



Bhagavad Gītā

श्रीशङ्कराचार्योपोद्घातभाष्यम्
Sri Śaṅkarācāryopodghāta Bhāṣyam

TRANSCRIPTION OF LECTURES

Resident Acharya
Swami Advayananda

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शङ्करचार्य-उपोद्घात-भाष्यम्

08 March 2025, Session 01 — Bhagavad Gita, Introduction

Today, we will just see the Bhashya, the commentary. उपोद्घात-भाष्य, उपोद्घात is introduction. This book will be required today. I think you better go and get it otherwise you will have difficulty. So, the उपोद्घात-भाष्य, I hope all of you have the Gita Press book with you. Gita Press book. Anyone does not have? Everyone has. Alright. So, this उपोद्घात-भाष्य in which Bhagavan Sankaracharya gives you a good idea about the need for the Bhagavad Gita, first of all, why the Bhagavad Gita? And second, why he should write a commentary on it? These two things he discusses.

And this is a very excellent piece of work giving you a very holistic perspective of the entire Sanatana Dharma also, from a very high perspective, from a very high view. Or you may say a very bird's eye view, very, very top view, okay. He also discusses the purpose of Bhagavan Sri Krishna's avatara also. So everything, you know, in a very, very large, holistic, overall, high view he gives, and it is very important that we go through it.

We are not going to study it the way we studied our कठ-भाष्य where I say and you repeat and all. It's not going to happen that way. So, I'll be reading and I'll be explaining. You have to put your own efforts to later on go through the भाष्य with the translation. You are equipped with all that you require. You have the Hindi translation with you, and you have the translation also from Swami Gambhiranandaji. All of them are excellent translations. Whether from English or from Hindi, both of them are very good.

And it is not that we are going to study the Bhagavad Gita verse by verse with the भाष्य. I will be using many many traditional commentaries, not just the शङ्कर-भाष्य, but the whole study, the very basis, the foundation will have to be शङ्कर-भाष्य only. Because whoever has written whatever they have written in the अद्वैत-परम्परा, they have based themselves on the शङ्कर-भाष्य only. Because that is the प्रमाण for us.

So even though I will be using the शङ्कर-भाष्य in the entire ... but it will be in the background. Gurudev used to say to us, keep शङ्कर-भाष्य like a pillow. What does it mean? Is that you take support from the pillow and you sit down, right? Keep a pillow and you



sit down. So that is for your support, when you present it. That is for your support. And there have been exemplary works on the Bhagavad Gita, including the commentary of Pujya Gurudev. Therefore, the material which is available is quite large, and I'll be using wherever, whatever is required, and I'll be giving you. But I will not be telling you every time, this is from Madhusudana Sarasvati, this is from Shankaranandaji, this is from Sridhari, this is from Dhanasuri. I won't be telling all those things, because that will become too academic and technical, okay? But, it will have many, many traditional sources. Also the modern commentaries of Gurudev very, very specifically we will be using. And that commentary you also are going to read it very, very deeply. So everything from Gurudev's commentary also, I will not be telling. But as you read the commentary, the same way you should continue to read the commentary.

So with these, some small, simple words to say what we are going to do, we will start. We invoke the grace of गीताचार्य, Bhagavan Sri Krishna. We invoke the grace of Arjuna, the student, who was निमित्त, who was like the वत्स, for all of us to partake this. We invoke the grace of Bhagavan Sri Vedavyasa. We invoke the grace of Bhagavan Adi Sankaracharya. We invoke the grace of all our परम्परा-गुरुs, Sri Swami Tapovanji, Pujaya Swami Sivanandaji Maharaj, we invoke the grace of our own परम्परा, Pujya Guruji, Pujya Swamiji, and the blessings of all saints who have benefitted from the Gita and who have worked on the Gita and whose knowledge we are all so blessed to receive. So offering salutations to all the masters, we start with great reverence. We already chanted the Gita Dhyana, let us chant it once more and attune ourselves to Mother Bhagavad Gita and then we start.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥१॥

Our special love and pranams to our own Pujya Gurudev, गीताचार्य of our times.



Bhagavan भाष्यकार - he starts with a verse:

ॐ नारायणः परोऽव्यक्तादण्डमव्यक्तसम्भवम्।
अण्डस्यान्तस्त्रिमे लोकाः सप्तद्वीपा च मेदिनी ॥

ॐ, the sacred syllable of the Lord, नारायणः परः अव्यक्तात् - अव्यक्तात् परः नारायणः, अव्यक्त is Maya, अव्यक्तात् परः नारायणः.

Yesterday only, he was giving the meaning of the कठोपनिषत् verse, सा काष्ठा सा परा गतिः अव्यक्तात् परः पुरुषः, that is नारायण. तद्विष्णोः परमम् पदम्, as the कठोपनिषत् says. So, अव्यक्तात् परः नारायणः. And you know what is the meaning of परः. परः are the three, what are the three? सूक्ष्म, महान्, प्रत्यगात्मा, अव्यक्तात् परः नारायणः. अण्डम् अव्यक्तसम्भवम् - from अव्यक्त, सम्भवम् - born, from अव्यक्त is born, what? अण्डम्. अण्डम् is ब्रह्माण्डम्. What is ब्रह्माण्डम्? ब्रह्माण्डम् is an entire, one ब्रह्माण्डम् is the entire 14 लोकs. अव्यक्तात्. So नारायणः परः अव्यक्तात्. You have to understand, अव्यक्तात् परः नारायणः. That way. And then अण्डम् अव्यक्तसम्भवम्, अण्डम् ब्रह्माण्डम् अव्यक्तसम्भवम्, born from अव्यक्त, अव्यक्त is माया. Alright.

अण्डस्य अन्तः तु इमे लोकाः - तु इमे लोकाः, are verily these worlds. And of these worlds, starting from अतल, going up to ब्रह्मलोक, of these worlds, you have this earth, भूलोक, सप्तद्वीपा च मेदिनी. You have मेदिनी, मेदिनी is पृथिवी, भूलोक constituted of सप्तद्वीपाः.

The सप्तद्वीपाः, the word द्वीप, comes from, if you see the word द्वीप itself, there is the द्वि and अप is there. On both sides, meaning on all sides of water. So, what you would say in present-day geography as continent, द्वीप is that, but I would not say in that sense, because the ancient way of dividing the earth into सप्तद्वीप is a little different.

जम्बूद्वीप, शाकद्वीप, कुशद्वीप, प्लक्षद्वीप, पुष्करद्वीप, शाल्मलद्वीप, क्रौञ्चद्वीप. These are the seven. Then you have the उपद्वीपs also. In उपद्वीपs, you have भारत, किम्पुरुष, हरिवर्ष, रम्यक, etc., etc. This is not a geography class, I am not going to tell you what all these द्वीपs are about, but these represent the various land masses even we have of today. Okay? So, these are all discussed in the Puranas and all. For example, the शाकद्वीप is identified with Malaya, Indochina, Southern China, the southern eastern corner, etc. The कुशद्वीप is Iran, Iraq, and all those places. प्लक्षद्वीप is the Mediterranean basin with other lands like Greece and other places. पुष्करद्वीप is the first to Japan, Manchuria, and then to southeastern Siberia, those areas, like there are different, different, okay. So each of these द्वीपs, they represent



various places. So what is being said here is that among these worlds, you have also the मेदिनी, the भूलोक, which is made up of the seven, for one of the better words, seven continents, I am translating like that, okay. But when you say continent, you should not go to your present day continent, because these structures, these divisions are different from what we have in the present day geography. Right? So first, he starts like this. So starting from there, starting from परः नारायणः, he is beginning. First word uses is ॐ नारायणः. शुभ भगवद्-स्मरण, नारायणः परः अव्यक्तात्. Right? Now going further.

स भगवान् सृष्ट्वेदं जगत्, तस्य च स्थितिं चिकीर्षुः, मरीच्यादीनग्रे सृष्ट्वा प्रजापतीन्, प्रवृत्तिलक्षणं धर्मं ग्राहयामास वेदोक्तम्।

स भगवान् - that Lord. Which Lord are we talking about? That नारायण. सृष्ट्वा इदम् जगत्, having created this world. तस्य च स्थितिं चिकीर्षुः - desiring the स्थिति, desiring that the world is well maintained, स्थिति, चिकीर्षुः - desiring, desirous.

And what did he do? मरीच्यादीन् अग्रे सृष्ट्वा प्रजापतीन् - मरीच्यादीन् प्रजापतीन् अग्रे सृष्ट्वा, having created the प्रजापतिस. प्रजापतिस are protectors of प्रजा, creators of प्रजा. So, these are all पौराणिक् concepts.

मरीच्यादीन् अग्रे सृष्ट्वा. The मरीचि are, you know, मरीचि, the most important of this प्रजापति is मरीचिः. मरीचिः. मरीचिः, अत्रिः, अङ्गिराः, पुलस्त्यः, पुलहः, क्रतुः, वसिष्ठः. These are all the mind-borne sons of Brahmaji. So, having created. You don't have to worry so much about these names and all, okay? The concepts you have to get, but I'm telling. So, creating these प्रजापतिस, the mind-born sons, मानसपुत्र of Brahma, okay? अग्रे सृष्ट्वा. So, that Lord, after having created this world, सृष्ट्वा इदम् जगत्, in order that this world is maintained, what did He do to these ... first He created these मरीचिस, so first he created these प्रजापतिस beginning with मरीचि, and then what did he do? प्र

वृत्तिलक्षणं धर्मं ग्राहयामास वेदोक्तम्. He enabled, He ensured that these प्रजापतिस had a good understanding of the प्रवृत्तिलक्षणं धर्मं. प्रवृत्तिलक्षणम् is गृहस्थधर्मलक्षणम्. प्रवृत्ति literally means action. But it refers to गृहस्थधर्म, because it is in गृहस्थधर्म that the entire प्रवृत्ति-धर्म is managed, maintained, and promulgated. So प्रवृत्तिलक्षणं धर्मं ग्राहयामास, and what is this प्रवृत्तिलक्षणं धर्मः वेदोक्तम्. It is a Vedic teaching. Then what?

ततोऽन्यांश्च सनकसनन्दनादीनुत्पाद्य, निवृत्तिलक्षणं धर्मं ज्ञानवैराग्यलक्षणं ग्राहयामास।



Again, these are also the mind-born sons of the Creator. सनक, सनन्दन are the सनत्कुमाराः. सनक, सनन्दन, सनातन, सनत्कुमार—all these are referred to as the सनत्कुमाराः. The fourth of them is also called सनत्कुमारः. सनक, सनन्दन, सनातन, सनत्कुमार.

सनकसनन्दनादीन् उत्पाद्य—having created them, निवृत्तिलक्षणं. निवृत्तिलक्षणम् is संन्यासलक्षणम्. प्रवृत्ति—the opposite is निवृत्ति.

निवृत्तिलक्षणं धर्मम्—what is its nature? ज्ञानवैराग्यलक्षणम्—of the nature of ज्ञान and वैराग्य. ज्ञानवैराग्यलक्षणं ग्राहयामास. ग्राहयामास—He made them comprehend that. He enabled their understanding. He enabled their learning, okay?

So, thus, after creating this world, in order to ensure the proper running, the good running of the world, He created the प्रजापतिs, and He gave them the knowledge of प्रवृत्तिधर्म. And they—the प्रजापतिs—were also mind-born sons of Brahmā.

सनक, सनातन, सनन्दन, सनत्कुमाराः are also the mind-born sons. To them, He ensured—who ensured? The Lord ensured—that they had a good understanding of निवृत्तिलक्षणधर्म.

So, now comes the very famous citation in the भाष्य.

द्विविधो हि वेदोक्तो धर्मः—प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च

Thus, two-fold धर्म is promulgated by the Veda. One is प्रवृत्तिलक्षण and the other is निवृत्तिलक्षण. प्रवृत्तिलक्षण is for अभ्युदय and निवृत्तिलक्षण is for निःश्रेयस.

अभ्युदय is welfare. Worldly welfare. Worldly welfare does not mean only of this world. Worldly welfare is the welfare of the here and the hereafter. And निःश्रेयस is of the nature of मोक्ष.

So thus, Bhagavan—this वेदोक्त धर्म was taught to these two sets of Mahatmas: the गृहस्थाः, the प्रजापतिः, and then the renunciates, सनक, सनन्दन, the सनत्कुमाराः. Thus, the entire धर्म of the Veda—प्रवृत्तिलक्षण and निवृत्तिलक्षण—became available for the world. Okay? That is what he is saying.



Now, going further:

जगतः स्थितिकारणम्। प्राणिनां साक्षादभ्युदयनिःश्रेयसहेतुर्यः स धर्मो ब्राह्मणाद्यैर्वर्णिभिराश्रमिभिश्च श्रेयार्थिभिः अनुष्ठीयमानः।

Now, let us see the meaning.

-जगतः स्थितिकारणम् - the cause for the maintenance, running, or the successful running of the world. जगतः स्थितिकारणम्. What is it?

प्राणिनां साक्षादभ्युदयनिःश्रेयसहेतुर्यः—that which is the direct cause for both अभ्युदय and निःश्रेयस of all the प्राणिनः, of all the living beings, of all the human beings. प्राणिनां साक्षादभ्युदयनिःश्रेयसहेतुर्यः—that which is the cause for अभ्युदय and निःश्रेयस.

अभ्युदय—worldly welfare, attained through प्रवृत्तिधर्म. निःश्रेयस—the spiritual welfare, you may say, मोक्ष, attained through ज्ञान-वैराग्य, through निवृत्तिधर्म.

So, that धर्म, ब्राह्मणाद्यैर्वर्णिभिराश्रमिभिश्च—all men, all human beings, who are divided into the categories of the four वर्णाः—ब्राह्मण, क्षत्रिय, वैश्य, शूद्र—वर्णिभिः. आश्रमिभिः च—and they all come under the various आश्रमाः. All the four वर्णाः come into the four आश्रमाः. What आश्रमाः? ब्रह्मचर्य, गृहस्थ, वानप्रस्थ, संन्यास.

So, by these ब्राह्मणाः—that is, by all human beings coming under the various वर्णाः, and who live their lives through the various आश्रमाः—and श्रेयार्थिभिः, who seek their welfare, अनुष्ठीयमानः. अनुष्ठीयमानः—this धर्म is अनुष्ठीयमानः.

Are you understanding this paragraph? I'll say it once again.

जगतः स्थितिकारणम्. जगतः स्थितिकारणम् - number one. That is the first aspect of Dharma. जगतः स्थितिकारणम्.

Now, let us see the meaning. जगतः स्थितिकारणम् - the cause for the maintenance, running, or the successful running of the world. जगतः स्थितिकारणम्. What is it? प्राणिनां साक्षादभ्युदयनिःश्रेयसहेतुर्यः - that which is the direct cause for both अभ्युदय and निःश्रेयस of all the प्राणिनः, of all the living beings, of all the human beings. प्राणिनां साक्षादभ्युदयनिःश्रेयसहेतुर्यः -



that which is a cause for अभ्युदय and निःश्रेयस. अभ्युदय, worldly welfare, attained through प्रवृत्ति-धर्म. निःश्रेयस - the spiritual welfare, you may say, the moksha, attained through ज्ञान-वैराग्य, through निवृत्ति-धर्म.

So that धर्म, ब्राह्मणाद्यैर्वर्णिभिराश्रमिभिश्च - all men, all human beings, who are divided into the categories of the four वर्णस, ब्राह्मण, क्षत्रिय, वैश्य, शूद्र, वर्णिभिः. आश्रमिभिः - and they all come in the various आश्रमस. They all, all the four वर्णस, come into the four आश्रमस. What आश्रमस? ब्रह्मचर्य, गृहस्थ, वानप्रस्थ, संन्यास. So, through the, by these ब्राह्मणस, who, by these, by all human beings, coming into the various, what you call, various वर्णस, and who live their life through the various आश्रमस. And श्रेयोऽर्थिभिः - who seek their welfare. अनुष्ठीयमानः - अनुष्ठीयमानः, this धर्म, अनुष्ठीयमानः. Are you understanding this paragraph? I'll say once again.

जगतः स्थितिकारणम्. जगतः स्थितिकारणम् - number one. That is the first aspect of धर्म. जगतः स्थितिकारणम्.

Second aspect. प्राणिनां साक्षादभ्युदयनिःश्रेयसहेतुर्यः - that is the second facet of धर्म, which is a हेतु for अभ्युदय and निःश्रेयस. अभ्युदय is हेतु for what? Ah, sorry. अभ्युदय is made possible by what? प्रवृत्ति-धर्म. निःश्रेयस is made possible by what? निवृत्ति-धर्म.

So, जगतः स्थितिकारणम्. So, when you say जगतः स्थितिकारणम् means this world which is for all beings, for them to evolve and to grow. And that is called as स्थितिकारणम्, what is called as स्थिति of the जगत्. जगतः स्थितिकारणम्. प्राणिनां साक्षात् - for all beings directly. अभ्युदयनिःश्रेयसहेतुः यः - that which is the cause of अभ्युदय and निःश्रेयस. And that is what? स धर्मः - that is धर्म.

And this धर्म has to be followed by all - be it ब्राह्मण, be it क्षत्रिय, be it वैश्य, be it शूद्र - all वर्णस, followed by all. And these people, whatever be the आश्रमस, ब्रह्मचारी, गृहस्थ, वानप्रस्थ, संन्यासी, it has to be followed by all. श्रेयः अर्थिभिः - if they seek श्रेयस्. They seek श्रेयस्. श्रेयस् is used in the meaning of welfare. Used in the general meaning of welfare. श्रेयः अर्थिभिः - those who seek श्रेयस्. अनुष्ठीयमानः - it is to be practiced. So धर्म is to be practiced by all. That is what is being said here.

All right. So Bhagavan himself created the world. Bhagavan himself created, created the knowledge of this wisdom, the knowledge of this wisdom of प्रवृत्ति-धर्म, निवृत्ति-धर्म. He



ensured it is there. He ensured that it was taught to the प्रजापतिs. He ensured it was taught to the मानसपुत्रs, सनक, सनन्दन, the सनत्कुमारs. Thus the knowledge was spread to everyone.

And this knowledge, this धर्म, knowledge of this धर्म, which was available for everyone, and everyone should practice it for their own welfare. So Bhagavan made, in other words, what is being said so far, is that? Bhagavan has made all arrangements for everything to be very well. That's what is said, okay? In the essence, that is what is said. There is no fault of Bhagavan. Bhagavan did everything. He ensured everything is in order, okay? But then what? Story has to go.

दीर्घेण कालेन - काल is time. दीर्घेण कालेन means what? In the long march of time. दीर्घेण कालेन. अनुष्ठातृणाम्. I will first read the whole paragraph, then I will give you the meaning.

दीर्घेण कालेन, अनुष्ठातृणां कामोद्भवात्, हीयमानविवेकविज्ञानहेतुकेन अधर्मेण अभिभूयमाने धर्मे, प्रवर्धमाने च अधर्मे, जगतः स्थितिं परिपालयिषुः स आदिकर्ता नारायणाख्यो विष्णुः भौमस्य ब्रह्मणो ब्राह्मणत्वस्य रक्षणार्थं देवक्यां वसुदेवादंशेन कृष्णः किल सम्बभूव ।

What is being said here? दीर्घेण कालेन - in the long course of time. When was the world created by God? Only God knows. From that time onwards. And then this knowledge he had given, and so many human beings have come, so many kings, so many, you know, the world has gone through so many changes. दीर्घेण कालेन, right? In which yuga now we are talking, and how many yugas have gone by, and how many cycles of yugas have gone by, if you see, then you come to that द्वापर-युग. By that time what had happened? It is talking about the द्वापर-युग by that time. So many cycles of yugas have gone by, okay? The present, we are talking about the present cycle, present cycle. So many cycles have gone by. The present cycle situation, how it became, दीर्घेण कालेन.

So, so many cycles are gone by, of the चतुर्युगs. Now in the present cycle, what is the situation? In the present cycle, that too, during द्वापर-युग, what is the situation? That is being said.

अनुष्ठातृणां कामोद्भवात् - because of the growing selfishness among the beings, the practitioners of धर्म. And because of काम becoming strong, then निषिद्ध-कर्म becomes more. So, because of the growing power of their own desires, हीयमानविवेकविज्ञानहेतुकेन,



हीयमान - हीयमान means loss. Because of the loss of विवेक and विज्ञान, because of the loss of their विवेक-बुद्धि, understanding, that power of discrimination, what should be done, what should not be done, that विवेक is there, is it not? Because that विवेक became less because of the power of desire, selfishness.

And when that desire becomes strong, the capacity of the intellect to exert and direct in the right way also is gone. विवेक is reduced, is destroyed. विज्ञान, then the knowledge which should, which one has, which should protect one, that knowledge also is of no use. That is called हीयमान. And thus what happens? अधर्मेण अभिभूयमाने धर्मे - when अधर्म holds an upper hand over धर्म. अधर्मेण - by अधर्म, अभिभूयमाने धर्मे - when धर्म is conquered or overpowered by अधर्म. प्रवर्धमाने च अधर्मे - and when अधर्म is growing strong, then what happens?

जगतः स्थितिं परिपिपालयिषुः - desiring, desirous of the world being run well, desirous that the world's existence does not suffer.

स आदिकर्ता - that original, that beginner, that creator, आदिकर्ता, whom we saw as नारायण, whose अव्यक्तात् परः we saw, is it not, in the beginning, that आदिकर्ता, termed नारायण, नारायणाख्यो विष्णुः. What did he do?

भौमस्य ब्रह्मणो ब्राह्मणत्वस्य रक्षणार्थम्.

भौमस्य ब्रह्मणः - that Brahma of the world, that Brahma of the earth. Brahma? One who possesses the knowledge of the entire Vedas. Where? In ब्रह्मलोक or सत्यलोक, he is. There are also Brahmas in this world. Who are those Brahmas in this world? They are the ब्राह्मणas. भौमस्य ब्रह्मणः - that भौमस्य ब्रह्मणः are the ब्राह्मणas. भौमस्य ब्रह्मणः - Brahmas of the world, that's what this literally means. Meaning, since they possess the knowledge of the Vedas, they are called Brahmas of the world. भौमस्य is coming from the word भूमि. From भूमि, you have भौम. Okay? ब्राह्मण, for them.

ब्राह्मणत्वस्य रक्षणार्थम् - in order to ensure that ब्राह्मणत्व is again rebuilt. Their ब्राह्मणत्व. What do you mean by ब्राह्मणत्व? ब्राह्मणत्व is their Vedic knowledge. ब्राह्मणत्व is their goodness. ब्राह्मणत्व is their simplicity. ब्राह्मणत्व is all the noble virtues and values which have to be followed. So, in order that their ब्राह्मणत्व is again returned back, because they lost their knowledge, विवेक-विज्ञान and all is lost. So, ब्राह्मणत्वस्य रक्षणार्थम्. What did that नारायणाख्यो विष्णुः - what did he do?



देवक्यां वसुदेवादंशेन कृष्णः किल सम्बभूव.

देवक्यां वसुदेवात् - he was born to Devaki, देवक्याम्. वसुदेवात् - through Vasudeva, as what? अंशेन कृष्णः किल सम्बभूव. Don't you know, don't we all know that he was born to Devaki and Vasudeva, where that infinite power of the Lord manifested in a way that was required, okay?

अंशेन - that अंशेन is to say, that is not to say Krishna is Bhagavan and Krishna is only an अंश. In fact, all अवतारs are पूर्ण and all अवतारs are अंश only. That division of पूर्णावतार, अंशावतार, all are very superficial. What do you mean by अंश? See, Bhagavan is creating this entire जगत्, okay? But that, that is not required. When he comes as अवतार, he is not creating the world anymore. The world is already created. He is coming into the created world. So, he is exhibiting what? He is exhibiting a fraction of his power. And therefore, all अवतारs are अंश only. Because Bhagavan only exhibits a fraction of his power. He is not creating the पञ्चमहाभूतs any further. Because पञ्चमहाभूतs he already created in the beginning only. He is not creating any other. आकाशात् वायुः, वायोरग्निः, अग्नेरापः - he is not doing. He already created.

So, every अवतार is to say, only अंश. But then we say Bhagavan Krishna, Sri Rama and all, we say they are पूर्णावतारs, especially Sri Krishna and all we say, पूर्णावतार. What do we mean by पूर्णावतार? It is said that they manifest all facets of the divinity. For example, Sri Krishna, he created again. All the gopis were created again once more. All the gopas he created because Brahma thought that he would show his power. And he created again all the gopas. And all these gopas, again the cows were also created. And for the cows he created those ropes also. For each one of those gopas, तोत्र and वेत्र also were created. And each cow exactly the way it was before, each along with the calf also. The gopas were created, all those things.

So you find all those manifestations of divine power—how one Krishna and all the gopis, everybody madly in love, and how still he could help everyone gain liberation. See, various facets of divinity are expressed. But in मत्स्यावतार, कूर्मावतार and all, these facets are not exhibited. Even here, for example, in नरसिंहावतार, every facet is not exhibited. And therefore, we call them as अंशावतारs. And we call Krishna as पूर्णावतार. Why? That is not to say that Krishna is full and Matsya, Kurma and all are थोड़ा-छोटा. It's not like that.



Meaning, according to what the situation requires, when Bhagavan does what he wants, then you have these classifications. But finally every अवतार is पूर्ण, because Bhagavan only. Can Bhagavan become अपूर्ण at any point of time, you tell me, right? A great wrestler, powerful Muhammad Ali—but to lift a glass, only this much power is required to lift a glass, that's all. That doesn't make him weak because he is lifting a glass only. That much power is sufficient for that kind of work. That way. Understand?

So, it is पूर्ण from the highest level. It is अंश from a, from a व्यावहारिक level. And from that व्यावहारिक level itself, you have other categories—अंशावतार, आवेशावतार, पूर्णावतार. That is one more category in the व्यावहारिक level. अवतार itself is व्यावहारिक level, is it not? अवतार itself is from the standpoint of व्यवहार. सृष्टि itself is व्यवहार. Everything is in व्यवहार-दृष्टि. Right? So, so that.

So, अंशेन कृष्णः किल सम्बभूव. So, this is to say, is it not that we all know that? Yes, we all know that. He is asking, किल. Is it not? We all know that? Yeah, yeah, yeah. That is true. That is true.

But, but why, why so specifically about this ब्राह्मणत्वस्य, and all those things? ब्राह्मणत्वस्य हि रक्षणे रक्षितः स्याद्वैदिको धर्मः, तदधीनत्वाद्गुणाश्रमभेदानाम्. Indeed, by the protection of knowledge alone, the whole society is protected. And whoever is protecting that knowledge is a ब्राह्मण. Please understand it that way.

In those times there were people who specifically had to devote themselves for that and that alone, right? So they were called ब्राह्मण. And then, specifically, there were people who were responsible for the maintenance of law and order, क्षत्रिय. And specifically, then like that, they were there. But it is not that these are watertight compartments. Anybody who wants to move, because of the different inclination that they have, they are free to do that. They can change their स्वभाव, their nature. And one can be whatever one needs.

Thus, you have Ratnakar becoming Valmiki. You have Vishvamitra, the king, becoming the sage Vishvamitra, and so on and so forth. Right? And Bhagavad Gita itself will explain what is ब्राह्मण, what is क्षत्रिय, what is वैश्य, what is शूद्र.

Nowadays, a lot of confusion goes on about all these terms, but it's not. These are all man-made confusions. The शास्त्र's descriptions of all these things are very clear. When it comes, we will see there.



ब्राह्मणत्वस्य हि रक्षणे रक्षितः स्याद्वैदिको धर्मः, तदधीनत्वाद्गर्णाश्रमभेदानाम्।

This Vedic धर्म will be protected when ब्राह्मणत्व is protected. Why? तदधीनत्वाद्गर्णाश्रमभेदानाम् - only तदधीन. तदधीन means in the control of that, dependent on that. अधीन is dependent. तदधीनत्वात्, वर्णाश्रमभेदानाम्.

The functioning of the society. वर्णाश्रमभेदानाम् is to stand for the functioning of the society. The effective functioning of the society wherein each one, according to their inclination, can do the right kind of works which would help them to grow and evolve. And each one, at the right stage of their phase of life, will be able to do certain things which are required to be done at that phase of time.

For example, a young person should go for his education. A person who has become well-educated should go for work, and then become a गृहस्थ. And those who have got more वैराग्य, they should become renunciates. So, that kind of social order is what is meant by वर्णाश्रमभेदानाम्, okay?

Now going further.

So, did not that Lord become born through Devaki and Vasudeva for protecting ब्राह्मणत्व? Yes. And this Sri Krishna, let us... now a little more about this अवतार is now mentioned.

स च भगवान् - that very Lord. That very Lord who? नारायणाख्यो विष्णुः. स च भगवान्. That Bhagavan here is नारायणाख्यो विष्णुः.

स च भगवान् ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिः सदा सम्पन्नः

That Lord is ever endowed with what? ज्ञान - knowledge. ऐश्वर्य - lordship. शक्ति - power. बल - strength. वीर्य - capacity. तेजस् - effulgence. तेजस् is that energy, so there will be some overlapping of meanings of these words. But each one of them has got its own slight differences.

In other words, Bhagavan is endowed with all the भग्स.

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः।

वैराग्यस्याथ मोक्षस्य षण्णां भग इतीरणा ॥ (विष्णु पु० ६.५.७४)

स च भगवान् ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिः सदा सम्पन्नः - ever is filled with that.



Then this Bhagavan, what does He do to become an अवतार?

त्रिगुणात्मिकां वैष्णवीं स्वां मायां मूलप्रकृतिं वशीकृत्य, अजोऽव्ययो भूतानामीश्वरो नित्यशुद्धबुद्धमुक्तस्वभावोऽपि सन्, स्वमायया देहवानिव जात इव च लोकानुग्रहं कुर्वन् लक्ष्यते

He appears, He is seen, He appears. That very same नारायणाख्यो विष्णुः, who is filled with all ज्ञान, ऐश्वर्य, शक्ति, बल, वीर्य, and तेजः, सदा सम्पन्नः - ever, इव. What does he do, you know?

त्रिगुणात्मिकाम्. He appears, he is seen, he appears. That very same नारायणाख्यो विष्णुः, who is filled with all ज्ञान, ऐश्वर्य, शक्ति, बल, वीर्य, and तेजः, सदा सम्पन्नः - ever, इव. What does he do, you know?

त्रिगुणात्मिकाम् - you know, सत्त्व, रजस् and तमस्, वैष्णवी - belonging to Vishnu. वैष्णवी, स्वां मायां - his own Maya, termed as मूलप्रकृति. What does he do? वशीकृत्य - subjugating it, controlling it. He has to control it. Why? Because the unborn has to be born.

अजः - unborn. अव्ययः - he has no decay. भूतानामीश्वरः - he is the Lord of all beings. His nature is what? नित्यशुद्धबुद्धमुक्तस्वभावोऽपि सन्. Even though this is his nature, still, subjugating His Maya, empowering His Maya to enable it for him, स्वमायया - with the help of that Maya, controlling that Maya and making that Maya work for him in the way he wants. वशीकृत्य.

What does he do? स्वमायया - with that Maya, देहवानिव - that ultimate Reality, he has no देह, but now देहवान् इव. That ultimate Reality has no birth, अजः, जातः इव. That ultimate Reality, himself is the whole world, लोकानुग्रहं कुर्वन्निव - as though blessing the world.

He himself is the world. He himself is the राक्षस whom he is killing also. That असुर also is himself only. You think Kamsa was different from him or what? Kamsa also was him only. You think Shishupala was different from him? No, Shishupala also was him only. Do you think Arjuna was different from him? No, Arjuna was him only. He is everything.

स्वमायया - he is making Maya do what he wants. So even though he is not born, he is appearing to be born to Devaki and Vasudeva. Right? And even though he is the whole world, लोकानुग्रहं कुर्वन्निव - लोकानुग्रहम्, blessing the world, लोकानुग्रहं कुर्वन्निव, लक्ष्यते - he appears.

You see? You see the story? That Bhagavan first created the world.



Then, initially itself, he gave everything required - प्रवृत्ति-धर्म, निवृत्ति-धर्म, वेदोक्त. But then, in due course of time, decline, decay. Then what did he do? He again had to come back and restore. What does he restore? First he has to restore... that knowledge he has to restore. Only knowledge has to be restored. Everything else gets restored through that. So he has to restore knowledge.

So what does he do? Through his Maya, he appears to be a finite form. What does he gain by that? Nothing. He doesn't gain.

Next paragraph, I'll read.

स्वप्रयोजनाभावेऽपि भूतानुजिघृक्षया वैदिकं हि धर्मद्वयम् अर्जुनाय शोकमोहमहोदधौ निमग्नाय उपदिदेश - Why for Arjuna, he should teach? गुणाधिकैर्हि गृहीतोऽनुष्ठीयमानश्च धर्मः प्रचयं गमिष्यतीति ।

स्वप्रयोजनाभावेऽपि - what does he have to gain from this? Nothing. स्वप्रयोजनाभावेऽपि. भूतानुजिघृक्षया - by reason of... by reason of desiring to bless, being desirous of blessing all beings. भूतानुजिघृक्षया.

What is this अनुजिघृक्षया? अनुग्रह, you know, isn't it? From अनुग्रह only this word comes, this word. This is a reduplicative, indicating that kind of indeed, you know. बुभुक्षा, जिज्ञासा. These are all indicating that there is a depth of feeling and depth of that kind of urge. So, there is a reduplicative, it is used like that. So, अनुजिघृक्षया. Desirous of blessing all.

What did he do? What did that अवतार? What did that नारायण as Krishna do? वैदिकं हि धर्मद्वयम् - that धर्मद्वय of the Veda. Which धर्मद्वय of the Veda? प्रवृत्ति-धर्म and निवृत्ति-धर्म. वैदिकं हि धर्मद्वयम्.

प्रवृत्ति-धर्म is for whom? गृहस्थ. निवृत्ति-धर्म is for whom? The renunciates. प्रवृत्ति-धर्म was given first to whom? प्रजापतिस, मरीच्यादि. निवृत्ति-धर्म was given first to whom? सनकादि, सनत्कुमारः.

Now, again, because in due course of time, knowledge got lost. Why did knowledge get lost? Because people became selfish. कामोद्धवात् was said there, is it not? And because of काम becoming strong, what happens? हीयमान विवेक-विज्ञान - the power of discrimination was lost. Understanding becomes lost.

Now, since in the due course of time, this has happened, he was born to Devaki, Vasudeva. How was he born? How can the infinite be born as finite? Infinite, how can it become finite? You know, through the power of Maya, making that Maya work. And



Maya is what? अघटनघटनापटीयसी माया - Māyā is skilled in making the impossible appear possible, you see. It makes the impossible possible. व्यावहार-दृष्टि, right? व्यावहार-दृष्टि means don't think some दृष्टि. Our experience, व्यावहार-दृष्टि, our world, okay?

स्वप्रयोजनाभावेऽपि भूतानुजिघृक्षया वैदिकं हि धर्मद्वयम् अर्जुनाय - for Arjuna.

And what happened to Arjuna which could give Him an opportunity to do this? शोकमोहमहोदधौ निमग्नः - poor fellow. He was a drowned, निमग्नः. He was drowned, drowned in what? He had a huge ocean. The ocean itself is huge, large, big. The biggest of the bigger ocean. What ocean was that? That ocean is called शोक-मोह ocean. शोक-मोह ocean? What is that?

In his own heart only, it was there. शोकमोहमहोदधौ - shoka is sorrow, moha is delusion. महोदधौ निमग्नः - to that Arjuna, उपदिदेश - he taught.

Why, why Arjuna? Arjuna is a prince, Kshatriya. Why, why, what is it to Arjuna? Because गुणाधिकैर्हि गृहीतः - गुणाधिकैः - those with great nobility, गुणाधिकैः हि गृहीतः - indeed, when noble people, good beings, capable beings, goodness is there. Nobility is there. At that same time, capacity also is there. Ability also is there. गृहीतोऽनुष्ठीयमानश्च धर्मः प्रचयं गमिष्यतीति - गृहीतः when they gain, अनुष्ठीयमानः च - and when they put it to practice, what they have learned?

धर्मः प्रचयं गमिष्यति. धर्म becomes strong. प्रचयम् - popular. धर्म becomes प्रचयम्. प्रचयम् means what? It becomes pervasive. प्रचयम्. Right?

And then what? So when Bhagavan gave this to Arjuna, so when Arjuna gains it, he will practice it and seeing him practicing it, everybody will also start practicing it. And Arjuna belongs to that kind of category who could influence the society by his own goodness and by his own greatness. Right, for that, so that everybody also will benefit from that.

तं धर्मं भगवता यथोपदिष्टं वेदव्यासः सर्वज्ञो भगवान् गीताख्यैः सप्तभिः श्लोकशतैरुपनिबबन्ध ।

तं धर्मं - that धर्म, which धर्म? भगवता यथोपदिष्टम् - the exact message which was given, भगवता - by Bhagavan, Sri Krishna, who is none other than, श्रीमन्नारायण, Bhagavan Vishnu, who is



none other than the ultimate Brahman who created this whole world. And that धर्म, which was initially given to सनक, सनन्दन, which was initially given to the प्रजापतिस, and initially given to whom? To the सनत्कुमारस, which was all वेदोक्त only, part of the Veda only. That very same वेदोक्त-धर्म. भगवता यथोपदिष्टम् - exactly the way Bhagavan had given that knowledge, no change in the message, no change in the message.

वेदव्यासः, सर्वज्ञः, who is all-knowing, who himself is an अंशावतार of Bhagavan Narayana only, meant for that purpose. So Bhagavan made all arrangements so that when He comes and gives His teaching, it is properly recorded and ensured that it is well protected. And even the Bhagavad Gita, which you also will be seeing once in a while.

वेदव्यासः सर्वज्ञो भगवान् गीताख्यैः सप्तभिः श्लोकशतैः - What is this सप्तभिः श्लोकशतैः? सप्त is seven, शत is hundred, श्लोकशतैः - that means what? Seven hundred verses. उपनिबबन्ध - उपनिबबन्ध means what? He composed. उप-नि-बन्ध्. बन्ध् is the root, means to compose. उप is an उपसर्ग, नि is an उपसर्ग, बन्ध् is the root, from which बध्नाति, बन्ध and all come. So, he composed, right?

तदिदं गीताशास्त्रं समस्तवेदार्थसारसङ्ग्रहभूतं दुर्विज्ञेयार्थम् ।

And therefore what is this गीताशास्त्र? समस्तवेदार्थसारसङ्ग्रहभूतम् - important quotation of भाष्य. This गीताशास्त्र is what? This गीताशास्त्र, Bhagavad Gita is what? समस्त-वेदार्थ-सार-सङ्ग्रह-भूतम्. समस्त - all. वेद - Vedas, all Vedas. अर्थ - message. सार - essence, सङ्ग्रह - collection, भूतम्. It is indeed a collection of the essence of the teachings of all the Vedas.

And therefore, how is this गीताशास्त्र?

दुर्विज्ञेयार्थम् - it is not easy to comprehend. Because it is समस्तवेदार्थसारसङ्ग्रह - is it not? दुर्विज्ञेयार्थम् - it's message you have to carefully comprehend, right?

Then what? You have to wait for tomorrow.

With this we complete today. So now what you should do, you should go and read the भाष्य yourself and see the translation. And suppose you don't understand the भाष्य, don't worry. Meaning, just give priority to the message, priority to that, okay? And if possible, go through it word by word and see if you fully understand. That will be very good if you can do it.



And I have given you a word-by-word meaning here, even though a little fast. If you are following the Sanskrit lessons, what you are studying in the Vedanta course, you will understand. It depends on your comprehension of Sanskrit. If your Sanskrit is good, you will understand. Word by word, you will understand. Because शङ्कर-भाष्य Sanskrit is a very simple Sanskrit. Very simple. The simplest Sanskrit possible is शङ्कर-भाष्य. Suppose I read Kalidasa and Bhavabhuti and all, I would not understand. Magha, Hari Om? But भाष्य, I will understand. Because it is simple Sanskrit. The simplest Sanskrit possible is this. Simpler than this, you have to go to LKG, UKG and go to the CBSE books. What is there? That's all.

So, if at all you want to improve your Sanskrit also, read the भाष्य. That's all. And use the Hindi translation. It is very good. Gambhiranandaji also is very good. If you get used to Gambhiranandaji, it is okay. If you don't get used to Gambhiranandaji, you don't know what is happening. In a very convoluted way he will write. But that's not his problem. He is trying to literally translate the Sanskrit. That's all. Not even the च he will avoid. Every च also will be captured. तु also will be captured. वै also will be captured. He will not leave anything. He has done tremendous seva for all the students.

That is how we studied. When I was in the course, I did not know Hindi at all. I used Gambhiranandaji only. Now I can see the Hindi as how it is, I think. But our journey into the भाष्य started with His Holiness Swami Gambhiranandaji. But it will take years. Don't think in two years you will manage the whole thing. It's not like that. You have to continue. But you will get it if you are at it.

If we, who knew nothing—and I come from Tamil Nadu—not a word of Sanskrit, nothing, not even the alphabet, I knew. If I could manage, anybody can manage, okay? But श्रद्धा is required. Hard work and love are required. You love it, you do it. As simple as that, okay?

So now you have completed this much. Tomorrow we will take it forward.

I think tomorrow we should be able to complete this portion.



So what all books you should bring for the class? Gita Bhashya you should bring. Everyday will it be required? I cannot tell that. And Gurudev's commentary. Rest of things according to your requirement.

So today you go through the whole भाष्य, and I have given you all extra time now for a reason. I have given an extra time for a reason, but extra time so that you can go through it and really concretize this knowledge. This is the best place to get a good grasp. No better place than this, okay? Do your best. That's all. Don't worry.

And don't look at others. He understands better than me. So what? Don't do. Look at yourself. You are here not for the other person. You are coming here for yourself. Just look at yourself. Focus on yourself. And focus on learning and apply and allow Bhagavad Gita to work her magic. Let her do herself. You don't get tensed about it. You just relax, that's all. Gita will do herself everything.

100% of the class be fully attentive. That's all. Nothing more you need to do. The class 100%. Class, you should not come with a sleepy head. No. Do whatever required to be absolutely fresh in the class. Rest all will happen by itself.

09 March 2025, Session 02 – Bhagavad Gita, Introduction

So we are seeing now the introduction to the Bhagavad Gita, उपोद्घात-भाष्य, of Bhagavan Sri Adi Sankaracharya.

You have seen how first he said, who is नारायण? Who is the Lord? The Lord given the name नारायण here, He's परः, higher than even अव्यक्त. These are all Upanishadic thoughts only, and that from that अव्यक्त comes this ब्रह्माण्ड, the world, the creation.

And in this ब्रह्माण्ड, the creation, you have the various worlds, and in these worlds, you have one, which is the मेदिनी, which is पृथिवी, referring to the भूलोक, constituted of the seven land formations, the द्वीप.

And this Lord, at the creation of the world, during the beginning, when the world has been created, in order this world is maintained well. अथितिं चिकीर्षुः - for that purpose, He gave the प्रवृत्ति-लक्षण-धर्म of the Vedas to the गृहस्थs. And who are those initial गृहस्थs to whom He gave this knowledge? The प्रजापतिस, मरीच्यादि.



And then, He gave the निवृत्ति-लक्षण-धर्म, निवृत्ति-लक्षण of the nature of ज्ञान and वैराग्य, of the nature of संन्यास, निवृत्ति-लक्षण-धर्म, to the renunciates. Who are those renunciates who are spoken of here? सनत्कुमारः, सनन्दनादि. सनक, सनन्दनादि, He gave it to them.

And thus, this निवृत्ति-लक्षण and प्रवृत्ति-लक्षण, these together constitute the Dharma of the Vedas. द्विविधो हि वेदोक्तो धर्मः—प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च.

And this धर्म is to be followed, because धर्म is जगतः स्थितिकारणम्. This धर्म is अभ्युदय-निःश्रेयसहेतुः. This धर्म is to be followed by all. All refers to the ब्राह्मण, the क्षत्रिय, the वैश्य, the शूद्र, meaning all human beings. The ब्रह्मचारी, the गृहस्थ, the वानप्रस्थ, the संन्यासी, everyone.

And that was how it was, but nevertheless, during the long flow of time, धर्म suffered. धर्म suffered a loss. धर्म suffered a decline. How did it happen? Because of the काम which became strong, and when the काम is strong, then विवेक and विज्ञान are all lost. And thus, अधर्म became strong. When अधर्म became strong, धर्म suffered a loss, धर्म declined.

And, again, this Lord, in order to maintain the order of the world, the world order, that आदि-कर्ता, that नारायण, that Bhagavan विष्णु, He felt the need to come and ensure that this knowledge is again returned back to this world.

So, for that purpose, what did he do? We all know he took birth as Sri Krishna as the son of Devaki and Vasudeva.

And, while speaking about the अवतार, very beautifully Bhagavan भाष्यकार says:

स च भगवान् ज्ञान-ऐश्वर्य-शक्ति-बल-वीर्य-तेजोभिः सदा सम्पन्नः त्रिगुणात्मिकां वैष्णवीं स्वां मायां मूलप्रकृतिं वशीकृत्य, अजोऽव्ययो भूतानामीश्वरो नित्यशुद्धबुद्धमुक्तस्वभावोऽपि सन्, स्वमायया देहवानिव जात इव.

Seemingly, He appeared with a body. Even though unborn, He appeared to have a birth. And even though He Himself is the entire creation, He is the अभिन्न-निमित्तोपादान of the entire creation, yet as though लोकानुग्रहं कुर्वन् He appeared. This is the भगवद्-लीला. This is अवतार.

And He taught this knowledge to whom? To Arjuna. Which Arjuna? Was immersed, was drowning in the ocean of sorrow and delusion.



Here Arjuna, immersed in the ocean of sorrow and delusion, is also representative of us. He is representative of every जीव.

He taught this knowledge, but why did He choose Arjuna and give this knowledge? Because those who are exemplary in nature, and those who have the ways and means to influence the society, if such people gained this knowledge, that knowledge everyone also will get.

This was the same method which Gurudev adopted. Gurudev first ensured this knowledge became available to the people who can understand, who have the natural inquisitiveness for this knowledge. So, Gurudev first gave this knowledge to the educated. Gurudev gave this knowledge to the educated and the capable. And through that process, what happened? It just spread. Everywhere it spread.

Even in... seventy-five years, if you see the Chinmaya Mission, the amount of work which has happened is something which is extraordinary, because the approach was that everywhere it could, it could reach.

I remember when we are there for the, Sidhbari Vivekacudamani time, when we... not... not when we were ब्रह्मचारी, but before that, 1988, the Dalai Lama had come at that time. Gurudev and Dalai Lama were close friends. So Dalai Lama had come. Both of them were sitting in the same hall, and we were all listening.

And Gurudev asked Dalai Lama to speak, His Holiness to speak. So Dalai Lama also spoke, we were very happy to come here, etc., etc., he spoke. And then he said, I want to give a suggestion, I want to give a suggestion to his holiness Swami Chinmayananda. Rather than going abroad and giving this knowledge, you should focus India. Here you should share. India has a large population. You should share. Like that. He gave advice.

Then naturally Gurudev had to. So, at that time, Dalai Lama was not going outside at all. He was just in Dharmashala at that time. So, Gurudev said, “I would suggest that Dalai Lama, I should suggest that His Holiness should go overseas and speak.”

And then looked at each other.



And he said, “I will tell you the reason why. Just imagine all of them are looking at us, therefore we are able to speak.” Talking to the 1980, late 1980s, OK? 85, 88.

“Just look, all of us are looking at us and we are able to speak. But if we want to speak, speak to them, and all these people, instead of looking here, turn that side. What do you do? If you want to speak to them, shouldn't you go there and speak?”

Today I had this point of time. India is very different now, very different, little different at least. At that time, there was a great मोह for the west. So many Indians were going out. Education, U.S., was supposed to be the destination. Money, U.S., was supposed to be the destination. Europe, U.S., everywhere, used to go. Brain drain.

In a way, it was good only. All the IITs whoever went there immediately go out. The whole country who put or spent so much of money creating these IITs so that that knowledge comes back to our nation and then go, get a good job, earn lakhs of dollars and go there.

But in retrospect, it is good because there are also Indians have gone. And everywhere if you see the top places wherever Indians only. Everywhere. It's good. In retrospect.

At that time India was so sad, brain drain, brain drain, brain drain, everyone was crying, brain drain. It was good only, it happened. Everywhere now Indians are there.

Well, that's not the point. The point is what? If so, it will, His holiness Dalai Lama.

“If we are all, if they are all turned this side, and if we want to speak, what should we do? We have to go there.” And it is after Gurudev gave that. And the same knowledge goes out and then comes back. And everybody is very keen.

Then the Lama, his Holiness, the Lama, later on started travelling out, after this Gurudev's suggestion. Till that time he was not. That's not even the point.

The point here is, the point here is, those who can, and those who are having the ability to gain the knowledge and at the same time have an influence upon the society. When it goes that way, then what happens? It spreads fast. This is what Sankaracharya says:



गुणाधिकैर्हि गृहीतोऽनुष्ठीयमानश्च - गुणाधिकैः - this is important. Those who have the quality, inner quality character in them. गुणाधिकैर्हि गृहीतः - we've seen this yesterday, I'm not going to go more over it. अनुष्ठीयमानश्च धर्मः प्रचयं गमिष्यति. So, thus Bhagavan gave it to Arjuna, and what did?

तं धर्म - that very धर्म of the nature of प्रवृत्ति-लक्षण, निवृत्ति-लक्षण, giving the result of अभ्युदय, निःश्रेयस, respectively, that very धर्म, Bhagavan Vedavyasa,

वेदव्यासः सर्वज्ञो भगवान् गीताख्यैः सप्तभिः श्लोकशतैरुपनिबबन्ध - He brought it out as a ग्रन्थ, as a text.

And what is this Gita?

तदिदं गीताशास्त्रं - the last line of what we saw yesterday.

तदिदं गीताशास्त्रं समस्तवेदार्थसारसङ्ग्रहभूतं दुर्विज्ञेयार्थम्.

It is the very essence. It is the very distilled essence of the entire teachings of the Vedas, and since it is the very essence of the teaching of the Vedas, you should not take it lightly.

दुर्विज्ञेयार्थम् - it is difficult for comprehension.

Even though we say, Gita is so easy, so easy, so simple, so nice, that is because we are studying from masters such as Gurudev, or we are studying through the परम्परा, it is easy. Otherwise, how many kinds of opinions people have about Bhagavad Gita?

What is the message of the Gita?

Even now you ask, what is the message of the Gita? "Do your duty." That's not it. Do your duty, what for? There's still more there.

Sometimes, "What is the message of Gita? To fight."

That's the message. How do you get that message? Bhagavan told Arjuna to fight, you know? Any injustice you fight, that is the message of the Bhagavad Gita. Okay.

What do you say? This will be ...look very simplistic. But even philosophically, if you go, what is the message of Bhagavad Gita? Sri Balagangadhara Tilak says the message of



Gita is Karma Yoga. Balagangadhara Tilak was not a common person. He was a great visionary. Karma Yoga is the message of Gita. You also will get confused when you read the Bhagavad Gita. I got confused. You also will get confused. You should get confused. I am not saying you should get confused. Because when you go through the Gita, you start wondering, “What is this? I got it.”

Then later, it takes time. You have to reflect more deeper. It's not easy.

And when Bhagavan says, दुर्विज्ञेयार्थम्, I fully agree and say, “Yes, yes.” Objectively, if you look, and then truly objective, if you look, there's a difference. Objectively, when you look, truly objectively, with insight, if you look, there's a difference. Objectively, when you look, it may look कर्म is the main focus. But with insight, if you look, what is the focus of the Bhagavad Gita?

I remember when we had Swamins Brahmacharins get together at Sandipany, many years back, when Pujya Guruji was a global head, Guruji had given us all one task. Find out what is the message of the Bhagavad Gita using षड्विधलिङ्ग. The षड्विधलिङ्ग will be studying in Vedantasara. षड्विधलिङ्ग, you apply and you find out what is the message of the Bhagavad Gita, उपक्रम, उपसंहार, अभ्यास, अपूर्वता, फलम्, अर्थवाद, उपपत्ति - you find out. It was a very good exercise for us. We all had done at that time. So, when Bhagavan here says, when भाष्यकार says, दुर्विज्ञेयार्थम्, it is perfectly true, its message is not easily deciphered, okay? So that is where we have completed. Now we go forward.

We are in page number 15. I'm just reading out as I've done yesterday. I'm not going to go slow or explain word by word.

तदर्थविष्करणायानेकैर्विवृतपदपदार्थवाक्यार्थन्यायमपि अत्यन्तविरुद्धानेकार्थवत्वेन लौकिकैर्गृह्यमाणमुपलभ्य अहं विवेकतोऽर्थनिर्धारणार्थं सङ्क्षेपतो विवरणं करिष्यामि ।

तदर्थविष्करणाय - in order to, in order to clearly manifest its teaching, तदर्थ - तत् refers to the Bhagavad Gita, अर्थ refers to the teaching, message, आविष्करणाय - to manifest.

अनेकैः विवृतपदपदार्थवाक्यार्थन्यायम् अपि - even though many, by many, it has been commented upon. How they have commented upon?



विवृतपद - is पदच्छेद. विवृतपद. The verses, the various words are first broken and shown these are the words. विवृतपद.

Then पदार्थ. Then you give the meaning of the word.

Then वाक्यार्थ - then you give the sentential meaning.

And then you give the logic for your analysis and all those things, okay?

Even though this has been done by many, many people, many, many great scholars have done, many great people have done. But then, अत्यन्तविरुद्धानेकार्थवत्वेन लौकिकैर्गृह्यमाणमुपलभ्य - perceiving, seeing that this Bhagavad Gita has been understood variously, in fact, oppositely, diametrically opposite - “What is the message of the Bhagavad Gita?” - people have understood sometimes very diametrically opposite. What is the message?

The verses have been understood wrongly by people. गृह्यमाणमुपलभ्य - seeing that Bhagavan Sankaracharya, says, अहं विवेकतोऽर्थनिर्धारणार्थं, in order that with clear intelligence and with clarity, विवेकतः is clarity. In order to give that अर्थनिर्धारणा, in order to establish that meaning and teaching of the verses and the final message also, very clearly, I will now सङ्क्षेपतः - very short, I am not going to write elaborate commentary. सङ्क्षेपतः विवरणं करिष्यामि in very short, I will give you the essence of all the verses.

And if you see the commentary of Bhagavan Sankaracharya on the Bhagavad Gita, it is very short. Sometimes you feel, “Why did he write it so short. I hope he had expanded it a little more. I would have enjoyed it.” You feel like that. “Very short commentary I will give you.”

तस्य अस्य गीताशास्त्रस्य सङ्क्षेपतः Now, before we enter any further into the commentary, he says, तस्य अस्य गीताशास्त्रस्य - for this गीताशास्त्र. Let me read.

तस्य अस्य गीताशास्त्रस्य सङ्क्षेपतः प्रयोजनं परं निःश्रेयसं सहेतुकस्य संसारस्य अत्यन्तोपरमलक्षणम्। तच्च सर्वकर्मसंन्यासपूर्वकादात्मज्ञाननिष्ठारूपात् धर्मात् भवति ।



So, for this गीताशास्त्र, सङ्क्षेपतः, in very very short, if I have to say, what is the प्रयोजन, what is the result, what is the fruit of it? If I say, what is the result expected, or what is the goal which the गीताचार्य has in his mind? प्रयोजन, if you say, परं निःश्रेयसम्, परं निःश्रेयसं is liberation. परं निःश्रेयसं - what we study as श्रेयस् in कठोपनिषत्. परं निःश्रेयसम्, निःश्रेयसम् means liberation. परं निःश्रेयसम् - the highest liberation.

What is it? सहेतुकस्य संसारस्य अत्यन्त-उपरमलक्षणम् - of the nature of cessation, complete cessation, अत्यन्त, उपरमलक्षणम् - complete cessation of what? संसार. सहेतुकस्य - along with the हेतु, which is अज्ञान.

And how is this, how is this attained? What does Bhagavad Gita say about that? तच्च सर्वकर्मसंन्यासपूर्वकादात्मज्ञाननिष्ठारूपात् धर्मात् भवति - that happens through निवृत्ति-धर्म.

And what is that निवृत्ति-धर्म? सर्वकर्मसंन्यासपूर्वकादात्मज्ञाननिष्ठारूपात् धर्मात् - धर्मात् is निवृत्ति-धर्म. And what is निवृत्ति-धर्म? निवृत्ति-धर्म is abidance in Self-knowledge by devoting oneself to the various means for Self-knowledge.

Various means like what? श्रवण, मनन, निदिध्यासन. Focus on that. Focus on that means abiding in the Self. So, सर्वकर्मसंन्यासपूर्वक, पूर्वक means preceded by. Preceded by सर्व-कर्म-सन्न्यास.

सर्व-कर्म-सन्न्यास is what? Cessation of all activities, which is उपरति. What we see, what we are studying, उपरति, okay? Not just that, just giving a fraction is not going to. आत्मज्ञाननिष्ठारूप, abidance in that आत्म-ज्ञान. As we have mentioned many times, संन्यास is not just renunciation. संन्यास is renunciation for complete application. संन्यास is renunciation for complete dedication, right? संन्यास is not just giving up action. संन्यास is to make yourself fully available for dedication. Through that, and that is called as निवृत्ति-धर्म. Through that, it happens.

So two things he has said. He said, the entire Bhagavad Gita is to deliver for you the परं-निःश्रेयसम्, liberation. Number one. Second. Two points. Second point is said, and what is the means for that. The means for that is निवृत्ति-धर्म. These two points. Now, since He mentioned these two important points, immediately Sankaracharya goes on to give the citations which proves the points.



तथा इममेव गीतार्थं धर्ममुद्दिश्य भगवतैवोक्तम् — ‘स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने’ (अश्व. १६। १२) इति अनुगीतासु।

तत्रैव चोक्तम् — ‘नैव धर्मी न चाधर्मी न चैव हि शुभाशुभी ।’ (अश्व. १९। ७) ‘यः स्यादेकासने लीनस्तूष्णीं किञ्चिदचिन्तयन्’ (अश्व. १९। १)।

‘ज्ञानं संन्यासलक्षणम्’ (अश्व. ४३। २६) इति च।

इहापि च अन्ते उक्तमर्जुनाय — ‘सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज’ (भ. गी. १८। ६६) इति।

So these are the citations he is giving, भास्यकार is giving to affirm the two points that he has mentioned. Regarding the first point, that the entire Gita is dedicated to deliver for you, that परं निःश्रेयस or Liberation, मोक्ष, he says: गीतार्थं धर्ममुद्दिश्य - it is referring to this गीतार्थ-धर्म that Bhagavan has said in Anugita. भगवता एव उक्तम् - Bhagavan himself has said in Anugita.

Anugita is found in the Ashvamedha-parva. Ashvamedha-parva. Okay? It comes later. Bhagavad Gita is found in the Bhishma-parva, before. So in the Ashvamedha-parva, you have this Anugita which is again giving the essence of the Bhagavad Gita, but in a different format with tales and narratives, and there, there, the essence of what Bhagavan Sri Krishna tells to Arjuna in the Bhagavad Gita is re-presented, okay, in Anugita. So that's where Bhagavan Sri Krishna himself tells, what is the Bhagavad Gita's message. That portion he says.

Bhagavan Sri Krishna tells what Gita is telling. That portion he is quoting. What is he telling? स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने. That Bhagavad Gita is, Bhagavad Gita is that धर्म, which is complete, सुपर्याप्तः - complete. It is, it is all sufficient, complete.

For what? ब्रह्मणः पदवेदने - to realize Brahman. That means what? The entire Bhagavad Gita, Bhagavan Sri Krishna says in Anugita, is meant for realizing Brahman. That itself tells what is the message of the Bhagavad Gita. And Bhagavan Sri Krishna is telling that the Bhagavad Gita is meant for realizing Brahman.

That means what? So what is the message of the Bhagavad Gita? The message of the Bhagavad Gita is that realization of Brahman, that liberation alone. Alright.



Then, किञ्च अन्यदपि, only one citation you gave. How do I know? No, no. I'll tell you one more.

किञ्च अन्यदपि. तत्रैव चोक्तम् - means what? In Anugita only it is said. What is said? नैव धर्मी न चाधर्मी न चैव हि शुभाशुभी, यः स्यादेकासने लीनस्तूष्णीं किञ्चिदचिन्तयन् - how does one come to realise that? It was said, is it not? The realization of that highest मोक्ष is possible to निवृत्ति-धर्म, now for that he is giving a citation. नैव धर्मी - he is not a धर्मी, engaged in धर्म. न चाधर्मी - he is not engaged in अधर्म. न चैव हि शुभाशुभी - he seeks not शुभ or अशुभ, पुण्य or पाप. He is not a पुण्यवान् or a पापी.

How is he? यः स्यादेकासने लीनः - one who utterly लीनः, dissolved. तूष्णीं - utterly still. एकासने - one who is utterly still sitting, still and sitting and utterly still, किञ्चिदचिन्तयन् - thinking nothing. Only such a person comes to realize Brahman. This means what?

This is utterly निवृत्ति-धर्म. There is no प्रवृत्ति here. It is निवृत्ति. Neither engage in धर्म, nor in अधर्म, nor is a पुण्यवान्, nor is a पापी, one who is immersed in the Self, thinking nothing else, you see? Does it not show निवृत्ति? It shows.

Also, one more citation from Anugita, ज्ञानं संन्यासलक्षणम्. That ज्ञान - the knowledge of the Self is of the nature of संन्यास, meaning renunciation is a way for realization. इति च - thus you find all these citations, supporting the fact what is the central message of the Bhagavad Gita, the central message of the Bhagavad Gita, is realizing that Brahman, the ultimate reality, and its liberation from संसार, that is the central प्रयोजन. That is the central प्रयोजन. प्रयोजन means what? That is the result, main, result, that is the result.

Second, what is the means to come to that? That is सर्व-कर्म-सञ्चास-पूर्वकात्, ज्ञान-निष्ठा, abidance in the Self by fully dedicating yourself to the path of knowledge of the nature of श्रवण-मनन-निदिध्यासन. Or if you want to say, devoted, by devoting oneself to that realization of the Lord.

Now, here also, इहापि च अन्ते उक्तमर्जुनाय - here also towards the end. What does Bhagavan Sri Krishna tell Arjuna as to the means for liberation? What does he tell? He says, सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज - giving up all धर्म, giving up all possibilities of action, सर्वधर्मान् परित्यज्य - does not mean take up अधर्म, because all धर्म has to be given up. It doesn't mean that. Going beyond that doing, मामेकं शरणं ब्रज - fully come to abide in me,



right? So this, this निवृत्ति-मार्ग, निवृत्ति-धर्म, is the means for that, निःश्रेयस-प्राप्ति.. But then, does प्रवृत्ति have any importance in the spiritual path, or प्रवृत्ति has no importance, no presence at all? Does action have any meaning in spiritual life or no? Of course it has. Of course it has.

अभ्युदयार्थोऽपि यः प्रवृत्तिलक्षणो धर्मो वर्णानाश्रमांश्चोद्दिश्य विहितः, स देवादिस्थानप्राप्तिहेतुरपि सन्, ईश्वरार्पणबुद्ध्या अनुष्ठीयमानः सत्त्वशुद्धये भवति फलाभिसन्धिवर्जितः।

प्रवृत्ति-लक्षण - if you take, अभ्युदयार्थोऽपि यः प्रवृत्तिलक्षणो धर्मः - even though प्रवृत्ति-लक्षण-धर्म, you know Vedas got two: प्रवृत्ति-लक्षण and निवृत्ति-लक्षण. निवृत्ति-लक्षण is of the nature of सर्व-कर्म-संन्यास and ज्ञान-निष्ठा. That is निवृत्ति-लक्षण. That is a means for liberation. Yes.

But what about this? What about प्रवृत्ति-लक्षण? अभ्युदयार्थोऽपि - even though that is for worldly welfare. अभ्युदय means worldly welfare. अभ्युदयार्थोऽपि यः प्रवृत्ति-लक्षण-धर्मः - and that प्रवृत्ति-लक्षण is given for whom? वर्णानाश्रमांश्चोद्दिश्य विहितः, and that प्रवृत्ति-लक्षण-धर्मः pertains to वर्णानाश्रम. Human beings, in various stages of life, आश्रम, human beings, engaged in various actions, वर्ण. वर्ण is professional activities. आश्रम is age-related learning and growth, right? Different stages of life. Young age, middle age, everything. So age-related. So duties are given age-related and duties are given duty-related, action-related. So, one's activities based on वर्ण, professions, and one's activities and learnings based on activity and learning go together, and one's activities based on one's stage of life, based on that प्रवृत्ति-लक्षण is there, guidance is there on action and all those things, and even though प्रवृत्ति-लक्षण-धर्म, which is given based on वर्ण and आश्रम, is meant for अभ्युदय, worldly prosperity, material happiness and welfare, and finally, it leads to, when we say material happiness and welfare, don't think only this world, when done rightly, स देवादिस्थानप्राप्तिहेतुरपि सन् - it leads you to the attainment of heavens. देवादिस्थानप्राप्ति. देवादि refers to what? पितृ, देव, various higher embodiments, in various लोक. It leads to that, yes.

देवादिस्थानप्राप्तिहेतुरपि सन्. Even though the प्रवृत्ति-लक्षण is for that, nevertheless, when the same action, ईश्वरार्पणबुद्ध्या अनुष्ठीयमानः - when performed with ईश्वरार्पणबुद्धि as कर्मयोग, then what happens to that प्रवृत्ति? That प्रवृत्ति, which was supposed to give you अभ्युदय material prosperity, now whatever material prosperity is required, it comes of course, but nevertheless, सत्त्वशुद्धये भवति, it leads to the purity of the mind. When performed without desire for the result, फलाभिसन्धिवर्जितः - when one is free of आग्रह towards कर्म-फल, then



that very same प्रवृत्ति leads to what? That प्रवृत्ति-धर्म leads to what? चित्त-शुद्धि and चित्त-एकाग्रता. This we are seeing, we saw it also in Vedantasara, is it not? In Vedantasara, the same point had come. And then what happens? When that सत्त्वशुद्धि, सत्त्वशुद्धि is purity of mind. This सत्त्व is not सत्त्व, रजस्, तमस्. सत्त्व is mind here, okay? सत्त्वशुद्धि. सत्त्वशुद्धि, चित्त-शुद्धि - these are very well-known words. These are all synonyms. सत्त्व is also mind.

And once that सत्त्वशुद्धि has been gained, that सत्त्वशुद्धि, what does it do? शुद्धसत्त्वस्य - सत्त्व means mind.

शुद्धसत्त्वस्य च ज्ञाननिष्ठायोग्यताप्राप्तिद्वारेण ज्ञानोत्पत्तिहेतुत्वेन च निःश्रेयसहेतुत्वमपि प्रतिपद्यते

This, when the mind is pure, then one gets अधिकार for ज्ञान. ज्ञान-निष्ठा-योग्यता, one gets. योग्यता is अधिकार. When one has a pure mind, one gets the अधिकार-योग्यता for ज्ञान-निष्ठा for abidance in that knowledge, for gaining knowledge, one gets the ability for श्रवण-मनन-निदिध्यासन, which is the abidance in that knowledge, one gets that. And abidance in that, in the path of ज्ञान, श्रवण-मनन-निदिध्यासन, leads to what? ज्ञान-उत्पत्ति - it leads to the final realization.

Thus प्रवृत्ति-धर्म also is indirectly, indirectly, परम्परा, it becomes a परम्परा-साधना. It becomes a बहिरङ्ग-साधना. Thus, it becomes a cause for, निःश्रेयस-हेतु, of the final liberation. Thus, प्रवृत्ति-धर्म, which is the message of the Veda, and which is also the message, therefore, of the Bhagavad Gita, because the Bhagavad Gita is the summary of the entire teaching of the Veda, And therefore the Bhagavad Gita also has that mention and that description and that detailing of प्रवृत्ति-धर्म, and how is प्रवृत्ति-धर्म detailed in the Bhagavad Gita? प्रवृत्ति-धर्म is detailed as कर्मयोग, and that कर्मयोग is meant for what? It's meant for this परम्परा-साधना. And thus, this प्रवृत्ति-धर्म also becomes purposeful, right? Going further, what does he say?

तथा चेममर्थमभिसन्धाय वक्ष्यति — 'ब्रह्मण्याधाय कर्माणि' (भ. गी. ५ । १०) 'योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये' (भ. गी. ५ । ११) इति ।

It is keeping this in mind. तथा चेममर्थमभिसन्धाय वक्ष्यति - you can clearly see Bhagavan also saying the same thing. How? ब्रह्मण्याधाय कर्माणि - offering all actions unto Brahman. What do you mean offering all actions unto Brahman? And to that, सोपाधिक-ब्रह्म, सगुण-ब्रह्म, ब्रह्मण्याधाय कर्माणि, fifth chapter.



कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५.११ ॥

योगिनः कर्म कुर्वन्ति - the कर्मयोगी's practice कर्म, प्रवृत्ति-लक्षण. सङ्गं त्यक्त्वा - giving up attachments to फल, to the fruits, फलाभिसन्धिरहितः, they perform their कर्म.

What for? आत्म-शुद्धये - to purify their hearts. Thus प्रवृत्ति-धर्म also has relevance and meaning in the spiritual path. In fact, प्रवृत्ति-धर्म requires to be dealt more in detail because प्रवृत्ति-धर्म alone paves the way for realization. Preparation takes a longer time. Realization takes a shorter time. And thus, in the Bhagavad Gita also, you find plenty of discussions on कर्मयोग. Second chapter कर्मयोग, third chapter also कर्मयोग, fourth chapter also कर्मयोग, fifth chapter also कर्मयोग, sixth chapter also कर्मयोग.

And wherever, love for Bhagavan is, love for God is there, the seventh chapter onwards, the भक्ति portions all start, but there also, where भक्ति for the Lord is spoken of,

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९.२७ ॥,

there also, through भक्ति also, कर्मयोग is spoken of.

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२.१२ ॥ - there also in 12th Chapter also, कर्मयोग. Everywhere कर्मयोग. 13th chapter, I don't find there कर्मयोग, but कर्मयोग will be told as साधना there. 14th chapter, everywhere. 18th chapter also कर्मयोग.

So much discussion on कर्म, to be done as योग, why? Because that is what we need to do now. That's what Arjuna, when I say we need to, Arjuna needs to do now, he needs to do that now. And in fact, that requires more attention. But it does not mean that निवृत्ति-लक्षण is not in the main sadhana for realization. He doesn't mean that. When you go through Bhagavad Gita, you also will have this doubt. Bhagavan Sri Krishna, what is he telling? Is he telling karma yoga as a central message, or is he telling, ज्ञान, abidance in the Self as the central message? You also will get that doubt. I am sure you should get that doubt. Anybody objectively reading Bhagavad Gita will get this doubt.



Balagangadhar Tilak says, the great Sri Balagangadhar Tilak says, कर्मयोग is the message of the Bhagavad Gita. What do you have to say? He says that, and he is a great person. Mahatma Gandhiji also. These are the great thinkers. Great thinkers. That is what Sankaracharya says. People have got a lot of misunderstanding of the Bhagavad Gita. But कर्मयोग has relevance and purpose and meaning, what for? To give you that चित्त-शुद्धि. चित्त-शुद्धि also, what for? To get ज्ञान-योग. And ज्ञान also what for? For coming to realize that Lord in your very heart as your own Self. Because that alone brings an end to संसार. This is the message of the Bhagavad Gita, okay?

इमं द्विप्रकारं धर्मं निःश्रेयसप्रयोजनम्, परमार्थतत्त्वं च वासुदेवाख्यं परं ब्रह्माभिधेयभूतं विशेषतः अभिव्यञ्जयत् विशिष्टप्रयोजनसम्बन्धाभिधेयवद्गीताशास्त्रम्।

What is गीताशास्त्र? This गीताशास्त्र, इमं द्विप्रकारं धर्मं निःश्रेयसप्रयोजनम् - गीताशास्त्र is that शास्त्र which has got this two-fold धर्म, इमं द्विप्रकारं धर्मम्. What is this two-fold धर्म? प्रवृत्ति-धर्म and निवृत्ति-धर्म - and both of them, thus, are finally meant for what? Both of them are finally meant for निःश्रेयस-प्रयोजन. Both of them.

How both of them are meant for निःश्रेयस-प्रयोजन? प्रवृत्ति-लक्षण-धर्म, by becoming means for चित्त-शुद्धि, becomes बहिरङ्ग-साधना, and निवृत्ति-धर्म-लक्षण, by being the direct cause for liberation, becomes the अन्तरङ्ग and साक्षात्-साधना. अन्तरङ्ग is श्रवण-मनन-निदिध्यासन. साक्षात्-साधना is महावाक्य-विचार. In श्रवण-मनन-निदिध्यासन itself महावाक्य-विचार and all goes on. महावाक्य becomes the साक्षात्-साधना.

महावाक्य means what? The knowledge of the महावाक्य becomes the साक्षात्-साधना. In other words, that महावाक्य which generates that अखण्डाकारवृत्ति, ब्रह्माकारवृत्ति becomes साक्षात्-साधना. Why? Because that ब्रह्माकारवृत्ति only destroys अज्ञान.

And how does that ब्रह्माकारवृत्ति, अखण्डाकारवृत्ति arise? By महावाक्य-ज्ञान. Thus, this द्विप्रकारं धर्मं निःश्रेयसप्रयोजनम्. So this is Bhagavad Gita. गीताशास्त्र has got this message. Then what?

गीताशास्त्र has its विषय, अभिधेय is there. अभिधेय means विषय. अभिधान-अभिधेय. अभिधान is name. अभिधेय is what is communicated by that name. अभिधेय is विषय. परमार्थतत्त्वं च वासुदेवाख्यं परं ब्रह्माभिधेयभूतं विशेषतः अभिव्यञ्जयत् - this Bhagavad Gita reveals अभिव्यञ्जयत्, revealing, revealing, present continuous participle. गीताशास्त्र is neuter. Therefore, अभिव्यञ्जयत् is neuter. This Bhagavad Gita reveals not only that द्विप्रकारं धर्म, which is means



for निःश्रेयस, the Bhagavad Gita also reveals that ultimate truth, knowing which one gets liberated.

And what is that ultimate truth? Do you know? परमार्थतत्त्व, that is, वासुदेव. वासुदेव सर्वमिति. He is called as वासुदेव. You can also remember अमृत-बिन्दु-उपनिषत्. It concluded with वासुदेव, isn't it? That ultimate truth is named here. अभिधेय is वासुदेव. And what is that वासुदेव? That वासुदेव as अवतार is Sri Krishna. And as तत्त्व is परब्रह्म. सोपधिक and निरूपधिक, same. अभिधेय-भूतम् is विषय, and that is विशेषत अभिव्यञ्जय. This Bhagavad Gita शास्त्र is very beautifully reveals that वासुदेव Bhagavan.

And thus the गीताशास्त्र has विशिष्टप्रयोजनसम्बन्धाभिधेयवद्गीताशास्त्रम्. The गीताशास्त्र has a very specific प्रयोजन, has a very specific सम्बन्ध, has a very specific विषय.

And who is the अधिकारी? The अधिकारी is one who gains this चित्त-शुद्धि for realizing. साधन-चतुष्टय-सम्पन्नः प्रमाता - but it doesn't mean one has to be साधन-चतुष्टय-सम्पन्न only, because प्रवृत्ति-धर्म is also given. So anybody who has got that inclination to realize that Lord, through प्रवृत्ति-धर्म, he purifies the heart, through निवृत्ति-धर्म, he realizes the truth.

Thus गीताशास्त्र has got a very specific प्रयोजन of निःश्रेयस. A very specific सम्बन्ध, of बोध्य-बोधक-भाव, a very specific विषय, अभिधेय, of परब्रह्म, that वासुदेव, who himself is said, is taught by Bhagavan Sri Krishna as, अहम् आत्मा गुडाकेश. I am yourself, that जीव-ब्रह्म-ऐक्य becomes the विषय. And thus, गीताशास्त्र, having the अनुबन्ध-चतुष्टय becomes a शास्त्र worth pursuing.

So, this is a traditional method of saying अनुबन्ध-चतुष्टय is there. That means what? There is a valid person who will study. There are takers, अधिकारी, because who are interested in that विषय, and who know studying this text, they will get that विषय, बोध्य-बोधक-भाव. And who are interested in that result of निःश्रेयस-प्राप्ति. Thus, it becomes a शास्त्र worth pursuing. What is the point having something written where nobody is there who wants to study it? No, then it isn't become. शास्त्र becomes purposeful if there is an अधिकारी for it, who wants it. And thus Bhagavad Gita has entirely the अनुबन्ध-चतुष्टय in place.

यतः तदर्थे विज्ञाते समस्तपुरुषार्थसिद्धिः, अतः तद्विवरणे यत्नः क्रियते मया ॥



Since knowing that तदर्थे विज्ञाते, knowing that message, knowing that truth, knowing that reality, वासुदेव, समस्तपुरुषार्थसिद्धिः - there is a complete fulfillment of all human goals, meaning liberation is there. समस्तपुरुषार्थसिद्धिः - since the Bhagavad Gita, knowing which all these समस्तपुरुषार्थसिद्धिः is there, तदर्थे विज्ञाते - the message of the Gita, when known, तदर्थे. Here तत् is what, तत् is referring to the Gita which has this वासुदेव as the विषय. तदर्थे refers to the Bhagavad Gita which has the above-mentioned अनुबन्ध-चतुष्टय. That is how you have to understand. Since the message, the अर्थ, the teaching of the Bhagavad Gita, if understood, if realized, समस्तपुरुषार्थसिद्धिः - there is that ultimate fulfillment, therefore, तद्विवरणे - विवरणे, explanation, विवरणे commentary, विवरणे detailing, तत् is Bhagavad Gita, in the exposition of the Bhagavad Gita, यत्नः क्रियते मया - some effort is being done by me. That's all. I'm taking up this effort because it has got this kind of benefit.

And thus Bhagavan Sankaracharya gives a beautiful introduction to the Bhagavad Gita. Okay?

Tomorrow I shall, tomorrow we shall see how Madhusudana Sarasvati introduces the Bhagavad Gita. Okay? You will not have the verses with you, but what is more important is that you understand what is being said. So, I will read the verse and explain to you. And you catch the important points. Library will definitely have Sri Madhusudana Sarasvati's commentary. It will be there. गूढार्थ-दीपिका - the lamp, a lamp upon the hidden meanings of the Gita. Please don't worry about too much about Sanskrit, as we are, I am reading. I am reading Sanskrit, I know. You may not all have the capacity to understand every word of what I have read. Don't be too much worried about that, get the message. And Gambhirananda ji has translated very beautifully. But, but listening carefully to the class will open up that, otherwise you won't understand much.

The Hindi translation here is, of course, needless for me to compliment. It is very beautiful. We have taken some extra time.