārtha standpoint only. viṣaya and ahaṅkāra are in the same plane. The ahaṅkāra is hungry for this anitya sukham, so let it have the anitya sukham, what is wrong? Then you think about duḥkhayonaya but, really speaking, they don't have reality itself. They have a beginning and end also, connect and disconnect. Only in the middle, there is some sukham. Only animals have viṣya rati means if we also have viṣayeṣu rati, then between us and animals, there is no bheda. Four-legged ones and two-legged ones! That's why this shloka should become our conviction. When I derive sukham from viṣya, I should feel, I am also like an animal only. Then only I will withdraw from it. This conviction doesn't come easily because saṃskāras are such that viṣyas only give sukham, saṃskāras are like this, to change them takes time. After studying, and doing sādhanās also, it takes time for this wisdom to come. Then I should feel whenever there is an indulgence, that viveka once becomes jāgrata, it itself will say no. That should happen to us. We saw Kumbhakarāṇa. All wisdom was there, viṣya darśanam happened - all wisdom out. Actually, the shloka and commentary are in their place, but *implementation* is the thing. The good thing is we should get hit, we should fall but we should learn. The

best part of the whole process is we should learn. Any time whenever I had any such bhogas, what happened? Maybe desire got fulfilled but what is said here “Did I experience these things? Was it duḥkhayoni?”

If not, between what Bhagavān is saying and what I have understood, there is still some gap. We have to evolve in this way. If you have the śraddhā that if Bhagavān has said it, if the Vedas have said it, there is no doubt about it; if I can't see, I am not prepared yet, at least you will analyse it in the right way, in the right direction.

[बोधिनी] - स्वकारणनाशे इत्यर्थः - In all four conditions, कारणनाशे नाश, स्वनाशे नाश, स्वकारणासिद्धौ, स्वासिद्धौ - they give duḥkha alone. It is sāpekṣa means relative, kṣaṇika, alpa, duḥkhatattvañca.

[शङ्कर भाष्य] - अयं च इत्याह भगवान् - Now Bhagavān says this is śreyomārgapratipakṣī. Who is śreyomārgapratipakṣī? saṁsparśaja bhoga. It is defective, doṣa and it will give you all anartha only. Difficult to eliminate means he is a tough pūrvapakṣa, it will not go easily. Therefore, to remove that, one has to put forth more effort. So, who is the enemy now here? kāma, krodha - both.

शक्नोतीहैव यः सोढुं प्राक्छरीरविमोक्षणात् । कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

यः कामक्रोधोद्भवं वेगं इहैव प्राक् शरीरविमोक्षणात् सोढुं शक्नोति सः युक्तः, सः सुखी, सः एव नरः, न अन्यः means Bhagavān feels only he is a human being. That's why Bhagavān Bhāṣyakār wrote that previous line in the commentary.

Discourse 13

ये हि संस्पर्शजा भोगाः दुःखयोनय एव ते - oft quoted. For sādhakās, this is a great reminder. Even though the topic is of karmasaṁnyāsī/jñānī, for sādhakā there are lessons to be learned. These two shlokas have come keeping that in

mind. saṁsparśaja bhoga also can be dhārmika as approved by Śāstra and it has come because of your pūrva puṇyas You may not have done anything now and still there is Bhagavān's insistence that na teṣu ramate budhaḥ. It is not that because it is niṣiddha bhoga, therefore, you should not indulge; it can be vihita and still, you should not indulge. That is the idea. It can be sāttvika, it need not be tamasika - that is also variety. There also sāttvika, rajasika, and tamasika bhogas can be there, so it depends upon what is your goal. If a person wants to just lead a dhārmik life but mokṣa is not their goal, that is a different adhikārī. But if mokṣa is your goal, sarvakarmasamnyāsa is your goal, then ये हि संस्पर्शजा भोगाः दुःखयोनय एव ते. We should remember this.

[शङ्कर भाष्य] - अयं च इत्याह भगवान् - These kāmas, krodhas are śreyomārgapratipakṣī. This kāma, krodha are jñānī's vairī. jñānī here means the one who has jñānam - śravaṇam, mananam has been done, wants niṣṭhā. As soon as he sees kāma, he understands. ajñānī mitravat ācarati. The ajñānī feels like that means we don't even know that the enemy has already arrived until we actually get wounded or killed, this is how it is. The main thing is it is anarthaprāptihetu and difficult to handle. All Bhagavān wants to say is "Be ready for a long-term battle. Don't think you are going to win this enemy quickly." In the 6th chapter, Arjuna himself is going to say, "Bhagavān! This mind is a terrible thing." Bhagavān says, "What are you telling me? I know. You are right, but you will have to do it." He means the enemy is inside, the enemy is not outside, nimittas can be outside.

सोढुं शक्नोति - 'सह' धातु 'तुमुन्नन्त' प्रत्यय. sahanam means to forebear/to withstand. When? prāk śarīravimokṣanāt - Bhagavān Bhāṣyakār says before you die, the literal meaning. Śaṅkarānandaji says before you want to take samnyāsa, you have to take care of this because samnyāsa is the death of the body. When you take samnyāsa, it means the body has died. So, prāk śarīravimokṣanāt means prāk samnyāsāt. The one who can stand the vega of kāma, krodha etc, he alone is classified in the human beings category, others are not.

[शङ्कर भाष्य] - शक्नोति उत्सहते लोके नरः - iha here means while living, ā maraṇāt means before death means that even if a person does not want to become mumukṣu or seeker of liberation or doesn't want liberation, this is still required because here it is not said that he will be a great saṁnyāsī or he will be liberated. sukhī naraḥ means for common man also, one can't have kāma, krodha. Their expectations for that kāma - “कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता। जीवस्य तत्त्वजिज्ञासा.” Even for the common man, kāma is only to get you to overcome your pressure of vāsanā so that you actually do what you are supposed to accomplish. maraṇasīmākaraṇam means up to that point also, if somebody can do it and you have to accomplish it in this life itself. Now here what is said is कामक्रोधोद्भवं वेगं सोढुं शक्नोति means that pressure should not be there of either kāma or krodha. I should not be under that pressure/vega. Ordinary desires will be there but their pressure should not dictate terms with this person, that is the main thing. Similarly, with krodha also. In other words, both are guṇas of the mind, so you can't take the mind for granted until you die. Guruji tells one story. There was one mahātmā, he used to live somewhere, under a tree or something. One prostitute used to live close by. She always used to see him. Sometimes she would go. Once she asked, “Have you conquered your mind?” The mahātmā didn't answer. Sometime later again she asked. He never used to answer this question. After some time, she heard that the mahātmā has died. She said, “No, he can't die, he has not answered my question.” She ran and shook him. “You haven't answered my question. You can't die. Have you conquered your mind or not?” That body got up - “Yes” and fell again meaning he didn't want to say “Yes” until the last moment. Any nimitta can come to trigger kāma, krodha; so many chances are there. Sometimes we may not even think it can also trigger kāma, krodha. Yes, it can or I can have this because who knows what is hidden? The storm that can come inside. One disciple of Vedvyasji's corrected one shloka....बलवान् इन्द्रियं ग्रामं विद्वानसं अतिकर्षति. Vyasji wrote that sense organs are very powerful. Even a wise person's mind can be taken for a ride. The disciple said, “No, no. I think the Ācāryā doesn't know.” He corrected the shloka. विद्वानसं न तु कर्षति or something. He corrected it and gave it to Vyasji.

Vyasji created m̄yā - stormy night, rain, and outside the kuṭiyā of this disciple, one beautiful damsel arrived. It was Vyasji only in that veṣa, appearing so beautiful; knocking and shivering. “Come inside!” And we are talking about such people who have done so much sādhanā. We just came straight from the world. Their beards have become long doing sādhanā only! So, when such things are said we should take them seriously. Now as though we don’t know about kāma, krodha, Bhagavān Bhāṣyakār has written more commentary on these shlokas. Next shloka, nothing. Only samāsa vighraha vākya has been done because we need this more.

गर्धिः - ‘गर्ध’ धातु अभिकांक्षायां. कामः - indriyagocaraprāpte iṣṭe viṣaye means it should come somewhere in the vicinity of the indriyas. śrūyamāṇe - We just hear about; smaryamāṇe - remember and enjoy. What a wonderful experience it was, or anubhūti also, so that sukhahetu is there because of which new desire has come. “Oh! I wish I can have this again.” That is called kāma. The definition is given but we know what kāma is, that which bothers us is called kāma. krodha - more familiar. I think I am going to get sorrow from here. dṛśyamāṇeṣu - You see it and anger comes; śrūyamāṇeṣu - “Don’t utter his name here” or that object, smaryamāṇeṣu - In my room, I am thinking and already created a picture or punch bag means one is rāga, and the other is dveṣa. What happens when there is kāma? romāñjana - thrill in the body; hṛṣṭa-netra-vadanādi-liṅgaḥ - the body is excited, the smile is there, eyes shining, and face lit up. This is called kāma. antaḥkaraṇa-prakṣobharūpa-prakṣobha here is not disturbance. Here prakṣobha is excitement. That is why in English they say “heartthrob” because the heart is throbbing more now. Now krodhaḥ - gātraprakampa - hands heated, prasveda - he is sweating right there means out of the heat, sandaṣṭhoṣṭa - biting his lips and tightening his fist, puṭa, raktanetrādi - red eyes, all these are liṅgas. kāma, krodha come in this way. So quieten it down. कामक्रोधोद्भवं वेगं यः उत्सहते प्रसहते सोढुं प्रसहितुम्, सः युक्तः योगी सुखी च - He is sukhī, that alone is nara means he can use viveka. The other fellow loses his viveka, buddhi nāśa will take place, then buddhināśātpraṇāśyati.

[बोधिनी] - ननु सर्वं लक्ष्यते - This Svāmiji is classifying two different - one is siddha, another is sādhakā. For the siddha puruṣa, viṣaya icchā is not there but the other one will have. This shloka is for that person. iṣṭa prāpte pravṛttiḥ and aniṣṭa prāpte nivṛttiḥ - that should not happen. With great effort, one has to work on them. For a jñānī, the downtime should be minimum. Even if you fall, you should come back quickly. Vedanta jñānam should come and help me right away. śama, dama, etc. one should have, then śravaṇam, jñānam, and mokṣa - everything will accompany. What does kāma do? saṁskārī person can also become bhraṣṭa. Even if age goes, kāma vikāra can still be there. gardhayati means creates tṛṣṇā in even an old person's mind. anupatāpī means the one who does not get disturbed, even that person can get disturbed because of kāma. And kāma, when gets obstructed, becomes krodha. Just as fire burns its āśraya, like that, krodha burns its āśraya. It means where anger comes, the antaḥkaraṇa will get burnt first and gurum api himsati means viveka is lost to that extent. We end up doing something which we are not supposed to do. That has to be controlled while I am young. People generally think when I become old, then I will control. No, you have to control it now only. A mumukṣu with titikṣā, tīvra mokṣa icchā, śama, dama, etc. will be able to control this. Now he gives shloka from smṛiti Śāstra - the human body itself is rare, then that body with great qualities is rarer. Having attained this body, if a person doesn't strive for mokṣa, liberation, it is like having come up to this great height of mountains and dropping from there. He says that fellow is called the fallen. A person who has a human body and great virtues who does not seek mokṣa, and does not control kāma, krodha, is called the fallen, patitam. This is smṛiti grantha. One should work for mokṣa now itself. This is a great blessing if somebody does not have kāma, krodha problem, pūrva janma's merits, and he has fewer obstacles, he can work on his path easily. But one should not take it lightly because the day you utter that word or entertain that thought of kāma, krodha - you will be out. This is how it is because Bhagavān is antaryāmī. He says if somebody thinks of it, he will be out. Nāradaḥ Bhagavān doesn't leave. Nāradaḥ felt that I have conquered kāma

and krodha also. Bhagavān says, "Good. Now I will take care of this." Then who are we? But it is a great blessing if somebody has these virtues, then in sādhanā, they will have fewer obstacles. Now the second interpretation is before you take saṁnyāsa. prāk śarīravimokṣanāt means before saṁnyāsa you have to control kāma, krodha. Only then saṁnyāsa possible. That's why sometimes after the Vedānta course, if people say, "Can I take saṁnyāsa?" Guruji says, "No way." First, one has to work on these things - control kāma, krodha. Afterwards also one has to control.

Now, in all the next three shlokas, 'brahmanirvāṇam' śabda is there. So, this is where we should see ourselves now. This shloka should be my description.

[शङ्कर भाष्य] - कथम्भूतश्च भगवान् - The one who is abiding in Brahma, how will he attain Brahma? That is said now.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः । स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

यो अन्तःसुखः अन्तरारामः अन्तर्ज्योतिः एव यः सः योगी ब्रह्मभूतः ब्रह्मनिर्वाणं अधिगच्छति - Where is his sukham? antaḥ sukham means ātmani sukham, his ārāma is in the Ātmā - I am relaxed. antaḥ doesn't mean in his room. In my room, I am sukhī and in my room, I have ārāma. No, antaḥ means Ātmā and antarjyotiḥ .

[शङ्कर भाष्य] - यः अन्तःसुखः अधिगच्छति प्राप्नोति - antaḥ sukhaḥ is the name of the person who has sukham inside means ātmasukham and his ārāma, rest, is like you are yourself. You are not yourself with viṣayas. That should become your nature. I am uncomfortable with viṣayas, I am comfortable with Ātmā. jyotiḥ prakāśaḥ means jñānam. There is no light, this is the only light that we talk about. How do I know the Ātmā is sukhasvarūpa? antaḥ sukhaḥ - that sukham is Ātmā; that Ātmā is sukhasvarūpa - how will I know it? Only when I study. So, the Ācāryās interpret antaḥ sukhaḥ as the one who

has done śravaṇam and has understood Ātmā is sukhavarūpa. “नाल्पे सुखमस्ति. यो वै भूमा तत्सुखं”(Chāṇḍogya Upaniṣad 7.23.1). Ātmā is sukha - only śravaṇam will tell. And we know before coming to proper studies or serious sadhana that nobody knows that Ātmā is sukhavarūpa. They always superimpose sukham elsewhere and antarāramāḥ means he can rest there meaning he is so relaxed with the Ātmā only. Actually, when you do dhyānam and all, there is no other object that gives you so much sukham and at that time, you don't feel like interacting with anyone. antarjyotiḥ. jyoti here means jñānam. So, his jñānam is only about the Ātmā means he dwells on this knowledge. In his vṛtti, Brahmākāra vṛtti, he doesn't entertain any contrary vṛtti at all means whenever he sees any viṣaya, his understanding is Ātmā alone is expressing everywhere. Such a yogīBhagavān Bhāṣyakār doesn't explain the word nirvāṇa even though it is there in all three shlokas, he just translates nirvāṇam as mokṣa. But we saw this in the Second chapter - vāṇam there means kāma or vāsanā. That is the fuel to the fire. So, nirvāṇam means this fuel is not there anymore, so nothing to push him in the world, that is the sign of mokṣa. In Brahma, I have accomplished everything, there is no unfinished business anymore, here itself, while living.

[बोधिनी] - नित्यानित्यविवेकवैराग्य प्राप्नोतीत्यर्थः - By this tīvra mokṣa icchā and viveka, vairāgya etc., sarvam sannyasya. So, he has done śravaṇam , mananam with a lot of

sādhana catuṣṭaya and ātmavijñānam is also there now. Now he is seeking no return means up to this point still there is a chance of return. If niṣṭhā is not there, he will come back. That's why he is called yogabhraṣṭa if he comes up to that point and still comes back. Now his name is samutpanna Ātmā means ātmajñānam has taken place but paripāka is not there means niṣṭhā is not there. All the time he should be antarjyoti means all the time he should entertain the vṛtti about Ātmā/ Brahma. Then 'eva' should be yo antaḥ sukhaḥ eva, antarāramāḥ eva, antarjyotiḥ eva; not bāhya sukha, bāhya sukha ārāmaḥ and yadā kadā antaḥ sukhaḥ. No. saravdā. *Bṛhadāraṇyaka* quotation (1.4.8) 'सर्वस्मादन्तरतरं यदयमात्मा' is saying that here antaḥ śabda is for Ātmā

because that which is the innermost is called Ātmā, not anything else. So, sarvāntara is Ātmā. He says jyoti means mana, jyoti means jñānam, antarārāmaḥ means aham buddhi is playing in Ātmā. ātmani ramaṇam ārāmaṇam.

These shlokas are expecting no kāma, krodha always antaḥ sukhaḥ, always antarārāmaḥ, always antarjyotiḥ. These are all sādhanās for us.

[शङ्कर भाष्य] - किञ्च - More -

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः । छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

क्षीणकल्मषाः छिन्नद्वैधाः यतात्मानः सर्वभूतहिते रताः ऋषयः ब्रह्मनिर्वाणं लभन्ते - they will attain brahmanirvāṇam. Who are these people? kṣīṇakalmaṣāḥ means pāpādi doṣas have gone because what obstructs my Brahmākāra vṛtti, Brahmajñānam are these things only. Then ṛṣayaḥ - who are ṛṣis means they have to become mantra draṣṭā means they we all have to see some mantra. Here for ṛṣayaḥ Bhagavān Bhāṣyakār has given samyagdarśinaḥ. Another commentator has written those who have done thorough thinking on the 'tattvamasi' mahāvākya. They have understood tattvamasi mantra starting from “येनाश्रुतंश्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति”(Chāṇḍogya Upaniṣad - 6.1.3). Then sadeva somyedamagra āsit, then section 2 to section 8, tat pada vicāra, then tvam pada vicāra, and tejobanna sṛṣṭi. Then when it comes to the vākya also then “सामानाधिकरण्यं च विशेषणविशेष्यता। लक्ष्यलक्षणसम्बन्धः पदार्थप्रत्यगात्मनाम्”(Vedānta Sāra). pada, artha - pratyak Ātmā as the lakṣya. So, tat pada tvam pada, and then jahallakṣaṇā na saṁgacchate, ajahallakṣaṇā na saṁgacchate, ekāṅgī jahallakṣaṇā na saṁgacchate, ajahallakṣaṇā api na saṁgacchate, tasmāt bhāga tyāga lakṣaṇa means that bhāga which is creating conflict in me becoming Brahma, in me owning up Brahma, that bhāga should be rejected, that tyāga should be done. tyāga doesn't mean, “Okay, I am ready to jump now, then tyāga will happen.” tyāga will not happen only if all the sthūla and all the sūkṣma are still there. That is not tyāga. So, ṛṣayaḥ means those who do mahāvākya vicāra. kṣīṇakalmaṣāḥ - nitya naimittika karma anuṣṭhāna tamas.

Then what happens? Those whose doubts are dispelled and yatātmanaḥ - those who are striving and sarvabhūtahite ratāḥ - the general understanding is those who are engaged in the well-being of all. sarvabhūta hitam lies in ānanda. Everybody's hitam is in ānanda - Brahmānanda only. So, sarvabhūtahite means brahmaṇi ye ratāḥ te sarvabhūtahite ratāḥ. Instead of going, "Oh! I will take care of you", they are ratāḥ sarvabhūtahite and sarvabhūtahitam is Brahman only. So, even if they are sitting in cave, they are sarvabhūtahite ratāḥ.

[शङ्कर भाष्य] - लभन्ते ब्रह्मनिर्वाणं इत्यर्थः - rṣayaḥ samyagdarśinaḥ would have been okay but Bhāṣyakār added samnyāsinaḥ also. Bhāṣyakār says they will not dislike anyone, they will not hate anyone, and they will not have a grudge against anyone. They will wish well to all. May all be well with you.

[बोधिनी] - प्रक्षीणकल्मषत्वात् प्राप्नुवन्तीत्यर्थः - Always the idea is those who get videhamukti means those who will not come back. yatātmanaḥ - here Ātmā means the mind - the one who has controlled the mind. The natural flow of the mind is to go out. So, instead of the mind going out, now the mind is turned inwards - they are called yatātmanaḥ. viruddha taraṅga because the usual water flow is to go down. Like in the ocean, waves are always going out. Imagine waves coming inward; like that these vṛttis should come inwards. *Bṛhadāraṇyaka* quotation (1.4.8) - "What is dearer than your son, dearer than anything else is Ātmā because the putra is for next loka, vitta is for this loka." He says the Ātmā is dear. Everybody loves the Ātmā only. So, sarvabhūtahite ratāḥ means brahmaṇi eva ratāḥ. nirdhūtāntaḥkaraṇa - Whose impurities are gone, they are abiding in Brahma. The right knowledge has dawned and therefore all doubts are gone. What is the doubt? Now he gives examples of all this - Is it a post or a person? When that doubt is there, then that is called saṁśaya . Now, various doubts are given here. The first doubt is whether this Ātmā is sentient or insentient. We have established its nature as cidrūpaḥ. Next doubt is nitya or anitya? It is nitya. Third - is it different from deha, indriya, etc., or not different? It is bhinnaḥ. Different but is it associated

in any way? saṃsṛṣṭa means is saṃsarga doṣa there or not? It is not. Does it have kartṛtva or not? No. svayam asaṅgo vā na vā? Yes, asaṅga. lipyate vā na vā? na lipyate. Different from Brahma or one with Brahma? One with Brahma. brahmātmaikatva vijñānaṃ mamotpannam vā na vā? Have I got it or not? utpannam. Is it right knowledge or wrong knowledge? Right only. Is this jñānaṃ helpful for liberation or not helpful at all means can doubts come until the end? All kinds of doubts are there starting from whether Ātmā is there or not and all the way up to whether all this knowing that 'I am Brahma' has any purpose. Up to that point, doubt can come. Then am I jīvanmukta or not? It means if you have such questions you have to keep on working on this part. Some people just go to the temple. If a flower falls, then I am jīvanmukta. Now he is going to wait there for the flower to fall or if the paṇḍita is going to turn off the light then I am jīvanmukta. Don't use such signs. Either you know you are jīvanmukta or you don't know. Over. A bird is sitting on this tree and if the bird flies, then I am jīvanmukta. If the bird doesn't fly then you will curse yourself. Will I have the next birth? This question also can be there until the last moment. If you have this question, the teacher will say you have not listened to anything, you continue.

[शङ्कर भाष्य] - किञ्च - Moreover...

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् । अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

Again brahmanirvāṇam śabda has come and in all these three shlokas, all sādhanās are given in different ways. śravaṇam, mananam, nididhyāsanam, tattvamasi vākya vicāra, kṣīṇakalmaṣāḥ, chinnadvaidhāḥ, and kāmakrodhaviyukta - so they have dealt with their senses and mind very well.

Discourse 14

ब्रह्मनिर्वाणं लभन्ते ऋषयः, तेषां ब्रह्मनिर्वाणं वर्तते and earlier it was said ब्रह्मनिर्वाणं सः अधिगच्छति ब्रह्मभूतः. The idea here is for those who are ṛṣayaḥ, those who

have understood 'tattvamasi' mahāvākya, whose kalmaṣas have gone, those who are antaḥsukhaḥ, antarārāmaḥ, antarjyotiḥ, people whose doubts have been dispelled - whether Ātmā is or not, Brahma is or not, all the way up to whether I am jīvanmukta or not, will I attain videhamukti or not - all such doubts are gone meaning the knowledge is so clear. There is no confusion, no vagueness. Purity is there, so there is no extrovertedness, that's why antaḥsukhaḥ, antarārāmaḥ. Such people are constantly engaged in Brahma, sarvabhūtahite ratāḥ - either in the well-being of people outside - adveṣṭā sarvabhūtānām - or Brahmaratāḥ. sarvabhūtahita is Brahma, ānanda and devoid of कामक्रोधवियुक्तानां यतीनां यतचेतसाम्। विदितात्मनां ब्रह्मनिर्वाणं अभितः वर्तते, सर्वतः वर्तते. So, Brahmanirvāṇam mokṣaḥ is there for them all the time, those who are devoid of kāma, krodha. 'yati' śabda they would generally translate as saṁnyāsī only, a committed sādhanā. If commitment is not there for sādhanā, then inside itself there is a conflict. "I am doing it but I don't know whether I am ready for it, I don't know whether I really want it." So, this inside back-and-forth will keep happening, a lack of commitment. Then I am not 100% available. That's why varaṇa. That is yati. If the varaṇa is there, even if you have not taken saṁnyāsa for whatever reason, it is there. Sometimes people take saṁnyāsa and still, they are not clear what am I doing or whether jñānam will give mokṣa, jñānam in the form of clear Upaniṣad jñānam that I am nitya mukta Brahma - everybody doesn't have that. So then they are waiting for something to happen. Then their mind is also under control and kāmakrodhaviyukta yatacetasā and yati - the first line is all sādhanā but you have to know the Ātmā, that's why viditātmanām, then for them Brahmanirvāṇam vartate.

[शङ्कर भाष्य] - कामक्रोधवियुक्तानां सम्यग्दर्शिनमित्यर्थः - The bhāṣya is all vighraha vākya, all are बहुव्रीहि समास only. abhitaḥ means everywhere means while living also and after death also. viditātmanāḥ is बहुव्रीहि and then षष्ठी तेषां, so viditātmanām. Those who have known Ātmā as one's own self aparokṣatayā. samyak darśanam is what we saw in the 4th chapter - karmaṇi akarma darśanam, and akarmaṇi karma darśanam means knowing that I am

akarma Brahma. In this chapter, sarvakarmāṇi manasā samnyasyāste. navadvāre pure means where is he sitting? Not on āsana, not on Vyāsapīṭha, not on the chair, not on the floor but in the body and everywhere and ‘naiva kiñcit karomi’ that I am not doing anything. indriyāṇīndriyārtheṣu vartante - this is samyak darśana. Other definition of samyak darśana we have seen in *Kaivalyopniṣad* - सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि and *Īśāvāsyopaniṣad*. All this is right understanding means I am in all, all are in me. ‘I’, the lakṣyārtha, am in all and all are in me. This is samyak darśanam. viditātmanam means the one who has this samyak darśanam, this vision - I am Brahma and Brahma alone at any time. “I am getting irritated by this ‘I am Brahma’ thing.” Nothing doing. You are that. You get irritated or anything, you don’t have a choice - you are That. This is choiceless. Gurudev used to say choiceless awareness and whenever pramāṇa comes, you are choiceless anyway because it doesn’t depend upon you, it is not puruṣa tantra. If you say “I don’t like it”, the pramāṇa will say, ” I don’t care. My job is to tell you this is the fact.”

[बोधिनी] - काम इच्छाविशेषः सूचितं भवति - That vastu is iṣṭa means it is joy giving. This iṣṭatva buddhi means iṣṭatva is in buddhi and the mind will be engaged outside. buddhi is where all your convictions are, the vijñānamaya kośa. The mind is karaṇa only. The mind will just follow whatever the intellect says. The intellect will say sukham is there, the mind will go there. When kāma vyāghāta happens, means it is obstructed, some interference comes, then aniṣṭatā buddhi comes. So, towards that, there is krodha. The one who has kāma and krodha, will not have samādhi means dṛṣṭa aparokṣa jñānam will not be there. jñānam itself is not there, forget about samādhi means 100 times also if we listen but the mind is extrovert, I have no idea what is this Brahma that they are talking about and then samādhi abhāve mokṣa abhāvaḥ. samādhi abhāve means until this firm abidance comes and this extrovertedness goes away, you will have this doubt “Am I free?” Doubt will come because from within itself, this pratyaya will come “I am not free” because you need this, you need that. samādhitsoḥ means the one who is seeking samādhi. Bhagavān Śrī Kṛṣṇa is reminding us again and again so we don’t forget that

I have to get rid of desire and anger or raga-dveṣa. They will come up to the 16th chapter, meaning they will come because they are our enemies. We have to deal with them. Who are these people? Devoid of kāma- krodha, yatīnām means śāntānām, udvega is not there, such a quiet personality. śānti should become my svarūpa. The mind is put in sarvātma Brahma means I have done śravaṇam. Without śravaṇam, none of this is possible and then I have enough vairāgya, I am able to withdraw from the world. Those who are always abiding in Brahma, are viditātmanām - this alone I am, means this Brahman alone I am, nothing else. One is this kind of effort but the other is those vices don't obstruct my path because if they are there, then on one hand, I am stuffing my buddhi with this wisdom but my mind and sense organs are not cooperating. The mind and indriyas have to work with the buddhi and the buddhi should have Śāstra jñānam. This is ṛtam and satyam. I have understood mokṣa is my goal but mokṣa has not *become* my goal. I should be devoid of kāma- krodha but I am willing to let go of them, I want to use them. samnyāsa is a helpful means for me but I am not willing to take steps for that. So, the ṛtam is there, but the satyam I understand is different because my convictions are different. Brahmavidām - those who are knowers of Brahma. kāma- krodha which are vikṣepa kāraṇam , दूरतः त्यक्त्वा समाधिनिष्ठायामेव तिष्ठतः.

With this, this chapter teaching of karmasamnyāsa is over. We saw the first shloka in which Arjuna's question was there. What is best Bhagavān - samnyāsa or karmayoga? This question was for the ajñānī. For cittaśuddhi and getting ready for proper śravaṇam, mananam, nididhyāsanam, what should I do? What is the best sādhana? Bhagavān said both are great. karmayoga is better, which means karmasamnyāsa is the best anyway, but keeping in mind the adhikārī, karmayoga is better because if you are not ready, then you will have problems. Then Bhagavān said sāṅkhya and yoga both will give ekam phalam: one directly, another paramparayā, over a period of time. So karmayoga steps are karmayoga - karmayogena cittaśuddhi - tad anantaram guru upasatti - jñānaprāpti - karmasamnyāsa - jñānaniṣṭā. We should know these steps even in our dream. Anywhere any shloka, anyway it is put, these

are the steps. Now for some, some things can happen this way or that way, but everything has to be there. Then thereafter संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः। योगयुक्तो नचिरेणाधिगच्छति (Bhagavad Gītā 5.6). Then all the sādhanās were given in one shloka, and the sādhanā phalam also. Then in two ślokas, the jñānī's vision was indicated: 'naiva kiñcit karomi' and 'indriyāṅindriyārtheṣu vartante'. Then karmayoga topic came in three ślokas. Then from the 13th śloka onwards, Bhagavān continued sarvakarmasamnyāsa; the jñānī's topic, what is his understanding. In that, two ślokas came in between about not having viṣaya sukha. 'ये हि संस्पर्शजा भोगा दुःखयोनय एव ते। आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः' (Bhagavad Gītā 5.22), 'शक्नोतीहैव यः सोढुं प्राक्छरीरविमोक्षणात्। कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः' (Bhagavad Gītā 5.23). If I want sukham, I have to withstand kāma- krodha vega. There is no other option, these are bhagavadvacanas means I cannot be here also and there also. सुखी मीन जे नीर अगाधा, जिमी हरि भजनु न एकऊ बाधा - You do Hari bhajana, you will be sukhī and then these ślokas came, all brahmanirvāṇa ślokas. With this, this chapter is over. Now the intro to the next chapter.

[शङ्कर भाष्य] - सम्यग्दर्शननिष्ठानां उपदिशति स्म - In this adhyāya, for the samnyāsīs, the samyagdarśana is there that I am akartā Brahma. sadyaḥ muktiḥ means instant liberation - I know I am the advaita Brahma. There is no doing, there is no preparation or process, and nothing is remaining. Other than me, there is nothing - What do I have to do? This is sadyaḥ muktiḥ. karmayoga is ईश्वरार्पितसर्वभावेन ईश्वरे ब्रह्मणि आधाय क्रियमाणः सत्त्वशुद्धिज्ञानप्राप्तिसर्वकर्मसंन्यासक्रमेण मोक्षाय. He has already said that and he will say that again and again. Now the next chapter is Dhyānayoga which is antaraṅga sādhanā for samyagdarśana, innermost sadhana. I don't do anything externally and yet I am doing great sādhanā or antaraṅga sadhana. That is most effective as far as my next progress is concerned in the form of realization. Each sādhanā will have some contribution to my mokṣa. If I do karmayoga, bahiraṅga sādhanā

100% of the time, it will contribute some towards my mokṣa, say 10% or 20%. If I do nididhyāsanam 100% of the time, its contribution to mokṣa is called antaraṅga. Net output is maximum - that is antaraṅga sadhana. But if somebody is not ready, they can't jump for this sādhanā, they have to do other things first. karmayoga, then guru upasatti, ityādi, ityādi. If cittaśuddhi is not there, what will you do in nididhyāsanam? People love to close their eyes and sit down but what will happen after that only Bhagavān knows! So, this nididhyāsanam sādhanā Bhagavān is now going to glorify. But nididhyāsanam is aṅga sādhanā means nididhyāsanam without śravaṇam and mananam will not be helpful. It requires mukhya sādhanā first. aṅga means it is a part - unless the main thing is there, the part will not be able to do anything. Unless thorough śravaṇam and mananam have happened, aparokṣa jñānam is already there, nididhyāsanam for niṣṭhā cannot happen. That is antaraṅgam. These three shlokas are sūtrasthānīya and the next chapter is vṛtti like 'ब्रह्मविदाप्नोति परम्' is sūtrasthānīya and then vṛtti and then vyākhyānam is 'तस्माद्वा एतस्मात्'. So these three are intro to the next chapter. Here, in brief, it is given.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः । प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥
२७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः । विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

Six indicators according to Swami Śaṅkarānandaji. ślokas 27 and 28 are talking about dhyana sādhanā and dhyātā - the means of meditation and meditator. The next shloka 29 is the object of meditation (dhyeya). The vistāra will come in the next chapter but here it is in brief. Here bāhyān sparśān bahiḥ kṛtvā. sparśān means śabda, sparśa, rūpa, rasa, gandha which are external. bahiḥ kṛtvā means if they are already outside, what do you have to do to keep them outside? Tell them to stay there, don't come here when I am in dhyānam. Don't allow them to come. This is step one. Then bhruvoḥ antare cakṣuḥ - don't allow the eyes and sense organs to think of anything else. This is for concentration. This is the second step. External objects are kept at bay, then indriya niyamtraṇa. The third step is प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ. The

air which goes inside and outside, that prāṇa, apāna should be sama. Here prāṇa, apāna if we take as inhalation and exhalation, one is normal breathing, sama, but Śaṅkarānandaji says samau kṛtvā means you have to do kumbhaka, longer kumbhakas. The advantage of kumbhaka is pāpa nāśa. When we stop breathing in or breathing out, there are no vṛttis, so if you go on doing this sādhanā for a long time, it is very helpful, or if you chant Om. So, either antaḥ kumbhaka and bahiḥ kumbhaka both or do Om chanting. prāṇa, apāna should be equal then. And yetendriyamanobuddhiḥ- Bhagavān Śrī Kṛṣṇa is wonderful. When he wants to indicate control of many things, he gives all in one word. Gosvāmiji also does that. We saw this is santa lakṣaṇa Bhagavān giving upadeśa to Nāradaḥ. In a few lines, so many virtues are listed. How many janmas we will have to take to get all those things? In *Bhāgavatam*, so many times such things come. In three ślokas, twenty-six virtues will be written to cultivate now and one of them will be vairāgya. That itself takes forever and like that in every teaching prasaṅga, whenever that prasaṅga comes - all this is for one who has bhakti for Bhagavān, who is sadā bhakta. But to get that kṣūrasya dhārā, razor's edge, means at every step they will demand something. First give up everything else, all your love for anything else. Finally, He is going to ask for sarvadharmānparityajya - give up yourself but in the beginning, He won't say. One of Bhagavān's names is akiñjanavit. He is the wealth of those who don't have anything. yetendriyamanobuddhiḥ - whose indriya, mana, buddhi, everything, is under control. All these are dhyāna sādhanā. Then, how he should be dhyātvā? muniḥ mokṣaparāyaṇaḥ - he should be having only one goal, mokṣa and he should be vigatecchābhayakrodhaḥ - no desires, no fear, no anger. One would say if I already have that, why should I do meditation? vigatecchābhayakrodhaḥ is your sādhanā, virtue, but when that becomes your personality then you have to know you are not vigatecchābhayakrodhaḥ, you are Brahma. For that, you are doing nididhyāsanam. My interest is not in remaining this wonderful sādhanā jīva. My interest is in knowing I am Brahma. After everything also I have such a beautiful mind. Bhagavān says, "Give that also to Me. That also you can't

keep. First, you beautify it, then you give it to me. Don't give it to me when it is impure and all."

"Bhagavān, you only remove all these."

Gosvāmiji says कामादिदोषरहितं कुरु मानसं च. "Bhagavān you only do, how much I will do?" Bhagavān says, "You start. I only am going to do everything. You just think that you are doing, you are nimitta mātra in sadhana also. "yaḥ sadā mukta eva saḥ - then he is verily liberated.

[शङ्कर भाष्य] - स्पर्शान् कर्तव्योऽस्ति - Those which are already outside, I keep them outside. Don't think of them, they are not bothering you. Why are you inviting them in and then getting bothered by them? Like what happens in meditation. If I do dhyānam early in the morning, I sit down, then I think of the bathroom. The bathroom is outside, you keep it outside. At home, all these vṛttis will come, that's why before people wake up, you do your dhyānam or you learn to ignore those things. cakṣuṣcaiva antare bhruvoḥ - the eyes in the center - iti anuṣajyate, so 'kṛtvā ' will go there also. mokṣa alone is my goal, so that should become my conviction. Now here and there, if somebody has to deal with things, they should do but mokṣa alone is my goal, in that there is no doubt. If somebody doesn't have to deal with anything, great puṇyas are there. As soon as I get jñānam, I will not become vītarāgabhayakrodhāḥ; for that, I should have worked before or after studies I will have to work but I will have to work. We wish some magic pill is there, we eat and all sādhanā catuṣṭaya would come and all daivī sampatti. Nothing; nobody has discovered anything yet and nobody should discover any such thing. Then only our personality would be beautiful because we would have worked hard. Wherever there is a shortcut, there is no beauty in sādhanā. Now, he is already free, he doesn't have to do anything.

[बोधिनी] - संयतात्मनामिति द्वयोरर्थः - For samyak jñāna, before knowledge you have to practice samādhi so that you are fit for doing śravaṇam properly. Before śravaṇam, meditation is prescribed so that he can sit for śravaṇam in class and they have mahatva buddhi in this sādhanā. mahatva buddhi is

required. If I don't think this is important sādhanā, I will take it casually. I am there but not there, that sādhanā will not benefit. You are sitting there for time pass only. vṛtti will not come. So, the first sādhanā is to prepare myself for mahatva buddhi, and my mind, indriyas all should be alert for śravaṇam. śravaṇam is the most important sādhanā. That should happen. Then if I have not prepared myself in the beginning or viparīta bhāvanā comes because of all the rajoguṇa tamoguṇa ityādi are there, then I have to sit down. Then, in nididhyāsanam, I should have mahatva buddhi. If a person has mahatva buddhi in karmayoga or some other sādhanā and he is doing śravaṇam or nididhyāsanam, they will not be fruitful. Your mahatva buddhi has to be there means I should feel this is the most important part of my life otherwise it will not give results. Bhagavān is desirous of teaching this samādhi yoga along with its sādhanā, and these three shlokas are sūtra. So, in 27 and 28 - there are six points. prāṇāpānau ca samau - samaya. So, मनोनैश्चल्यार्थं. pāpanivṛtti means future papa vṛtti will not be there. Go on doing kumbhaka. Breathe in stop, then breathe out, stop but give more importance to the kumbhaka. Even if something is available means if you hear some sound when you are meditating, ignore it or some thought comes, ignore that thought. "I will deal with this later or this is not important - I am Brahma" means we have to learn to put these things aside. In any one viṣaya, if icchā is there, samādhi na sidhyati. If you start thinking, "If I meditate longer and in annakṣetra if they run out of tea..." then that dhyānam will be disturbed because one icchā is enough for your samādhi to be disturbed ; any icchā can be there. icchā can be, "What if I go into samādhi in my room and nobody knows, then they will worry. So, that's why I better not go in samādhi" or "If go in samādhi, Bhagavān will come. Bhagavān will come to tell you to close your eyes and meditate. Bhagavān came to give darśana to Dhruv and Bhagavān gave this wisdom also that you meditate upon me within. योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तं सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना । अन्यांश्च हस्तचरणश्रवणत्वगादीन् प्राणान्नमो भगवते पुरुषाय तुभ्यम्....(Bhāgavatam 4.9.6) then Bhagavān said you have meditated enough, so he took conch and touched him." When you do meditation in the morning, one mosquito or pipīlikā is enough, they can also disturb you in

samādhi. trayah tyajet - trayah means icchā bhaya krodha. So, you should go on doing dhyānam. In these two ślokas, sādhana and dhyāta (meditator) are given. The next shloka is about dhyeya.

[शङ्कर भाष्य] - एवं समाहितचित्तेन किं विज्ञेयम् इति, उच्यते –

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् । सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

What is his dhyeya means what should he meditate upon? The literal idea is Brahma but here it is put in yajña style and also with respect to jagat kāraṇa because, in the previous two shlokas, his meditation is to control senses, mind, body, prāṇa and here his object of meditation is mām jñātvā - he has to know Me. Bhagavān expresses it as bhoktāram. He has to know that I am the experiencer. mām bhoktāram jñātvā - everything is for Me only. भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं सर्वभूतानां सुहृदं. yajñatapasām and bhoktāram are one. sarvalokamaheśvaram second and third sarvabhūtānām suhṛdayam. So, all yajna, all tapas, all sacrifices, who is the beneficiary of all of that? Bhagavān says, “I am, that is who I am.” So, the yajña part is covered. sarvalokamaheśvaram - the one who is the ruler/controller/owner of all worlds and sarvabhūtānām suhṛdayam - the well-wisher of all. मां ज्ञात्वा शान्तिं ऋच्छति आप्नोति गच्छति. Śaṅkarānandajī has given this shloka a little differently. He says tat pada vācyārtha is understood and tvam pada vācyārtha is understood and then their aikya through lakṣaṇa, then śāntim ṛcchati.

[शङ्कर भाष्य] - भोक्तारं प्राप्नोति - I alone am kartā, I alone am bhoktā means I alone am devatā. I alone am sarvalokamaheśvaram. mahān means the one who is the infinite Lord of this universe. Bhagavān's nature is सर्वप्राणिनां प्रत्युपकारनिरपेक्षतया उपकारिणं.

sādhu śabda's vyākhyā is this. Bhagavān is the hṛdeyeśayam, Bhagavān is doing śayanm there in the hearts of all means sthitam. He is the sarvakarmaphalādhyakṣa means presides over all results and distributes them. sarvapatrayasākṣiṇam means the witness of all thoughts arising in all antaḥ

karaṇas. He is nārāyaṇam because nārāyasya ayaṇam nārāyaṇam. He attains freedom from all saṃsāra. nārāyaṇa means अंतर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः.

[बोधिनी] - भोक्तारं इत्यर्थः - All sādhanās, śrauta karma smārta karma, and all other upāsanās, etc., who is the beneficiary of all these sādhanās? Paramātmā says I am. How? By sitting in everyone's heart. So, I am right there. We should not think that bhoktāram means somewhere else. Bhagavān means this antarātmā. Brahman alone is appearing as bhoktā. Who is going to benefit? That aham only is going to benefit from all sādhanā. Not connected to upādhi and their dharma, the jīva's mukhya artha is this. tatsṛṣṭvā tadevānuprāviśat - who alone is śrotṛ mantra vijñātṛ - that alone is this Paramātmā who is appearing here. It is as though there is some association/sambandha with upādhi and their dharma, but really speaking, upādhi and tad-dharma sambandha rahitam. preṣṭhatamam - most dear is Bhagavān! Who is Īśvara? In whose sannidhi - आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः । स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः (Ātmābodh 20). यज्ञतपसां भोक्तारं is tvam pada and sarvalokamaheśvaram īśvaram suhṛdayam is tatpadārtha and then through mahāvākya, neti-neti means kārya upādhi Brahma and kāraṇa upādhi Brahma are both negated. One neti for this and the other neti for that. āvaṣṭambha means depending upon, relying upon, and taking support of. When both upādhis are negated, मां ज्ञात्वा it is said - I have to know Paramātmā. That I am - in this way, you have to know. In the śloka, nowhere it is given that you have to know Brahma; nowhere is tattvamasi or neti-neti but Ācāryās write the commentary after doing tātparya nirṇaya. Then if any vākya comes anywhere, they already have their lens ready. With that only, they will look at anything. If it says karmayoga will give mokṣa, they say, "Yes, karmayoga will prepare you, and then mokṣa." They will take no sentence at face value and they have dṛṣṭa niścaya. If our pramā also becomes like this, then we should also do tātparya nirṇaya first, that's why we do ṣadvidhiliṅga tātparya. It is for this purpose only that once that is done, then I will not change my tātparya. Now that Brahma aham brahmasmi only. In this way, the 5th chapter of

karmasamnyāsa yoga is complete. Bhagavān Bhāṣyakār has given the name prakṛtigarbho adhyāya .