



*A Condensed Rendering of
Sri Ramanuja's*

GĪTĀ BHĀSHYA



Gīta : Full Text
(Transliteration) & Meanings
and
Bhāshya's
Condensed Rendering
(Both in English)

K.R. Krishnaswami

A Condensed Rendering of
Sri Ramanuja's

GĪTĀ BHĀSHYA

Kethandapatti Chakravarthy

K. R. KRISHNASWAMI

This scan had been found by me in a rather corrupted state - it has skews and "wavy" paragraphs. I have tried to correct the quality in "Scan Tailor", but with no result. The scan is readable, but the visual quality is low.

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**PADUKA KRUPA
A & K PRAKASHANA**

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with Geethaa Text & Meanings in full by K. R. Krishnaswami
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Srimathe Ramaanujaaya Namha

*yo nithyamacchutha padaambuja yugmarukhma
vyaamohithasthadhitaraani trunaayamenay
asmadhghurorbhagavathsya dayaika sindhoh
Ramaanujasya charanam sharanam prapadhye ||*

(Beginning with Sriman Naaraayana and having Sri Naathamuni and Srimad Yaamunamuni right at the centre and ending with Ramaanuja, to such a glorious Acharya lineage, I prostrate)

- - - - -

*Aarenkinru nihar shollil ? maayanraivar daiva
ttherinil sheppiya geetheyin, shemmai porul theriya
paarinil shonna iramaanujanai ppanium nallor
sheerinil shenru panindhadhu, ennaaviyam shindeyumay*

In the divine chariot - daivattheru / thiruttheru - sanctified by the Lord's Thiruvadi, the dialogue between Arjuna and the Lord witnessed 'Jnaanapradhaana Vaibhava' and 'Moksha Pradhaana Vaibhava' for the sake of innumerable chetanas who are deluded by the senses. The Lord propounded the differences between the Parabrahman and the Jivas, as also that amongst Jivas themselves; He presented Arjuna the Moksha Shaastra and Abhaya Pradhaana as it were - 'Shall release you from all sins, grieve not'.

DEDICATION

I feel extremely happy to dedicate this book to the memory of -

1. Sri C. M. Vijayaraghavachar - most appropriately called 'a doyen among Vishistadvaita scholars' who after retirement undertook the stupendous task of bringing to light the great religious classics of our Poorvachaaryas in Kannada language with respective commentaries and won great acclaim by a multitude of scholars of all hues.
2. Swami Adhidevaanandaji, who even after enlisting himself in the Ramakrishna Order of Sannyasins, retained his innate Srivaishnava roots and heritage and brought out very important books of particular interest to Srivaishnavas in the English language. It was in fact his book on Geethaa Bhashya which inspired me and pushed me to attempt a shorter version supplemented by other books on the subject by Kannada authors.

Acknowledgements

I thank Chi. Shreyas Saaranagan, for voluntarily offering to sponsor this book. He is a young bachelor and it is heartening to find youngsters like him evincing such great interest in our religious classics.

I also thank the third son of my elderly friend, Sri H.R. Ramaswamy Iyengar (who unfortunately left us recently), Sri H.R. Yethiraj, for coming forward to sponsor this book in memory of his father. Incidentally 'Yethiraja' is a title for Sri Ramanuja.

I thank Sri Suresh of Arka Creations for handling the DTP type - setting of such a difficult book involving transliteration of Sanskrit Slokas and words into English, and Sri Sharada Prasad of Ganesh Maruthi Printers for printing at short notice. Sri R. Kiran of Grafitek has done a good job of designing the cover page and I thank him for the same.

.....

Shreyas Saaranagan : Son of Dr. Srinivasan Saaranagan Ph.D., holds an MS from USA. Has started working in Futuresoft communications, Chennai. They are Andavan Shishyas. Shreyas is deeply interested in the theory and practice of Sanskrit and Tamil Vedas.



Late H.R. Ramaswamy Iyengar, an Andavan shishya, had a long tenure as Hon. Secretary Srimad Andavan Ashramam, Jayanagar, B'lore. He had the unique distinction of having recited 4000 Divya Prabhandam a record number of times. His contribution to Andavan Ashramam is cherished by the co-devotees.

Yethiraj, is an established chartered Accountant and an enterpreneur of a fibreglass factory. Happily married to Mahalakshmi, he has two sons, Vinay and Prahlad.

PREFACE

This is my seventh publication in the 'subject familiarisation series', and the third and final book in the Prasthaana Traya, the other two being :

1. An Introduction To Brahma Sutras and Sri Ramanuja Sri Bhashya, and
2. An Introduction To Upanishads with a special chapter 'Sri Ramanuja on Upanishads'

"Prasathaana Traya" means the three foundational (or basic) texts on our Vedanta Darshana or spiritual wisdom. The present book 'Sri Ramanuja's Geethaa Bhashya' is as the name suggests, a commentary on the lofty yet easy-looking Sri Bhagavad Geethaa which came down to this earth through the very lips of the Lord, while the Vedas were routed through Chaturmukha Brahma. The Geethaa when read in conjunction with the Bhashya, opens up a vast treasure-house of the Lord's thoughts on diverse subjects and gives us a glimpse of His intense love and compassion for the vast humanity at large.

Rather intriguing that such an important work by Ramanuja has not seen many versions in other languages : does this again point to the proverbial apathy of the Srivaishnavas towards the treasures left behind by their Poorvacharyas ? We should have had dozens of books aimed at 'Prachaaram' of Sri Ramanuja's views on such an important subject, but it is sad that just one hand is enough to take a count of the treatises that have been published say, for e.g., in a language like Kannada.

In my book I have provided the original Geethaa text transliterated into English and alongside each text (sloka), I have given its meaning - the meaning has been arrived at after study of a number of books on Geethaa, a common denominator hopefully reflecting the meaning intended by the Lord ! Given below each text with meaning, is the Ramanuja Bhashya for each in the same serial order.

I want to reassure my readers that all though a close watch was kept on the size of the book, no effort has been spared to retain the content and nuances of the original bhashya. This has been rendered possible by shortening the elaboration but keeping intact the interlinks like quotations from Upanishads, references to slokas in earlier chapters etc., as in the original bhashya. Included are some key sanskrit words and phrases from the originals (Geethaa as also bhashya) for the purpose of highlighting the meanings as in the commentary. I do hope that this effort of a condensed version of Geethaa Bhashya in English will be welcomed and that it will kindle interest amongst young readers to seek and get hold of the original text with full commentary in the language of their choice - sanskrit, Kannada etc.

I am happy to see that the Ramanuja daasas living in the Middle East and the USA are evincing interest in such publications and voluntarily coming forward to sponsor them. It was indeed a pleasant surprise that a young bachelor called me up from nearabout Los Angeles to say that he would like to sponsor whatever book I was writing presently. What more can a writer ask for ?

It is my experience that abridging a classic like Geethaa Bhashya into a size such as this in English language is some effort and I bow to Sri Geethaa Chaarya, the Lord, for bestowing me the necessary confidence and courage to undertake this kainkaryam.

- K. R. Krishnaswami

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INTRODUCTION

The Lord, Sri Krishna that He is, bequeathed a unique treasure with the sole purpose of providing a panacea for all the ills we are facing in this world. Sri Bhagavad Geethaa is verily 'the factual position of the living entities'-man has no doubt specialised in satisfying his material senses, but precious little does he do in fulfilling the simple demands of the Lord to strive for perfection in life.

It is not intended here 'to introduce as it were' the Bhagavad Geethaa since most of us would have read about it or heard lectures on it some time or the other. Bhagavad Geethaa appears as an episode in Mahabharatha, Bhishma Parva. Mahabharatha itself is called Panchama Veda preceded by Rik, Yajus, Saama and Atharvan Vedas. The Geethaa by common consent is the noblest of works in the world, 'the greatest philosophical and religious dialogues known to man'. As it often happens in our country, its greatness becomes clearer when foreign scholars (like Schopenhauer, Max Mueller and a host of others) laud and admire it. Thoreau said he bathed his intellect every morning in the Bhagavad Geetha. Emerson expressed '..... it was as if an empire spoke to us'.

While Vedas descended from Brahma, the Geethaa has the added holiness of having flowed from the Lord's very lotus-like lips ; the holiest poetic symphony as it were, a symphony of diverse Upanishadic messages. In Varaaha Puraana, the Lord says : 'I take my stand on the Geethaa ; the Geetha is My Supreme Abode. I maintain the three worlds on the strength of the wisdom contained in the Geethaa'.

Sri Ramanuja, the acharya that he is, has written bhashyas 'formally' on The Brahma Sutras and Bhagavad Geethaa. In regard to Upanishads his gloss Vedartha Sangraha, and his masterly commentary on Upanishadic texts in Sri

Bhashya and Geethaa Bhashya more than, according to scholars, make for a 'formal' bhashya on Upanishads. However The Gita Bhashya is relatively simpler compared to the scholastic treatise on Brahma Sutras viz. Sri Bhashya. On the face of it, the slokas appear to be simple to understand but if they are read along with a Bhashya such as Sri Ramanuja's, the whole gamut of Lord's teachings open up to our amazement and we get the full import of the texts.

In regard to the language and style of Geethaa Bhashya by Ramanuja it is worth quoting Swami Tapasyananda who observed : "The excellence of the language in which his Bhashya is written deserves special praise Ramanuja's Sanskrit style which is noted for its melodious sweetness (with) sentences that are music to ear The apostle of Bhakti that he is, uses the word magic to thrill the hearts of the hearers..... unfurl (ing) before us a panchromatic banner of adjectives".

Ramanuja confines as usual to the straight-forward interpretation of the text and does not get into any 'polemics', meaning controversies. There are, however, two places in Geethaa Bhashya, where for clarifying and establishing the precise import of the original, he has necessarily and deliberately trodden on what might be termed 'polemic issues'.

Ramanuja is said to have had inspiration from his predecessor Yaamunaachaarya who wrote a small work on Geethaa known as Geetaartha Sangraha - it has 32 slokas. The first sloka itself is so meaningful, that it summarises the entire Geethaa:

"..... (in) Bhagavad Geethaa, (Sriman) Naarayana, the Supreme Brahman is declared. He is attained by bhakti alone, bhakti which is the result of one's own Dharma, 'acquisition of knowledge and renunciation of attachment'.

PREPARING ONESELF TO STUDY THE BHASHYA

1 The Scene

THE SCENE is set : The Lord becomes the saarathy for the Mahaarathi, Arjuna, driving 'the fabled bow -man's Chariot'. The two armies, of Paandavas and Kauravas, are arrayed, ready to fight, ready to combat. A close look at the array, Arjuna is distraught at the thought of slaughtering his kith and kin, his acharyas. 'The Geetha, the discourse in poetic style', starts with Lord's exhortation to Arjuna to do his duty. Despite knowing that Krishna, the Lord that He is, was on Paandava's side which meant a certain victory, Dhritharaashtra hopes against hope that his sons will come out victorious and win the war - he anxiously enquires from his 'Man - Friday' Sanjaya : 'What did they do ?' So starts the Geethaa.

2 Composition of the Geethaa

Upanishads are at the base of our Vedaantic concepts (Sarvopanishadho gaavah). The Geetha also propounds the Upanishadic meanings in the 700 texts (slokas) divided into 18 chapters - it, however, appears that in the pre-Shankara period there were 745 texts in the Geethaa ; the figure of 700 has been accepted by Poorvachaaryas including Shankara. Each chapter has had a title with reference to teaching of the main message.

3 Vedantic Terms / Glossary

The Geethaa, termed Geethaa shaastra (Bhaarathe Bhagavadgeethaa dharma shaastreshu maanavam !.....) is divided into three six-chaptered sets known as Shatkas (hexads). Yaamuna has summarised the three Shatkas in three slokas in his Geethaarth Sangraha which we shall see in the Shatka-wise summary of the Bhashya later.

The Philosophic terms requiring some elaboration are dealt with overleaf for a better appreciation of the bhashya.

- i) **Isvara** : The Vedantic term for God, the Controller of all beings. The term 'Brahman' is also used for It, as also for Aathman, Prakriti in the bhaashya and these will be pointed out as such, as and when they appear.
- ii) **Jeeva** : Known as individual self, is different from Isvara, but an inseparable attribute of Isvara. It is of the form of Knowledge (Jnaana Swaroopa). In association with the body, it is dominated by the I-sense or ego. In a man's body it is human ego, in a dog's body it is dog's ego, etc. etc.
- iii) **Prakriti** : It is the non-conscious or non-sentient matter but becomes 'dynamic' through Isvara's 'sankalpa' (will) - the dynamism comprises Shristi (origination) and Pralaya (dissolution). These two aspects form Isvara's sport besides the sustentation. The sentient jeeva is benefited by this sport, as it helps It to erase Its Karma, also referred as ajnaana.
- iv) **Samsaara** : The jeeva being caught up in the cyclic process of Prakriti known as Samsaara subject to innumerable births and deaths punctuated by doses of joy (happiness) and pain (suffering).
- v) **Hita** : Hita is the way of achieving release and goes under the name of Yogas (ways of communion) - they are the well-known Karma Yoga, Jnaana Yoga and Bhakti Yoga. For average folks, which most of us are, thanks to Ramanuja system there is a much easier path known as Prapatthi Yoga defined as 'abject surrender' to the Lord seeking His grace to cancel the entire burden of Karma from beginningless time.
- vi) **Moksha** : When and what is the natural end to jeeva caught in the web of samsaara ? When the Jeeva realizes its inherent nature and its relative disposition or relationship with God, it will achieve release from samsaara - it is moksha which is realised when the physical body falls.
- vii) **Sesha-Seshi relation** : This is the relationship between the finite jeeva and the infinite svamin; or the servant-master relationship. Sesha is dependent or subservient to seshin the Supreme Lord; Jeeva is a sesha to the master Sriman Narayana, the seshin; Sesha forms an inseparable attribute of seshin.
- viii) **Karma** : the result on the self from previous births.
- ix) **Mahavaakya** : The Supreme Upanishadic text dealing with Brahma Jnaana.
- x) **avidya** : an inner obscuring something which conceals the self-identity of Brahman (Advaita).
- xi) **bhaktiroopaapannajnaana** : intellectual intuition or love of God : Jnaana turned into bhakti.
- xii) **Jnaana-Karma samuccchaya** : Co-ordination of knowledge and action.
- xiii) **Maaya** : Cosmic illusion or nescience.
- xiv) **ahankaara** : spurious ego of matter - a stage of Prakriti in its evolution.
- xv) **'Sentient'** (conscient/chetanas) is living ; non-sentient (non-conscient) is non-living.
- xvi) **Prakaarin** - substance which has modes or forms ; prakaara- modes.

SHATKA (HEXAD) - WISE SUMMARY OF GEETHAA BHASHYA

4.1. THE FIRST SHATKA

The first shatka starts with a detailed description of Srīman Naaraayana and His coming down as Sri Krishna on the earth and being at the battle-field, Kurukshetra, 'for all to see'. The commentary takes off with the Lord's advice to Arjuna to undertake his duty as a Kshathriya who has just expressed his unwillingness to fight for the fear of killing his kith and kin. The Lord talks of Arjuna's false belief that the entity known as man is 'just body'. It calls for knowledge to drive home the truth that one is essentially 'Aathman' which is also referred to as Brahman (to be distinguished from Super Brahman, the Lord of both non-sentient, Prakrithi and the sentient, Aathman or the individual soul) - In fact terms such as 'Akshara' and 'Kootastha' are used to refer to Aathman (in liberated or released state).

Arjuna is told that the weapons cannot cut Aathman, nor can fire burn it, etc., that is, it is unaffected by assuming various body forms. Unaware of this, Arjuna wanted to abandon his duty in order that he may be saved from the sin of slaughtering, as he believed.

There is not much commentary by Sri Ramanuja in the first chapter besides his description of the advent of the Geethaa. In Chapter 2, Text 12, Ramanuja controverts the theory of limiting adjunct (advancing evil, error etc to Brahman) of Bhaskara and the Avidya (nescience) of Advaitin *amounting to non-difference between the Lord and the Jivas* (the Lord asserting in this text that Aathmans, the jivas are different from Himself and there are a multitude of Aathmans). Yet another point where Ramanuja controverts Advaitins is that relating to Kshetra and Kshetrajna (13th Ch. text 2 ; we shall see that later).

Stressing on Svadharma, the Lord stresses that if he (Arjuna) veered from that path, which is decided by one's status and station in life, it will lead to infamy here and ruin hereafter. The paths of work and knowledge viz., Karma Yoga and Jnaana Yoga are adduced at this stage and Arjuna is told that they are not different but mutually linked ; Jnaana Yoga involving

development of a mental disposition fixed on Aathman is supplemented by the practice of Karma Yoga. Further Jnana Yoga as such is not easy or 'theoretically possible' as it is susceptible to a break or fall due to the 'vaasanas' disrupting the mind similar to a boat caught in the high seas and blown by strong winds.

In contrast, Karma Yoga is an easy avenue for aspirants comprising works, as per Vedas, which are of three types - the daily duties, occasional rites and those meant to realise desires, the last one being optional. One should perform works without expecting fruits and have 'Aathman at the core', not the body, which aspect only is connected with Jnaana Yoga.

Due to the possibility of fall in Jnaana Yoga even the competent aspirants are advised by the Lord to practise Karma Yoga.

4.2 THE SECOND SHATKA

In the second or middle shatka, Bhakti Yoga that results from Karma and Jnaana is dealt with for achieving the correct knowledge about the Lord, the Supreme Person. In this second set of six chapters while teaching Bhakti Yoga, the important aspect of bhakti is dealt with in detail besides, describing the Supreme Being's glories with jivas / jagath forming His body. The body-soul relationship (i.e. shareera - shareeribhaava), treatment of the Mahaavaakya 'Tat tvam asi', His Grace, His cosmic form, definition of Kaivalya opposite Moksha, etc., are all described vividly in this Shatka.

Bhakti built on the edifice of Jnaana and the 'understanding' that one is Aathman (not merely physical body coupled with thinking mind) leads to memory of Isvara and the relationship of being a sesha (subservient) to Him. Such a realisation leads one to develop deep devotion which when 'unobstructed' like 'thaila dhaare' - continuous flow of oil through a wick - results in bhakti of the highest form. Such bhakti, it is to be noted, can be practised by all aspirants 'at all stages'. This will get a further boost with devotional worship of idols in temples, pilgrimages to holy places, His naama sankirthana, developing contact with holy men (satsangh).

Having talked about the highest form of Bhakthi (Para or Parama bhakthi) it should be noted that it calls for a foundation

of Jnaana, while the independent Prapatthi (surrender to god) is 'a direct route' to God'.

The Glories of The Supreme Being

The Supreme Being, The Lord, is origin / sustainer / dissolving ground of this Universe. He remains totally unaffected by all this. His two Prakritis comprise sentient nature (jiva) and non-sentient nature (Jagath) together forming His body, the cosmos. Ramanuja has employed the body-soul or shareera-shareeri relationship between Isvara and the two aforesaid Prakritis to advantage for interpreting 'Tath Tvam Asi', the famous Mahaavaakya (which appears nine times in The Chandogya Upanishad). Literally translated it means 'That Thou art'. Shankara, Ramanuja and Madhva have given different interpretations to this Mahavaakya fitting into their Vedantic systems. 'That thou art' is interpreted by some as that (Supreme Being) and Thou (jiva) as having identity. The question is 'how can a little jiva be identical with the Supreme Being, Isvara ? Indirect derivation (Lakshana) is used by Advaitins to find a relation resting in a common substratum.

Without elaborating this too much, let us confine to Ramanuja's interpretation as he does not agree with others' derivation of this Mahaavaakya's meaning. While Advaitic interpretation rests on a 'bare identity', according to Ramanuja his doctrine of Body-Soul relationship between Isvara and cosmos as a whole as also between Isvara and jivas (individually) can interpret the identity 'without losing individualities' - as in the case of say a blue lotus wherein the individualities of 'blueness' and 'lotus' nature' are retained. The Almighty cannot be put on par with either the cosmos or the jivas in whom He indwells. 'Tat Tvam Asi' according to Ramanuja allows itself to be interpreted thus : 'Tat' refers to Isvara as indweller in cosmic body and 'Tvam' again the same Isvara indwelling in the jiva. Thus cosmos and jivas, forming His body are 'held together' in one and the same Isvara in a relationship known as Aprathak-Siddhi ; inseparable 'Visheshanas' with distinct existence. 'Tat Tvam Asi' which refers to one-ness of Isvara, is interpreted in short thus : You (the soul) are the body of God.

His shareera-shareeri bond with jivas and jagath as His shareera is also described by Prakaara-Prakaari relationship - God is the

Prakaarin and His Prakaaras or modes being jiva and Jagath. To illustrate : in the Ocean with waves, the Ocean is God and the waves are the modes (Prakaaras : jiva and Jagath). Waves cannot be separated from the Ocean water and have no separate existence, and 'indivisible from it'. Such existence is there during both causal (Pralaya) condition as well as the effect (shrushti) conditions.

The whole universe moves because of His sankalpa (will) and He is the one 'agent' but the 'freedom of will' for the jivas is 'not denied'. Each jiva's Karma dictates it to work in a particular manner; to meet their natural fulfillment (karma's end), God's will comes into play.

The Divine Mystery

In Chapter 9, The Lord says 'All this world is pervaded by Me(am the) source and support of all things yet not abiding in them (meaning not restricted by them)-behold My Mysterious Power'. We shall be beholding it in a number of texts in this Shatka.

Manifesting in sentient (living) and non-sentient (non- living) entities he abides in them as their soul ; they do not contain Him, He contains them. Only one without being affected by Karma, He subjects to its law, all beings including Brahma. Even in dissolution and re-evolution of the Universe He remains unaffected.

This Shatka also refers to His Vibhoothis (meaning glorious manifestations) and as to how He grants the Knowledge of understanding of Himself for a Jiva or Chetanas so that they deserve returning to Him once and for all.

He is Naaraayana, Vaasudeva

At more than one place, the Lord emphasizes any type of worship or that to any God finally reaches Him only. Be it a flower, a leaf, a fruit or water, whichever is used to worship Him, He accepts it provided it is offered with devotion. Naaraayana, the Supreme Lord that He is, grants their fruits despite some devotees having faith in different deities. For, it is He, Naaraayana who abides in all.

Being primarily God of love His grace reaches one and all, sinners, low - born etc. The Lord says soon even sinners will become righteous - no devotee will be allowed to perish.

Vaasudeva as Naaraayana is the goal or end of man (Paratattava) and He also is the means to attain Him. After revealing His

Cosmic form to Arjuna the Lord says '..... whoever looks upon Me as the goal and whoever is My devotee free from attachments and from antagonism to anyone, such a man shall enter into Me'. He also says that later seeking refuge in the Lord is the 'more direct and easier path - the Lord becomes the redeemer'.

Kaivalya and Moksha

In Kaivalya, conveying aloofness, the liberated jiva enjoys bliss-consciousness. Some feel it is a temporary and inferior state compared to the full-fledged moksha involving experience of becoming a Sesha to the Lord and realisation that it is the body of the Lord : moksha is said to ensure eternal service to the Lord at His Nitya Vibhoothi. Thus the easier course, Prapatthi, also ensures Seshathva or liegehood of being a servant to the Lord without having to go through the difficultly-achievable Aathman- consciousness talked about in the three Yogas.

Saulabhya of the Lord

Srivaishnava savants find the soulabhya quality of the Lord (text. 8.14) very dear to their hearts and this quality meaning approachability / accessibility is extremely significant in His role as redeemer of all jivas. This is His 'redemptive love' demonstrated by Him through His many 'avataaras'. It is just as though a huge elephant bends down to pick up and get them (Jivas) upon it.

While emphasizing Saulabhya, Ramanuja's commentary also lauds His 'Paratva' which shows the Supreme adorning Vaikunta and not easily accessible to even gods like Brahma. *This whole Universe is the work of a very tiny aspect of His being.*

Yaamuna in his Geethaarthha Sangraha, sloka 3, sums up the second Shatka thus : Bhakti Yoga which can be achieved by Karma and Jnaana is dealt with for obtaining the exact knowledge about the Lord, the Supreme Being that He is.

4.3 THE THIRD SHATKA

"In the last last 6 chapters, forming the second shatka, the disciplines of Work, Knowledge and Devotion were taught. The third shatka discusses two important aspects; 1) the effect of the Gunas of the Prakriti on human life and 2) the considerations of Bhakti and Prapatthi.

The three Gunas of Prakriti which bind the Aathman are the Saththva, Rajas and Tamas. Further Prakriti is shown as the object seen by the Seer (the Purusha). It is also known as the Kshetra (or the Field) and its knower, as Kshetrajna respectively - the body-mind aspect.

The three gates, as they are known, leading the soul to Naraka when Tamas is domineering, are stated as sexuality, anger and greed. The functioning of the three Gunas influence life in terms of knowledge / its objects, works, agent, intellect, character types etc. In fact the four Varnas are stated to be the result of the three Gunas - Thus there is insistence to develop and nourish Saththva Guna in preference to the other two. The Lord has dealt with the three Gunas at great length.

Bhakti which is extreme devotion and love to God comprises various 'positive aids' to attain Him as different from Prapatthi which is expressing one's utter helplessness and surrendering to Him to be redeemed by Him - He will become both the means and the end in regard to Prapatthi and this is open to all. Bhakti (Yoga) on the other hand, which Ramanuja deals with at length, is available to only those eligible for Upaasana as described in Upanishads. Bhakti Yoga will become the end- result of the two practices viz. Karma Yoga becoming a support for Jnaana Yoga, and when the latter is practised, Karma Yoga assumes the form of detached work. Here the study of Vedas / Upanishads is required and Bhakti also involves recourse to Vedic studies. Only a limited section of the people are qualified for it.

Prapatthi which is abject surrender to the Lord is compared to what is known as Markata-Kishora nyaaya comprising analogy of a young monkey clinging to its mother (the 'Upaaya' theory having the shastraic support) for protection - i.e., *mumukshu* surrendering at the feet of the Lord for refuge. It is well recognised that Yaamuna passed on the legacy inherited from Azhwaars viz Prapatthi, a special doctrine, to Ramanuja.

Yaamunaachaarya summarises the Third shatka in his Geethaarthha Sangraha, sloka 4, thus: '... disciplines concerning Work, Knowledge and Devotion are again dealt with in a manner of addition and giving a touch of completion to that already taught'.

CHAPTER 1

Ramanuja's salutation to Yaamunachaarya

*yathpaadhaambhoruha-dhyaana vidvastaasheshakalmashaḥ |
vastuthaamupayaathoh aham yaamuneyam namaami tham ||*

By meditation of whose holy Feet, I have all my blemishes erased and achieved the status of existence, to that Yaamunaachaarya I offer my salutation.

The Bhashya's Arrival -

[Well-known for his auspicious beginning of all his works, Sri Ramanuja pictures the Bhagavaan in his mind before starting this work also. It may be mentioned that his monumental work Sri Bhashya started with the letter 'a' which is the zenith of holiness being the first letter of 'om', the pranava.]

1 Bhagavaan's Auspicious Qualities (Kalyaana Gunas)

Sriman Naaraayana, the consort of Sri Mahalkshmi, is wholly auspicious and inimical to all that is evil ; characterised by knowledge, bliss and infiniteness. He is known for His superiority to all other beings. He is the, mahodhadhi, the ocean of innumerable auspicious attributes, like, knowledge, power, Lordship, energy, potency and splendour.

2 His Divine Form

He is unimaginably divine, eternal, flawless and a rich storehouse of perfections such as radiance, beauty, redolence, tenderness, youthfulness etc. He is bedecked with divine jewelry, appropriate to Him and numerous, wondrous, flawless and divine. His divine weaponry are innumerable, eternal, endowed with wondrous powers and exceedingly auspicious.

3 His Consort

He is Sri Mahalakshmi's Beloved - Her eternal and faultless nature, Her attributes / glory / supremacy / traits which are countless and agreeable, are all worthy of Him.

4 His Holy Feet

His charana yugala - Holy Feet - are continually praised by a large host of nitya sooris (perfected devotees), whose nature / activities are in perfect consonance with His will and their qualities of knowledge / action / glory all faultless, eternal, unmatched and working gleefully, being totally subordinate to Him.

5 His Abode

The Supreme and imperishable Heaven where He abides are full of wondrous objects and places of enjoyment. It is an abode worthy of Him with infinite glory.

6 His Sport

His job description (!) reads - origination, sustenance and dissolution of the entire universe which abounds in various countless 'objects and subjects of mundane existence'.

Very briefly, the foregoing describes the Supreme Brahman, 'Sriman Naaraayana, the Supreme Lord that He is'.

7 His Governance

After creating the Universe comprising Chaturmukha Brahma down to immobile entities, He was not accessible in his supernatural / transcendent form for worship by beings created by Him, but owing to His qualities of compassion, generosity and paternal affection, He shaped His own 'figure resembling various types of creatures keeping in tact His Supreme nature. His incarnations responded to worship and granted "life's fulfillment" in the form of Dharma, Artha, Kaama and Moksha in keeping with their desire.

Incarnation as Sri Krishna

i) With the object of relieving the burden of evil elements and allow Himself to be taken as refuge by men, He incarnated Himself as Sri Krishna. Becoming

an easily visible form he won countless hearts with His (leelas) divine sports ; and demolished demons such as Poothanan, Shakata, twin Arjuna trees, Arishta, Kaaliya, Keshi, Kuvalayaapeeda, Chanoora, Kamsa etc. With His friendliness and compassion, He brought about soothing happiness to the entire world. Bewitched by His beauty and compassion, Akroora and Maalaakaara became His ardent devotees.

ii) Just as though He was instilling in Paandu's sons the fighting spirit, He let us have the citadel of the Yoga of Bhakti tempered by jnaana and Karma - promoted as the pathway for liberation by Vedaanta.

iii) Assuming a mortal form and becoming a charioteer to Arjuna during the Kurukshetra war, He enabled one and all to see Him. Dhrutharaashtra being blind in all respects, wished to hear from Sanjaya the victory of His son (Dhuryodhana) and queries him about it (page 4).

dhrutharaashtra uvaacha

*dharma-kshethre kuru - kshetre
samavetha yayuthsavah
mamakaaha paandavaas chaiva
kim akurvatha sanjaya (1)*

Dhrutharaashtra said

O Sanjaya, gathered together on the sacred soil of Kurukshetra, eager to fight, what did my people and Paandavas do ?

sanjaya uvaacha

*drstvaa tu paandavaaneekam
vyoodam duryodhanas tadhaa
aachaaryam upasanghamya
raajaa vachanam abraveeth (2)*

Sanjaya said

After seeing the army of Pandavas drawn up for battle, king Duryodhana went to his teacher Dronachaarya and spoke the following words :

pashyaithaam paandu

puthraanaam

aachaarya mahatheem chamoom
vyoodhaam drupadha-putreṇa
thava sishyena dheemathaa (3)

O my teacher, behold this mighty army of the Paandavas, so expertly arranged by your intelligent disciple, the son of Drupada.

atra shoora maheshv - aasaa
bheemaarjuna - samaa yudhi
yuyudhaano viraatas cha
drupadas cha mahaa - rathah

(4)

There are in this army heroes wielding mighty bows and equal in military prowess to Bhima and Arjuna ; great fighters like Yuyudhaana, Viraata and Drupada.

drishtaketus chekitaanaḥ
kaashiraaḥ cha veeryavaan
purujit kunthibhoḥ cha
shaibyaḥ cha nara - pungaḥ

(5)

**Dhrushtakethu, Chekithaana and the
valiant king of kaashi ; Purujhit and
Kunthibhoja, and Shaibya, the best of
men**

yudhaamanyus cha vikraantha
utthamaunjaas cha veeryavaan
soubhadro draupadeyaas cha
sarva eva mahaa - rathaah (6)

**And mighty Yudhaamanyu, the strong
Utthamaujas ; and also the son of
Subhadra and the sons of Draupadhi, all
of them warrior chiefs.**

asmaakam tu vishistaa ye
thaan nibhodha dvijotthama
naayakaa mama sainyasya
sanjnaartham thaana braveeme te (7)

For your information, O best of Braahmanaas, let me tell you about the captains who are of my army. I shall name them to refresh your memory.

bhavaan bheeshmas cha karnas
cha kripas cha samitim - jayah
ashvatthaamaa vikarnas cha
saumadattis tathaiva cha (8)

**Yourselves, Bhishma, and Karna, the
victorious Kripa, Ashvatthama, Vikarna
and Jayadhratha, the son of
Somadatta :**

anye cha bahavaḥ shooraā
madh-arthe tyaktha - jeevitaāḥ
naanaa-shastra- praharanaāḥ sarve
yuddha- vishaaradaāḥ (9)

And there are many other heroes who are prepared to lay down their lives for my sake. All of them are skilled in the use of different weapons and are skilled in warfare.

aparyaaptham tadh asmaakam
bhalam bheeshmaabhi rakshitam
paryaaptham tv-idham yetheshaam
balam bheemaabhirakshitham (10)

Inadequate is this army force of ours, which is guarded by Bhishma while that guarded by Bhima, that is, their force is adequate.

ayaneshu cha sarveshu
yathaa - bhaagam avasthithaāḥ
bheeshmam evaabhirakshanthu
bhavantāḥ sarva eva hi (11)

Therefore all of you standing at strategic positions guard Bhishma at all costs.

Ramanuja Bhashya

Duryodhana, studying himself first hand the force guarded by Bhishma, and that by Bheema, was distressed as he felt that their force was **adequate** enough to conquer his, and his own force as being **inadequate** to conquer theirs and he informed the acharya thus.
(1 - 11)

tasya sanjanayan harsham
kuru-vriddah pitaamahah
simha- naadham vinadhyocchaih
sankham dadhmau prataapavaan
(12)

Then Bhishma, the great valiant
grandsire of the Kuru dynasty roaring
like a lion blew his conch very loudly
cheering up Dhuryodhana.

tathaa sankhaas cha bheryas cha
panavaanaka - gomukhaah
sahasaivaabhyahanyantha
se shabdas tumulo bhavath (13)

Then suddenly conches, kettle drums,
bugles, tabors and blow-horns blared
forth ; and the combined sound was
tumultuous.

tatah shvethair hayair yukthte
mahathi syandhane sthitau
maadhava paandavas chaiva
divyau shankhau pradadhmau
(14)

Then, Sri Krishna and Arjuna, seated
in a glorious chariot drawn by white
horses blew their celestial conches,

paanchajanyam hrishikesho
devadadatham dhananjayah
paundram dadhmau maha -
shankham
bheema-karmaa vrikodharah (15)

Lord Krishna blew his conch called
Paanchajanya, Arjuna the Devadhattha,
and Bhima the performer of herculean
tasks blew his great conch Paundra.

ananthavijayam raajaa
kunthi puthro yudhishtirah
nakulah sahadevas cha
sugosha-manipushpakau (16)

King Yudhishtira, the son of Kunthi, blew
his conch Ananthavijaya and Nakula
and Sahadeva blew theirs, Sughosha and
Manipushpaka

kaashyas cha parameshv-aasah
shikandhi cha mahaa - rathah
dhrishtadhyumno viraatas cha
saathyakis chaaparaajitah (17)

That great archer, the king of Kaashi,
shikandi, the mighty warrior,
Dhrishtadhyumna and Viraata ;
Saatyaki, the invincible,

drupado draupadeyaas cha
sarvashah prithivee-pathe
saubhadras cha mahaabaahuh
shankaan dadhmau prithak
prithak (18)

Drupada and the sons of Draupadhi and
the strong - armed son of Subhadra - all,
O king, blew their several conchshells
again and again.

Ramanuja Bhashya

Seeing Duryodhana rather despondent, Bhishma in an effort to cheer him up, roaring like a lion, blew his conch and got his men to blow their conchshells and kettle drums - the combined sound appeared like a tumultuous uproar of victory. Hearing this and seated in the superb chariot capable of winning the three worlds,

<i>sa ghosho dhaartharaashtraanaam hridayaani vyadhaarayath nabhas cha prithiveem chaiva thumulo'bhyanunaadhayan (19)</i>	The uproarious sound, resounding through heaven and earth, rent the hearts of the sons of Dhritharaashtra.
<i>atha vyvasthithaan drishtvaa dhaartharaashtraan kapi-dvajah pravritthe shastra - sampaathe dhanur udhyamya paandavaḥ (20)</i>	Then Arjuna, son of Paandu, who had his flag marked with Hanumaan, on seeing the sons of Dhritharaashtra drawn in military army took up his bow while missiles were beginning to fly.
<i>hrishikesham tadhaa vaakyam idam aaha mahee-pathe arjuna uvaacha senayor ubhayor madhye ratham sthaapaya may'chyutha (21)</i>	Arjuna then spoke these words to the Lord of the earth, Sri Krishna : <i>Arjuna said</i> O infallible one, draw up my chariot between the two armies,
<i>yaavadh ethaan nireekshe 'ham yoddhu - kaamaan avasthithaan kair mayaa saha yoddhavyam asmin rana - samudhyame (22)</i>	and keep it there till I have had a close look at those who are standing and eager to fight, and know with whom I must engage in this great trial of arms.
<i>yothisyamaanaan avekshe'ham ya ethe 'tra samaagathaah dhaartharaashtrsya durbudhher yuddhe priya-chikeershavaḥ (23)</i>	Let me see those who have gathered here to fight in this battle in order to please the evil-minded son of Dhritharaashtra.

Ramanuja Bhashya

Arjuna and the Lord of all lords, Sri Krishna, blew their divine conchshells Paanchajanya and 'Devadhattha' respectively, which shattered, as it were, the three worlds.

Then Yudhishtira, Bhima and others blew their respective conches. The combined sound produced by them sent the hearts of your sons, Duryodhana and others, who thought 'our power is almost nullified'- thus spoke Sanjaya to Dhritharaashtra who had enquired from him about the victory news of Kauravas (12 - 19).

Having the flag marked with Hanuman who burnt Lanka, and seeing the battle- ready Kauravas, Arjuna addresses Lord Krishna, the Lord of lords enriched by the six - qualities (shadguna) viz knowledge, power, lordship (Aishwarya), energy, potency (veerya) and splendour (Tejas) ; whose mere sport it is to effect origin,

sanjaya uvaacha

Sanjaya said :

evam uktho hrishikesho
gudaakeshena bhaaratha
senayor ubhayor madhye
sthaapayitvaa rathoththamam (24)

O king, thus addressed by Arjuna, Sri Krishna drew up the best of chariots between the two armies,

bheeshma - drona-pramukhathah
sarveshaam cha mahee-kshithaam
uvaacha paartha pashyaithaan
samavethaan kuroon ithi (25)

in front of Bhishma and Drona and all other kings, and said 'Arjuna, just behold all the Kauravas assembled here'.

Tathtraapashyaath sthithaan
paarthah
pithroon atha pitaamahaan
aacharyaana maathulaan
bhraathraan
puthraan pauthraan sakheema
tathaa (26)

As Arjuna looked, he could see standing there his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends,

shvashuraan suhradas chaiva
senayor ubhayor api
thaan sameekshya sa kauntheyah
sarvaan bhandhoon avasthithaan
(27)

fathers-in-law, and dear friends as well. And when Arjuna saw all those relatives arranged there,

krupayaa parayavishtho
visheedhann idam abhraveeth
arjuna uvaacha

he was overcome with deep compassion and uttered these words in sadness.

Arjuna said :

drushtvemaam sva-janam krishna
yuyuthsum samupasthitham (28)

O Krishna, seeing my friends and relatives present before me, eager to fight

Ramanuja Bhashya

maintenance and dissolution of the entire universe with His will (sankalpa), who controls both the external and internal senses of all beings both great and inferior, by telling : 'Locate my chariot in a strategic place so that I can have a close look at the enemies who are eager to fight' (20 - 23).

"Thus, as directed by Arjuna, Sri Krishna drew the chariot at that very moment, while Bhishma, Drona and all the kings were watching. 'Such is the state of victory of your people' " Sanjaya said (24 - 25).

seedhanthi mama ghaathraani
mukham cha parishushyathi
vepathush cha shareeray may
roma-harshash cha jaayathe (29)

I feel the limbs of my body are quivering,
my mouth drying up; my body trembles
and my hair stands upright ;

ghaandeavam samshrathe
hasthaath
tvak chaiva paridahyathe
na cha saknomy avasthaathum
bhramateeva cha may manah
(30)

my bow Ghaandiva is slipping from my
hand and my skin is burning all over; I
am unable to withstand any longer; my
mind is whirling ;

nimitthaani cha pashyaami
vipareethaani keshava
na cha shreyo'nupashyaami
hartvaa sva-janam aahavay (31)

And Keshava, I see inauspicious omens,
I see no good in killing my kinsmen in
battle.

na kaankshe vijayam krishna
na cha raajyam sukhaani cha
kim no raajyena govinda
kim bhogair jeevithena vaa (32)

Krishna, I do not covet victory, empire
or pleasures. Of what use the empire,
enjoyment or even life to us ?

yeshaam arthe kaankshitam no
raajyam bhogaah sukhaani cha
tha ime 'vasthithaa yuddhe
praanaams tyakthvaa dhanaani cha
(33)

Those very persons for whose sake we
covet the throne, luxuries and pleasures,
stand here in war renouncing life and
wealth -

aachaaryaah pitraah putraas
tathaiva cha pithamahaah
maathulaah svasuraah pautraah
shyaalaah sambhandinas tathaa
(34)

teachers, uncles, sons and nephews,
fathers-in-law, grand nephews,
brothers-in-law and other relations -

yethaan na hanthum icchaami
gnatho 'pi madhusoodhana
api thrailokya - raajasya
hethoh kim nu mahee- krithe (35)

(O slayer of Madhu) Krishna, these I
would not kill, though they might slay
me, even for the throne of three worlds -
how much less then for this earthly
lordship !

nihatya dhaartharaashtraan nah
kaa preethih syaaj janaardhana
paapam evaashrayed asmaan
hathvaithaan aathathaayinah (36)

Krishna, how can we hope to be happy
killing the sons of Dhritharaashtra ?
Sin alone will take hold of us if we kill
desperadoes.

aho bhatha mahath paapam
 karthum vyvasithaa vayam
 yadh raajya - sukha - lobhena
 hanthum sva-janam udhyathaah
 (45)

Pity, though possessed of intelligence
 we have set our mind on committing a
 great sin in that due to lust for throne
 and enjoyment, we are ready to kill
 our own kith and kin.

yadhi maam apratheekaaram
 ashasthram shastra - paanayah
 dhaartharaashtra rane hanyus
 tan may kshematharam bhaveth
 (46)

It would be better for me if the sons of
 Dhritharaashtra, armed with weapons
 killed me in battle when I was unarmed
 and unresisting.

sanjaya uvaacha

Sanjaya said :

eva ukhtvaarjunah sankhye
 rathopastha upaavishath
 visrija sa-sharam chaapam
 shoka samvigna-maanasa (47)

Having spoken thus on the battlefield,
 Arjuna whose mind was agitated cast
 aside his bow and arrows and sank into
 the hinder part of the chariot.

Ramanuja Bhashya

Sanjaya continued : the generous - minded Arjuna, extremely kind / friendly / righteous with brothers of similar disposition, despite having been cheated by the wily attempts of your people many times like setting fire to the house made of lac and deserve to be killed by him (Arjuna) with the help of the Parama - Purusha (the Lord) Himself, but declared "I shall not fight", seeing your people who are going to be killed by him / having extreme compassion for the members of his clan / overcome by fear in not being able to discriminate between righteous and otherwise / overtaken by grief that he would be separated from his relations. Hence he cast aside his bow and arrows and sat down at the edge of the chariot (26 - 47).

The First Chapter of Sri Ramanuja's
 Geethaa Bhashya ends here.

CHAPTER 2

sanjaya uvaacha

*tham tathaa kripayaavishtam
ashru - poornaakulekshanam
visheedanatham idam vaakyam
uvaacha madhusoodhanaḥ (1)*

Sanjaya said

Sri Krishna addressing Arjuna who was, as said before, overcome with compassion with tears filling his eyes and whose mind was depressed, uttered these words -

sri bhagavaan uvaacha

*kuthas thvaa kashmalam idham
vishame samupasthitham
anaarya - jushtam asvarghyam
akeerthi - karam arjuna ! (2)*

The Lord said

O Arjuna, how has this despondency overtaken you in this crisis ? It is not befitting a noble person. It is disgraceful and prevents one from attaining heaven.

*klaibhyam maa sma gamah
paartha
naithaath tvayya upapadhyathe
kshudhram hridaya-dhaurbhalyam
thyaktthvotthishta paranthapa (3)*

Yield not to unmanliness, Arjuna, it does not become of you. Give up such paltry faint-heartedness and arise, O chastiser of the enemies.

arjuna uvaacha

*katham bheeshmam aham sankhye
dronam cha madhusoodhana
ishubhiḥ prathiyothsyaami
poojaarhaav ari - soodhana (4)*

Arjuna said

O killer of enemies, slayer of Madhu, how can I aim arrows in battle against men like Bhishma and Drona who are worthy of reverence ?

*guroon ahatvaa hi mahaanubhaavaan
shreyo bhokthum bhaikshyam
apeeha loke
hathvaartha - kaamaams thu
guroon ihaiva
bhunjeeya bhoghaan rudhira -
pradigdhaan (5)*

It is better to live by begging in this world than to kill these noble elders. If I were to kill my teachers, however degraded they may be for desiring worldly gain, I would be enjoying only the blood - stained pleasures.

Ramanuja Bhashya

The Lord Said

When Arjuna sank thus to his seat in the chariot, Sri Krishna disapproved of his action and said 'what is the cause of this misplaced grief ? Stand up for battle, giving up this grief completely, this grief which has arisen at a critical juncture and which comes in men bereft of understanding, which is an impediment to attain heaven, which brings ill - fame, is extremely despicable and which is engendered by weak-heartedness' (1- 3).

na chaithadh vidmaḥ katharaṇ no
gariyo
yadh vaa jayema yadhi vaa no
jayeyuḥ
yaan eva hathvaa na jijivishaamas
te 'vasthitaḥ pramukhe dhaartha
-raashtraah (6)

We do not even know which is preferable for us- whether conquering them or being conquered by them. Those very sons of Dhritharaashtra, after slaying whom we do not wish to live, are standing in enemy ranks.

kaarpanya-doshopahatha-svabhavaḥ
 prrcchaami tvaam dharma
 sammooda - chetaaḥ
 yach shreyaḥ syaan nischiitham
 broochi tan may
 shishyas te 'ham shaadhi maam
 tvaam prapannam (7)

With my very being stricken by the fault of faint-heartedness and having lost all composure, I am asking You to tell me for certain, what is best for me. Pray instruct me, now I am your disciple who have surrendered unto You.

*na hi prapashyaami mamaapanudhyaad
yac chokam ucchhoshanam
 indriyaanaam
avaapy bhoomaav asapathnam
 ruddham
raajyam suraanaam api
 chaadhipathyam (8)*

For, even on obtaining undisputed sovereignty and a prosperous kingdom on this earth and even the lordship over the Devas, I do not see any means that could eliminate the grief which is drying up my senses.

Ramanuja Bhashya

Arjuna Said

Not perceiving the good in the words of the Lord, yet again overcome with affection, compassion and the fear arising out of mistaking non - righteousness for righteousness (dharma), Arjuna says thus : Those whom I should rever, namely, Bhishma and Drona, how can I kill them ? Allowing that I kill them, however much they are attached to enjoyments, how can I enjoy those very pleasures which they are enjoying now sitting in their places, since such enjoyments will be drenched in their blood.

If it be said that 'having commenced the war, we draw back from the battle, Dhritharaashtra's sons will forcibly kill us; let it be so. Compared to securing unrighteous victory over them, who cannot distinguish between what is righteous and non - righteous, getting killed by them is better.' Having said thus and overcome by dejection Arjuna surrendered at the feet of the Lord and said 'Whatever is considered best for me, please teach me who have surrendered to You' (4-8).

sanjaya uvaacha

evam ukthvaa hrisheekesham
gudaakeshaḥ parantapaha
na yotsya ithi govindam
ukhtvaa tooshnim babhoova ha (9)

Sanjaya said

Having thus spoken to Sri Krishna, Arjuna, the conqueror of sleep and chastiser of enemies, said "I will not fight" and fell silent.

tham uvaacha hrishikeshah
prahasann iva bhaaratha
senayor ubhayaor madhye
visheedhantham idam vachah (10)

O descendant of Bharatha, Dhritharaashtra, following words were spoken by Sri Krishna to Arjuna who was thus grieved between the two armies, as if smiling.

Ramanuja Bhashya

To Arjuna, who had surrendered to the Lord having lost his courage due to love and pity in a wrong scenario, who, despite war being the highest duty for warriors, thought it to be unrighteous, Bhagawaan, the Supreme Lord introduced the subject of Vedaantha shastra concerning self to him - sensing that his delusion would not vanish unless the 'knowledge of the real nature of the self' was imparted to him ; thus to Arjuna with the misplaced love and compassion leading to seeing unrighteousness in the righteousness, grief - stricken and to the one who had surrendered to the Lord, this shastra was propounded.

Thus, to Arjuna who was not having the knowledge of the real nature of the self and was grief - stricken due to ignorance concerning the real nature of the body and self despite which he was speaking about duty as if he had the knowledge that self is distinct from the body and suddenly appearing to be inactive and standing between the two armies, the Supreme Lord spoke, as if smiling, the following words : in text 2.12 (to follow) 'there never was a time I was not' right upto text 18.66 declaring 'I shall free you from all the sins ; grieve not' - the texts appearing in the middle of these propound the nature of self (jivaathma) and the Supreme Self (paramaathma) and the paths viz karma (work), knowledge (jnaana) and Bhakti (worshipful devotion), which comprise the means for achieving the highest spiritual goal'.

[Sri Yaamunaachaarya : has said 'For the sake of Arjuna whose mind was perplexed by 'misplaced love and compassion' besides the delusion that dharma (righteousness) was adharma (non - righteousness) and who surrendered to Sri Krishna, the shastra was introduced] (9-10).

sri bhagavaan uvaacha
ashochyaan anvashochas tvam
prajnaa-vaadhaams cha
bhaashase
gathasoon agathasooms cha
naanushochanthi panditaah (11)

na tv evaaham jaathu naasam
na tvam nemay janaadhipaah
na chaiva na bhavishyaama
sarve vayam athah param (12)

The Lord said

Arjuna, while speaking learned words, you are grieving for those who should not be grieved for. Wise men do not lament either for the living or for the dead.

In fact there never was a time when I did not exist, nor you, nor all these kings of men. Nor is it a fact that there will be any time hereafter we shall all cease to be.

Ramanuja Bhashya

The Lord said

"Those who do not deserve to be grieved for, you are grieving for them. And you also speak words of wisdom (as in 1.42) viz "The manes (ancestors) fall degraded deprived of shraaddha and tharpana". Those having knowledge of nature of the body and self need not grieve for the bodies from which the 'life has left' and also those who are alive. Neither for bodies nor for souls, do they grieve.

'Gathaasoon' meaning bodies and 'agathaasoon' meaning souls - whoever knows their real nature do not grieve. There is a contradiction in your understanding : Your grief arising from the thought that you are 'killing them' and your thoughts on matters of righteousness and non - righteousness giving the impression of knowledge of self as different from the body. Hence you neither know that difference, nor that unlike body, self is eternal, nor the duties as in war which lead to the attainment of self - nor the fact, that war fought without selfish motive is a means for obtaining knowledge of the 'true nature of the self'. The self is not subject to cycle of birth and deaths and therefore it is not a matter for grieving, while the body is non - sentient and is subject to change ; its origin and destruction are natural. Therefore that too is not a subject for grieving (11).

Listen first, about 'the nature of self'.

Sarveshvara, that I am, was never non - existent and am eternal. It is not to be understood that kshetrajnas (embodied selves) like you who are subservient to Me did not exist - you did exist. There is no such thing that you, Me meaning all of us cease to exist in

future. We shall always exist. Just as Me, the Supreme self and the Lord eternal, so also kshetrajnas or jivas or embodied selves should be deemed to be eternal.

From the foregoing it is clear that the differences between the Lord and the individual selves and that among the selves themselves are real this has been stated by the Lord Himself. In order to clear the misunderstanding and delusion through ignorance in which Arjuna found himself, and in an effort to explain the 'truth of eternity', the Lord has employed terms like I, You, there, all and we.

[At this juncture the upaadhi (limiting adjunct) theory of Bhaskara and the Advaitin's theory which do not accept 'any ultimate difference between the Lord and jivas' is refuted thus.]

Bhaskara's theory of upaadhis or limiting adjunct (person or thing added but inessential) states that there are no differences amongst the jivas and the apparent differences are due to adjuncts. But the differences which the Lord has stated are natural' and Svetaasvatara Up. (vi.-13) says that among the countless eternal beings, He, the Supreme Spirit fulfills the desires of many'.

The difference which has been talked about in the foregoing, the advaitins believe is due to ignorance and is not real. Supreme Being's vision is true, being of eternal consciousness and 'always free from all ignorance and its effects'- therefore the difference cannot be seen as emanating from ignorance. Nor can the Lord be imagined to be previously ignorant and became knowledgeable through scriptures - then it would contradict the shruthi as well as smriti : Mundaka Up. says 'He who is all - comprehender'; Svetaasvatara Up. says 'all knower and supreme (having) varied types of power like knowledge, strength and action'.

There has to be difference between the Lord and the individual selves, otherwise whom will the Lord (the teachers succeeding) impart knowledge to. Advaitin's Bimba - Pratibimba (the original and reflection) theory that the 'teachers give instructions to their own reflections in the form of disciples' like Arjuna would amount to sheer absurdity. No one would teach a mirror or the blade of a sword knowing that they 'they are non - different from himself (i.e. same as himself !)

*dehino 'smin yathaa dehe
kaumaaram yauvanam jaraa
tathaa dehaanthara- praapthir
dheeras tathra na muhyathi (13)*

Just as boyhood, youth and old age are attributed to the self through this body, even so it passes to another body. A wise man is not bewildered by that.

*maathraa-sparshaas tu-kauntheya
sheethoshna-sukha-dukkha-dhaah
aagamaapaayino nithyaas
thams tithikshasva bhaaraatha (14)*

O son of Kunthi, the contact between senses and their objects, gives rise to feelings of heat and cold, pleasure and pain etc. They are transitory and fleeting, therefore endure them, O Arjuna.

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Thus if it is said that the perception of difference persists because of ignorance, then the teachers themselves are ignorant and incapable of teaching the truth.

Similar arguments follow and the bhashya rounds it off saying "enough of these unsound doctrines which have all been refuted" (12).

Just as one does not grieve over body, giving up boyhoods, attains other states like youth and old age because the self is eternal, so also wise men, for the same reason, do not lament when the self passes from the present body to the next body.

Only this much requires to be done here - as the selves which are eternal get bonded to bodies dictated by their karmas, in order to do away with bondage with the bodies, the embodied beings should perform such duties as one in keeping with their varnas (castes), with detachment to the fruits therefrom. Even to them the feeling of pleasure and pain, cold and heat etc arising out of contact with sense objects, will be there but these are to be endured till the 'acts enjoined in the scriptures' come to an end (13).

The meaning of this is explained by the Lord in the next sloka :

Sound, touch, form, taste and smell are known as 'maathraas' and they are the effects of subtle elements known as 'tanmaathraas'. The contacts with these through ear and other sense objects produce feelings of pleasure and pain, heat and cold, and softness/ hardness. The terms cold / heat, are examples of other sensations also. Endure these bravely as they 'come and go' being transient. When the Karmas causing such bondage get annihilated, this 'coming and going' will stop (14).

*yam hi na vyathayanthy yethe
purusham purusharshabha
sama-dukkha-sukham dheeram
sa 'mrithathvaaya kalpathe (15)*

Arjuna, the wiseman to whom pain and pleasure are alike and who is not affected by these contacts, he becomes eligible for immortality.

*naasatho vidyathe bhaavo
nabhaavo vidyathe sathah
ubhayaor api drishto 'nthas
tv anvaayos tatthva darshibih (16)*

The unreal has no existence, the real never ceases to be. The seers of truth have concluded the reality of both by studying their nature.

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The Lord goes on to explain as to why they should be endured :

A courageous person is one who regards pain as inevitable as pleasure and goes on to perform his duties like war in keeping with his varna, not attached to its fruits, but with the goal of achieving Immortality. Unlike persons like you who cannot tolerate grief, that person who in war is not troubled by impact of weapons / soft or harsh contacts, he will achieve Immortality. This is all that needs to be done, as the individual selves are immortal. Such is the meaning.

There is no ground for grief as the selves are immortal and bodies get destroyed naturally. In text 2.11, it was stated : 'the wise men do not lament for dead nor for the living'. (15). The meaning is elaborated by the Lord.

The 'asath' (body) has no existence and the 'sath' (jeevaathma) does not cease to be. The seers have correctly realised the Truth by experiencing the 'finale' concerning body and self- the term 'finale' is used here as an analysis ends in conclusion. For the insentient body there is no existence, being perishable, while imperishable self has existence as its real nature. Bhagawaan Paraashara has said '..... apart from conscious entity, there does not exist any group of things anywhere, anytime' Supreme Reality is imperishable

In the texts to follow (2.17 and 2.18) it will be seen 'that perishableness of the body and imperishableness of the self' has led to naming the 'Aathman' as existence (satthva) and body as non-existence (asatthva). As Arjuna is under 'moha' (delusion) about the true nature of body and self or perishable and imperishable, the texts 2.17 / 2.18 state 'know that to be destructible These bodies have an end'. (16).

*avinaashi tu tadh viddhi
yena sarvam idham tatham
vinaasham avyayaasya
na kaschith karthum arhathi (17)*

Know that alone to be imperishable by which all this is pervaded. For no one has power to cause destruction of this immutable.

*anthavantha ime dehaa
nithasyokhthaah sharirinaah
anaashino prameyasya
tasmaadh yuddhyasva bhaaratha
(18)*

These material bodies of the jiva (the embodied self) have an end while the jiva itself is eternal, indestructible and indefinable ; therefore, fight O descendant of Bharatha.

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Know the 'essential reality' of the self (chetana) is imperishable and that the achetana (insentient matter) is different and is pervaded by the self - the self is too subtle and pervasive, and hence cannot be destroyed. Entities, other than self, being "grosser" can be destroyed and desintegrated by fire, wind, water, weapons etc - the self is of subtler (sookshma) nature and is Imperishable (17).

'Diha upachaye' meaning that the dehas' (bodies) grow and their nature is said to be 'anthavanthaha', meaning perishable. The bodies comprising conglomerated elements (of pancha bhoothas) undergo the effects of Karma. Brihadaaranyaka Upanishad says : 'with good deeds one becomes an auspicious embodiment'.. bodies perish as the Karmas end, self is imperishable since it is not 'measurable' (aprameya). It is not an 'object of knowledge' but a subject (knower) as will be taught in text 13.1 later : "the body is the Field and him, who knows It the sages refer to as the knower of the Field (self).

Self which is not made of many elements (while body is) when referred to as the 'knower' means that which is other than the body possessing an 'unchangeable form as the knower'. One cannot separate it from the body. Thus self is imperishable since It is of a single form, the knowing subject and is all - pervasive, while the body is perishable, enables experiencing the fruits of Karma by the embodied self, has several parts and allows itself to be pervaded.

Thus the body is 'perishable' and self 'eternal' and therefore with 'courage and weapons' going to be received by you, start action viz war with detachment to its fruits but with the purpose of achieving Immortality (18).

ya enam vetthi hanthaaram
yas chainam manyathe hatham
ubhau thau na vijaaneetho
naayam hanthi na hanyathe (19)

**They both are ignorant - one who thinks
Itself to be a killer, and the one thinks
of It as killed. For, the self neither
kills nor is killed.**

na jaayathe mriyathe vaa
kadhaachin
naayam bhoothvaa bhavithaa vaa
na bhooyah
ajo nithyah shaashvatho'yam
puraano
na hanyathe hanyamaane
shareere (20)

For the self there is neither birth nor death at any time. Having come into being once, It never ceases to be. For, it is unborn, eternal, everlasting and primeval ; It is not slain when the body is slain.

vedaavinaashinam nithyam
ya enam ajaam avyayam
katham sa purushaḥ paastha
kam ghaathayathi hanthi kam (21)

Arjuna, he who knows this (self) to be imperishable, unborn, eternal free from birth and decay - how and whom will he cause to be killed how and whom will he kill ?

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With regard to the 'self' described above, he who thinks It a killer or the cause of killing, or the one who thinks as It to have been killed in some way, both of them do not know. Since the self is eternal as mentioned before, for the same reason neither can It be caused to be destroyed nor can It be slain. The term 'hanthi' signifies separation of the body from the self and not the self getting destroyed. When it is mentioned 'a Brahmin shall not be killed' or 'animals should not be killed', it only means separation of the body from the self (19).

[Although the killing referred above is in ethical sense, the text means the separation of self from the body in a metaphysical sense]

For reasons stated above, all the aspects mentioned w.r.t. the insentient body viz birth, death, etc. do not refer to the self, that is, birth and death experienced by all in the bodies, 'do not touch the self'. The statement 'Having come once, it never ceases to be' is with reference to a kalpa or aeon (beginning of eternity). Having come along in one Kalpa, it will stay on till the end of the Kalpa and will reemerge at the next (unless liberated) as mentioned in the scriptures. Hence the selves are unborn, eternal, everlasting (no changes, unlike with matter taking place) and from times immemorial (primeval). Hence if body is killed, self is not killed (20) [(21) : Next page].

*avyaktho 'yam achinthyo yam
avikaaryo 'yam uchayathe
tasmaadh evam vidithvaina
naanu shochithum arhasi (25)*

The self is said to be unmanifest (invisible), inconceivable, and immutable (unchanging). Therefore knowing It thus, it does not befit you to grieve.

*atha chainam nithya - jaatham
nithyam vaa manyase mritham
tathaapi tvam mahaa - baaho
nainam shochithum arhasi (26)*

And Arjuna, if you should suppose the self to be subject to constant birth and death, even then you still have no reason to lament.

*jhaathasya hi dhruvo mrithyur
dhruvam janma mrithasya cha
tasmaadh aparihaarye 'rthe
na tvam shochitum arhasi (27)*

For, one who has taken birth is sure to die and rebirth is certain for the dead ; therefore grieve not for what is inevitable.

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The self is not coming within the scope of Pramaanas (means of knowledge) like those objects which can be cracked etc 'are made manifest' ; it is unmanifest (avyaktha) being different from such objects ; it is inconceivable since it is different from all objects - it is unchanging, does not allow itself for modifications. Thus knowing this self to have those qualities, it does not befit you to lament for Its sake (25).

Even if the self were same as the body, that is, given to births and deaths which characterise the body as in the foregoing , it is not becoming of you to lament ; since for the body, the cycle of births and deaths is inevitable and its nature is one of modification (26).

The one which has originated undergoes annihilation and what has got annihilated will reoriginate. Only that existing entity can reoriginate and not the one which is non - existent. Thus for an existent entity origination and destruction are particular states only.

This is similar to threads assuming the state of a cloth when woven together. It cannot be called a new entity since in the process of weaving, it acquires only a new name and special functions'. There is no new entity.

While origination and destruction are only particular stages of an existent entity, destruction is only an opposite condition of origination. Destruction could also mean an 'evolutionary stage' as in the case of clay assuming the shape of a pot (and finally powder).

*avyakthaadheeni bhoothaani
vyaktha - madhyaani bhaaraatha
avyaktha - nidhanaani eva
tathra kaa paridevanaa (28)*

Arjuna, all created beings have an unknown beginning (unmanifest), a known middle (manifest) and an unknown end (unmanifest). What is there for lamentation in all this ?

*ascharya - vath pashyathi
kaschidh enam*

Some look upon this self as amazing, some speak of It as amazing and some others hear of It as amazing ; and even after hearing of It, one knows It not.

*ascharya - vadh vadhathi
chaanyah*

*ascharya - vac chainam anyah
shrunothi*

*shruthvaapi enam veda na
chaiva kaschith (29)*

*dehi nithyam avadhyo 'yam
dehe sarvasya bhaaraatha
tasmaath sarvaani bhoothaani
na tvam schochithum arhasi (30)*

O descendant of Bharatha, the self dwelling in the body can never be slain and is eternal ; this is so for selves in all the bodies ; hence you should not grieve for anyone.

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At that point the destruction itself is known as birth. Thus there being only different stages and inevitable at that, it is not becoming of you to grieve (27).

These 'shareeras' (bodies) exist as 'dravyas' (entities) with nothing known about their previous stage, their middle stage alone, as man, is known; neither is anything known about its final stage. These being their natural stages, there is no cause for lamentation (28).

Sri Krishna goes on to say it is difficult to find one who has perceived Aathman, spoken or heard about It or has a conception after hearing about It - Aathman, different from the body, has a wonderful nature.

The self of aforesaid nature might have been realised by someone after great tapas (austerity) eliminating the sins and leading to greater merits ; It is wonderful and differs from all the things, of which one 'tapasvi' speaks to another ; someone hears of it thus. Even then no one knows It exactly, even that It really exists. 'cha' connotes that one with first-hand perception amongst seers/speakers/hearers is a rarity (29).

'Sarvasya' means that even if the bodies of all beings like gods etc get killed, the self within the body cannot be killed at all and

*svadharmam api chaavekshya
na vikampithum arhasi
dharmaadhi yuddhaach shreyo
'nyath*

Further considering also your own duty as kshathriya, you should not waver. For you there is no greater good (or more welcome) than a righteous war.

kshathriyasya na vidhyathe (31)

*yadhracchayaa chopapannam
svarga dvaaram apaavrttham
sukhinah kshatriyaah paartha
labhanthe yuddham eedrsham (32)*

O Paartha, happy are the kshathriyas who get such an unsolicited opportunity for war ; it opens the door to heaven.

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eternally imperishable. All beings from gods downwards are all 'uniform and eternal in their nature. Therefore it is not becoming of you to grieve for anyone from gods downwards and not just for Bhishma and others (30).

Apart from this, although the present war leads to killing of life, just like in the 'agneeshomeeyaa' and other sacrifices wherein there is killing, considering your own duty as kshathriya you should not flinch. There is no greater good than a righteous war (dharmaadhi) for a kshathriya. It will be declared in 18.43 that 'valour fortitude not fleeing from battle etc are the duties of a kshathriya born of his nature' !

Even in Agneeshomeeyaa', the sacrifice of a he-goat brings to the goat a beautiful body at heaven after abandoning the inferior body. Yajurveda declares "O animal, you will never die, so you will not be destroyed. Passing through happy paths leading to gods, you will reach the place which the virtuous ones attain. May god Savithaa offer you a suitable place. Text 2. 22 also has declared : 'Just as a man casts off old garments and puts on new ones,' 'and 'similar to a surgeon curing a patient by surgery, the immolation of the animal in 'Agneeshomeeyaa' is for its good only' (31).

Only the Kshathriyas with 'Punya', get to fight such a war, which has come to you unsolicited ; this is the pathway to heaven and 'upaaya' for getting immeasurable bliss (32).

In case due to delusion you keep off from fighting this war which has commenced, (which is your duty as kshathriya), as a result of flinching from your duty, you will lose extraordinary happiness

<i>atha chet tvam imam dharmyam sangraamam na karishyasi tathah sva-dharmam keerthim cha hithvaa paapam avaapyasi (33)</i>	If, however, you do not perform your duty of fighting this righteous war, then you will be shirking your duty and losing your reputation, you will incur sin.
<i>akirthim chaapi bhoothaani katha ishyanthi te vyayaam sambhaavithasya chaakeerthir maranaadh athirichyathe (34)</i>	Nay, people will always speak of your infamy and for one enjoying popular esteem, dishonour is worse than death.
<i>bhayaadh ranaadh uparatham manyanthe tvaam mahaa-rathaah yeshaam cha tvam bahu - matho bhoothvaa yaasyasi laagham (35)</i>	And the warrior - chiefs who have thought highly of you will despise you thinking that you have fled the battle-field due to fear.
<i>avaachya-vaadhaams cha bahoon vadhishtyanthi tavaahitaah nindhanthas tava saamarthyam tatho dukkhatharam nu kim (36)</i>	Your enemies, disparaging your might, will describe you in unbecoming words. What could be more distressing than that ?

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flowing from discharging the duty and victory ; in addition you will be subject to great sin (33).

You will not just lose happiness and honour but will become the butt of disrespect by all types of people. They will ridicule you saying that you fled from the battle as soon as it began. If the response to this is 'so what ?', the reply would be "To the one having honour and courage, the opposite of these attributes would amount to dishonour which is worse than death" (34).

Should it be queried as to why dishonour would result to me when, I, a hero has withdrawn from war out of consideration of love for my relatives ? The reply would be :

To 'Mahaarathis' like Karna, Duryodhana, you, who were esteemed as a heroic enemy, will appear to reach a situation of easy defeat, that is despicable. Brave enemies do not withdraw from battle 'through affection for relatives' but due to fear only (35). Further -

Sons of Dhritharaashtra will make remarks i) which will be unutterable and malicious; 'How can Partha dare to stand in our midst even for a moment' ii) His prowess is misplaced and not

hatho vaa praapsyasi svargam

*jhithvaa vaa bhokshyase mahim
tasmaad utthishta kaunteya
yuddhaaya kritha-nischyah (37)*

If you die you will win heaven ; or if you conquer you will enjoy sovereignty of the earth ; therefore, get up with determination and fight.

sukha dukkhe samay krithvaa

*laabhalaabhau jayajayau
tatho yuddhaaya yujyasva
naivam paapam avvapsyasi (38)*

Treating alike pleasure and pain, gain and loss, victory and defeat, get ready for the battle, then ; fighting thus you will not attract any sin.

yeshaa te bhihiithaa saankhye

*buddhir yoge tv imaam shrunu
buddhyaa yukhto yayaa paartha
karma-bandham prahaasyasi(39)*

Thus far this knowledge (buddhi) concerning the self (saankhya) has been imparted to you. Now listen to this from the standpoint of Yoga, equipped with which you can free yourself from the bondage of karma

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in our presence. What could be more distressing than this? . . And death is more acceptable than such infamy (36).

For a hero, the Lord explains, enemies being killed by him or he killing them are both helpful to 'shreyas' (blissful end):

In a 'dharma yuddha' (righteous war) getting killed by enemies leads to supreme bliss or killing them will enable you to enjoy sovereignty of earth. Thus fighting war, without expecting fruits, is a means for supreme 'shreyas' and you will attain it. Therefore assuring yourself that the duty of fighting war leads to moksha, the supreme goal, get up with firm resolve to engage in war (37).

The conduct of oneself in war is explained thus :

Knowing the self thus to be i)imperishable ii) different from the body iii) untouched by bodily aspects iv) free from pleasure and pain v) gain and loss of wealth vi) victory and defeat, fight the war, without expecting fruits, regarding it as your duty. Not attracting sin, you will be freed from bondage of birth and death (38).

Having fought the real nature of self the Lord now teaches the Yoga of work which with preceding knowledge of self forms the means of liberation :

'Sankhya' means intellect (buddhi) while 'Saankhyam' connotes the truth about "Aathman" determinable by the intellect.

*nehaabhikrama - naasho'sthi
prathyavaayo na vidhyathe
sv - alpam apy asya dharmasya
thraayathe mahato bhayaath (40)*

In this path there is no loss of effort, not any accrual of evil. Even a little practice of this dharma called as Karma Yoga saves one from the terrible fear of birth and death.

*vyavasaayaathmika buddhir
ekeha kuru - nandhana
bahu-shaakhaa, hy ananthaas cha
buddhayo'vyavasaayinaam (41)*

In this (Karma Yoga), O Arjuna, the resolute mind is one - pointed towards one ideal ; the irresolute minds are many - branched and endless.

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Whatever teaching of 'buddhi' about 'the nature of the self' has to be imparted, was done in texts - 2. 12 saying 'It is not that I did not exist and in 2. 30 grieve not for any being'. The intellect (buddhi) called for performance of works preceded by knowledge of self leading to final liberation is known as Yoga. Text to follow 2. 49 states 'work done expecting fruits is much inferior to that done with evenness of mind'. Listen now, the frame of mind (buddhi) required to render your act deserving 'the name of Yoga' and with it you can free yourself from bondage of karma, the bondage of samsara (39).

'Iha' means having commenced Karma Yoga, there is no loss of commencement or 'Abhikrama', loss connoting a loss of efficacy'. In Karma Yoga when once the work has begun, even if it gets stalled in the middle, it is not fruitless unlike work begun solely for getting fruits. Discontinuity is not accompanied by evil and even a fraction of this dharma called Karma Yoga confers protection from fear of birth and death. The above opinion as given in the text 6.40 to follow (O, Partha, neither here nor hereafter there is no fall for him) will be explained later. But in day- to-day Vedic rituals, if there is a break in the middle, besides being not fruitful, it will lead to sin (40).

Now the Lord goes on to talk about the 'buddhi' concerning the acts aimed at getting release as distinguished from that related to the acts meant for achieving the desired objects :

'Iha' meaning even in rituals sanctioned in the scriptures 'vyavasaayaathmika buddhih Eka' i.e. the buddhi or mind marked by resolution has to be there. Those rituals which are meant for fulfilling desires are 'avyavasaathmika' meaning those marked by

*yaam imaam pushpithaam
vaacham
pravadanty avipaschitah
veda-vaada-rataah paartha
naanyadh astheethi vaadhinah (42)*

Arjuna, men of small knowledge, who are devoted to the letter of the Vedas, say 'there is nothing else - they are full of only worldly desires and they hanker for heaven'. They speak flowery words.....

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irresolution, since here only certain minimum level of knowledge is sufficient like 'the self is different from the body' and it does not call for knowledge about the true nature of self.

Acts for fulfillment of desires, with such a general understanding not calling for 'any definite knowledge about the true nature of self', even including desires for heaven can produce experience of fruits ; and there is no contradiction from scriptures on this [here any contradiction is quashed because the differences 'in the disposition of the mind give rise to different results'];].

All Karmas in the case of a mumukshu (the one desiring liberation) are aimed at one single goal or accomplishment of a single fruit viz release ; scriptures have also this single purpose ; the Buddhi required in the performance of Karmas or acts is also single. The single injunction or scriptural authority comprises performance of Aagneya, Agnishomeeya etc forming a set of six 'yaagaas', all aimed at one fruit and the Buddhi concerning these is one only.

Those who have irresolute Buddhi in regard to knowledge about self but conduct rituals for gaining sons, cattle, food, heaven etc have both Buddhi and fruits endless. Even though meant for one fruit the performance of Darshapoornamaasa ritual (Taittiriya Braahmana III - 5- 10-23) it opens up many branches/many secondary fruits as seen in passages: 'He wishes to have a long life'. Hence those with irresolute buddhi are endless and have many branches.

So much has been stated here : Renouncing all fruits, both primary and secondary, related to day-to-day and occasional rituals and having moksha / release as the one single goal, all these rituals should be performed consistent with one's capacity, varna and one's station in life (41).

Those with scant knowledge having enjoyment and power as goal speak the 'flowery language, that is, flowers, which look beautiful,

*kaamaath maanaḥ svarga - paraawhich offer rebirth as the fruit of
janma - karma - phala-pradhaam work. They look upon the Vedas as
kriyaa - vishesha - bahulaam consisting entirely of varied rites for the
bhogaishwarya - ghatim prathi (43) attainment of pleasure and power....*

*bhogaishvarya prasakhthaanaam Those who cling so to sense enjoyment
thayaapahritha - chethasaam and material opulence are attracted by
vyvasaayaathmikaa buddhih that speech (offering heavenly rewards)
samaadhau navidheeyathe (44) and are unable to develop the resolute
will of a concentrated mind.*

*Thrai - gunya - vishayaa vedaa Arjuna, the Vedas deal with the evolutes
nisthrai - gunyo bhavaarjuna of the three gunas (modes of Prakriti) ;
nirdhvandvo nitya - sattva - stho be thou indifferent to the three gunas
niryoga-kshema aathmavaan (45) and be free from the pair of opposites
like pleasure and pain etc. Establish
yourself in pure sattva ; care not to
acquire things and protect that already
acquired ; be self - controlled.*

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only as fruits. 'Vedavaadharataaha' meaning that they are interested in those Vedic portions conferring heaven and similar results and aver that there is no bigger fruit. Full of worldly desires they hanker for heaven and believe that after having enjoyed the pleasures in heaven one could return to this world to enjoy the opportunities for conducting rites devoid of true knowledge, but enables achieving similar enjoyments as before. Such persons whose understanding is sullied by flowery words 'the mental disposition characterised by resolution' will not arise in their 'samaadhi' defined as mind here ; neither will the knowledge of self in their minds. Therefore in a mumukshu, on the other hand, aspiring for liberation there should not be any attachment to rituals aimed at acquiring objects of desires (42-44).

The Lord responds presently to the following aspects : i) The fruits following from the rites prescribed in the Vedas which are endeavouring to save jivas are immeasurably small and these produce only new births ii) Is it proper to give up what is given in the Vedas ?

Those who have acquired the three Gunas Sattva, Rajas and Tamas are known with respective epithets. Because of their great love for such persons, the Vedas propound what is good to those

*yaavaan artha udhapaane
sarvathah sampluthodhake
thaavaan sarveshu vedheshu
braahmanasya vijhaanathah (46)*

Just as a thirsty person has as much need to quench his thirst standing at the brink of water overflowing on all sides as with that served by a small well, so also a braahmana who knows, has the same use for all the Vedas.

*karmany evaadhikaarasthe
maa phaleshu kadhaachana
maa karma-phala - hethur bhoor
maa te sangho 'stv akarmany(47)*

Your right is to work only, but never to the fruit thereof. Do not be impelled by the fruits of work. Nor have attachment to inaction.

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having preponderance of any one Guna. Since there will be persons with respective Gunas interested in liberation, being concerned about them, the Vedas teach the path for attaining the results desired. Vedas say - Try to be free from an admixture of three Gunas but acquire sattva Guna in abundance - increase that alone (nithyasatthvastthaha). The way to become 'nithya satthvasttha' is by giving up 'Yogakshema' : Yoga means acquiring what one does not have and 'kshema' is preserving what you already possess. This presupposes abiding in pure 'satthva' ; do not acquire things not required for self-realisation and give up what you already have (which is not directed towards this). 'Abandoning these is a must for an aspirant after the nature of self'. Thus, Rajas and Tamas will be destroyed and Satthva will flourish (45).

'Braahmanasya Vijhaanathaha' means only that much in Vedas propounding liberation is fit to be utilised by an aspirant.

Just as a huge over-full reservoir flooding on all sides offers only as much water as a small well can offer to a thirsty person (yaavaan arthaha) so also for a Braahmana or mokshyaarthi only that much is acceptable which offers him moksha (release) and 'not anything else' (46).

Having got settled in Satthva, despite some results emanating from obligatory / day- to-day / occasional acts, you have the right only to perform them, and not in their fruits. While desire for fruits results in bondage, renouncing them results in My worship and a way for release. You also do not look upon yourself as an agent for acts with the idea of reaping their fruits - established as you are in pure satthva and desirous of release. Also think that you are not the

*yoga-stthah kuru karmaani
sangham tyakthvaa dhananjaya
siddhy - asiddhyoh saamo
bhoothva
samathvam yoga uchyathe (48)*

Arjuna, perform your duties renouncing attachment and established in Yoga ; perform works equipoised in regard to success and failure. Such equanimity is said to be Yoga.

*dhoorena hy avaram karma
buddhi - yogaadh dhananjaya
buddhau sharanam anviccha
kripanaah phala-hethavaah (49)*

Dhananjaya, action with motives is far inferior to action done with evenness of mind. Do seek refuge in equipoise of mind. Poor and wretched are they who act with a motive for results.

*buddhi - yukhto jahaateeha
ubhe sukrutha - dushkrithe
tasmaadh yogaaya yujyasva
yogaha karmasu kaushalam (50)*

A man with evenness in mind, sheds here and now both good and evil. Therefore strive for the practice of Yoga. Skill in action lies in Yoga.

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cause of appeasing hunger etc.

Agency of action and the fruits, it will be stated later, should be deemed to be related to Gunas, alternatively to Me, 'who am the Lord of all'. Do your duty thinking that way and have no attachment to inaction as stated : 'I will not fight'. Have interest only in discharging the duty like this war (47).

Having no attachment to kindom, relatives etc, fight the war "established - in - Yoga", which is also defined as equanimity with regard to success (siddhi) or failure (asiddhi). Evenness of mind w.r.t to success and failure is Yoga (48).

In regard to acts renouncing fruits and having equanimity opposite defeat or victory, whatever relevant BuddhiYoga was taught, all other acts are far inferior. While actions done with equanimity eliminates samsaara leading to release, the other type with attachment to fruits takes one to endless samsaara. Therefore, take refuge (abode) in Buddhi (evenness of mind) and live there. Poor and wretched are they whose actions are motive-related and they continue to suffer in samsaara (49).

The one who is established in 'Buddhi Yoga' (evenness of mind) in his actions, will relinquish both good and evil karmas gathered from time immemorial with attendant bondage. Endeavour to acquire Buddhiyoga, Yoga being skill in action or ability (50).

*karma-jam buddhi - yuktha ahi
phalam tyakthvaa maneeshinah
janma - bandha -
vinirmukhtaah
padam gacchanthy anaamayam (51)*

For, wisemen possessing evenness of mind, renouncing the fruits of action, are freed from the shackles of rebirth, and go to the region beyond all ills.

*yadhaa te moha - kalilam
buddhi vyathitharishyathi
tadhaa ghanthaasi nirvedham
shrothravasya shruthasya cha (52)*

When your intellect has fully crossed the mire of delusion, you will then grow indifferent to the enjoyments of this world, and what you shall hear and what you have already heard.

*shruthi - viprathipannaa te
yadhaa sthaasyathi nischalaa
samaadhaav achala buddhis
tadhaa yogam avaapsyasi (53)*

When your intellect is no longer confused by hearing conflicting statements, and is firmly placed in Me and stands concentrated in mind, then you will attain the vision of the self.

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Exercising 'Buddhi Yoga', while performing actions and renouncing their fruits, they overcome rebirth and reach regions beyond ills. 'Hi' connotes that this pronouncement is well known in all the Upanishads' (51).

If you perform actions thus and get purified thereon, your intellect will cross the mire of delusion which engenders attachment to immeasurably small results, of which a lot has been heard and more will be heard later. On your own you will experience immediately 'a feeling of disgust for them all' (52).

Performance of duty taught in the text 2. 39: 'Now listen to this with regard to Karma Yoga' based on 'the knowledge of the of real nature of the self, leading to the goal of self - realisation', is being taught by the Lord presently.

Mark, here 'shruthi' means 'shravana' - hearing and not the Vedas. Listening to Me if your intellect has become enlightened specially 'having for its object', the extraordinary, eternal, unsurpassed and subtle self, then it stands unshaken (firmly, fixed) 'True Yoga comprising vision of the self will result from a concentrated mind purified by actions (duties) done without attachment. What has been stated is : Karma Yoga evolved out of scriptures with knowledge of the self as the goal produces 'sthitha prajna' or the state of firm wisdom - (of the form of devotion to knowledge leading to vision of the self, called Yoga here) (53).

arjuna uvaacha

*sthitha prajnasya kaa bhaashaa
samaadhi - sthasya keshava
sthithadhiḥ kim prabhaashetha
kim aasitha vrajetha kim (54)*

Arjuna said

Krishna, what is the mark of one with firm wisdom, who is established in the control of mind ? what will he speak ? How does he sit ? How does he move.

sri bhagavaan uvaacha

*prajahaathi yadhaa kaamaan
sarvaan paartha mano-ghathaana
aathmany evaathmanaa tushtaḥ
sthitha-prajnaas tadhochyathe (55)*

The Lord said

When a man thoroughly renounces all the desires of the mind, O Arjuna, and when he is satisfied himself with himself, then he is said to be of firm wisdom.

*dukkheshv anudvigna - manaah
sukheshu vighatha - sprahaḥ
veetha - raaga - bhaya - krodhaḥ
sthitha-dhir-munir uchyathe (56)*

He whose mind is not disturbed by sorrows, who has no longing for pleasures and who is free from passion, fear and anger, he is called a sage of 'firm wisdom'

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Arjuna said

Arjuna, who was taught the foregoing, questions about the nature of firm wisdom' attainable through Karma Yoga comprising work with detachment, and also as to how a man with 'firm wisdom' behaves.

What is speech (kaa bhaasha) of a man having 'firm wisdom' with mind under control ? How can one describe 'his state' and what is his nature (swaroopa) ? This is the interpretation of 'How does a man of 'firm wisdom speak etc ?' (54).

Now described is his conduct, from which can be inferred his nature - 'Aathmanyevaathmana' - when his mind depends on the self within himself, (i.e. he is satisfied in himself with himself), and arising out of that contentment drives away all the desires of the mind, which 'are different from the state of the mind, then this man is said to be sthithaprajna or man of firm wisdom'. This is the highest state of jnaana nishte - devotion to knowledge (55).

'Anudvigna manaah' means with grief arising out of separation he is not disturbed ; he has no longing for pleasures even though things he likes are in close proximity ; he is free from longing for objects he is yet to get, and anger which is a disturbed state of one's mind aimed at another sentient being who is the cause of separation from the beloved ; free from fear which is knowledge of factors like separation

*yah sarvathraanabhisnehas
tath tath praapya shubhaashu-
-bham
naabhi nandhathi na dveshti
tasya prajnaa prathisthithaa (57)*

He who has no attachment to any side on meeting with good or evil, neither rejoices nor recoils, his wisdom is firmly set.

*yadhaa samharathe chaayam
koormo 'ngaaneeva sarvashaḥ
indriyaaneendriyaarthebhyas
tasya prajnaa prathisthithaa (58)*

When one is able to withdraw his senses from sense objects on every side just like a tortoise draws its limbs within the shell, then his wisdom is firmly set.

*vishayaa vinivarthanthe
niraahaarasya dehinaḥ
rasa-varjham raso 'py asya
param drshtvaa nivarthathe (59)*

The sense-objects, excepting relish for the objects, turn away from the abstinent embodied - self. Even that relish ceases when what is supreme over the senses viz the self, is seen.

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from the beloved or encountering that which is not desirable. He is free from all these. Such a sage who constantly meditates is said to be of firm wisdom (56).

The one who is 'anabhisnehaha' meaning indifferent to all objects of pleasure and has no feeling of attraction or repulsion when he finds himself with or separated from them ; neither rejoices at the former nor hates the latter, he is also of firm wisdom. (57).

The Lord goes to mention the subsequent lower state.

When one is able to draw back senses when they come in contact with sense objects just like a tortoise drawing its limbs, and can fix his mind on the self, he also is of firm wisdom. Thus these are the 'four stages of devotion to knowledge' each one leading to higher stage of perfection (58).

Now the Lord talks on i) difficulties in attaining firm devotion to knowledge ii) means of such attainment.

Food for the senses are the sense objects - 'niraahaarasya' meaning abstinent embodied being rejecting sense objects but not the 'vishaya raagaha' - i.e. the relish for them (hankering). Hankering for sense objects does not vanish by 'abstinence alone', but, yes it does, when one perceives 'the essential nature of the self' as superior to sense - objects and such realisation brings in greater happiness than giving

*yath atho hy api kauntheya
purushasya vipaschithah
indriyaani pramaatheeni
haranthi prashabham manah (60)*

The senses O Arjuna, which are so agitating forcibly carry away the mind of even a man of discrimination who is endeavouring to control them.

*thaani sarvaani samyamya
yukththa aaseetha math - parah
vashe hi yasyendriyaani
tasya prajnaa prathishthitha (61)*

Having restrained his senses, let him remain in meditation, regarding Me as the Supreme ; for, his knowledge is firmly set whose senses are restrained.

*dhyayatho vishayaan pumsah
sargas teshoopajaayathe
sangaath sanjaayathe kaamah
kaamaath krodho 'bhijaayathe (62)*

The man dwelling on sense objects develops attachment for them ; from such attachment arises desire, and from desire the anger.

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in to sense - objects for enjoyment (59).

Experience of the self alone results in keeping away from sense - objects; and if the hankering for them is still present, even a wise man despite his efforts to restrain them becomes violent. Thus restraining the senses is dependent on vision of the self which itself depends on the former. Because of this mutual dependence 'the Jnaananishte' or firm devotion to knowledge is hard to achieve (60).

The mutual dependence talked above between subduing the senses and the vision of self is difficult to overcome as the senses cannot be easily conquered. Hence only by fixing the mind on Me, the only auspicious object, let him remain resolute - such a mind alone, bereft of impurities and without attachment to senses, can control the senses ; such a mind will be able to experience the self. Vishnu Puraana declares : As fire aided by wind burns away a forest of dry trees, so also, Vishnu, abiding in Yogins' 'hearts destroys all the sins'. The present text also propounds the same (61).

Without giving up attachment to sense objects and not fixing his mind on Me, although he may be endeavouring to control the senses, thinking about sense-objects is unavoidable, due to paapa - vaasana 'or impressions of sins from' times immemorial'. The attachment grows in such a man and from attachment springs desire, which is a higher stage of attachment wherein he finds it not possible to stay without indulging in the sense - objects. From such desire, anger arises ; anger arising out of desire with its object

*krodhaad bhavathi sammohah
sammohaath smrithi-vibhramah
smrithi - bhramshaadh buddhi -
nasho
buddhi-naashaath pranashyathi (63)*

Complete delusion follows anger, from delusion confusion of memory, and from this loss of reason ; From loss of reason (discrimination) one goes to complete ruin.

*raaga - dvesha - vimukhtais thu
vishayaan indriyais charan
aathma-vasyair vidheyaathma
prasaadam adhigacchathi (64)*

But the one who goes through the sense objects with the senses free from love and hate, disciplined and restrained attains serenity.

*prasaadhe sarva dukkhaanaam
haanir asyopajaayathe
prasanna - chetaso hy aasu
buddhih paryavatishtathe (65)*

With the attainment of such serenity of mind, all his sorrows end ; for one with such a tranquil mind, the Buddhi becomes well established.

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being not near, is shown on persons nearly believing that these have thwarted one's desire.

Next in the chain is delusion which is loss of reason as to what should and what should not be done. This is followed by confusion of memory resulting in erasing impressions of earlier efforts to control senses, when renewed efforts are made for sense control.

The result is that the loss of memory leads 'to destruction of earlier efforts to attain the knowledge of self. Losing the sense of discrimination, one becomes lost and sinks to samsara' (62 and 63).

Focussing the mind on Me as stated earlier, he looks with contempt at the sense objects and having senses under control ; free from hate and love arising out of the 'impurities of mind having been burnt out', he achieves a disciplined self and serenity (64).

A person with a serene mind 'gets rid of all sorrows' emanating from contact with matter (prakriti sambhanda) - he is free from the dosha (evil) inimical to vision of the self, the Buddhi and has pure self for its object. With serene mind, sorrow vanishes. The one who does not fix his mind on Me, although he is striving to control the senses, in him right disposition or Buddhi related to pure self does not arise. Not able to think on pure self due to lack of meditation on It, sense objects are sought and hence there is no serenity, thereby depriving himself the eternal and unsurpassed bliss (65).

*naasthi buddhir ayukthasya
na chaayukhtasya bhaavanaa
na chaabhaavayathaḥ shaanthir
ashaanthasya kuthaḥ sukham* (66)

There is no Buddhi for one who has not controlled his mind, nor for him is there contemplation of self without which there is no peace for him ; and for one lacking peace, can there be happiness ?

*indriyaanaam hi charathaam
yan mano 'nuvidheeyathe
tadh asya harathi pranjnaam
vaayur naavam ivaambhasi* (67)

For one whose mind follows the senses indulging in their objects, just as a strong wind sweeps a boat on water, so also his senses on which the mind focusses carry away his understanding.

*tasmaadh yasya mahaa - baaho
nigraheethaani sarvashaḥ
indriyaaneendriyaarthebhyas
tasya prajnaa prathishtithaa* (68)

Therefore, O mighty-armed, for him whose senses are restrained from their objects on all sides, his wisdom is firmly set.

*yaa nishaa sarva - bhoothaanaam
tasyaam jaagarthi samyami
yasyaam jagrathi bhoothaani
saa nishaa pashyatho muneḥ* (69)

What is night for all the beings is the time of awakening for the controlled one ; and the time of awakening for all beings is the night to the introspective sage.

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[This is to suggest that, without the help of devotion to God, practice of control of the senses through will power will not succeed]

Now the Lord reiterates the havoc that results from non - practice of the control of the senses as prescribed above :

A person with a weak mind allows his mind to hanker after the senses and indulging in sense-objects loses inclination for pure self. Just as the wind in a contrary direction misleads a boat so also 'wisdom is carried away from such a mind' (67).

[This is to suggest that hankering after sensual pleasures masks one's spiritual longing, and consequently the mind falls an easy prey to them].

He whose mind is fixed on Me, the auspicious (shubhaashraya) object for meditation, in the afore-described manner and controlled from sense-objects in every manner, in his mind alone is wisdom firmly set (68).

The Lord speaks now on the state attained by one whose senses are restrained and has a serene mind.

apooryamaanam achala
prathishtam
samudram aapaḥ pravishanthi
yadvath
tadvath kaamaa yam pravishanthi
sarve
sa shaanthim aapnothi na kaama
- kaami (70)

He who is not disturbed by the incessant flow of desires like the undisturbed sea into which rivers enter, attains peace, and not he who longs after objects of desire.

vihaaya kaamaan yah sarvaan
pumams charathi niḥsprhaḥ
nirmamo nirahankaaraḥ
sa shaanthim adhigacchathi (71)

The man who has given up all desires moves free from attachment, egoism and thirst (for enjoyment) attains peace.

yeshaa braahmi shithih paartha
nainaam praapya vimuhyathi
sthithvaasyaam anta - kaale 'pi
brahma nirvaanam richhathi (72)

This is the Braahmi-state, O Arjuna , having reached it, delusion is overcome. And established in this state even at the hour of death, one wins the self.

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'yaa' means for those beings the Buddhi (understanding) having self for its object is night, meaning as obscure as night to them, but he, who has restrained the senses being serene is awake w.r.t. the self. i.e. has the vision of self. In respect of senses like sound all are awake but a sage has such objects covered by night - he is awake only to the self (70).

'kaamah' means objects of desire like sound etc. and the person who wants peace must renounce all such sense objects. He should not have longing for them 'and be without the 'mineness' sense towards them' - such sense results from mistaking the body, which is non-self, to be self. Living this way he 'attains to peace after seeing the self' (71).

The aforesaid state comprising disinterested work (nishkaama karma) preceded by knowledge of the eternal self' characterised as 'sthitha prajnathaa' or firm wisdom is the 'Braahmi state' by which Brahman is secured. Reaching this state even during the evening of life which ensures freedom from delusion and non-return to this world, gets one the blissful Brahman ; or one is said to attain self.

Summing up the second chapter : the Lord intended to free

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Arjuna of delusion, who was unaware i) of the real nature of self and ii) that war is a means for attaining self (Saankhya). He had withdrawn from the battle since he thought 'body is itself the self'. The Lord imparted him knowledge known as Saankhya or the 'understanding of the self' besides the path of practical work without attachment which together are aimed at steady wisdom or 'sthitha prajnathaa' stated earlier.

Sri Yaamanaachaarya in his Gitaartha Sangraha (6) echoes the same opinion : Saankhya and Yoga, which comprise 'the understanding of the eternal self and the practical way of disinterested action respectively', were taught to free Arjuna of delusion". Through them the aforesaid 'firm wisdom' can be attained.

**The Second Chapter of Sri Ramanuja's
Srimad Geethaa Bhashya ends here.**

CHAPTER 3

'The vision of the real nature of seeker's self' has been taught in chapter 2. This vision which is an aid to teaching Bhakti, comprises i) vedana (knowledge) ii) upaasana (worship), meditation (dhyana) etc - these are the means to realise the Supreme Person, or the Supreme Brahman who, free from all blemishes like avidya (nescience) is endowed with innumerable kalyana gunas (auspicious qualities) unsurpassed and not restricted by any limitation.

Chandogya Upanishad covers the instruction of Prajapathi on the vision of self; its texts 8.7.1 and 8.7.6 are relevant here: 'He who is the self devoid of evil'; 'he who knowing the essential nature of self meditates on It'. The vision of the self is attainable through Jnaana Yoga resulting from actions without attachment to fruits following the knowledge acquired on 'self's eternity'.

As per Prajapathi knowing the nature of the self is 'subsidiary' to the knowledge of Supreme Brahman as covered in Dahara Vidya (Ch.Up)- Brahman as the subtle space within the heart - 'he who knowing the essential nature of the self meditates on It'. - It is bodiless and 'transcends' the states of waking / dreaming / sleep. Similarly the 'individual self rising from the body reaches the Supreme Light and manifests Itself in Its own true form'

On the 'knowledge of the individual self', Kathopanishad says 'By knowledge brought about by Yogic concentration (1.2.12); the individual self is not born nor dies (1.2.18); He is more minute than the minute (1.2.20). This Upanishad also states the nature of meditation as Bhakti: "After knowing Him to be the self, omnipresent, the wise man does not grieve(1.2.22). Declaring that 'Vedic teaching or meditation can get this self' 'this Upanishad says' 'whomsoever this Self chooses, by

Him alone is He reached. To Him this Self reveals His own Form (1.2.23)'.

The same Upanishad concludes the teaching referring to fruits of knowledge of the Supreme Brahman thus : "The person who has, as charioteer 'the understanding', the mind for his reins, he reaches the other end of (samsaara) journey which is the 'highest abode of Vishnu' (1.3.9)/

The next four chapters cover 'the vision of the individual self' (Pratyagatman) which is the aspirant's preparation for Bhakti besides the means for achieving the same.

arjuna uvaacha

Arjuna said

*jyaayasee cheth karmanas te
mathaa buddir janaardhana
tath kim karmani ghorey maam
niyojayasi keshava (1)*

O Janaardhana, O Keshava, if You consider knowledge (Buddhi) as superior to Action (works), why then do You urge me to this ghastly warfare ?

*vyaamishreneva vaakyena
buddhim mohayaseeva may
tadh ekam vada nischithya
yena shreyo'ham aapnuyaam (2)*

You are confusing my mind with seemingly involved expressions which contradict one another ; tell me decisively the one discipline by which I may obtain the highest good.

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Arjuna Said

If you think that 'jnaananishte', devotion to knowledge, is superior to Karma Yoga (action), why is it You want me 'to engage' in this ghastly Karma' - The meaning of this expression is : The only means to 'the vision of self' is 'jnaananishte', then how can Karma lead one to that adherence of knowledge. It has also been stated that this 'jnaananishte' leading to the vision of self results from restraining all the senses and the mind as related to sense objects like sound etc. If so, I should be led to acquire 'firm devotion to knowledge' (jnaananishte), prior to which all works are to be renounced. Why then should I engage in this ghastly deed comprising sense activities and hence an impediment for the vision of the self ? (1).

You seem then to confuse me with contradictory statements - first, 'jnaananishte' is the means for the vision of self, which calls for cessation of sense activities, while on the other hand You prescribe action which runs counter to it. Hence tell me definitely which path I should take to win the Supreme Being' (2).

The Lord said: It is apparent that you have not properly understood

sri bhagavaan uvaacha

The Lord said

loke 'smin dvi - vidhaa nishtaa
puraaprokthaa mayaanagha
jnaana - yogena saankhyaanaam
karma - yogena yoginaam (3)

O sinless Arjuna, in this world two courses of saadhana have been enunciated by Me in the past for saankhyayogi, the path of knowledge and for Karma Yogin, the path of Action.

na karmaṇaam anaarambhaan
naishkarmyam purusho 'shnutha
na cha sanyasanaadh eva
siddhim samaadhigacchathi (4)

No man by merely abstaining from work (Naishkarmya) can achieve freedom from action ; nor by renouncing works can man achieve perfection (success).

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what I taught earlier. As the world comprises people of different qualifications, I have taught in the past to the aspirants two paths - jnaana Yoga (knowledge) and Karma Yoga (action); there is no contradiction whatever in this. It 'is just not on' that all peoples of the world would get interested and 'become capable' to follow Jnaana Yoga. However, he who worships Supreme Brahman expecting no fruits thereof, thoroughly washes off the inner impurities and has his senses restrained, that one is fit for the path of knowledge.

Later on the text 18.46 it will be taught : 'From whom the tide of creation has streamed forth, by worshipping Him through his own duties man attains the highest perfection'. In 2.47 it was said 'you have the right only to work ...' without attachment to fruits. Further in 2.55 : 'when a man thoroughly renounces all the desires of the mind..... he is said to be enjoined in Jnaana Yoga.

Those who are competent to acquire knowledge of the self, the saankhyaas, Jnaana Yoga is taught to them and those who are fit for work (Yogins) are taught Karma Yoga. Endowed with Buddhi and having the self only for its object are saankhyans and since their Buddhi is not agitated, they become competent for Jnaana Yoga.

Those who are not fit for this and have their Buddhi agitated are qualified for Karma Yoga. There is no contradiction or anything confusing in this teaching.

In the next verse it will be taught that Jnaana Yoga is rather difficult to practise even when there is desire in the person for liberation (3).

'Jnaananishtaa' is not achieved by one who does not commence acts prescribed by scriptures nor freedom from Karma (naishkarmya); not by

*na hi kaschith kshanam api
jaathu thisthathy akarma-kriith
kaaryathe hy avashah karma
sarvah prakrithi - jair gunaih (5)*

Surely no one can ever remain without doing work ; for everyone is caused to act, in spite of himself, by the Gunas born of Nature.

*karmendriyaani samyamyā
ya aasthe manasaa smaran
indriyaarthaan vimoodaathmaa
mithyaachaarah sa uchyathe (6)*

He who outwardly restraining the organs of action, lets his mind dwell on the objects of the senses, is a deluded person and a hypocrite (pretender). On the otherhand, he who, controlling . . .

*yas tv indriyaani manasaa
niyamyaarabhathe 'rjuna
karmendriyaih karmayogam
asakhthah sa vishishyathe (7)*

the senses by the mind, O Arjuna, begins practice of Karma Yoga through the organs of action and who is remaining unattached, he excels.

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giving up actions, ordained by scriptures, already begun by him. For, that siddhi (success) is achieved through actions worshipping the Supreme Person without expecting returns. With doing such Karma, siddhi is not obtained - to achieve jnaananishtaa, karma-nishtaa is a must. Without i) worship to Govinda ii) acts without expecting fruits iii) annulment of accumulated evils thereby, 'constant contemplation on the self' is not possible, and it is rendered possible if the state wherein senses have become free of disturbances has been attained beforehand (4).

The Lord puts forward this view -

At any point of time not one in this world can remain without doing work despite his resolve not to do any work, since the Gunas born of Prakriti compel him to work - the three Gunas increase depending on his past karmas. The accumulated sins have to be extinguished through Karma Yoga by restraining the negative Gunas resulting in purification of inner organs and attainment of Jnaana Yoga (5).

If not, the one who follows Jnaana Yoga becomes a pretender.

The practice of Karma Yoga has not destroyed his sins since he has not conquered external organs and mind but struggling for winning the knowledge of the self - his mind is directed to sense objects and it dwells on them ; such an one is a hypocrite, as his actions do not correspond with what he professes. Practising the knowledge of self thus, 'one becomes perverted and lost' (6).

*niyatham kuru karma tvam
karma jyaayo hy akarmanah
sharira yaathraapi cha te
na prasiddhyedh akarmanah (8)*

Therefore do you perform your obligatory action, for action is superior to inaction. for a person following non - action not even the sustentation of the body is possible.

*yajnaarthaath karmaṇo 'nyathra
loko 'yam karma - bāndhanah
tadh-artham karma kauntheya !
mukhtha sanghah samaachara (9)*

Man is bound by his own action except when it is performed for the sake of sacrifice, O Arjuna, you must perform work to this end, remaining unattached.

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Arising out of that, he who aspiring to have the vision of the self leads the senses to action as per scriptures (as practised earlier) followed by Karma Yoga with the senses naturally action - oriented but without attachment, he excels a Jnaana Yogin since there is no fear of plunge or fall in his case (7).

'Niyatham' means 'Vyaaptha', that is, 'obligatory' meaning concomitant (accompanying thing) : Karma or action is concomitant with Purusha, which is Prakriti (body) - conjoined and has obligatory relationship and the contact with Prakriti is the outcome of vaasanas (subtle impressions) which are beginningless. The text 3.4 stated that 'no one can have freedom from activity' and therefore 'action' is superior to 'non- action' meaning even to the Jnaana- Yogin - 'Akarma' i.e. non-action here stands for devotion to Jnaana only (Jnaananiṣṭhaa). Even for that one qualified for 'Jnaananiṣṭhaa', 'karmanisṭhaa' is better since the former is hard to conduct and may be susceptible to accidents, due to its not being conducted previously and comes not to one naturally. While this will be elaborated later, suffice it here to say since 'knowledge of the self is included in Karma Yoga, this type of Yoga is superior.

This aspect of Karma Yoga that it is superior to Jnaana Yoga is applicable only when one is capable of Jnaana Yoga. If, abandoning Karma Yoga one gets absorbed in 'Jnaananiṣṭhaa', it would mean inaction and even lack of energy in the body to perform Jnaana Yoga. The body 'has to be sustained' till the end of this practice (Yoga). Honestly-earned money should be spent on sacrifices and the 'yajna - sesha', what is left after sacrifices, should be consumed. Chandogya Up. (7-26-2) and Gita itself (3.13) refer to this aspect. Thus, if one with 'Jnaananiṣṭhaa' does not perform Karmas, the body itself cannot be sustained.

*saha - yajnaah prajaah srishtvaa
purovaacha prajapathi
anena prasavishyadhvam
esha vo 'stv ishta-kaama-dhuk (10)*

In the beginning of creation, the Lord of all creatures, creating mankind along with the spirit of sacrifice said : 'By this shall you prosper ; may this be the cow of plenty fulfilling all your wants'

*devaan bhaavayathanena
te devaa bhaavayanthu vah
parasparam bhaavayanthah
shreyah param avaapsyatha (11)*

Foster the gods by this, and the gods will support you. Thus each fostering the other, you will attain the highest good.

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Therefore since (1) One with Jnaana nishta also has to perform daily (obligatory) rituals and occasional rites as he has to sustain his body until perfection (2) Even in Karma Yoga understanding of the true nature of the self is built in as it involves contemplation on it as non - agent (Akritratva) (3) Being in line with the nature of Prakriti, Karma Yoga is easier, free from the danger of downfall and therefore for one competent to follow Jnana Yoga, Karma Yoga is superior. Therefore you perform Karma Yoga (8).

On the query if action of earning money implies the 'T' ness and 'My - ness' etc which disturb the senses and due to subtle impressions of acts (Karma) a person will be in bondage, the Lord responds :

People of the world get bound only when work is done for personal interests but not, when it is meant for sacrifices as prescribed in the scriptures. Acquisition of money for sacrifices calls for acts and in doing which attachments flowing from personal ambitions should be overcome - they should be done in the spirit of yajna. In such a case, the Supreme Person 'propitiated' in the Yajnas 'grants him' the vision of the self and in the process destroys 'vaasanas' (subtle impressions) of his karmas accumulated from beginningless time (9).

The Lord approves nourishment of the body with remnants from sacrifices and not with those which are not remnants.

As per Tait. Naaraayanuvaaka (11.3), the term Prajaapathi stands for Sriman Naaraayana, the Supreme Lord of all beings, Creator and self of the Universe. Prajapathi, who was known as 'Puraa' at the time of creation, seeing all beings combined with insentient matter (Prakriti) and having no 'name and form' and merged in him were found unable to attain meaningful ends of human existence.

*ishtaan bhogaan hi vo devaa
daasyanthe yajna - bhaavitaah
thair dhatthaan apradhaayaibhyo
yo bhunkthe sthena eva sah (12)*

The gods pleased by the sacrifices will surely bestow on you unasked all the enjoyments you desire. He who enjoys the bounty of the gods without giving them anything in return is certainly a thief.

*yajna shishtaasinah santho
muchyanthe sarva - kilbishaih
bhunjathe te tv agham paapaa
ye pachanthy aathma-kaaranaath
(13)*

The pious men who partake of what is left after the sacrifices are freed from all sins. But those sinful ones who cook only for nourishing their body earn sin only.

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Supremely compassionate that He is, wanting to revive them created them together with sacrifices which could be performed as part of His worship. He said : 'By this sacrifice you shall prosper, multiply and prosper and let it fulfil your supreme want viz. Moksha and all other wants related to it (10).

How should this be done, then ?

By sacrifice you propitiate or foster the gods who form 'My body and have Me as their self'. In the text later 9.24, the Lord says I am the only enjoyer and the only Lord of the sacrifices'. Let these gods, with Me as their Self, nourish you with food, drink etc. which incidentally are needed for their worship. Thus fostering each other, may you achieve the highest good which is Moksha (liberation) (11).

'yajnabhaavithaaha' means those worshipped by yajnas, devatas having Me as their self will fulfil your wants - means, those enjoyments required by those desiring 'moksha' will be granted by the devatas who were worshipped in the part with yajnas; also meaning they will grant your desires with the yajnas yet to be performed. The one who does not use those gifts without adequately using them in their worship and enjoys them himself is verily a thief, who is described as one who nourishes himself with those gifts belonging to others thinking that they are his. Such an one not only becomes unfit for the Supreme (and parama purushaartha) but also pointing himself towards purgatory (Naraka) (12).

Those who, for propitiating the self of Indra and deities viz the Supreme Person, acquire food materials and sustain themselves from remnants after oblations (offerings) they will be rid of

*annadh bhavanthi bhoothaani
parjanyaadh anna - sambhavaḥ
yajnaadh bhavathi parjanyo
yajnaḥ karma-samudhbhavaḥ
(14)*

All beings are evolved from food (that is, their bodies) ; from rain, food is produced ; from sacrifice comes rain ; and sacrifice is born of activity.

*karma brahmodbhavam viddhi
brahmaakshara-samudhbhavam
tasmaath sarvagatham brahma
nithyam yajne prathisthitham(15)*

Know that activity springs from Brahman i.e. the physical body, Brahman, arises from the imperishable (self) ; therefore the all-pervading 'Brahman' is ever established in sacrifice.

*evam pravarthitham chakram
naanuvartayateeha yaḥ
aghaayur indriyaaraamo
mogham paartha sa jeevathi (16)*

Arjuna, he who does not follow the creation thus set in motion here, lives in sin, satisfying the senses. He thus lives in vain.

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impurities gathered from beginningless evil proving 'inimical to the vision of the self.' Whereas others who acquire food materials etc for selfish use (feeding themselves) and do not propitiate the Supreme Being forming the self of Indra and other deities, they eat only sin - they look for getting into Naraka (13).

The Lord affirms that for the sake of the world as well as from the scriptures point of view, 'everything has its origin in sacrifice'. The need for performing sacrifices or the outcome of not doing it, is being spoken of now :

All beings evolve from food and rain produces food; these being of common knowledge, the fact that rain comes from sacrifice is known from scriptures: Oblations in fire reach the sun from whom comes rain; sacrifice itself born out of action of collecting (necessary) materials by the agent. Activity itself is born of 'Brahman', the body from Prakriti (14).

Mark that the term 'Brahman here stands for 'physical body (Prakriti) as stated in scriptures : Mundaka up. (1.1.9) says '.... this Brahman becomes name, form and food' ; the Lord Himself in text 14.3 : '..... this great Brahman is my womb'.

Activity springing from Brahman therefore means that the activity is produced by the physical body, modified Prakriti. The physical body has self 'who is satisfied by the food and drink' to be fit for action, therefore the physical body, the instrument of activity, 'is said to be from

*yas tv aathma-rathir eva syaadh
aathma - trpthaas maanavaḥ,
aathmany eva cha santhushtaas
tasya kaaryam na vidhyathe (17)*

However, he who takes delight in the self alone, who is satisfied with the self, satiated in the self, for him nothing remains to be accomplished.

*naiva tasya kritheynaartho
naakrteneha kaschana
na chaasya sarva - bhooteshu
kaschidh artha-vyapaashrayah (18)*

Such a self - realised person has no purpose to fulfil by discharge of his duties, done or left undone, nor has he to rely on any creature.

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the imperishable'. Hence the 'all - pervading Brahman 'comprises bodies of various kinds, being the products of Prakriti' ; the bodies are established in sacrifice, or the bodies have their roots in sacrifice (15).

Thus the afore-described Chakra or Wheel has been set in motion by the Supreme Person. From food embodied selves (beings) arise, from rain (parjanya) the food, from sacrifice the rain, sacrifice from activities of an agent and activity itself from the embodied self ; and again the full wheel, following a sequence through mutual cause and effect.

Irrespective of the spiritual practice one is following i.e. Karma Yoga or Jnaana Yoga, if he does not ensure the revolving of the wheel through 'mutual cause and effect', he, failing to sustain the body with remnants of sacrifice 'lives in sin', beginning with sin or in sin or in both. He revels 'in senses and not in his self'. Not having his body and mind nourished by remnants of sacrifices and his senses becoming pleasure gardens, he finds Tamas and Rajas predominating his body, resulting in the repulsion of the vision of the self (which if even attempted would be fruitless). O Arjuna, he lives in vain (16).

Sri Krishna clarifies that for a liberated person there is no need for sacrifice as his vision of the self is not depending on external means :

The one who needs no aid of Jnaana and Karma Yogas, finds delight on his own in the self, is established in the self, satiated by self (not by food, drink, etc), rejoices in the self alone (and not in gardens, garlands, sandal paste, music etc) and for whom the self alone gives subsistence/nourishment/enjoyment, such a person need not perform anything for the vision of the self, as he has constantly the essential nature of the self, unaided in his vision (17).

Again such an one gains nothing from work to obtain vision of the

<i>tasmaadh ashakhtah sathatham kaaryam karma samaachara ashaktho hi aacharan karma param aapnothi purushah (19)</i>	Therefore without being attached to the fruits do your work which ought to be done, for by working without attachment one attains the Supreme.
<i>karmanaiva hi samsiddhim aashithaa janakaadayah loka - sangraham evaapi sampashyam karthum arhasi (20)</i>	Indeed by Karma Yoga alone, kings like Janaka and others attained perfection. Even recognising its necessity for maintaining the world order, you must perform action.
<i>yadh yadh aacharathi shreshtas tath tadh evetharo janah sa yath pramaanam kuruthe lokas tadh anuvarthathe (21)</i>	For whatever a great man does, the very thing other men follow. Whatever standard he sets up, the world pursues it.

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self which does not depend on outside means, nor any work left undone causes any calamity or evil ; he has turned away from non - intelligent matter and nothing requires to be gained from Prakriti and its constituents ; there would be such a need if he were to trace back and they serve as aid. But he is very much liberated. But for one who is pursuing the vision of the self, Karma Yoga is better, because, it being easier to perform, secure from the possible error and the vision of the self is included in it ; Jnaana Yogin also needs to perform 'minimum activity'. Hence Karma Yoga is a superior means for the vision of the self (18).

With that reason, without detachment, considering it as a 'kathavyam' (duty), you perform actions (karmas) incessantly until you get the vision of 'Aathman'; considering yourself a non - agent and practising karmas, you attain self - 'param Aapnothi' with karmayoga itself (19).

Foremost among Jnaanins like Janaka, a 'raajarishi', preferred Karma Yoga as a means for achieving perfection - thus Karma Yoga is preferred for the vision of self even for one who is qualified for Jnaana Yoga.

Thus, firstly Karma Yoga should be practised by one unfit for Jnaana Yoga and secondly also by the other even though he is qualified for Jnaana Yoga as it is better than Jnaana Yoga alone. In texts to follow 20-26, it will be declared that Karma Yoga is a must for the 'virtuous'.

At least for maintaining the world order, you must do work 'even

*na may paarthaasthi karthavyam
trishu lokeshu kinchana
naanavaaptham avvapthavyam
vartha eva cha karmany (22)*

Arjuna, for Me there is nothing in all the three worlds to do, nor is there anything unacquired that ought to be acquired. Yet I continue to work.

*yadhi hy aham na vartheyam
jaathu karmany athandrithah
mama varthmaanu varthanthe
manushyaah paartha! sarvashah
(23)*

If I did not engage in action scrupulously at any time, men would follow My path.

*uthseedeyur ime lokaa
he kuryaam karma ched aham
sankarasya cha karthaa syaam
upahanyaam imaaah prajaah (24)*

If I do not work, these men would be lost, and I will be causing great harm to the world and ruining these people.

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if there be no need of it for yourself' (20).

For whatever a great man, who is well-versed in scriptures and observes scriptural dictates, performs, others having incomplete knowledge follow his example - this applies to any duty with all its ancillaries performed by the eminent and others follow that strictly. Hence keeping the protection of the world order in general, an eminent man reputed for his wisdom should perform all acts appropriate to his 'station and stage' in life. If not, the evil flowing from neglect of duties by large masses of the world, should they follow the eminent man's example of neglect, will bring down the world order (21).

The Lord of all that I am, who am omniscient with all desires fulfilled and whose 'will is always true' (sathyasankalpa) and of My own accord am in the three worlds in the form of gods, men and other things, for Me there is nothing to achieve - even then I go on working for 'lokasamrakshana' (protection of the world) (22).

If (aham) I, the Lord of all and 'sathyasankalpa' having the sport of creation, sustenance and dissolution of the universe, born as a man in the world at My pleasure in the family of one of the most virtuous of men, Vasudeva, did not scrupulously continue to work at all times in a manner suitable to the family, then the men with incomplete knowledge would adopt My path perceiving that this path, followed by virtuous Vasudeva's son is the right path. Rather than winning the self, they will end up in Naraka, because of not doing what

*saktaah karmany avidhvaamsa
yathaa kurvanthi bhaarthaa
kuryaadh vidhvaams tathaasakthas
chikeershur loka-sangrahaam (25)*

As the ignorant perform their duties with attachment, O Arjuna, so should the wise men act without any attachment, seeking maintenance of the world order.

*na buddhi - bhedham janayedh
ajanaanam karma-sanghinaam
joshayeth sarva - karmaani
vidhvaan yukhtah samaacharan (26)*

A wise man should not disrupt (unsettle) the minds of the ignorant who are attached to work ; rather himself performing work with devotion, he should cause others to do so.

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should be done and sin arising from non - performance of duty (23).

Should I fail to do work appropriate to My station in life, then even the virtuous men following My example will neglect their duties and on that account they would be destroyed and be lost. Thus due to My failure to conduct Myself as ordained in scriptures, will result in chaos amongst all virtuous men who will be ruined by Me.

Similarly if you Arjuna, a son of Paandu and a brother of the most virtuous Yudhishtira claim fit enough to follow Jnaana Yoga, (fail to do your duty) then the virtuous aspirants not understanding their competence would, to follow your way, give up the practice of Karma Yoga and will be lost. Hence even the one recognised as learned should 'do work' (24).

'avidhvaamsaha' meaning those who do not know 'the truth about self' - they are 'yoked' to work inseparably. Such ones are not qualified for Jnaana Yoga which is practising knowledge about self. They are qualified for Karma Yoga and practise it for the vision of the self and similarly the virtuous ones, should practise Karma Yoga, being unattached to work but for the vision of the self. The latter, giving guidance to others in virtuous conduct should protect the world from chaos with their example. They, though fit for Jnaana Yoga, should Practise Karma Yoga (25).

Do not confuse the mind of the ignorant by saying that there is an alternative path besides Karma Yoga for getting vision of the self. They are fit for activity / Karma Yoga because of vaasanas (subtle impressions) of their beginningless Karma. Even though one is qualified for Jnaana Yoga, it follows from this, that he should do work perceiving that Karma Yoga by itself i. e. without Jnaana

*prakrtheḥ kriyamaanaaṇi
gunaiḥ karmaaṇi sarvaśaḥ
ahankaara - vimoodaathmaa
kartaaham ithi manyathe. (27)*

All actions are being performed in every way by the Gunas of Prakriti ; he whose mind is deluded by egotism, thinks "I am the doer".

*tatthv - vith tu mahaa - baaho
guṇa - karma vibhaagayoḥ
guṇaa - guṇeshu varthantha
ithi mathvaa na sajjathe (28)*

But he who has true insight into the respective spheres of Gunas and, O mighty - armed Arjuna, works through his knowledge that 'Gunas operate on their products 'is not attached.

*prakrther guṇa - sammoodhaaḥ
sajjanthe guṇa - karmashu
thaan akrthsna - vidho mandhaan
kritsna - vin na vichaalayeth (29)*

Deluded by the Gunas of Prakriti, they are attached to those actions of the Gunas, but he who knows the whole truth should not unsettle the ignorant who do not know the whole truth.

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Yoga, is 'an independent means for the vision of the self', thereby generating love among the people, 'who do not know the complete truth' for all types of activity (26).

In the texts to follow (27 - 30) the Lord describes the way the self is to be contemplated on 'as not being an agent' as required by Karma Yoga, showing the difference between the 'enlightened and unenlightened' Karma Yogins.

All the activities are performed by the Gunas viz Sattva, Rajas etc appropriate to them. One whose nature is 'deluded' by his Ahankaara (ego) thinks 'I am the doer' of all actions. This is mistakenly superimposed on Prakriti which is not the 'I'. Due to the ahankaara of the person who is ignorant of the real nature of the self, thinks he is the doer of activities, performed in reality by the Gunas of the Prakriti (27).

'Gunakarma vibhaagayoḥ' meaning that the one who knows on the one hand the division of Gunas into sattva etc as also that of their respective functioning, realises that the Gunas like Sattva etc operate on their own products (Karmas), and is convinced that 'I (he is) am not the doer'.

Those persons who not, knowing the whole truth, and 'deluded about the nature of the self' and being involved in Prakriti are not aware that actions proceed from its Gunas - that is, they are attached to actions of Karma Yoga and hence qualified for it. But a practitioner

*mayi sarvaanī karmaaṇī
sannyasyaadhyaathma - chetasaa
niraasheer nirmamo bhoothvaa
yudhyasva vighata - jvarah (30)*

Therefore O Arjuna, dedicating all your actions to Me with your mind focussed on the self, free from desire and selfishness, fight with the heat of excitement abated.

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of Jnaana Yoga, knowing the complete truth, should not unsettle those practising Karma Yoga as described before. They tend to adopt the behaviour of a Jnaana Yogin transcending Karma Yoga and 'will have their minds shaken from Karma Yoga'. Therefore he should remain established in Karma Yoga knowing 'the true nature of self' and show that Karma Yoga as such is an independent means for 'the vision of the self' and create love amongst them for Karma Yoga.

To those practising Jnaana Yoga it has already been shown how Karma Yoga excels Jnaana Yoga and a respected person should follow Karma Yoga as such for the 'good of the world'.

Perceiving the nature of self as different from Prakriti, actions performed by attributing agency to the Gunas (of the Prakriti) and that such agency is not arising from the inherent nature of the self but only due to contact with the Gunas has been taught (29).

Further it will be taught that the said agency attributed to Gunas should ultimately be related to the Supreme Person, the self of all - the nature of individual selves, constituting His body, is one of subservience to that Supreme Person.

'Mayi' meaning, the Lord of all and the inner pervading self of all beings, that I am, do all acts such as war (duties) (free from desire, selfishness, fear) and dedicate all acts to Me. The mind (manas) which is focussed on the individual self forming the body of the Supreme self is known as 'Aadhyathma chethas'. The self is actuated by Him as declared by hundreds of Vedic texts :

Taittiriya Aranyaka - He is the ruler of all beings and is the self of all ; He who has entered inside and is the doer : Brihadaaranyaka - He who dwelling in the self, is within the self controls the self from withinthe ruler and Immortal self. Gita texts 15.15- I am seated in the hearts of all ...18.61 - The Lord lives in the heart of everything. Thus, consider all actions as done by Me, contemplating on the self, constituting My body, as actuated by Me and dedicate them to Me ;

*ye may matham idham nithyam
anuthishtanthi maanavaah
shraddhavantho 'nasuyanthe
muchyanthe te'pi karmabhih (31)*

Those persons who, full of faith, always practise this teaching of mine and those who receive it without cavil - even they are released from Karma.

*ye tv ethad abhyasooyantho
naannuthishtanthi may matham
sarva - jnaana - vimoodaams
thaan
viddhi nashtaan achethasah (32)*

But those who with envy find fault with this teaching of Mine - take them to be absolutely senseless and bereft of all knowledge, and lost.

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becoming free from desire for fruits / selfishness and devoid of fever from excitement arising from anger. You engage in duties like war.

Think that the Principal and the Lord of all, the Supreme Person gets His own works done, through individual selves which are His agents, for the purpose His own worship. Becoming free from selfish attachment perform Karma Yoga with ease - He, the Supreme Person, will free You from bondage setting at rest your thoughts regarding evils accumulated from beginningless time : The vedic texts hail Him as the Supreme divinity of divinities The Lord of the Universe Ruler of Rulers. He is Seshi (controller) which means the same, the Lord (30).

The Lord declares that all the Upanishads have this as the essential message.

There are three types of persons, first, qualified to understand shastras, follow them deciding for themselves what My doctrine is ; second, they have faith in their meanings but do not follow them, and third, they do not have faith in them but do not find fault or blemish pertaining to the shastras which have great qualities : all these persons are liberated from karmas accumulated from beginningless time causing bondage. Since 'api' (te'pi karmabhih) is used, it means those who do not act upon the meaning but believe in it and those who do not find fault (cavil), also are freed from bondage-it is to expect that they will also sooner or later start practising the meaning of the shastras (31).

The Lord now goes on to warn as to what will befall those who will not practise upanishadic teachings but just cavil at it.

Those who disregard and do not follow My views viz. jivaatmas (selves) who have Me as support, are subservient to Me, are actuated by

*sadrasham chesthathe svasyaah
prakrither jnaanavaan api
prakrithim yaanthi bhoothaani
nigrahaḥ kim karishyathi (33)*

Even a man of knowledge acts according to his own nature ; for all beings follow their nature. What can repression accomplish ?

*indriyasyendriyasyaarthe
raaga - dveshau vyavasthithau
taylor no vasham aagaccheth
tau hy asya paripanthinau (34)*

Each sense has fixed attachment to, and aversion for, its corresponding object. One should not come under their senses' sway ; for they are his enemies.

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Me only, that is, those who do not have faith in shaastras and accuse shaastras falsely, you take it they are devoid of reasoning and knowledge and are deluded, they are totally lost - one's mind's function determines the real nature of things and so their minds are deluded in all ways.

Understanding that one combined with Prakriti, the dominant Gunas of Prakriti lead to sense of agency which 'really rests with the Supreme Person', Karma Yoga alone should be followed by both. For those who are fit to practise Karma Yoga and those who are competent for Jnaana Yoga, Karma Yoga's superiority comprises : easy to perform, no liability from lapse, autonomous, has the knowledge of self falling within its ambit ; compared to it Jnaana Yoga - is difficult to practise, not free from liability of lapse, dependent on actions (Karma Yoga) to get sustenance for the body. Therefore a virtuous person should especially practise Karma Yoga (32).

Until the end of this chapter, the Lord explains how hard Jnaana Yoga is and it is liable to lapses.

Even a person who knows that shaastras declare contemplation of self which is different from Prakriti, acts according to his nature which is led by the vaasanas (subtle impressions). This is so because, being united with non - sentient matter, all respond to dictates of Vaasanas flowing from beginningless time. Of what avail are the shastraic controls to such beings who are dictated by Vaasanas ?

The Lord explains as to how beings are forced to follow their natures - inevitable attraction for sense organs - sound for the ear, food for the tongue has been fixed. Such desire stems from 'vaasanas' and 'when the experience is impeded, an inevitable aversion arises. The said attraction and consequent aversion wrest the aspirant of Jnaana Yoga under control

*shreyaan sva-dharmo vigunah
para-dharmaath sv-anusthithaath
sva - dharme nidhanam shreyaah
para - dharmo bhayaavahah (35)*

One's own duty, even if ill - done, is better than the duty of another well - performed. Better is death in one's own duty ; the duty of another is fraught with fear.

arjuna uvaacha

Arjuna said

*atha kena prayuktho 'yam
paapam charathi poorushah
anicchann api vaarshneya
balaadh iva niyojitah (36)*

O descendant of Vrishni, by what is one (practising Jnaana Yoga) impelled to commit sin even unwillingly, as if engaged by force ?

sri bhagavaan uvaacha

The Lord Said

*kaama esha krodha esha
rajo - guna-samudhbhavah
mahaashano mahaa - paapmaa
viddhy enam iha vairinam (37)*

It is desire, born of the guna of Rajas, which appears as wrath ; nay, it is great devourer and grossly wicked. Know this to be the enemy in this case.

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and subject him to actions 'appropriate to them' despite his exercising some control over the senses - he will not get to experience the self and is totally lost. Therefore no one practising Jnaana Yoga should be subject to attachment and aversion which are ruinous and his invincible enemies stopping him from the practice of Jnaana Yoga (34).

Thus Karma Yoga is superior to Jnaana Yoga ; 'forming one's own duty', natural and easy to conduct ; despite being defective, it is free from 'liability' due to stoppage and fall. Jnaana Yoga is difficult to practise due to contact with Prakriti and susceptible to stoppage. Significantly during practice of Karma Yoga with limited success, if death occurs, it does not matter and it continues in the next birth without obstacles. But Jnaana Yoga is susceptible to errors due to contact with Prakriti and not easily adaptable (35).

Arjuna asks : what impels a man, practising Jnaana Yoga, to commit sins such as experiencing the objects of the senses as if compelled by force 'against his own will not to experience' sense - objects (36).

The Vaasanas from the past are at the base of the Guna 'Rajas'. Having for its object sense contacts like sound, it is an enemy to one performing Jnaana Yoga, since he is conjoined with Prakriti comprising the Gunas which exhibit a periodic rise and fall. Luring him towards sense objects, the attendant desire when impeded issues out as anger towards those

*dhoomenaavriyathe vahnir
yathaadarsho malena cha
yatholbenaavrtho garbhas
tathaa thenedham aavrtham (38)*

As a fire is covered by smoke, a mirror is covered by dust, and as the embryo by the membrane (amonion), so is this (world) covered by it (desire).

*aavrtham jnaanam yethena
jnaanino nithya - vairinaa
kaamo - roopena kauntheya
dhushpoorenaalena cha (39)*

The knowledge of the intelligent self stands covered by this constant enemy, O Arjuna, which is, the insatiable desire, difficult to gratify.

*indriyaani mano buddhir
asyaadhishtaanam uchyathe
ethair vimohayathy esha
jnaanam aavrthya dehinam (40)*

The senses, the mind and the intellect are said to be its sitting places (instruments). By these it overpowers the embodied self after covering Its real knowledge.

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causing hindrance. Being a powerful sin, the aspirant is led to 'harming' others. Know that this Rajas is the enemy of Jnaana Yogins (37).

Just as fire is covered by smoke, a mirror by dust and an embryo by the membrane (amonion), so also the embodied beings are covered by desire. The Lord describes the way this envelopment occurs (38).

The jiva of the embodied person is of the nature of knowledge having self as its subject and the knowledge is covered by constant enemy, that is, desire - 'this brings about attachment to sense objects'. Difficult to satisfy, this desire has objects unworthy of attainment and is insatiable (39).

Now the Lord describes the instruments of desire which overpower the self.

The instruments through which the desire 'overpowers the self' are the senses, mind and the intellect, which get relegated to being servants by way of attachment to sense objects ; the embodied soul enmeshed in Prakriti by covering up its knowledge, is deluded by desire.

Making self a victim of multiple illusions by waylaying it from the knowledge of Its true nature, It (the self) is caught up in sensual experiences (40).

For whichever reason a person following Jnaana Yoga which calls for doing away with all the sense - activities, should control desire, the enemy, which repels him from the self through the lure of sense - objects - by the same token, you, who due to contact with Prakriti, are bonded to sense

*tasmaath tvam indriyaani aadhau
niyaamyā bharatharshabha
paapmaanā prajahi hy enam
jnaana-vijnaana-naashanam (41)*

Therefore, O Arjuna, you must control your senses from the very beginning and kill this evil thing that destroys both knowledge and discrimination.

*indriyaani paraany aahur
indriyebhyaḥ param manāḥ
manasas tu paraa buddhir
yo buddheḥ paratas tu saḥ (42)*

The senses are said to be high ; the mind is higher than the senses ; the intellect is greater than the mind ; but what is greater than the intellect is that (desire)

*evam buddheḥ param buddhva
samsthabyaāthmaanā
aathmanā
jahi shathrum mahaa-baaho
kaama-roopam dhuraasadham (43)*

Thus, Arjuna, knowing that which is higher than the intellect and fixing the mind with the help of intellect in Karma Yoga, kill this enemy in the form of desire, which is difficult to overcome.

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- activities, should right in the beginning of your quest for release (adhau), restrain the senses through Karma Yoga which regulates sense activities. Then kill this enemy of desire which destroys both knowledge and the analytical power to acquire this knowledge (41).

The Lord now turns to the 'supreme' among the adversaries :
[The last sentence of the text has not been properly understood by many. Ramanuja has given the most appropriate interpretation- please mark it].

Senses are obstacles for knowledge, as, when they are in operation, the knowledge of self cannot arise. Similarly if mana (mind) is busy with sense objects, despite 'mind being higher than the senses', knowledge of self cannot be had. A 'perverted decision' by the intellect can similarly affect knowledge of self, even if 'intellect is greater than the mind' (despite mind being indifferent to sense objects). But even if all of them upto intellect are restrained, still the desire, arising out of Rajas, obstructs the knowledge of self by luring the senses to be active in their spheres. The last sentence : To the query what is greater (more powerful) than intellect ? ; The answer is : that, which is desire (42).

With the understanding that the desire is even higher than intellect and it to be the enemy of Jnaana Yoga and setting the mind through intellect in Karma Yoga, kill this enemy viz desire, which is difficult to overcome (43).

**The Third Chapter of Sri Ramanuja's
Srimad Geethaa Bhashya ends here.**

CHAPTER 4

In the third chapter it was said that the aspirant who was subject to contact with Prakriti should not practise Jnaana Yoga as he is not qualified for it ; also, even if he is qualified for Jnaana Yoga, Karma Yoga preceded by - akarthratthvaanusandhaana - 'contemplation on the self as not an agent of any action', is more effective. The one considered 'eminent as an example' should specially follow Karma Yoga.

In the fourth chapter, for the deliverance of all beings, right in the beginning of Manu era, the Karma Yoga was taught and therefore the need for it is confirmed. Since 'aathma Jnaana', the knowledge of the self is included in Karma Yoga, it (Karma Yoga) has Jnaana Yoga within its ambit. The nature of Karma Yoga with divisions and, Jnaanaamsha, the knowledge portion having prime importance, are also covered. The truth in respect of Lord's incarnations is also, by the way, spoken of by the Lord.

<i>sri bhagavaan uvaacha</i>	<i>The Lord said</i>
<i>imam vivasvathe yogam prokthavaan aham avyayam vivasvaan manave praaha manur ikshvaakave 'braveeth (1)</i>	I taught this imperishable Yoga to Vivasvaan ; Vivasvaan taught it to Manu; Manu in turn imparted it to Ikshvaaku.
<i>evam paramparaa - praaptham imam raajarshayo viduḥ sa kaaleneha mahathaa yogo nashtah paranthapa (2)</i>	Thus transmitted in succession, the saintly kings knew this (Karma Yoga). But in course of time, O Arjuna, the Yoga was lost to the World.
<i>sa evaayam mayaa te 'dya yogah proktaḥ puraathanaah bhaktho 'si may sakhaa chethi rahasyam hy etadth utthamam (3)</i>	The very same ancient Yoga is now taught to you by Me, because you are My devotee and Friend, and also because this is a supreme mystery.

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The Lord said :

Do not think that the Karma Yoga has been imparted to you for generating interest in you for war. I Myself taught this Yoga to Vivasvaan at the beginning of Manu's era for all beings to use for release, which is man's 'supreme goal'. Vivasvaan taught it to Manu and he in turn to Ikshvaaku. The royal sages of yore knew this Yoga handed down to them in succession. Because of passing of time and insensibleness of those who heard it, it has been lost, as it were (1, 2).

It is the very and unchanged Yoga that is being taught to you who through friendship and extreme devotion have come to Me 'whole - heartedly'- it has been taught to you in full including all the accessories. Since it happens to be 'the most mysterious' Vedanthic Knowledge, it can neither be known nor instructed by anyone 'other than Myself' (3).

Arjuna uvaacha :

Going by Time (kaala sankhya) Your birth was indeed later and during our times, while Vivasvaan's time much before, 28 cycles of 4 yugas each. How should I make out that You taught it in the beginning ?

A contradiction arises here. Although it is possible that Vivasvaan was taught in an earlier birth and memory of past events is natural to great men, 'it should not be taken to mean'

arjuna uvaacha	Arjuna uvaacha
aparam bhavatho janma param janma vivsvathah katham yethadh vijaaneeyaam tvam aadhau prokthavaan ithi (4)	You are Younger to Vivasvaan, the sun - god. How then am I to understand that You taught this Yoga in the beginning.
sri bhagavaan uvaacha	The Lord said
bahooni may vyatheethaani janmaani tava chaarjuna ! thaany aham veda sarvaani na tvam vettha parantapa ! (5)	Many, many births of Mine have passed, O Arjuna, and so is it with you also. I know them all, but you do not know them.
ajo 'pi sann avyayaathmaa bhoothaanaam ishvaro 'pi san prakrithim svaam adhishtaaya sambhavaamy aathma - maayayaa (6)	Though I am birthless and of immutable nature and although I am the Lord of all living entities, yet through My own Nature (Prakriti) I manifest out of My own free will.

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that Arjuna is unaware that the son of Vasudeva is the Lord of all. In 10.12 - 13 Arjuna says : 'You are the Supreme Brahman/Light/Purifier and proclaimed by seers as eternal Divine Purusha / Primal Lord/Unborn/all-pervading .. Naarada, Asita . also proclaim so. You Yourself .. saying this'.

Arjuna had heard times over from Bhishma and others that 'Krishna alone is the cause of creation etc the universe comprising sentient and insentient entities were created for Krishna's sake' ... The entire Universe is subordinate to Him i.e. it's there for His sake.

Despite knowing that Krishna is the Bhagavaan, he queries Him as if he did not know Him. This explains the contradiction and his intention. Can the Lord, (akhilaheya prathyaneeka) the very antithesis of evil and shining with kalyaana gunas, onmiscient, with desires fulfilled, can He have a birth similar to gods, man etc ruled by Karma ? Could it be an illusion or a magical show ? If His birth is real, what is the mode, nature of His body, manner or His birth, the cause of His birth and its goal ? The Lord responds justifying the mode of questioning thus : (4)

The reality of Lord's birth (janmanahsathyathvam) is declared thus : Many births of Mine have passed ; so is it with you ' (for illustration, the latter sentence) (5).

*yadhaa yadhaa hi dharmasya
glaanir bhavathi bhaaritha
abhyutthaanam adharmasya
tadhaathaamaanam srijaamy aham (7)*

Whenever and wherever there is a decline in Dharma (righteousness), O Arjuna, and uprising of Adharma, then I incarnate Myself.

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The following text (6) explains Lord's mode of incarnation / His body reality / cause of His birth.

Without forsaking 'ajathva / avyayathva / sarveshvarathva' - (birthlessness / imperishability / Supreme Lordship) and assuming My free will / employing My nature (Prakriti), I manifest in the form of My choice / by My own will (Maaya).

Shruthis declare : Purusha sooktha - beyond Rajas (active matter) abiding in paramapada and of sun - colour ; saama samhita - abides beyond Rajas ; Chandogya - this golden person who is within the sun ; Taitt. Up ... immortal and golden ; Chandogya Up-whose form is light, whose will is truth; Brih. Up. - like a clothing of golden colour.

'Maaya' connotes knowledge, which belongs to Him. Yaska lexicon interprets 'maaya' vide 'maaya vayunam Jnaanam' as 'knowledge, wisdom'. The quotations of competent people; 'By maaya He knows the good and bad of his entities', My own knowledge meaning 'by My will'. Creating My own form I manifest in the form of gods etc. Again, shruthis declare : Tait. Aranyaka - 'Being unborn, He is born in various forms'. Unlike ordinary beings whose birth is a handiwork of Karma, He is born 'out of His own Will'. This interpretation does not contradict earlier statements or those to follow (ref : 4.5, 4.7, 4.9) [This elaboration by Ramanuja is meant to set at rest advaitic doctrine of 'mere apparency of incarnations' ; Ramanuja 'upholds the absolute reality of incarnations'] (6).

There is no 'kaalaniyamaha' / time limit for the time of My birth ; as and when there is a decline in the observation of the teachings of the Vedas according to four stations and four stages of life, and Adharma lifts its head, then, "I Myself, by My own Will, and in the manner talked about, manifest" (7).

The Lord talks about the purpose of His birth -

'Saadhavaha' means those who follow dharma as described above.

*parithraanaya saadhoonaam
vinaashaaya cha dushkrathaam
dharma - samsthaapanaarthaaya
sambhavaami yuge yuge (8)*

For the protection of the virtuous and extirpation of the wicked and for establishing Dharma, I am born from age to age.

*janma karma cha may divyam
yevam yo vetthi tatthvathah
tyktvaa dehām punar janma
naithi maam ethi so 'rjuna (9)*

Arjuna, He who knows thus My divine birth and activities, is not reborn after leaving the body, but he comes to Me.

*veetha - raaga - bhaya - krodhaa
man-mayaa maam upaashrithaah
bahavo jnaana - tapasaa
pootha madh - bhaavam
aagathaah (10)*

Completely freed from desire, fear and anger absorbed in Me, depending on Me, purified by the penance of knowledge, many have attained My state.

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The foremost Vaishnavas have taken refuge in Me. They cannot sustain themselves without perceiving Me, although My name / acts / form are 'inaccessible' to speech and thought. They cannot tolerate a moment's separation from Me and therefore I take birth for protecting them and giving them the opportunity to see My form / acts and 'converse with Me'.

Born also for extirpation of those opposed to My devotees and restoring Vedic Dharma comprising My worship, although this is secondary - the main purpose is to reveal His adorable form to enable all to worship Him. Yugas like Kritha, Thretha etc do not restrict the Divine incarnations (8).

Thus he who understands Me thus : as not given to births caused by tri-guna Prakriti which produces evil bondage ; characterised by Sarveshvarathva, sarvjnathva and sathya sankalpathva (of true resolve), and other auspicious qualities ; protecting virtuous and destroying the evil ones - that is, he who knows truly My actions, supernatural as also special to Me, he after relinquishing his present body will never be born, but will attain Me only. Knowing 'My divine births and acts' all his sins which obstruct his taking refuge in Me are destroyed' - he reaches Me in this birth itself (9).

Many may have changed in this way having been purified by the tapas (austerity) called knowledge regarding the truth of My 'avataara' and deeds. Shruthi declares : The wise know

*ye yathaa maam prapadhyanthe
thaams tathaiva bhajaami aham
mama varthmaanuvarthanthe
manushyaah paartha sarvashah
(11)*

Arjuna, howsoever they seek Me, even so do I favour them ; men seek Me alone, in different ways.

*kaankshanthah karmanaam
siddhim
yajantha ihe devathaah
kshipram hi maanushe loke
siddhir bhavathi karma - jaa (12)*

Those who seek the fruits of their ritualistic acts, do sacrifice to the gods here ; quickly, of course, success results for such acts in the world of men.

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the manner in which He is born (Tait. Ar. 3. 13. 1.). 'Dheerah', the foremost among the wise know the manner in which He is born (10).

It is not just that I protect those who take recourse to Me, as incarnations gods, men etc. All those who take refuge in Me, however they want i.e. in line with their inclinations, I reveal myself to them as desired by them. Why talk more ! All those having the express wish of following Me, do experience My form in whatever way they wished and with their own eyes and other sense organs (11).

After covering 'the incidental topic' of manifestations, the Lord, in order to teach the subject of Karma Yoga assuming the form of Jnaana, refers to the difficulty in identifying persons qualified for Karma Yoga of this type.

All men, expecting fruits of their actions, 'yajanthé' - worship Indra and other gods only, with sacrifice. None worships Me giving up fruits of actions - I am the self of Indra and other divinities and 'the real enjoyer of sacrifices'.

This is so because, fruits like sons, cattle, food etc are received soon after performing the sacrificial rites. 'World of men' also represents heaven and due to evils, accumulated from beginningless time, not having been quashed, they lack insight ; therefore they resort to rituals comprising worship to Indra and other gods, expecting quick results like sons, cattle, food etc., meant for the sake of heaven. None, however, anguished by bondage (samsaara) and aspiring liberation practises Karma Yoga of the type described above, which is 'My worship' (12).

<i>chaathur-varnyam mayaa shrishtam guṇa - karma - vibhaagashah tasya karthaaram api maam viddhy akarthaaram avyayam (13)</i>	The system of four stations (of human society) was created by Me based on distinction of Gunas and Karma. Though I am the creator of this system, know Me as non-agent and immutable.
<i>na maam karmaani limpanthi na may karma - phale sprihaa ithi maam yo bhijhaanaathi karmabhir na sa badhyathe (14)</i>	Since I have no cravings for fruits of actions, actions do not contaminate Me, He who knows Me thus is not bound by actions.
<i>evam jnaathva kritham karma poorvair api mumukshubhih kuru karmaiva tasmaath tvam poorvaih poorvatharam Kritham (15)</i>	Knowing thus, even ancient seekers for liberation, performed. Therefore, do your work only as the ancients performed in olden times.

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Starting with Chaturmukha Brahma and ending with a blade of grass with braahmana, kshathriya, vysya and shoodra varnas or system of four stations categorised according to the basis of Sathva-and other Gunas besides actions of self-control consistent with the Gunas, was created by Me. Just for illustration only the term 'creation' is used. Although the Universe is protected and withdrawn by Me alone - know Me 'to be the creator' of various actions of creation and as non-agent as well (13).

The Lord explains here as to how it is possible :

Varied actions like creation- 'maam na limpanthi' means they do not bind Me - the distinctions in creation like men, god etc are not my handiwork but by good and evil karmas of created beings - I am not the author of varied creations when the acquired and inherent aspects are discriminated. Created embodied selves having bodies / organs in line with their own karmas emanating from attachment to fruits etc., 'experience all enjoyments in creation ; and for them there is desire for the results of creation / karmas, but no desire in Me for it'.

There is concurrence on this view by Sutrakaara of Brahma Sutras and Bhgavaan Parashara (Vishnu Puraana). 2. 1. 34 of Br. Sutras says 'no partiality or cruelty ; dependence on the Karmas of souls for inequality'. V. Puraana says 'The Lord is only the operative cause (i.e. He operates on the material's potentiality

*kim karma kim akarmethi
kavayo 'py athra mohitaah
tath te karma pravakshyaami
yaj jnaathvaa mokshyase
shubhaath (16)*

What is action ? and what is non-action ?
Even the intelligent are puzzled over this question. I shall expound to you that kind of action, knowing which you will be freed from evil.

*karmano hy api boddhavyaam
boddhavyaam cha vikarmanah
akarmanas cha boddhavyam
gahanaa karmano gathih (17)*

What to be known in action and sameway what ought to be known in multi - form action and what ought to be understood in non - action. Myterious is the way of action.

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allowing for previous karmas of selves to be created) ; leaving aside the material cause a thing is led into the condition in which it is, O best of ascetics, only by its own potentiality (1.4.51-2)'.

These selves are 'led to take the forms of god, men, etc by the potentiality of their own old karma in which they are bound'.

The one who understands Me thus to be the agent of creation etc and at the same time a non-agent having no desire for the results, he will not be tied by past karmas but liberated from them which impede the practice of Karma Yoga 'causing attachment to results' (14).

Even the old aspirants seeking liberation performed actions as above and were freed from evil after 'knowing Me in this way'. You also perform actions in the same way as Vivasvaan, Manu etc did in yore, along the lines of practice taught by Me ; even then, I shall repeat it now : (15).

The Lord highlights 'the difficulty in undertaking' the type of Karma being taught now :

Action which should be done by a 'mokshaarthee', aspirant seeking liberation- What is its form ? What is the form of non - action ? Non-action first - the knowledge about the true nature of self is termed non-action. Even the learned scholars, 'kavayaha', do not know both these-'I shall teach you that action which includes the knowledge within itself. Following that action you will be released from the bondage of samsaara. Getting to know about the work to be done itself results in its performance (16).

The Lord now answers as to why it is so difficult to know this Karma : Something which should be known about action (karma) forming

*karmany akarma yah pashyed
akarmany cha karma yah
sa buddhimaan manushyaeshu
sa yukhtaah krithsna - karma -
krith (18)*

He who sees non - action in action and action in non - action is wise among men. He is fit to be liberated as he has performed all actions.

*yasya sarve samaarambhaah
kaama - sankalpa - varjitaah
jnaanaagni - dagdha-karmaanam
tam aahuh panditham budhaah (19)*

Even the wise call him a sage, whose every undertaking is free from desire and delusion (identifying body with the self), whose actions are burnt up in the fire of knowledge.

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the tool of release and the multi - form, 'vikarma' or varied forms of action comprising obligatory, occasional and desire - oriented actions calling for various requisites. About non - action i. e. knowledge of the self, there is also something to be learnt. Hence the way of action to be pursued by the 'mokshaarthee' is difficult to grasp.

Since as per shastras only one result is looked for, what requires to be known w.r.t. variegated forms of Karma is to renounce (i) attribution of difference of fruits in obligatory/occasional/desire-oriented rites and (ii) acquisition of things required for their performance. The text 2. 4 teaches this - The resolute mind is single - pointed' and no elaboration done here (17).

The Lord now speaks on what requires to be done in regard to action and non - action :

Non - action was defined as 'knowledge of the self', and distinct from action. The statement 'He who sees non - action in action and also action in non - action' signifies he who can see 'knowledge of the self' as the action is taking place and see action during non - action which is 'knowledge of the self'. In other words : one can see - i) by constantly contemplating on the truth about the self that action being done is in itself 'a form of knowledge, and

ii) also that this knowledge is karma as it is contained in Karma Yoga. Both the above are 'accomplished' by contemplating on the true nature of self while the work is being done.

Thus, the one who can perceive actions as described above is wise and knows the shastras well. He is fit for release (18).

*tyaktvaa karma - phalaasangham
nitya - truptho niraashrayah
karmay abhipravrittho 'pi'
naiva kinchith karothe sah (20)*

He who, having totally given up attachment to the fruits of his actions, ever contented with the eternal self, and dependent on none, he does not act at all, though fully engaged in action.

*niraasheer yatha - chitthaathmaa
tyaktha - sarva - parigraha
shaareeram kevalam karma
kurvan naapnothi kilbhisam (21)*

Free from desire, having subdued his mind and intellect, giving up all objects of enjoyment, performing sheer bodily work only, he is not subject to evil.

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The Lord classifies the form of knowledge 'accomplished through works' which is clearly performance of activities :

With the mumukshu, aspirant for release, (whose 'sarve' meaning beginning with money-earning worldly karma towards) the obligatory / occasional etc acts are free from desire, i.e. not attached to fruits and without 'any delusive identification' i.e. sankalpa, if the mind identifies the self with Prakriti and Gunas. Real and genuine Karma Yoga is rid of that Sankalpa through 'contemplation on the real nature of the self as distinct from Prakriti'. The one who acts thus is called a sage and his previous karmas are burnt up 'by the fire of knowledge of the real nature of the self 'emanating from his actions ; he is a true Karma Yogin (19).

Elaborating this point the Lord says -

'Nithya trupthah' meaning the one who has relinquished attachment to the fruits i.e. devoid of dependence on Prakriti (body) and performs actions being satisfied with his own self, such a person though occupied in his actions, 'does not act at all'. He is only busy in the 'practice of knowledge' as action (20).

Now the Karma as forming the knowledge is looked into :

'Niraasheeh' means having no attachment to the fruits of actions; 'Yatha Chitthaathma', one whose mind and intellect are restrained; 'Thyaktha sarva parigraha' means with self as the primary goal, bereft of the 'sense of ownership' with regard to Prakriti and its derivatives and he, who as long as he lives is busy in bodily work only, is not subject to any sin. Getting the vision of the self by Karma Yoga itself, he need not resort to Jnaana Yoga in the intervening period until release (21).

*yadrichaa - laabha - santhushto
dvandvaatheetho vimathsarah
samah siddhaav asiddhau cha
krtvaapi na nibhadhyathe (22)*

Content with gain which comes of its own accord, rising above the pairs of opposites, free from ill - will, balanced in success and failure, though he acts, he is not bound.

*Gatha - sanghasya mukthasya
jnaanaavasthitha - chethasah
yajnaayaacharatah karma
samagram pravileeyathe (23)*

Of one who is rid of attachment, who is free, whose mind is established in knowledge, who works merely for sacrifices, his karma melts away entirely.

*brahmaarpanam brahma havir
brahmaagnau brahmanaa hutham
brahmaiva thena ghanthavyam
brahma-karma-samaadhinaa (24)*

Brahman is the device to offer with ; Brahman is the oblation ; By Brahman is the oblation offered into the fire of Brahman; Brahman alone is to be reached by him who meditates on Him in his works.

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Happy and content with the gain that comes of its accord for sustaining the body, rising above the pairs of opposites like heat / cold, etc till the end of the practice of Karma Yoga ; 'vimathsaraha' meaning free from ill-will towards others and thinking that any adversity results from his own Karma, balanced in success and failure, in war etc- such an one is not bound (meaning, will not fall back into samsaara) though devoted to only Karma Yoga without any special practice of Jnaana Yoga (22).

Since the mind is established in the knowledge of the self, other than which he has no attachment to all objects, liberated from accepting worldly possessions, conducting sacrifices as described before, such an one's burden of beginningless Karma has completely molten away or 'destroyed without leaving any residue' (23).

Hither to 'the nature of Karma' of the form of knowledge, emanating from constant 'contemplation on the nature of the self', as different from Prakriti, has been described. The Lord now says that since such contemplation is on the Supreme Person, who is Supreme Brahman, he has Him 'as his soul'.

'Brahmaarpanam' is an adjectival to 'haviss' (oblation) - Brahman is a device by which the offering is made (e.g. ladle). It is called Brahman as it is an effect of Brahman, 'Brahman being the material

*daivam evaapare yajnam
yoginah paryupasathe
brahmaagnaav apare yajnam
yajnenaivopajuhvathi (25)*

Some Yogins duly offer sacrifice relating to gods. Others offer sacrifice into the fire of Brahman solely by means of sacrifice.

*shrothraadheen indriyaany anye
samya maagnishu juhvathi
shabhdhadheen vishayaan anya
indriyaagnishu juhvathi (26)*

Others offer as sacrifice hearing and other senses into the fire of self-discipline. Some others, again, offer the objects of the senses, such as sound and the rest, into the fires of the senses.

*sarvaaneendriya - karmaani
praana - karmaani chaapare
aathma - samyama - yogaagnau
juhvathi jnaana - deepithe (27)*

Others sacrifice all the functions of their senses and the activity of the vital breaths as oblations into the fire of the Yoga of restraint of the mind kindled by knowledge.

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cause of the Universe'. The oblation, just like the device used for offering, is also Brahman. The one who offers (agent) into the fire of Brahman, is Brahman, and all the karmas thereof are 'Brahmaathmaka' and therefore 'Brahmamaya'-the one who contemplates thus he will be known as Brahma - Karma - samaadhi, since the individual soul has Parabrahma as soul as Its self, It has to realise its own nature. The 'mumukshu', the aspirant, as he desires release, all actions performed by him is 'Jnaanaakaara', meaning of the form of knowledge. It is a direct means for contemplation of Supreme ; Brahman as his self, without practice of Jnaana Yoga (24).

'Daivam' meaning that some Karma Yogins conduct the sacrifice of 'devataarchane', worshipping gods. Some others offer sacrifice into the fire of 'Brahman' i.e. oblations, the ladle needed to conduct a sacrifice, and hence 'constitutes sacrificing'. All these are 'of the nature of Brahman' (25).

Other Karma Yogins strive through restraint of the senses like ear and the like. Yet others strive to present the attachment of the senses to sound, other sense objects by abstaining from them (through belittling them) (26).

Yet others sacrifice all functions of the senses and of the vital breath in the fire of Yoga, Yogaagni, of restraint of the mind sparked by knowledge - prevent the mind from attaching itself to the functions of senses and vital breaths (27).

*dravya - yajnaas tapo-yajnaa
yoga - yagnaas tathaapare
svaadhyaya-jnaana-yajnaas cha
yathyaḥ samshitha - vrataaḥ (28)*

Having accepted strict vows and of firm resolve, others perform sacrifice with material possessions ; others through austerities or Yoga ; Yet others in the form of scriptural study and knowledge.

*apaane juhvathi praanam
praane 'paanam tathaapare
praanaapaana - gathi ruddhva
praanaayama - paraayanaaḥ (29)*

Others, with restricted diet are devoted to breath control ; some sacrifice the inward breath in the outward breath ; others vice versa. Some others, stopping both the inward and outward breath, sacrifice the inward breaths and outward breaths.

*apare niyathaaharaaḥ
praanaan praaneshu juhvathi
sarve 'py ethe yajna - vidho
yajna-kshapitha-kalmashaḥ (30)*

All these performers who know the meaning of sacrifices and through sacrifices are cleansed of sinful reactions. Those who subsist on the nectar, the remnants from sacrifices, advance to the eternal Brahman.

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Some Karma Yogins conduct 'dravya yajna' meaning, perform worship with the honestly - earned money, others do charity, yet others in oblations in sacred fire-all these have material objects as their outcome. Others do 'tapoyajnaaḥ', meaning, devote themselves to Kracchra, Chaandraayana, fast etc ; some others go on pilgrimages and yet others engage themselves in 'Vedaabhyasa', - recitation and learning the meaning of Vedic texts. Devoted to the 'practice of self - control and strict vows', they are known as 'men of steady resolution' (28).

Other Karma Yogins, restricting the diet, are given to the practice of breath control comprising three types : i) Pooraka : inhalation wherein the inward breath is sacrificed in the outward breath ii) Rechaka : the outward in the inward and iii) Kumbhaka : stopping of breath by holding both the inward and outward breaths (29).

Thus these persons perform different types of Karma Yoga depending on their capacity starting with sacrifice of material objects to the control of breath. Devoted to sacrifices comprising obligatory and occasional and initially Pancha- Maha - Yajna (text 3.10), they have their sins cleansed. Those who sustain themselves on the residue from sacrifices 'realise the self which has Brahman for its soul' (30).

*yajna - shishtaamrta - bhujo
yaanthi brahma sanaathanam
naayam loko 'sty ayajnasya
kutho 'nyah kuru - satthama (31)*

(Those who enjoy the residue from sacrifice attain the eternal Brahma). O best of Kuru dynasty, the world is not for him who makes no sacrifice. How then the other ?

*yevam bahu - vidhaa yajnaa
vithathaa brahmano mukhe
karmajhaan viddhi thaana sarvaan
evam jnaathvaa vimokshyase (32)*

Many such forms of sacrifices have been set forth through Vedas as means of reaching Brahman (individual self in its own nature). Know that all these are born of actions. Knowing thus you will be freed from bondage.

*shreyaan dravya - maayaad
yajnaaj
jnaana - yajna paranthapa
sarvam karmaakhilam paartha
jnaane parisamaapyathe (33)*

O chastiser of the enemy, sacrifice through knowledge is superior to that performed with material things. For, all actions without exception culminate in knowledge.

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'ayajnasya' meaning the one offering no sacrifices and besides does not perform obligatory / occasional rites preceded by Pancha - maha - yajnas will not achieve ends like wealth and worldly satisfactions. How can, release, which is different from these, be attained ? And objectives other than 'release' are termed 'this material world' [remnants from the sacrifices forming 'daily food' meaningfully relates to 'ambrosial food' referred to in previous texts] (31).

Various kinds of Karma Yogas previously defined lead to 'realisation of the true nature of self' as spelt out in 'Brahmanomukhe vithathah'. Knowing that the forms of Karma Yoga born of actions, resulting from occasional and obligatory daily rites and observing them you will achieve release (32).

What has been stated is, actions are of the form of knowledge as knowledge is inherent in them. Now the Lord explains the preponderance of knowledge in such actions in which knowledge is inherent.

Karma Yoga has two broad aspects, knowledge and material inputs, and the knowledge - input is better than material-inputs. Knowledge being the the culmination of 'sarvakarma' and their accessories/ supplementing things have to be obtained 'by all means' that being inherent in Karma Yoga. Such knowledge leads to the vision of the self (33).

*tadh viddhi pranipaathena
pariprashena sevayaa
upadekshyanthi te jnaanam
jnaaninas tatthva-darshinah (34)*

Know this by prostration to the seers, questioning them after rendering service to them. The seers who have realised the truth, will instruct you in knowledge.

*yaj jnaathvaa punar moham
yevam yaasyasi paandava
yena bhoothaani asheshaani
dhrakasyasy aathmani atho mayi
(35)*

Knowing this, you will not be deluded by ignorance in this way, O Arjuna, by that knowledge you will see all living beings without exception in yourself and then in Me.

*api chedh asi paapebhyah
sarvebhyah paapa - krt - tamah
sarvam jnaana - plavenaiva
vrijinam santharishyasi (36)*

Even if you are the foulest of all sinners, this raft of knowledge alone will cross over all sins.

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In text 2. 17 it was said: Know that (knowledge concerning self) to be indestructible', finishing with 2.39 saying 'this has been given to you'. Being occupied in appropriate actions, depending on maturity and competence, learn this wisdom from the wise/seers, by prostrating/serving/ through questioning. Convinced of your interest for knowledge and honoured by your prostration, they will impart you this knowledge (34).

Now the Lord expounds the aspect of direct perception concerning the nature of the self.

With this knowledge you will i) not be deluded to mistaking the body as self and ii) see in yourself and all beings like gods, men etc - that is observe equality of nature when freed from the hold of Prakriti' since your self and all other selves are of the form of knowledge in essence. Later in text 5.19 the Lord will declare 'the faultless Brahman (individual self) is alike everywhere ; therefore abide in Brahman' - the nature of self dissociated from the evil of contact with Prakriti is the same with all beings. The Lord says further all beings without exception can be seen in Me : since pure selves have similarity with one another and with My nature.

Mundaka Upanishad declares : 'The wise devoid of good and evil - stainless - attain supreme equality (3.1.3).

Thus all selves are equal amongst themselves and to the Lord of all in their nature - blissfulness being the same amongst selves and the

*yathaidhaamsi sammidho 'gnir-
bhasma-sath kuruthe 'rjuna
jnaanaagnih sarva karmaani
bhasma - saath kuruthe tathaa (37).*

Just like the blazing fire turning firewood to ashes, Arjuna, so also does the fire of knowledge burn all Karma into ashes.

*na hi jnaanena sadrusham
pavitram iha vidhyathe
tath svayam yoga - samsiddhaah
kaale naathmani vindhathi (38).*

In this world there is no purifier equal to knowledge ; he who has perfected himself in Karma Yoga, finds this knowledge of his own accord in himself in due course of time.

*Shraddhaavaan labhathe jnaanam
tath - parah samyatendriyah
jnaanam labahvaa paraam
shaanthim achirenaadhigacchathi
(39).*

He who has mastered his senses, has faith and is intent on it attains knowledge; having attained it, he attains supreme peace.

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Lord, the equality with Lord is upto this only, since the power of creation etc. belongs to Isvara only (35).

With the raft of knowledge concerning the self, even if you are the foulest of all sinners, you will completely cross over the ocean of sins accumulated in the past (36).

Just as the blazing fire reduces a bundle of firewood to ashes, so also the fire of knowledge 'concerning the real nature of the self' burns into ashes the Karmas accumulated from time immemorial (37).

'Pavithram' used to describe 'aathmajnaana' - there is nothing as pure as the knowledge of the self, which destroys all evil. 'Tath' meaning such knowledge being acquired in the manner of teaching ; with daily practice of Karma Yoga in the form of knowledge, one will attain knowledge of own self in due course of time (38).

Having had the teaching on the knowledge of self and having determination in developing it further into 'ripe knowledge' and controlling his senses and ensuring them to be away from objects, he will attain the state of maturity and achieve knowledge. Through such knowledge he will get 'supreme peace, attains Supreme Nirvaana (self - realisation)' (39).

'Ajnaah' meaning one bereft of knowledge from instruction, one who is not keen to develop and progress fast, and has doubts in instruction received (samshayaathmaa), such a person perishes

*ajnas chaashraddhdhaanas cha
samshayaathmaa vinashyathi
naayam loko 'sthi na paro
na sukham samshayaathmanah (40)*

He who lacks discrimination, is faithless and possessed of doubt, he perishes, for the doubting there is neither this world, nor that beyond, not even happiness.

*yoga - sannyastha - karmaanam
jnaana - sanchinna - samshayam
aathmavantham na karmaani
nibhadnanthi dhananjaya (41)*

Arjuna, actions do not bind him who has renounced them through Karma Yoga and whose doubts have been torn to shreds by knowledge, and who therefore possesses steady mind.

*tasmaad ajnaana - sambhootham
hrith - stham jnaanaasi
naathmanah
chitthvainam samshayam yogam
aatthishotthishta bhaaraatha (42)*

Therefore Arjuna, slash to pieces with the sword of knowledge, this doubt present in your heart, emanating from ignorance about the self. Practise this Yoga and stand up for the fight.

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(vinashyathi) and is lost. Such an one not only loses this material world but also the next world - when he cannot achieve Dharma / Artha/Moksha fulfillments here how can he reach the Supreme (i.e get release). The purpose of human life, as enunciated by Shaastras through action prescribed, calls for firm conviction that 'self is distinct from the body'. One who has doubting mental disposition towards the self, cannot achieve even a little happiness (40).

One who through the instruction as above has renounced actions through Karma Yoga and who has torn to shreds 'all doubts concerning the self' by the knowledge of the self and is of stable mind (unshakeable), such an one will not be bound by innumerable past Karmas causing bondage (41).

Hence, after slashing into pieces the doubts concerning the self by the sword of knowledge of self, which emanated from ignorance built up over beginningless past and lodged in the heart, practise Karma as instructed by Me. O Arjuna, rise up to fight.

**Here The Fourth Chapter of Ramanuja's
Srimad Geethaa Bhashya ends here.**

CHAPTER 5

In the last chapter the Lord taught the knowledge aspect in Karma Yoga and now He stresses that Karma Yoga is better even when one is qualified for Jnaana Yoga as it 'includes within itself the knowledge of the self' - Karma Yoga is characterised by shorter duration to reach the goal compared to Jnaana Yoga.

arjuna uvaacha

Arjuna said

sannyaasam karmaṇaam Krishna
punar yogam cha shamsasi
yac chreya ethayor ekam
than may broohi su-nischitham (1)

Krishna, you are extolling the renunciation of action (the Yoga of knowledge) and then praising Karma Yoga also. Pray tell me for sure which of the two is decidedly superior for the ultimate good.

sri bhagavan uvaacha

The Lord said

Sannyaasaḥ Karma - Yogas cha
nishreyasa - karaav ubhau
tayos tu Karma sannyaasaath
Karma - Yogo vishishyathe (2)

The Renunciation of actions and Karma Yoga both lead to the highest good ; but of the two, Karma Yoga is superior to the renunciation of actions.

jnyeyah sa nitya sannyaasee
yo na dveshti na Kaankshathi
nirdvandhvo hi maha-baaho
sukham bandhaath pramuchyathe(3)

He who neither hates nor desires and is free from the pair of opposites should ever be considered a renouncer. He is freed from bondage, O Arjuna.

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Arjuna said : 'You are extolling the renunciation of actions as also the Jnaana Yoga the next moment'. Objecting to this, he recalls 'in the second chapter, you asked for Karma Yoga to be practised initially by a mumukshu (aspirant for release) and by means of Jnaana Yoga 'the vision of the self' should be achieved. In the third and fourth chapters, you extolled that Karma Yoga to be superior to Jnaana Yoga and said that Karma Yoga is an independent means to 'attain self'. Now You tell me with certainty which is superior and more effective for obtaining 'the vision of the self' (1).

The Lord replied : While granting that some persons may be able to practice Jnaana Yoga, it should be 'conceded' that this Yoga and Karma Yoga are independent of each other for achieving the ultimate excellence, but Karma Yoga excels over the former (2).

Since the Karma Yogin is happy with the 'experience of self' 'implied' in Karma Yoga and neither desires from nor hates anything in it, and as a result puts up with the pairs of opposites like love /hate, he should be considered to be ever 'devoted' to Jnaana Yoga. Such an ardent Karma Yogin is freed from bondage (3).

Thus declared is the mutual independence of Jnaana and Karma Yogas.

*saankhya - yogau prathag baalaah
pravadanthi na panditaah
ekam apy aashthithaah samyag
ubahyor vidhathe phalam (4)*

Only those who are ignorant speak of saankhya (Jnaana Yoga) and Yoga (Karma Yoga) as distinct ; he who is firmly set in one, attains the fruit of both.

*yath saankhyaih praapyathe
sthaanam
tadh yogair api gamyathe
ekam saankhyam cha yogam cha
yah pashyathi sa pashyathi (5)*

The state which is reached by saankhya yogi is attained also by the Karma Yogi. Therefore, he alone is wise who sees that the Saankhya and the Yoga are one and the same because of their having the same result.

*sannyaasas tu mahaa-baaho
duhkham aapthum ayogatah
yoga - yukhto munir brahma
na chirenaadhigacchathi (6)*

Renunciation (Jnaana Yoga) O mighty - armed, is hard to attain without following Yoga. The contemplating sage who follows Yoga reaches the Brahman (Aathma or self) in no time.

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Those are ignorant like children who say that Karma Yoga and Jnaana Yoga are different due to different results, as they think the latter alone leads to the vision of self and Karma Yoga leads to Jnaana Yoga. But both have the 'vision of self' as the fruit and an aspirant established in any one of them gets the common fruit (4).

Expounding further, the Lord says :

The fruit being the same for both Jnaana and Karma Yogins, that one who perceives that Sankhya and Yoga are identical w.r.t. result is wise (5).

The Lord talks about, despite both being identical, the area of difference ;

Jnaana Yoga is not possible without Karma Yoga. A muni following Karma Yoga attains Brahman early in a short span of time, whereas a Jnaana Yogin does not easily complete Jnaana Yoga. Because of this difficulty, 'attainment of self' comes after a long delay (6).

But a Karma Yogin is busy in actions, as per shastras, aimed at propitiating the Supreme Person and controls his mind easily ; senses being subdued 'his self is said to have become the self of all beings' - i.e. his self is similar to that of other beings like gods etc., and differences are due to the particular 'modifications of Prakriti'

<i>yoga - yuktho vishuddhaathmaa vijithaathmaa jitendriyah sarva - bhoothaathma - bhoothaathmaa kurvan api na lipyathe (7)</i>	The Karma Yogin who is pure in self (mind) and has controlled his self and conquered his senses and who has identified his self with the selves of all beings, even though is performing action, remains untainted.
<i>naiva kinchith karomeethi yuktho manyetha tatthva-vith pashyan shruṇvan sparshan jighrann ashnan gacchan svapan shvasan (8)</i>	The (sankhyayogi), the knower of truth who is devoted to Yoga, should think, 'I do not at all do anything even though he is seeing, hearing, touching, smelling, eating, moving, sleeping, breathing :
<i>pralapan visrajan grihnann unmishan nimishann api indriyaan indriyaartheshu varthantha ithi dhaarayan (9)</i>	Speaking, answering nature-calls, grasping, opening, closing his eyes etc. He should always bear in mind that the senses operate among sense objects and he does nothing.

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(bodies). Later in the text 5.19 the Lord will teach 'For the Brahman (an individual self) when untainted, is the same everywhere'. Unembodied self is of the same nature all over, being of the form of knowledge - enlightened thus, is untainted and attains the self at the earliest (7).

Since Karma Yoga is more easily pursued and more efficacious than Jnaana Yoga, listen as to what it calls for :

The knower of truth w.r.t. self should think that he does not do anything at all but it is jnaanendriyas (ear etc) and Karmendriyas (organs of action) and the Praana (vital currents), which undertake their objects, and nothing emanates from 'my essential nature' (8,9).

Here the term Brahman stands for Prakriti as will be seen in 14.3 later: 'My womb is the great Brahman (Prakriti)'. As stated in 5.8, the one while seeing, hearing, etc. thinks that all actions originate from Brahman (Prakriti); thinks that 'I am doing nothing'. Such an one despite being in contact with Prakriti remains untainted by it just like a lotus leaf is not drenched by water. He does not identify himself with the body (10).

In order to cut off bonds of previous Karma entangling the self in samsaara, the (Karma) Yogins perform actions that can be done

*brahmany aadhyaaya karmaaṇi
sangham tyktvaa karothi yah
lipyathe na sa paapena
padma-pathram ivaambhasaa (10)*

One who performs acts without attachment, surrendering all actions to Brahman (denotes Prakriti here) is untouched by sin, as a lotus leaf by water.

*kaayena manasaa buddhyaa
kevalir indriyair api
yoginah karma kurvanthi
sangham tyktvaathma-shuddhaye (11)*

Only with the body, mind, intellect and senses, (Karma) Yogins perform actions relinquishing attachment, simply for the sake of self-purification.

*yukhtaḥ karma - phalam tyktvaa
shaanthim aapnothi naishtikeem
ayuktah kaama - kaarena
phale saktah nibhadhyathe (12)*

A Karma Yogin, giving up the fruits of actions, attains everlasting peace. But the unsteady man who is attached to fruits of actions through desire, gets tied down.

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through body/mind/intellect for self-purification 'renouncing attachment to heaven' (11).

Such a yogin not going after fruits of action but mainly concerned with the self and self - purification attains ever- lasting peace of the nature of bliss emanating from 'lasting experience of the self'. On the otherhand an unsteady person led by desire becomes 'attached to fruits of actions' and remains tied down to samsaara i.e. cycle of birth and death. That is, unattached to fruits and attributing actions to Prakriti (Brahman) which has assumed the 'form of senses', one's actions should be aimed at freeing oneself from samsaara (12).

The embodied self which is self-controlled and 'resigning' all Karma/ functions to the 'city of nine gates (openings)' - which is the body comprising nine sensory/motor functions- 'discriminates' that the activities are the result of self - conjoined with the body related to past Karmas and not due to Its (embodied self's) nature (13).

The Lord now expounds the natural aspect of 'self as it is'. Although the embodied selves, are in shapes of gods (devas), animals (thiryak), men, immobile things (sthaavara) when conjoined with Prakriti, the jiva (Lord of the body), who is not subject to Karma does not produce agency or doership of gods, men etc / their actions / fruits from actions thereof. Who then produces them ? Subtle impressions (vaasanas) or svabhaava arising from Prakriti-that is, the result when the self is conjoined with Prakriti (in the shape of gods,

*sarva - karmaani manasaa
sannayasyaasthe sukham vashee
nava - dvaare puray dehe
naiva kurvan na kaarayan (13)*

When the embodied self resigning all actions to the city of nine gates (the body with nine openings) and becoming self-controlled dwells happily, doing nothing nor causing the body to act.

*na karthrathvam na karmaani
lokasya srajathi prabhuh
na Karma - phala - samyogam
svabhaavas thu pravarthathe (14)*

The jeeva (self, the Lord of the body) does not create activities, nor agency nor creates union with the fruits of actions in relation to the world of selves. It is only the inherent tendencies (modes of material nature) that function.

*naadatthe kasyachith paapam
na chaiva sukruatham vibhuh
ajnaanenaavrtham jnaanam
thena muhyanthi jantavah (15)*

The omnipresent one, the Lord, takes away neither the sin nor the virtue of any one. Real knowledge is covered by ignorance ; the beings are thereby constantly falling a prey to delusion.

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men etc) related to the past Karmas accumulated from beginningless time (14).

The all - pervading 'Aathmani (vibhu) is not restricted to spaces within the bodies of gods, men etc. 'kasyachith' meaning one cannot remove the sins of the one related like a son, nor does It snatch the happiness of anyone. This 'vibhu' is not related to anyone. The effects are due to subtle impressions of Prakriti (vaasanas).

How are these vaasanas which are contrary to Jnaana produced? Ajnaanenaavrtham Jnaanam - meaning that is the result of past karmas and to enable experiencing his own karmas the 'jnaana' is covered by ignorance- this Karma contracts the knowledge and in order that a person' may be qualified to experience the fruits of his karmas. It is this karma which, contracting Knowledge, can 'join the jiva' of the bodies of gods, etc. leads to mistaking the bodies for selves. Such misconception or misapprehension leads to Vaasanas and actions corresponding to them originate. (15)

The Lord puts the previous teachings in sequential perspective - texts 4.36 - 'with the boat of knowledge, you cross the sea 'of sins'; 4.37- 'the fire of knowledge reduces all the past karma to ashes'; and 4.38 - 'no purifier equal to knowledge exists'.

*jnaanena tu tadh ajnaanam
yeshaam naashitham aathmanah
teshaam aadithya - vaj jnaanam
prakaashayathi tath param (16)*

When, however, one's ignorance is destroyed by the knowledge of the self, that knowledge reveals everything, as the sun lights up everything in the daytime.

*tadh-buddhayas tadh aathmaanas
tan-nishtaas tath - paraayanaah
gacchanthy apunar - aavritthim
jnaana-nirdhootha-kalmashah (17)*

Those whose mind and intellect are wholly merged in It (the self), who undergo discipline for It, and who hold It as their highest object, their sins being wiped out by knowledge, reach a state whence there is no return.

*vidyaa - vinaya - sampanne
braahmaane gavi hasthini
suni chaiva sva-paake cha
panditaah sama-darshinah (18)*

The humble sages look with an equal eye on one endowed with learning and humility, a Braahmana, a cow, an elephant, a dog and a dog-eater.

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The knowledge of deluded selves is enveloped by 'delusive ignorance'. i.e, Karma coming from beginningless time, while in the case of enlightened ones, this ignorance is destroyed by knowledge. Which is 'unlimited and uncontracted' and 'illuminating everything like the sun'.

'Those' (teshaam) signifies plurality of selves whose ignorance has been overcome. This means plurality, not subject to limiting adjunct (upaadhi), since those who have overcome ignorance have no trace of limiting adjunct. This is expressed by the text 2.12 there never was a time when I did not exist'. Plurality (those) presupposes annihilation of ignorance.

Knowledge here is expounded as an 'attribute inseparable from the essential nature of the self', similar to the case of luminous object and its luminosity. So it is to be understood that knowledge (luminosity) contracts by karma (when in Samsaara) and expands during moksha (release) (16).

'tadh buddhayah' meaning those whose intellects are keen to pursue the vision of the self (It) and tadhaathmaanah- are always thinking about It. Those who practice discipline for It for Its attainment / having It as the supreme object, such ones will be cleansed by the knowledge thus practised - from this state 'there is no return'; they attain the self resting in Its own nature (17).

*ihaiva tair jitah sargo
yeshaam saamyē sthitham manah
nirdosham hi samam brahma
tasmaadh brahmini te sthithaah (19)*

Even here the samsaara is conquered by those whose minds are established in sameness ; for, the Brahman (the individual self) when untouched by Prakriti, is the same everywhere. So they are already established in Brahman.

*na prahrshyeth priyam praapya
nodhvijeth praapya chaa priyam
sthira - buddhir asammoodo
brahma-vidh brahmani sthithaah
(20)*

That one who knows Brahman (self) and is established in it, whose mind is constantly on the self and not deluded by the body consciousness, neither he rejoices on getting what is pleasant nor is perturbed by meeting with the unpleasant.

*baahya-sparshev asakthaathmaa
vindhathy aathmani yath sukham
sa brahma - yoga-yukthaathmaa
sukham akshayam ashnuthe (21)*

He whose mind is unattached to sense objects and finds happiness in the self - he has mind engaged in the meditation of Brahman and enjoys eternal bliss.

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'Vidya' and 'Vinaya' are the two great qualities of sages who see in a Braahmin, a cow, an elephant, a dog, a dog - eater etc 'the same form of knowledge' or Aatman's true nature in them also. Their (the creatures mentioned) dissimilar embodiments, they understand, are due to Prakriti - that is, the wise understand that all selves, distinct though, have the same form of knowledge (18).

Those considering all selves to be equal - 'ihaiva'-conquer samsaara while practising the 'means' for it; 'Nirdosham hi samam brahma'-the 'substance of self' free from impurities of Prakriti is alike everywhere (that being Aathman or Brahman). Establishing oneself in Brahman means conquering Samsaara - such an one meditates on equalness of all selves and is liberated (19).

The Lord talks on Karma Yogin's type of life leading to maturity of knowledge as 'sameness of vision'.

One should not experience joy while in the body due to past karmas' subtle impressions or grieve at unpleasant experience. This is done by not getting deluded by identifying the 'constant' self with the 'impermanent' body. How is it possible? Knowing Brahman (self) through teachers, he establishes himself in Brahman with practices for 'winning Brahman'. In the process,

*ye hi samsparsha - je bhogaa
duḥkha - yonaya yeva te
aady-anthavanthah kauntheya
na teshu ramathe budhah (22)*

The pleasures that are born of sense-contacts are a source of suffering. They have a beginning and an end, O Arjuna. For this reason the wise do not indulge in them.

*shaknothihaiva yah sodhum
praak shareera vimokshanaath
kaama - krodhodbhavam vegam
sa yuktaḥ sa sukhee narah (23)*

He alone who is able to stand even here, before casting off his body, the urges of lust and anger, he is a yogin (competent for self - realisation) ; he is a happy man.

*yo 'ntah-sukho 'nthar- aaraamas
tathaanthar - jyothir eva yah
sa yogi brahma - nirvaanam
brahma-bhootho 'dhigacchathi (24)*

He who is happy within, pleasure is within, is illumined by the inner light, he is a Yogin, who having become the Brahman, attains the bliss of Brahman.

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one does not regard the body as the self and experiences joy in the vision of 'constant self' (20).

Such an one finding happiness' in the self within himself' and renouncing thinking about Prakriti or bodily experiences, contemplates on Brahman (the Aathman). In this way he attains permanent bliss in the form of 'experiencing Brahman' (the self) (21).

The Lord says it is easy to give up 'material pleasures'-

The Lord as it were addresses to the doubt as to how it is easy to give up material pleasures, the result of sense-contacts from beginningless time. Having a beginning and an end, such pleasures lead to wombs of pain. He who knows them as such, 'will not find pleasure in them' (22).

Before release from the body, if one is able to put up (sodum) with the desire and anger through his 'longing for the experience of self', he becomes eligible for that experience and with that finds himself immersed in the bliss of the self after death (i.e. when Praarabhdha Karma ends) [it means that when one is still in the body neither jeevan mukthi nor complete liberation is possible. Embodied jiva can achieve only sthithaprajna - state] (23).

The one who giving up external experiences 'finds and has joy within' i.e. has his self itself as a pleasure-garden - happiness increases by the bliss, knowledge etc of the self - such a person fits

*labhanthe brahma - nirvaanam
rshayah ksheena - kalmashaah
chinnā-dvaidhaa yathaathmaanah
sarva-bhootha-hithe rathaah (25)*

The sages who are free from the pairs of opposites, whose minds are disciplined and who are actively engaged in the service of all beings become cleansed of all impurities and attain the bliss of Brahman.

*kaama-krodha-vimukthanaam
yatheenaam yatha - chethasaam
abhitho brahma - nirvaanam
varthathe vidhitaathmanaam (26)*

To those wise men who are free from lust and anger, who are in the habit of exerting themselves, whose thought is subdued and who have conquered it, the eternal peace of Brahman is close at hand.

*sparshaan krthvaa bahir
baahyaams
chakshus chaivaanthare bhruvoh
praanapaanau samau krtvaa
naasaabhyanthara chaarinau (27)*

Shutting off all thoughts of external enjoyments, fixing the gaze between the eyebrows, regulating inward and outward breath flowing within the nostrils ;

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the description of a Yogin, who becoming Brahman (the self) achieves Its bliss (24).

The seers, free from pairs of opposites like cold and heat, and with subdued minds are devoted to the vision of self ; they are actively engaged in the welfare of all like their own selves ; such seers, with impurities - nullified, attain the bliss of the Brahman (25).

The Lord teaches those having similar characteristics as to how easy it is to attain Brahman.

The ones who are free from lust and anger / habituated to exert themselves / whose minds have been controlled and conquered, to such there is close proximity of the heavenly bliss (26).

The Lord brings to a close Karma Yoga already begun, as attaining the acme in the practice of Yoga with the object of the vision of the self :

Shutting off external contacts and stopping sense-functions, sitting in an upright position (yogic stance), fixing the gaze between the eye - brows (at the root of the nose) regulating the outgoing (Praana) and incoming (Apaara) breaths (27).

- ensuring that the senses / manas / intelligence are capable of only aiming at the 'vision of the self', being free from lust, fear

yatendriya - mano - buddhir
munir moksha - paraayaṇaḥ
vighatecchaa - bhaya - krodho
yaḥ sadaa mukhtha yeva saḥ (28)

The sage who has brought his senses, mind and intellect under control, and is intent on his final goal, and freed always from desire, fear and anger - is ever liberated.

bhokhthaaram yajna - tapasaam
sarva loka maheshwaram
suhrudham sarva - bhoothaanaam
jnaatvaa maam shaanthim
rucchathi (29)

Having known Me in reality as the enjoyer of all sacrifices and austerities the Supreme Lord of all the worlds, and the benefactor (friend) of all beings, My devotee attains peace.

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and anger / intent on the final goal of release, such a sage intent on 'the vision of the self' is almost liberated and is at the verge of ultimate fruition (28).

The Lord states in the next text that the Karma Yoga thus described supplemented by performing both the obligatory and occasional rites, which results in meditation (yoga), 'is easy to practice'.

He attains happiness during the performance of Karma Yoga knowing Me as the enjoyer (bhoktr) of all sacrifices / austerities, sarva - loka Maheshvara, and as a friend of all creatures. Svetaasvatara Up. says 'Him (6.7)..... the Lord of all the worlds'. Knowing Me thus and as the friend of all beings, and regarding Karma Yoga as My worship, he willingly gets engaged in it. All beings strive to please a 'suhruth' (friend) (29).

**The Fifth Chapter of Sri Ramanuja's
Srimad Geethaa Bhaashya ends here.**

CHAPTER 6

Having taught the various aspects of Karma Yoga, the Lord now explains the requirements for its practice - concentration comprising 'The vision of the self', attainable by both Jnaana Yoga and Karma Yoga, having already shown that 'Karma Yoga by itself forms a means for realisation of the self'. The Lord reconfirms the status of Karma Yoga as an independent means, but together with jnaana playing its part, for 'the vision of the self'.

sri bhagavaan uvaacha

The Lord said

*anaashrithah karma - phalam
kaaryam karma karothi yah
sa sannyaasee cha yogee cha
na niragnir na chaakriyah (1)*

He who does his duty without expecting the fruits of actions is a sannyaasin and Yogin, and not the one who has merely renounced the sacred fire and also all activity.

*yam sannyaasam ithi praahur
yogam tham viddhi paandava
na hy asannyastha - sankalpo
yogi bhavathi kaschana (2)*

Arjuna, you must know that what is called sannyaasa (Jnaana Yoga), is no other than Yoga (karma Yoga), and one becomes a Karma Yogin only when he does not identify the body with the self.

*aarurukshor muner yogam
karma kaaranam uchyathe
yogaaroodasya tasyaiva
shamah kaaranam uchyathe (3)*

To the one who desires to climb to the heights of Karma Yoga, action is said to be the means and to him who has climbed thus, absence of worldly thoughts forms the means.

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‘Karmaphalam’ meaning he who expecting heaven as the fruits of his works, performs them thinking that works are a sole aim as they mean worshipping the Supreme Lord, who is our friend in every respect. Thinking that there is nothing to be got other than Him, if he works, he, a sannyaasin, is not only devoted to Jnaana Yoga but also to Karma Yoga. Such a Karma Yogin being intent on both enables himself attainment of Yoga, that is of the form of the ‘vision of self’.

Not he who has renounced sacred fires / works and neither he who devotes himself to mere knowledge, and in contrast to them a Karma Yogin has both knowledge and works (1).

The Lord expounds the knowledge element referred above in Karma Yoga :

Stating that Karma Yoga is sannyaasa itself which is Jnaana Yoga - one does not become a true Karma Yogin if ‘identification of the body (prakriti) with the self’ is not renounced; one who has not abandoned such delusion of Prakriti being not distinct from the self, cannot become a Karma Yogin (2).

The Lord now talks about Karma Yoga succeeding without the risk of fall’.

*yadhaa hi nendriyaartheshu
na karmsv anushajjathe
sarva - sankalpa - sannyaasee
yogaaroodas tadhochyathe (4)*

When a man ceases to have attachment for the things of the senses or to actions, and has renounced all desires of the world, then he is said to have climbed to the heights of Yoga.

*uddharedh athmaanaathmaanam
naathmaanam avasaadhayeth
aathmaiva hy aathmano bandhur
aathmaiva ripur aathmanah (5)*

One should lift the self by his own mind and not degrade oneself ; the mind alone is one's friend and his enemy as well.

*bandhur aathmaathmanas tasya
yenaathmaivaathmanaa jithah
anaathmanas tu shathruthve
varthethaathmaiva shathruvath (6)*

The mind is the friend of him by whom it has been conquered ; but for the one who has not conquered his mind, it remains hostile to him like a foe.

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An aspirant, for whom Karma Yoga forms the means of liberation, seeks the vision of self - the heights of Yoga. For one who has attained such heights of Yoga (tranquility), freedom from action form the means. However a man should continue to perform his duties (actions) until he attains 'Moksha' which is also termed 'vision of self' here (3).

Indriyaartheshu - when a Yogin loses attachment to all objects like senses, excepting the self, he is said to have climbed 'the heights of Yoga'. Therefore one intending to ascend but is still disposed (inclined) to experience sense-objects, Karma Yoga comprising detachment to them contributes to the success in Yoga. Hence for such success in Yoga, one must practise Karma Yoga getting detached from sense - objects (4). The Lord elucidates this further -

'Aathmanaa' - one should raise or lift the self through one's mind unattached to sense - objects ; one should not allow the self to sink through a mind which is 'contrary' to it. Aathmaiva - isn't mind itself the friend of the self ? , but it can also be its foe. [Figuratively, in the ocean of samsara, self is like an object susceptible to sink - 'attachments of the mind to some objects' causes the sinking. In Jnaana Yoga it is possible to keep away from them. With attachments a mind is the foe and 'without them' it's a friend] (5).

To the one who has conquered the mind w.r.t. sense-objects, it becomes his friend; contrarily it will be his enemy, remaining hostile;

*jithaathaamaanah prashaanthasya
paramaathmaā samaahithah
sheethoshna - sukha - dukkheshu
tathaa maanaapamaanayoh (7)*

For one who has conquered the mind and who is serene, the great self is well secured in the midst of pairs of opposites like cold and heat, pleasure and pain, and honour and dishonour.

*jnaana - vijnaana - thrpthaathma
kootastho vijitendriyah
yukthah ithy uchyathe yogi
sama - loshtraasma -
kaanchanaah (8)*

The Yogin whose mind is sated with jnaana of the self and also the mutual difference of the self from Prakriti, who is established in self / whose senses are controlled / to whom earth, stone, gold look alike is known as "integrated".

*suhrun - mithraary - udhaaseena
madhyasth - dveshya - bandhusu
saadhushv api cha paapeshu
sama - buddhir vishishyathe (9)*

He who looks upon well-wishers/ neutrals / mediators, friends / foes, relatives / objects of hatred, and the virtuous and sinful with the same eye - he excels.

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it works against achieving supreme bliss. Vishnu Puraana (6.7.18) states : 'mind is the cause for a man's bondage as well as liberation ; attachment to sense - objects leads to bondage and its distancing from them, to one's release (6).

The Lord now covers details of the right conditions for starting of Yoga : For one with self/mind (meaning Pratyagaathman here) conquered, the mind is serene and the 'great self' becomes well secured opposite heat and cold, pleasure and pain, and honour and dishonour. [aathmaa param samaahithah - the self, is secured greatly : the other interpretation] (7).

The Karma Yogin, with mind sated with the knowledge of self (real nature of the self) and that of the difference of Its nature with Prakriti has his senses controlled ; to whom earth/stone/gold are of equal value- such a Karma Yogin is said to be "integrated" - fit to practise Yoga (of the nature of the vision of self) (8).

And further -

Those well-wishers with no consideration of age are 'suhruths' of the same age are friends ; those wishing ill are foes ; having neither friendship nor enmity - the indifferent; incapable of friendship or enmity -neutrals ; wishing good from birth- relations; devoted to virtue, good; and to sin are sinful; The end of Yoga being self,

<i>yogi yunjeetha sathatham aathmaanam rahasi sthithah yekaaki yatha chitthaathmaa niraasheer aparigrahaḥ (10)</i>	Remaining in a secluded place all by himself, the Yogin should, controlling his thought and mind, fix his mind on Yoga, free from desires and 'void' of the sense of possessions.
<i>suchau deshe pratishtaapya sthiram aasanam aathmanah naathy-ucchritham naathi-neeḥam chailaajina - kushoththaram (11)</i>	Having established himself in a clean spot, firmly placed his seat neither too high nor too low, and covering it with cloth, deer skin and kusha grass in the reverse order ;
<i>tathraikaagraam manah krtvaa yatha - chitthendriya - kriyah upavishyaasane yunjyaadh yogam aathma- vishuddhaye (12)</i>	And occupying that seat with mind concentrated and holding it (mind) and senses in check, he should practise Yoga for self-purification.

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meaning no gain and no opposition from well - wishers etc, that Yogin looking upon all with the same eye 'excels' w.r.t. practice of Yoga. (9)

'Yogi' meaning the one having the aforesaid characteristics, should while practising Yoga daily (sathatham), fix his mind for its practice and try to get the vision of self (yunjeetha). Remaining alone in a silent / solitary spot, he should control the thinking process. 'Niraasheeh' - free from desire and not depending on anything save self and be devoid of the sense of possession/mineness excepting the self (10).

'Suchau deshe' meaning spot free from impure contact and not owned by impure persons ; established in a firm seat of wooden or similar material, neither too high nor too low ; covered by cloth / deer skin / kusha grass in the reverse order ; thus seated serenely with mind intent on Yoga and controlling the mind and senses, Yoga should be practised, i.e. practising the vision of the self for its purification to end one's bondage (11, 12).

Holding the trunk, head and neck erect and steady, firmly seated and not looking in any direction but gazing at the tip of the nose with a peaceful mind ; fearless and firm in the vow of celibacy with the mind held under control - thus fixing his thoughts on Me - he should, in Yogic stance, remain concentrated and intent on Me only (13,14).

Ever 'aathmaanam' meaning applying always his mind on Me,

*samam kaaya - shiro - greevam
dhaarayann achalam sthirah
sampsrekshya naasikaagram svam
dishas chaanavalokayan (13)*

Holding the trunk, head and neck straight and steady, remaining firm and gazing at the tip of the nose, without looking in other directions ;

*prashaanthaathmaa vighatha-bhir
brahmachaari vrathe sthithah
manah samyamy mac-chitto
yukthah aasheetha math-parah (14)*

Firm in the vow of celibacy, serene and fearless, with the mind held in restraint and fixing the thought on Me, he should sit in Yoga absorbed in Me.

*yunjann evam sadhaathmaanam
yogee niyatha maanasah
shaanthim nirvaana - paramaam
math-samsthaam adhigacchathi
(15)*

Thus constantly applying his mind thus, the Yogin of the disciplined mind, attains the peace which is the acme of eternal bliss and which abides in Me.

*naathy-ashnathas tu yogo 'sthi
na chaikaantham anashnathah
na chaathi - svapna - sheelasya
jaagratho naiva chaarjuna (16)*

Arjuna , Yoga is neither for him who overeats nor for him who observes a complete fast ; not for him who is given to too much sleep, not for him either, who is ceaselessly awake.

*yukthahaara - vihaarasya
yukthah - cheshtasya karmasu
yukthah - svapnaavabodhasya
yogo bhavathi dukha - haa (17)*

Yoga, which becomes destroyer of sorrows, is accomplished only by him who is temperate in food and recreation, who is regulated in actions, and who is regulated in sleep and wakefulness.

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the Parabrahman, Purushotthaman (parasmin brahmani, the cause of everything and the soul of all souls), the auspicious object of meditation ; niyathamanaasah - purified in mind owing to contact with Me ; such an one will attain 'mathsamsthaam' - eternal peace of the form of bliss (beatitude) (15).

After talking about as to how mind should be fixed on Him, the Lord now talks about the other aspect of Yoga for effecting purification :

Over- eating and observing excessive fasting are 'opposed' to Yoga. Similarly excessive (vihaara) recreation and non- recreation too ; excessive sleep and ceaseless vigil, and so too are overwork and sloth or idleness (16).

Yoga, the destroyer of all woes (i.e. that which unties bondages) is practised by him effectively, who is temperate in eating and recreation, in exertion and also in sleep and wakefulness (17).

*yadhaa viniyatham chittham
aathmaany evaavathishthathe
nisprah sarva - kaamebhyo
yukthah ithy uchyaathe tadhaa* (18)

When the mind thoroughly subdued gets riveted on self alone, then free of all yearning for all enjoyments, one is said to be fit for Yoga.

*yathaa dipo nivaatha-stho
nengathe sopamaa smrthaa
yogino yatha - chitthasya
yunjatho yogam aathmaanah* (19)

The simile, just as 'a lamp does not flicker in a windless place' is used for the disciplined mind of a Yogin who practises Yoga.

*yathro paramathe chittham
niruddham yoga-sevayaa
yathra chaivaathmanaathmaanam
pashyann aathmani tushyathi* (20)

The state in which the mind, curbed by the practice of Yoga, becomes still and where the self is seen by the self, one is delighted by the self only.

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The mind, usually bent on enjoyments, giving up such desires becomes well established 'in self alone' and rests steadily motionless there; one with such a mind, free from yearning for desires, is 'said to be integrated'. Such an one is fit for Yoga (18).

'Just as a lamp (deepa) does not flicker in a windless place i.e. it remains steady with its flame' - this is the fitting illustration for 'the nature of the self of the Yogin' who has disciplined his mind 'by getting rid of all mental activity and practising' Yoga concerning self'. In other words the self stays illumining the light of knowledge steadily since all mental activities have stopped just as a lamp with its steady flame kept in a windless place does not flicker (19).

The mind subdued in all respects for practising Yoga, 'uparamathe', rejoices in extreme felicity ; wherein through Yoga the mind (Aathman) perceives the self (Aathman), one 'delighted by the self', knows ; that is, boundless happiness capable of being grasped only by the intellect meditating on self, and is beyond the 'grasp of the senses', wherein one does not move from that state being in Yoga ; having gained such unexcelled happiness, he desires that alone and does not consider 'anything else as gain' ; wherein with the gravest of sorrows like loss of a virtuous son, one is not moved. Let him know that detaching from all association of pain i.e. the reverse of association with pain goes by the term 'Yoga' - resolute nature, mind free from wearisomeness (despondency) and zestful exaltation

sukham aathyanthikam yath tadh buddhi - graahyam athindriyam vetthi yathra na chaivaayam sthithas chalathi tatthvatah (21)

Where one experiences boundless happiness which can be apprehended only by the intellect but is beyond the grasp of the senses, wherein established, one moves not from that condition,

yam labhdvaa chaaparam laabham manyathe naudhikam tathah yasmin sthitho na dukkhena gurunaapi vichaalyathe (22)

And having obtained which, one does not reckon there is any greater gain beyond it ; and established in which, one is not moved by the heaviest sorrow.

tam vidhyaadh dukkha-samyoga-viyogam yoga - samjnitham sa nischayena yokhtavyo yogo nirvinna chethasaa (23)

Know this deliverance from association with misery to be Yoga. This Yoga should be resolutely practised with a mind free from an unwearied mind (despondency).

sankalpa-prabhavaan kaamaams tyaktvaa sarvaan asheshatah manasaivendriya - graamam viniyamya samanthathah (24)

Completely renouncing all desires born of mental speculation and restraining all the senses on all sides by the mind.

shanaih shanair uparamedh buddhyaa dhrithi - griheethayaa aathma-samstham manah krthvaa na kinchidh api chinthayeth (25)

He should gradually, step by step, withdraw from the objects other than the self with the help of the intellect controlled by firm resolution he should not then think of anything else, having fixed the mind upon the self.

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mark the practice of this Yoga (20, 21, 22, 23):

Desires are generated by two sources - those born out of 'sparsha' or contact between senses and objects (like heat, cold etc) and those through 'sankalpa' that is, mind willing sons, land etc. The latter, by their very nature, can be given up by the mind thinking that they have 'no association with self', relinquishing the aspect of pleasure and pain from unavoidable desires born of contact by restraining the senses on all sides, one should think of nothing other than the self. Gradually and step by step with the power of discrimination (i.e. through intellect controlled by firm resolution), fixing the mind on the self, one should think of nothing else (24, 25).

Wherever the restless and unsteady mind wanders due to its inclination towards sense objects, he should, striving to subdue the mind, bring it under control so that he remains in the self by

<i>yatho yatho nischarathi manas chanchalam asthiram tathas tatho niyamyaitadh aathmany yeve vasham nayeth (26)</i>	From wherever the restless and fidgety mind wanders, he should withdraw it then and there and bring it under the control of the self alone.
<i>prashaantha manasam hy enam yoginam sukham utthamam upaithi shaantha - rajasam brahma-bhootham akalmasham (27)</i>	For, to the Yogin whose mind is perfectly serene, who is free from evil, in whom the Rajas has been subdued, and who has become Brahman, supreme happiness comes as a matter of course.
<i>yunjaan evam sadaathmaanam yogi vighaatha - kalmashah sukhena brahma - samsparsham athyantham sukham ashnuthe (28)</i>	The Yogin free from impurities (sins) devoting himself to the Yoga of the self attains easily the supreme bliss of contact with the Brahman.
<i>sarva-bhootha-stham aathmaanam sarva - bhoothaani chaathmani eekshathe yoga - yukthathma sarvatra sama - darshanah (29)</i>	The Yogin whose mind is 'fixed' in Yoga sees unity (equality) everywhere ; he beholds the self as abiding in all beings and also all beings in his self.

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'contemplating' on the unexcelled bliss therefrom (26).

'Prashaantha manasam'- for the Yogin whose mind abides in the self and due to that his impurities (sins) have been burnt away ; for the same reason 1) his Rajas has been destroyed, and 2) brahma bhootham-who has become Brahman-remaining steady as Aathman, his essential nature ; 'hi'- connoting 'for that reason' (for) - the supreme happiness, which is identical with experience of the self, comes to that Yogin (27).

Thus devoting himself to 'the Yoga of the self' and through that driving away all impurities (sins), 'brahma samsparsham'-attaining boundless felicity arising from contact with Brahman, meaning that he gets the joy of experience of Brahman (28).

The Lord now explains that there are four degrees of the mature stage of Yoga, in the following four texts : 29 - 32.

The first of these texts 6.29 talks about Jeevaathma Saamya - similarity of one self and other selves. If they are separated from Prakriti all selves are by Themselves of the nature of knowledge. Bodies or Prakriti give rise to inequalities and the yogin with his

*Yo maam pashyathi sarvathra
sarvam cha mayi pashyathi
tasyaaham na pranasyaami
sa cha may na pranasyathi (30)*

He who sees Me in every self and sees every self in Me, never loses sight of Me, and I never lose sight of him.

*sarva-bhootha-sthitham yo maam
bhajathy yekathvam aasthithah
sarvathaa varthamaano pi
so yogi mayi varthathe (31)*

The yogin who, established in oneness, worships Me as abiding in all beings - he abides in Me, no matter how he lives.

*aathmaupamyena sarvathra
samam pashyathi yo arjuna
sukham vaa yadhi vaa duhkham
sa yogi parama mathah (32)*

Arjuna, he who sees the pleasure or pain as the same everywhere because of the similarity of selves, that Yogin is deemed the highest of all.

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mind, riveted in Yoga perceives sameness in the nature of all selves, and as centres of Intelligence, differences being caused by the bodies. Thus such a yogin sees himself as abiding in all beings and vice versa. Hence once one self is 'visualised' all other selves are also 'visualised'. The texts 6.29, 6.33 and also 5.19 support this concept (29).

'Jeeva - Paramaathma saamya- at the highest of maturity, those who perceive similarity with Me, thereby all selves to Myself, then they will be freed from good and evil and remain in their own essence as stated in Mundaka Up. 3.1.3 : . . sees Me in all selves and all selves in Me. The one perceiving his own self as being similar to Me will remain within My sight i.e., I am viewing myself, owing to similarity of his self with Me' (30).

The Lord now refers to the next degree of maturity of Yoga :

Paramaathma prakaarathva - in the state of yoga he worships Me in oneness having the same form of 'uncontracted knowledge' like Myself, by giving up the differences with Prakriti, such a Yogin, irrespective of the way he lives views Me only while perceiving his own and other selves, i.e. he views mutual similarity (31).

The Lord now speaks about the maturest stage :

'Asambandha saamya'-the one viewing similarity between his and other selves who are all of similar 'uncontracted knowledge in their essential being' looks equally at the pleasures (birth of a son) and sorrows (death of a son) for reasons of unrelatedness to pleasures and pains - such a Yogin is regarded as the highest /

arjuna uvaacha

Arjuna said

yo 'yam yogas tvayaa proktaḥ
saamyena madhusoodhana
ethasyaaham na pashyaami
chanchalathvaath sthithim
sthiraam (33)

O Madhusoodhana, this Yoga of equality, which you have just spoken of, I do not perceive that it can be steady due to the restlessness of the mind,

chanchalam hi manah kṛishna
pramaathi balavadh dridam
tasyaaham nigraham manye
vaayor iva su- dushkaram (34)

For, Krishna, the mind is very unsteady, turbulent, obstinate and powerful; therefore I consider it as difficult to restrain as that of the wind.

sri bhagavaan uvaacha

The Lord said

asamshayam mahaa-baaho
mano durnigraham chalam
abhyaasena tu kauntheya
vairaagyena cha grhyathe (35)

The mind is restless and difficult to curb no doubt, O mighty- armed son of Kunthi, but by practice and by the exercise of dispassion, it can be brought under control.

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has attained the acme of Yoga [The right interpretation of the verse is that the highest of Yogins perceive the self to be 'unrelated' to pleasures and pains of their own body-mind /also perceive that to be the same with other selves] (32).

Due to differences amongst devas, men etc and those between jeevaathmas and the Supreme, and that all the selves are of the same form of knowledge /and the released selves and the Supreme are free from Karma, and hence this Yoga, as explained by You, comprises in maintaining equality among all those mentioned, but I do not see as to how one can steadily establish this Yoga in the mind which is fickle (33).

Mind which is fickle in matters of sense-objects incessantly practised, cannot be firmly fixed at one place ; it agitates forcibly and flies away obstinately elsewhere. Moving in matters usually practised, to hold it and fix it in the self, which is quite opposite in nature, is as difficult as a powerful gale in the direction opposite to a fragile fan, etc. Therefore, explain about the means for controlling the mind (34).

The Lord said :

There's no doubt that it is difficult to restrain the mind which is fickle. But by constant contemplation of Its auspicious attributes

āsamyathaathmanāa yogo
dushpraapā ithi may mathih
vashyāathmanāa tu yathathāa
shakyo vaapthum upaayathah (36)

It is my view that Yoga is difficult for achievement by a person of unrestrained mind, however, it can be attained through proper means by him, who ceaselessly strives for it and has the mind under control.

arjuna uvaacha

Arjuna said

ayathih shradhayopetho
yogaac chalitha - maanasah
apraapya yoga - samsiddhim
kaam gathim krishna gacchathi (37)

Krishna, what becomes of him who has faith but put in not enough effort, and finds his mind diverted from Yoga, and fails to attain perfection - which way does he go ?

kacchin nobhaya - vibhrashtas
chinnaabhram iva nashyathi
aprathishto mahaa-baaho
vimoodho brahmanah pathi (38)

O mighty - armed Krishna, does not such a man without any support, confused in the path leading to Brahman, and deprived of both, perish like a torn cloud ?

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(as being eternal, self - luminous, blissfull, karma-free etc) and with a favourable attitude it can be subdued with difficulty. (35).

'Vashyaathmanāa' - as said before, meaning Karma Yoga practised by one who has conquered his mind and which is of the nature of My worship also including within itself jnaana (knowledge); that one who is striving thus is able to attain this Yoga (36).

Arjuna, who has already heard about this Yoga as the teaching began, questions further to hear about its greatness.

The one, endowed with faith has embarked on Yoga without adequate exertion, how does he end ? With mind diverted from Yoga, does he not perish like a small mass of cloud torn from a large mass i.e. perish without reaching another big cloud mass ? (37)

Deprived of support from both sides, he is confused on the path leading to Brahman : firstly, he is not supported from Karma Yoga which entails rituals forming means pertaining to heaven, since one has to be devoid of attachment to fruits (38) ; and -

(secondly) he has lost his way, being confused in the path towards the Brahman which 'he has started to traverse'. Does this mean that he is lost on both the counts - failing to attain,

yethan me samshayam Krishna
cheththum arhasy asheshathah
tvad - anyah samshayashyaasya
cheththaa na hy upapadyathe (39)

Krishna, it behoves of You to dispel altogether this doubt of mine, for none other than You can destroy this doubt.

sri bhagavaan uvaacha

The Lord said

paartha naiveha naamuthra
vinaashas tasya vidyathe
na hi kalyaana-krth kaschidh
durghathim taatha gacchathi (40)

Dear Arjuna, there is no fall for him neither here (in this world) nor hereafter (in the next) who strives for self - realization. For, no one, who does good, ever meets with evil destiny.

praapya punya - krthaam lokaan
ushithvaa shaashvathi samaah
sucheenaam shrimathaam gehe
yoga-bhrashto 'bhijaayathe (41)

He who has fallen from Yoga attains the higher worlds of doers of good deeds and dwelling there many years is born again in the house of pious and wealthy men.

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heaven, and liberation? Thus does he not perish? Since there is no other destroyer of doubt, you should dispel my doubt thoroughly (39).

There is no fall for him either here or hereafter for one who started Yoga in right earnest. It means there is no failure in fulfilling desires or 'attainment of what is undesirable' (known as Prathyavaaya) for reasons of defects in performing Yoga. None who practises the remarkable Yoga ever meets with evil destiny in the present, or future.

The Lord explains as to how this is possible -

In the succeeding five texts, the Lord talks about the person who slipped from Yoga due to lure of enjoyments, he will get those very enjoyments through Yoga alone. He will attain to worlds of those who did meritorious acts and dwell there for a long time. He is then reborn bereft of desire for such enjoyments into a family of those 'competent to practise Yoga' (41).

If one - Yoginaam - slips from the right path while at an advanced stage of Yoga, he will be born into a family of Yogins practising Yoga and capable of teaching Yoga. These two types of birth viz. families fit to practise Yoga, and accomplished Yogins - are rare among common people in this world. Yoga being extremely efficacious, even such 'a rare blessing' is achieved with its practice (42).

*atha vaa yoginaam eva
kule bhavathi dheemathaam
ethadh dhi durlabhatharam
loke janma yadh eedrsham (42)*

Or he takes his birth in a family enlightened Yogins. But such a birth in this world is rare to get.

*tathra tam buddhi - samyogam
labhathe paura - daihikam
yathathe cha tatho bhooyah
samsiddhau kuru- nandhana (43)*

On taking such a birth he gets back the disposition of mind of his previous birth, O Arjuna, and from there on he strives for complete success in Yoga.

*poorvaabhyasena tenaiva
hriyathe hy avaso 'py sah
jijnaasur api yogasya
shabhdha-brahmaathi varthathe (44)*

By virtue of his earlier practice, he is drawn forward even against his will. Even though he is an inquisitive enquirer about Yoga, he transcends the shabhdha Brahman i.e. Prakriti or matter.

*prayathnaadh yathamaanas tu
yogee samshuddha - kilbhishah
aneka-janma-samsiddhas
tatho yathi paraam gathim (45)*

But the Yogin who strives diligently, being thoroughly cleansed of all his stains, and perfected through many births, reaches forthwith the supreme state.

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'Tathra' - he regains the 'mental disposition of the former birth for Yoga', as though awakened from sleep. Striving again for complete success, he will ensure not to be vanquished by obstacles. Even if not willed independently, the one who had fallen from Yoga is drawn by previous practice - this power of Yoga is famous (43).

(This applies to) even for that person who just desires knowing Yoga but not followed it up ; even he will get the same desire to practise it. He starts practising its first stage viz. Karma Yoga and goes beyond 'shabhdha Brahman' (Brahman denotable by words), which can manifest as gods, men, earth, sky, heaven etc viz Prakriti - that is, breaking from the bonds of Prakriti just described, he achieves the self comprising wholly of knowledge and blissfulness (44).

Despite having gone astray once, owing to the remarkable aspect of Yoga, with merit gathered over many births, the Yogin striving diligently, cleansed of stains, 'becomes perfected' and reaches the Supreme state (45).

The Lord talks now about the greatness of the Yogin who is devoted to the 'Supreme goal of human existence'. Compared to the end result of austerity / knowledge of various subjects (other than 'the

tapasvibhyo 'dhiko yogi : Greater than the austere, greater than
jnaanibhyo 'pi matho 'dhikah : those possessing knowledge and greater
karmibhyas chaadhiko yogi : than ritualists is the Yogin. Therefore,
tasmaadh yogi bhavaarjuna (46) Arjuna, do become a Yogin.

yoginaam api sarveshaam : Of all Yogins, he who devoutly worships
madh - gathenaanthar-aathmanaah : Me, whose innermost self is fixed on
shraddhaavaan bhajathe yo-maam : Me, I consider him as the highest of all
sa me yukthaathmo mathah (47) Yogins.

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experience of the self) / rituals like horse - sacrifice etc, the end achieved through Yoga is greater - the Yogin is greater than those practising austerity / possessing learning / performing rituals. Arjuna, therefore become a Yogin (46).

Whatever has been taught hitherto forms a part of the Supreme Vidya taught by Prajapathi ; the Lord praises that Supreme Vidya :

Taught so far were four types of Yogins, of four degrees of attainment. The Yogin who is being talked about does not fall into those four categories, because the difference between the four Yogins and the present one being referred to is as four mustard seeds opposite the Mount Meru. Among the four of them, there is smallness and bigness (as in the seeds) but in comparison to Meru (the present Yogin), such differences are of no significance. I consider this Yogin to be the most integrated -

i) his mind fixed on Me, ii) Me being the sole object of his 'over flowing love' iii) his nature being such that it can be supported only by Myself (dhaarakā) iv) endeavouring to attain Me soonest being unable to tolerate a moment's separation from Me-Me being very dear to him v) worshipping Me/serving Me with devotion/meditating on Me ; Me means -

Me i) whose leelas comprise origination/sustentation/dissolution of the entire Universe comprising innumerable objects and places of enjoyment, enjoyers ; ii) Who is untouched by 'dosha' (evil) ; iii) Who is a treasure - house of infinite kalyana gunas-attributes such as knowledge, power (Bala), lordship, energy (veerya), potency (shakthi), splendour (tejas) ; also having attributes of radiance/beauty/fragrance/sweetness/youthfulness all of which are divine, uniform, inconceivable ; I whose nature/qualities surpass all

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thoughts / words ; also an ocean of compassion / paternal love / beauty ; Who is the 'impartial refuge' for all beings without any difference ; reliever of distress / ocean of affection ; Who easily seen by all men, keeping His 'essential nature' intact, has incarnated in Vasudeva's house ; Who has illumined the world with His glory / brought satisfaction to the world with His beauty.

Me who sees 'things as they are' look upon this Yogin as superior to other types (47).

The Sixth Chapter of Sri Ramanuja's

Srimad Geethaa Bhashya ends here.

CHAPTER 7

In the first six chapters, the Lord taught the practice of Karma Yoga preceded by an exposition of the knowledge of the individual self (Pratyagaathman). The vision of this individual self forms an integral part of worship (Upaasana / bhakthi) for attainment of Srīman Nārāyaṇa (the consort of Śrī Mahalakshmi), who is the Parabrahman (Supreme Brahman) in whom vests both the vibhoothi-Leela vibhoothi, comprising his sports (leelas) as seen here and Nithya Vibhoothi which we all attain after release / liberation.

In the succeeding six chapters, 7 to 12, the Lord teaches the nature of Parabrahman and Upaasana denoted by the term 'Bhakthi'. The Lord summarises these expositions later in the 18th chapter (53-54).

Vedantic texts propound that upaasana which is worship / meditation with devotion as being the means for attainment of the Supreme. Svetaasvatara Upanishad (3.8) declares Vedana (knowledge) or knowing Him alone will enable one to pass over death. Other texts also declare with one voice that Upaasana forms the means of liberation-Taitthirīya Aranyaka 3.12.7 : Knowing Him alone becomes (makes one) immortal here. By doing Upaasana to Him, he gets liberated (Purusha Sooktha). Brihadāraṇyaka Upanishad (2.4.5): "Verily the self should be seen should be meditated upon steadily". Br. Up again (1.4.15) : "When the mind is pure, then dhyāna originates there is release". Mundaka Upanishad (2.2.8) : "..... all doubts get cleared all Karmas perish when He has been perceived"

The above and other texts go to show that through knowledge (and memories that follow characterising them as 'direct perception'), is indicated by the terms dhyāna and upaasana (worship).

In the present (seventh) chapter the subjects dealt with are : 1) swarōopa Yāthāthmya or the real nature of

the Supreme Person 2) concealment of that 'Bhagavath swaroopa' by Prakriti, 3) sharanaagathi or abject surrender to Him for erasing it 4) Four types of Upaasakas (devotees) and 5) man of knowledge - his superiority to others.

sri bhagavan uvaacha

The Lord said

mayy aasaktha - manaaḥ paartha
yogam yunjaṇ mad - aashiryaḥ
asamshayam samagram maam
yathaa jnaasyasi tac chrunu (1)

Arjuna, now listen to Me attentively,
and practising Yoga in full, conscious
of Me, how can you know Me fully
without any shadow of doubt.

jnaanam te 'ham sa - vijnaanam
idham vakshyaamy ashesathah
yaj jnaatvaa neha bhooyo 'nyaj
jnaatavyam avashishyathe (2)

I shall now unfold to you in full this
knowledge about God along with the
knowledge that makes it vijnaanam
(qualified jnaana) knowing which
nothing else remains yet to be known
in this world.

manushyaanaam sahasreshu
kaschidh yathathi siddhaye
yathathaam api siddhaanaam
kaschin maam vetthi tattvataḥ (3)

Out of many thousands of men one may
endeavour for perfection and of those
who have achieved it, one might know
Me and among such, one only knows
Me in reality.

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Listen intently to My words that impart knowledge about Me without an iota of doubt and in its entirety : You are so deeply engaged with Me and bound to Me with the sole object of Yogic contemplation that the entire structure disintegrates the moment it is out of tune with My nature, attributes, deeds and glories - devoid of Me, yourself dependent on Me will break asunder (1).

I shall unfold about Me as object combined with vijnaana, the qualified or distinguished knowledge about Me. I am distinct from all animate (chith) and inanimate (achith) entities and Me alone, the only Being is 'opposed to all that is evil', I am full of auspicious attributes, unexcelled and innumerable. I declare that 'knowing Me nothing remains yet to be known in this world' (2).

The Lord affirms that the knowledge which He is going to unwrap presently is difficult to gain -

Those who are eligible for observing shaastras / upaasana, one amongst thousands of such persons works to achieve perfection. Amongst those, one among thousands, knowing Me, endeavours for success through Me. Amongst such achievers, a mere one might know Me in reality ; in other words hardly anyone knows Me in reality (3).

*bhoomir aapo-naloh vaayuh
kham mano buddhir eva cha
ahankaara itheeyam may
bhinnaa prakritir ashtadhaa (4)*

Earth, water, fire, air, ether, Manas (mind,) buddhi (intelligence) and ego-sense - these constitute My eight-fold Prakriti.

*apareyam ithas tv anyaaam
prakritim viddhi may paraaam
jiva-bhootaam mahaa-baaho
yayedham dhaaryathe jagath (5)*

O mighty - armed Arjuna, this indeed is My lower Prakriti. Know that there is another superior or higher nature of Mine. It comprises living entities (life principle :jiva- bhoota) which sustains the Universe.

*yethad yoneeni bhoothaani
sarvaaneethy upadhaaraya
aham kritnsasya jagatah
prabhavah pralayas thathaa (6)*

Arjuna, know that all beings have evolved from this two - fold nature of Mine. Know for certain that I am both the origin and the dissolution for the entire Universe.

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Know that Prakriti which is the material cause of this Universe comprising countless and wonderful objects and places of enjoyment is divided into the eight-fold constituents which are earth, water, fire, air, ether, and Manas / sense organs / Mahat / ego sense having attributes like smell, taste, etc. All these belong to Me (4).

This is my aparaa - Prakriti (the lower One). Know that I have a higher Prakriti, whose nature is different from this lower Prakriti constituting (achith) inanimate objects. My higher Prakriti which is the individual self, through which the whole inanimate Universe is sustained (5).

Right from Brahma down to a blade of grass all things have originated from the two Prakritis of Mine (comprising self and inanimate matter). No matter whether they are in superior or inferior form, owing to their origination in My two forms of Prakriti, 'They are Mine'. The two Prakritis originate from Me and therefore I am Myself the origin and dissolution of this Universe. Shruthis and Smritis declare about Prakriti and Purusha (matter and the self) as given below:

Vishnu Puraana (1.2.24) : Distinct from the form of Vishnu (the Supreme Lord), the two forms, Prakriti and Purusha, arise. Vishnu Puraana (6-4. 38-39) again "..... Prakriti described by Me (above) in two forms - manifest and unmanifest and the Purusha combine in the Supreme self, the support of all " (6).

*matthah paratharam naanyath
kinchid asthi dhananjaya
mayi sarvam idham protham
soothrey mani-ganaa iva (7)*

There is nothing superior to Me, Arjuna. Everthing rests upon Me as beads are strung on a thread.

*raso 'ham apsu kauntheya
prabhaasmi sashi - suryayoh
pranavaḥ sarva - vedeshu
shabdaḥ khe paurusham nrushu (8)*

O son of Kunti, I am the taste of water, the light in Sun and the Moon, and the holy syllable 'om' in Vedic mantras ; I am the sound in the ether and the manliness in men.

*punyo gandah prithivyaam cha
tejas chaasmi vibhaavasau
jeevanam sarva - bhootheshu
tapas chaasmi tapasvishu (9)*

I am the pure odour in the earth, I am the brilliance in the fire. I am the life in all things and I am penance in all ascetics.

*bheejam maam sarva bhuthaanaam
viddhi paartha sanaathanam
buddhirbuddhimathaam asmi
tejas tejasvinaam aham (10)*

O Partha, I am the original seed of all beings, I am the intelligence of the intelligent and the glory of the glorious.

*balam balavathaam chaaham
kaama-raaga-vivarjitam
dharmaaviruddho bhootheshu
kaamo'smi bharatarshabha (11)*

Of the mighty I am the might, devoid of passion and desire ; in all beings I am the sexual desire that is not forbidden by scriptural injunctions.

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I am superior to i) all the things in this Universe comprising 'paraapara', (the higher and lower) Prakritis and I am their seshin (meaning controller) and ii) as the Possessor, in limitless proportion, of knowledge, power, etc. No other entity equal or superior to Me exists.

The entire group of (chetana) animate and (achetana) inanimate objects whether in karanaavasthe (causal) or kaaryavasthe (effect) is strung on Me like beads with a thread. They all depend on Me (7).

All these entities with qualities of Satthva, Rajas and Tamas in the form of bodies, senses etc., have emanated from Me. They are subservient to Me. They constitute My body (sharira). They are all my prakaaras (modes) and I alone exist (8, 9, 10, 11).

Why should it call for special mention ? Because, know them that all states / modes of qualities like Satthva (goodness), Rajas (Passion) and Tamas (Inactivity) comprising bodies, senses and objects of enjoyment have all originated from Me and they abide

*ye chaiva saathvikaa bhaavaa
raajasaas taamasaas cha ye
mattha yevethi thaana viddhi
na tv aham theshu te mayi (12)*

Know that all states (modes) of being viz Satthva (goodness), Rajas (passion) and Tamas (inactivity) have evolved from Me alone. In one sense I am everything but independent. I am not under the modes of material nature but they are within Me.

*tribhir guna-mayair bhaavair
yebhih sarvam idham jagath
mohitam naabhijhaanathi
maam ebhyah param avyayam(13)*

Deluded by these three modes emanating from Prakriti, the whole world does not know Me, standing apart from these and immutable.

*daivee hy eshaa guna- mayee
mama maayaa durathayayaa
maam eva yay prapadyanthe
maayaam ethaam tharanthi te. (14)*

This divine energy of Mine comprising the three modes - the divine Maaya of Mine - is hard to overcome but those who have surrendered unto Me can easily go beyond it.

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in Me as My sharira (body), but I am not in them ; in the sense that I do not do not depend on them for My existence- they merely serve the purpose of My leela (sport) (12).

Thus all animate (chetana) and inanimate (achetana) objects evolve from Me and abide in Me - they constitute My Prakaaras (modes) as they all form My body and 'I remain as the Highest Being'- being superior (param) to them which are characterised by the three Gunas, Satthva, Rajas and Tamas and also because of My attributes. The world made up of devas, men, animals and immovables, and deluded by the aforesaid Gunas of Prakriti are inferior, transient - they are as per their Karmas and being deluded 'no one in the World knows Me' (13).

Clarifying further : 'My Maaya comprising the aforesaid modes / Gunas, were created by Me for My sport (leela) and has got the power of 'generating wonderful effects' and should not be taken to connote 'falseness'. In its primary sense it stands for real impressions in the mind and in the secondary sense the illusory things. Svetaasvatara Upanishad (4-10) says "know the Maaya to be Prakriti and the possessor of the Maaya to be the great Lord'. The whole world "deluded" by the Lord's Maaya does not know the Lord but can feel the objects created by Maaya as enjoyable. Who can pass beyond the Maaya? - Those who have surrendered to Me, the refuge of all beings without exception/distinction/ consideration

*na maam dushkritino moodhaah
prapadyanthe naraadhamaah
maayayaapahrtha- jnaanaa
aasuram bhaavam aashritaah (15)*

Those evil - doers who are grossly foolish, who are the lowest among mankind, whose knowledge has been carried away by delusion (maaya) and who are party to the atheistic nature of the demons, such people do not surrender unto Me.

*chatur-vidhaa bhajanthe maam
janaah sukruthinorjuna
aartha jignaasur arthaarthi
jnaani cha bharatarshabha (16)*

O best of Bharatas, four kinds of devotees of noble deeds render worship to Me - They are those in distress (aartha), the seeker of knowledge (jignaasu), the seeker of wealth (arthaarthi) and the man of knowledge (jnaani).

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of their status, can go beyond Maaya : in other words, they worship Me setting aside the Maaya.

The question arises, why not all resort to refuge in the Lord which helps in worshipping Him ? This is cleared in the next text.

The miscreants are of four types : (i) the ignorant, (ii) those knowing Me superficially but not interested in Me, iii) those deprived of knowledge by Maaya and iv) those given to 'asura bhaava'. The ignorant are so foolish that they think they are independent of the Lord and take for granted that the objects of enjoyment in the world are their own. The second category despite knowing My essential nature are quite 'incapable' of moving towards Me.

The third type knowing about Me and My manifestations think that such knowledge about Me lacks consistency and therefore improbable. The last type hates Me despite having 'positive knowledge' about Me. The degree of sinfulness accentuates in the four types in the order they are categorised.

Even those who are characterised by noble deeds and good Karmas and worship Me alone fall into four categories ; again according to the degree of goodness and their knowledge : i) those in distress (artha) having lost his wealth and position, desire to regain them ii) those having no wealth yet (arthaarthi), want to acquire it - there is hardly any difference between the two as both hanker after wealth, iii) this type (jignaasu) seeks to gain knowledge about the real nature of the self as different from Prakriti and lastly iv) the type which, without stopping with 'knowledge of the self as different from Prakriti longs

*theshaam jnaanee nithya-yukhta
eka-bhakthir vishishyathe
priyo hi jnaanino tyartham
aham sa cha mama priyah (17)*

Of these the one who is in full knowledge and is always engaged in devotional service to Me is the best ; for I am very dear to him and he too is dear to Me.

*udhaaraah sarva evaithe
jnaani tv aatmaiva may matham
aasthithah sa hi yukthatmaa
maam evaanutthamaam ghatim (18)*

Indeed all are magnanimous, but he who is the man of knowledge, I consider him to be My very self. Such a jnaami who has his mind and intellect merged in Me, he is sure to attain Me as the highest goal.

*bahoonaam janmanaam anthe
Jnaanavaan maam prapadhyathe
vasudevah sarvam ithi
sa mahaatmaa su-durlabah (19)*

After many births the man of knowledge surrenders unto Me, knowing that 'Vaasudeva' is the cause of all causes. It is very rare to find such a great soul.

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to attain the Lord - he is happy to be subservient to the Lord (Sesha).

Of these the last type, the Jnaani is the noblest since he is always with Me and devoted to Me. As different from others who contemplate on Me upto the point of fulfilling their needs; to the Jnaani reaching Me is the sole end and 'he is ever with Me'. Since for the others I am only a means to an end, the Jnaami stands foremost, and I am very dear to him and despite My being omniscient and omnipresent, I am unable to express as to how much I am dear to the Jnaani. Such a Jnaani, like Prahlada, has his thoughts firmly fixed on Krishna, despite being bitten by snakes in rapturous recollections of Him (Vishnu Puraana 1.17.39). He is dearest to Me.

The afore-said four categories are all generous and I consider them as contributing to Me, but I consider the Man of knowledge to be My own self. 'I consider Myself as depending on him for My support and he finds it impossible to support himself without Me'. He indeed is My own self. Further only after countless births and gaining requisite knowledge about the real nature of the self, the individual self feels its happiness lies in becoming Sesha to Myself (18).

'Bahoonaam Janmanaam anthe' meaning after countless good births, the knowledge that one is a Sesha (subservient) to Vaasudeva dawns. The Sesha finds Him superior to all and that He abounds in auspicious qualities. He realises that Vaasudeva to

*kaamais tais tair hrta - jnaanaah
prapadyanthe'nya - devataah
tam tam niyamam aasthaaya
prakrtyaa niyathah svayaa (20)*

Dictated by their inherent nature and their intelligence having been carried away by desires, they resort to other deities adopting disciplines peculiar to each.

*yo yo yaam yaam thanum
bhakthah
shraddhayaarchitum icchathi
thasya thasyaachalaam
shraddhaam
thaam eva vidhadhaamy aham (21)*

Whatever demigod (which forms My sharira) a devotee chooses to worship, I make his faith in it steadfast in that very form.

*sa thayaa shraddhayaa yuktas
tasyaaraadhanam eehate
labhate cha thathah kaamaan
mayaiva vihithaan hi thaam (22)*

Endowed with such a faith, he endeavours to worship a demigod and through it has his desires fulfilled, which in reality are granted by Me.

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be the loftiest goal and he desires Him only (such a person is hard to come by) - this is what is meant by the statement 'Vaasudeva is all'. Slokas to follow viz 7.17, 7.18 are relevant here. 7.4, 7.5 relate to two Prakritis, animate and inanimate, which are subservient to him. Also of relevance are 7.6 7.7 and 7.12. The Supreme Person is superior to everything and in all respects (19).

Now the Lord goes on to say how difficult it is to find such a person. The nature made up of Vaasanaas (subtle effects) emanating from the three Gunas (Satthva, Rajas, Tamas) control the men of this world. With the consequent Karmas, which give rise to desires, My essential nature appears masked and as a result they seek other deities like Indra and others believing that they are different from Me ; this entails rituals to propitiate those deities (20).

As declared in the texts (e.g. Brih. Up. 3.7.9 says : He who is dwelling in the sun, whom the sun does not know, whose body is the sun) all the divinities constitute My 'sharira'. If one seeks to worship, say Indra, I make his faith steadfast : despite he not knowing that divinity is also My form, I make his worship obstacle-free (21).

Obstacle-free he worships these demigods and they have their desires fulfilled but he does not know the fruits are granted by Me ; neither does he know deities like Indra form My body and worship to them is worship to Me (22).

*anthavath tu phalam teshaam
tad bhavathy alpa - medhasaam
devaan deva-yajo yaanthi
madhbhaktaa yaanthi maam api (23)*

The fruits gained by such men of small understanding are limited and temporary. The worshippers of these demigods go to their planets but My devotees eventually come to Me.

*avyaktham vyaakthim aapannam
manyante maam abhuddhayah
param bhaavam ajaanantho
mamaavyayam anutthamam (24)*

These unintelligent men not knowing that I am the Supreme Personality of the Godhead (Krishna), unsurpassable and imperishable, think of Me to have assumed a finite form through birth.

*naaham prakasha sarvasya
yoga - maayaa - samaavratah
moodho yam naabhijaanaathi
loko maam ajam avyayam (25)*

Covered by Yogamaaya (divine potency) I am not manifest to all. Hence the ignorant folk fail to recognise Me as the unborn and imperishable (immutable).

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Such men of poor understanding whose worship fetches limited and temporary results end up in 'lokas' of respective demigods. Indra and other demigods enjoy limited happiness and last for a limited duration. These demigods fall in due course when their devotees also follow suit. It is only My devotees renouncing attachments and knowing that pleasing Me alone is their final goal never return to samsara. As will be taught later (8,16) - on reaching Me, O Arjuna, there is no rebirth (23).

Ignorant are those not knowing My unsurpassable and imperishable nature. They do not know that I am the Lord of all, propitiated in all rites, beyond speech and mind and to provide refuge incarnated, without giving up My Supreme nature, as the son of Vasudeva. Considering Me as a worldly prince, they think that because of Karma I have assumed a finite form through birth. So they do not worship Me (24).

Covered by 'Yoga Maaya' 'I am associated with a human form and because of this I am not manifest to all'. By seeing My human form, the ignorant beings are not aware that I am more powerful than Vaayu and Indra, My tejas (brilliance) is more extraordinary than that of 'agni' and sun, and though seen by all 'I am unborn / immutable (ajha, avyaya) and the cause of all the Worlds. The very purpose of My assuming the human form is to enable all to take refuge in Me (25).

*yedaaham samatheethaani
varthamaanaani chaarjuna
bhavishyaani cha bhootaani
maam thu veda na kashchana (26)*

Arjuna, I know all beings, past as well as present and also those yet to come ; but Me no one knows.

*ichhaa - dvesha - samutthana
dvandva - mohena bhaaraatha
sarva - bhootaani sammoham
sarge yaanthi parantapa (27)*

O scion of Bharata, through delusion in the form of the pairs of opposites arising from desire and hatred, all living entities are subject to delusion as soon as they are born.

*yashaam tv antha-gatham paapam
janaanaam punya - karmaaam
te dvandva - moha - nirmukthaa
bhajanthe maam druda-vrathaah (28)*

But those men of virtuous deeds whose sins have come to an end are freed from the dualities of delusion (pairs of opposites : hate / love etc) worship Me with a firm resolve in every way.

Ramanuja Bhashya

Those that existed, now present and those to follow, I know them all, but no one knows Me. The knower of past, present and future, that I am, those living in respective periods do not know that in order to enable them to take refuge I have taken birth as Vaasudeva. One who knows Me really (jnaanin) is rare to find (26).

So also -

All beings are subject to delusion as soon as they are born due to the sense experiences from pairs of opposites like heat and cold arising out of desire and hatred, which are formed of Gunas described previously. The Gunas can be related to past experiences of jivas (vaasanaas) manifest again as desire and hatred towards similar objects in every birth of the jiva to follow and it becomes their nature to show love or hatred for such objects instead of experiencing happiness or misery depending on union or separation from Me - unlike a Jnaanin who alone has the nature of feeling happy at union with Me and distress when separated from Me (27).

Through accumulation of good actions, the effect of sins perpetrated over beginningless time, becomes weakened for some and these men surrender to Me bereft of delusion, and worship Me alone proportionate to their Karmas described before. They worship Me with a firm resolve to liberate themselves from births and deaths to attain Me or great wealth (28).

*jaraa - marana - mokshaaya
maam - aashrithya yathanthi ye
te brahma tadh viduḥ krithsnam
adhyathmam karma chaakilam
(29)*

Those who have taken refuge in Me, strive for liberation from old age and death. They know brahman (the Absolute self), nature of that self and activities leading to rebirth (karma aspects).

*saadhibhoothaadhi daivam maam
saadhiyajnam cha ye viduh
prayaana - kaale'pi cha maam
te vidhur yukhta chetasah (30)*

Those who know My integral part comprising Adhibhootha (higher material entity), Adhidaiva (highest among divinities) and Adhiyajna (the ultimate receiver of sacrificial offerings), they also can understand Me and know Me at the time of death.

Ramanuja Bhashya

Whoever takes refuge in Me and makes efforts for deliverance from old age and death i.e. for knowing the real nature of self as distinct from Prakriti they come to know Brahman besides the individual self and karma aspects (this type of attainment goes by the name 'kaivalya') (29).

Besides the above - mentioned category of aspirants (i.e. seeking for kaivalya) those, seeking a fortune, knowing Me as connected with 'the higher material entities (Adhibhootha), as being higher to demigods (Adhidaivatha), and as being connected with sacrifice (Adhiyajna), all these aspirants (including those for kaivalya) have to observe performance of daily, periodical and occasional rituals besides sacrifices. These aspirants (i.e. adhikaaris seeking kaivalya / wealth / liberation) know Me at the hour of death in keeping with their objectives.

Along with those striving for release from death and old age mentioned before, others like jnaani, knowing that I am connected with sacrifice also know Me at the time of death in keeping with their objective.

**The Seventh Chapter of Sri Ramanuja's
Srimad Geetha Bhashya ends here.**

CHAPTER 8

In the seventh chapter, we saw the Lord teaching the following main aspects:

- (i) Vaasudeva, the Supreme Brahman is the object of worship; He is the cause for the entire Universe; He is the Seshi for all the 'Chetana'/ 'achetana' entities, which form His Sharira, modes; He is the Super Controller of all and has innumerable attributes/ auspicious qualities.
- (ii) Sattva, Rajas and Tamas 'Gunas' in the form of bodies and senses conceal Him, and the objects of experience from the evil Karma accumulated from beginningless time resulting in obscuration can be removed through good deeds.
- (iii) He taught about the 'gradation' of devotees worshipping Him and their intended goals comprising wealth, knowledge of the individual self and attainment of the Lord.
- (iv) He pointed out somewhat repeatedly that an aspirant who, ever attached to Him, desired to attain Him, was dear to Him and such a devotee was rare to come by.
- (v) He also taught as to what the three kinds of devotees should know and practise; their differences also were clarified.

In this chapter the Lord continues His teachings about 'certain principles and practices' which have been dealt with in the last chapter.

arjuna uvaacha
*kim tadbhrahma kim adhyaatmam
 kim karma purushotthama
 adhibhootam cha kim proktham
 adhidaivam kim uchyathe (1)*

Arjuna inquired : O Supreme Person, what is Brahman ? What is Adhyaatma? What is Karma? What is called Abhibhoota ? And what is termed as Adhidaiva?

*adhiyajnah katham ko'thira
 dehe'smin madhusoodhana
 prayaana - kaale cha katham
 jneyo'si niyathathmabhih (2)*

Krishna, who is Adhiyajna here and how does he dwell in this body? And how are You to be realized at the time of death by those with the self-controlled mind?

sri bhagavaan uvaacha
*aksharam brahma paramam
 svabhaavo 'dhyaatman uchhyate
 bhoota bhaavodhbhava-karoh
 visargah karma-samjnitah (3)*

The Supreme Lord said that the imperishable, Brahman, is the Supreme imperishable self (akshara). The eternal nature is spoken as that which dwells with the self (adhyaatma). Action relating to development of material beings is called Karma.

Ramanuja Bhashya

Arjuna inquires from the Lord thus:

Those who aspire for release from the cycle of births and deaths are expected to know about Brahman, Adhyaatma and Karma and what are these? Those aspiring for wealth are expected to know about Adhibhuta and Adhidaiva and what are these? The three 'adhikaaris' (talked about towards the end of the last chapter) are expected to know about Adhiyajna and who is this? And how should these three 'adhikaaris' know You at the time of death, self-controlled as they are (1,2).

The Lord answers

Akshara is the Supreme Imperishable which is Brahman and the indestructible Akshara comprises integrally all individual selves. The Supreme Akshara which is the essential form of self, is separated from Prakriti. That which dwells with the self, or one's own material nature which is the body, is known as Adhyaatma. The material nature (svabhaava) spoken of is Prakriti- 'Panchaagni Vidya' teaches this : Chandogya Upanishad (5). Aspirants for Kaivalya should know Adhyaatma as also Akshara.

Karma, the 'creative force' which is responsible for development/ origination of human beings (mundane) as a result of contact with

*Adhibhootam ksharo bhaavah
purushas chhaadhidaivatam
adhi yajnoham evaatra
dehe deha-bhrataam vara (4)*

O best of embodied beings, the ever-changing physical existence is Adhi-bhoota; Adhidaivata is the individual self, Purusha, present in demigods, sun, moon etc. And I, the Supreme Lord here, am Adhiyajna (the Lord of sacrifices).

*antha-kaale cha maam-eva
smaran mukthvaa kalevaram
yaha prayaathi sa madd bhaavam
yaathi naasthy athra samshayah (5)*

And he who departs from the body thinking of Me alone at the time of death attains My being; of this there is no doubt.

*yam yam vaapi smaran bhaavam
thyajhathy anthe kalevaram
tum tam evaithi kauntheya
sadhya tadhbhaava bhaavithah (6)*

Whatever entity or thought one remembers while leaving the body, O son of Kunti, to that alone he goes being ever absorbed in its thought.

Ramanuja Bhashya

woman, is talked about in Chandogya Upanishad (5.3.3). Aspirants should consider abstinence and the sloka inculcating continence will follow shortly (8.11) : (3).

The seekers of wealth, power etc, require to understand the ever-changing existence known by the term Adhibhoota. They are superior material elements that remain in ether or space and are "the volutes of material elements" which are of perishable nature. They are different, although of the nature of sound, touch etc, from their basic subtle elements, and one of many kinds and 'seekers of prosperity' should contemplate upon them, 'Purusha' standing for Adhidaivata is superior to demi-gods like Indra, Prajapati and others, and superior to the enjoyments of these demigods. He, such an enjoiner, should be contemplated upon by the seekers of prosperity. I alone stand for the term Adhiyajna – propitiated in sacrifices. Sacrifices to demigods like Indra form My body. "I dwell as their Self" and "I alone am the object of Worship by Sacrifice". This is common to all the three groups for contemplation during rituals (4).

He alone attains My condition who remembers Me at the time of his death; the way he meditates on Me, he attains that very form just as Bharata attained the form of deer which he remembered while leaving his body (5).

Clarifying further, Sri Krishna says that it is 'the nature of one's thought

*tasmaath sarveshu kaaleshu
maam anusmara yudhya cha
mayy arpitha mano buddhir
maam-evaishyasi asamshayah(7)*

Therefore, Arjuna, thinking of Me at all times you fight; with mind and reason thus set on Me, You will attain Me without doubt.

*abhyaasa-yoga- yukthena
chetasaa naanya-gaaminaa
paramam purusham divyam
Yaathi paarthaanuchintayan (8)*

With a mind disciplined to meditate on Me constantly and not deviating to think of anything else(other than the Supreme Divine Person) one reaches Me, O Arjuna.

Ramanuja Bhashya

that leads to assuming a like form': "At the end", that is while quitting the body with whatever last thought one had, to that alone one goes or enters- that is, the object previously contemplated upon (6).

Till the end keep on remembering Me day in and day out. Depending on your 'varna-aashrama-dharma' 'battle out' whatever has been enjoined on you by Shruthis (Vedas) and Smrithis (epics etc) comprising timely and occasional rites. Thus, by means of adept thinking centred around Me, you will remember Me at the time of death and reach Me as you desire. Have no doubt about this.

Emphasizing that one's attainment of one's goal depends on the last thought, the Lord sets out to teach various methods of upaasana(contemplation) to be practised by the three groups of 'adhikaaris' (devotees) for achieving their goals. First he addresses the seekers of enjoyment to undertake such upaasana which corresponds with their last thought (7).

With a mind trained through practice and Yoga and concentrating on Me as per the method given in the next two slokas, with the last thought, one reaches Me alone; he attains a form similar to that of Mine just like Bharata who got the form of a deer as he contemplated on it at the last moment. Abhyaasa is meditation at all times excepting those when daily/occasional rituals are performed, while Yoga is meditation practised daily at the prescribed times (8).

*kavim puraanam anushaasitaaram
anor aṇēyaamsam anusmared yaḥ
sarvasya dhaathaaram achinthyā
roopam
aaditya-varnam tamasaḥ parasthaath
(9)*

One who contemplates on the all-wise, omniscient, the Primeval, the Controller, smaller than the smallest, the Universal sustainer, inconceivable, effulgent like sun and beyond darkness.

*prayaana kale manasaa chalena
bhaktyaa-yuktoḥ yogabalena chaiva
bhruvor madhye praanam aaveshya
samyak
sa tam param purusham upaiti divyam
(10)*

With the power of Yoga one who fixes his life-breath between the eyebrows at the time of his death, contemplating on Me with devotion, attains the Supreme Divine Person.

*Yad aksharam Veda-Vido vadanthi
vishanthi Yad yatayo veetaraagaah
Yad icchanttho brahmacharyam
charanthi
tatthe padam sangrahena
pravakshye (11)*

I shall tell in short about that Supreme goal which the knowers of Veda call the imperishable, which the passion-free ascetics enter and to achieve it they practise continence (celibacy).

Ramanuja Bhashya

He who fixes the life-breath, with the power of Yoga, between the eyebrows at the time of his death with devotion practiced day in and day out; he who contemplates on the omniscient, the Primeval, the Controller of the Universe who is smaller than the smallest (individual self), the Shrushti Kartha (creator), who is inconceivable, suncoloured and beyond darkness, having His own Divine form, he attains His form and achieves power and glory similar to His (9, 10).

The Lord then goes on to teach the method of meditation to be adopted by the seeker of Kaivalya (one desiring to know his own self or Aatman which is in contrast to one desiring God-realisation)

That which those knowing Veda call 'Akshara' (imperishable) and characterize it as non-gross (asthoola), the passion-free ascetics enter; desiring that imperishable men resort to celibacy. (Padyate – 'attained' by the mind) - 'pada' is the goal attained by the mind- I shall briefly describe My nature which is described by all Vedas/Vedanta, the 'akshara', which is to be meditated upon (11).

*Sarvadvaaraani samyamya
mano hridi nirudhya cha moordhny
adhyathmanah praanam aashthito
Yoga-dhaaranaam (12)*

Having closed all the doors of the senses,
fixing the mind in the cavity of the heart,
fixing the life-breath at the head, one
establishes himself in steady concentra-
tion.

*Om ithy ekaaksharam brahma
vyaaharan maam anusmaran
Yah prayaathi tyajan deham
sa yaathi paramaam gathim (13)*

Thus concentrating and uttering the
sacred syllable 'Om' which stands for
Brahman, thinking of Me constantly, if
one quits the body he is sure to reach the
highest state.

*ananya-chetah sathatham
yo maam smarathi nityashah
tasyaaham sulabhah paarthah
nitya- yukhtasya yoginahah (14)*

For the one thinking of Me constantly
without deviation, I am easily attainable.

Ramanuja Bhashya

By holding back the functions of doorways to Jnaana, viz. the sense organs like ear etc. and concentrating on Akshara (the imperishable) seated in the lotus of the heart, that is, 'abiding in Me in a steady manner' and uttering "Om" that is Brahman standing for Me' fixing the 'praana', the life-breath in the head, if one quits the body he attains 'paraangathi', the highest state – pure self freed from Prakriti (12, 13).

Having taught the type of contemplation to the aspirants of wealth and Kaivalya., now the Lord turns to meditation to be undertaken by Jnaani.

The Yogin who is in constant contact with Me (nityashah), recollects Me with extreme devotion, is unable to sustain himself without cherishing My Memory; I am easily accessible to him. The one and only object he covets is Myself. I help him in 'maturing' his upaasana, annulling obstacles thereto and ensure a state of mind by which I am extremely dear to him.

Mundaka (3.2.3) and Katopanishad state : 'He whom this (self) chooses, by Him He can be realised' (14).

*Maam upetya punar janma
dukkhaalayam ashaashvatam
naapnuvanthi mahaathmaanah
samsiddhim paramaam gathaah
(15)*

After attaining Me, the great souls who have attained the highest perfection, never return to this transient world which is full of miseries.

*aa-brahma bhuvanaal lokahah
punar aavarthirnorjuna
maam upethya tu kauntheya
punarjanma na vidhyathe (16)*

All the worlds right from BrahmaloKa downwards are transitory and are subject to births and deaths; but the one who reaches My abode has no rebirth.

*sahasra-yuga-paryantham
ahar yadh brahmaṇo viduḥ
raatrim yuga - sahasraanthaam
te 'ho-raatra vidho janaah (17)*

Those who are capable of calculation know that a day and a night for Brahma, each lasts thousand yugas.

Ramanuja Bhashya

Having attained My abode, the great souls are freed from rebirth in this world which is full of miseries. They have attained Me as 'the supreme object of attainment' since they know about 'My essential nature as it really is'. Since I am extremely dear to them They cannot support themselves without Me and are totally dependent on Me. They have attained Me as their Supreme goal (15).

Now the Lord talks about the return of those desiring wealth only and the non-return of those attaining Him.

All the lokas in this Brahmaanda (The cosmic Universe) though conferring prosperity and power are destructible and the occupants are subject to return. Therefore those seeking wealth are bound to return since those regions perish. Only those who have attained Me, the Omniscient with the leelas of creation, sustenance and dissolution, do not perish. I am always of the same form/resolves and compassionate (16).

Turning to the duration of the cosmic sphere of Brahma, the Lord says: Those who are capable of calculation as dictated by My will know that (in regard to all beings starting from man and finishing with Brahma), Brahma's day, as a Unit measures thousand periods of four Yugas (chatur Yugas) and his night also of the same duration (17).

*avyktaadh vyktayah sarvahaḥ
prabhavanthi ahar-aagame
raatri-aagame praleeyanthe
tatraivaavyktha-samjnakay (18)*

At the onset of Brahma's day all living entities come from the unmanifest (Brahma's subtle body) and at Brahma's nightfall they merge into the same subtle body.

*bhoota-graamaḥ sa evaayam
bhoothva bhoothva praleeyathe
raathry aagame 'vashah paartha
prabhavathy ahar-aagame (19)*

Arjuna, again and again, the same multitude comes into being at Brahma's day-break and dissolved at his nightfall. It rises again at his day-break.

*paras tasmaath tu bhaavo 'nyo
vyakto Vyakthaath sanaathanah
yaha sa sarveshu bhooteshu
nashyatsu na vinashyathi (20)*

Yet there is another unmanifest existence far beyond (Brahma's), which is eternal, supreme and never annihilated. When others perish, this does not.

Ramanuja Bhashya

At Brahma's daybreak those entities manifest in the three worlds with their bodies/senses/objects and places of enjoyment come from the Brahma's unmanifest body (avyaktha) and at his nightfall they are dissolved back into the unevolved (avyaktha) Brahma's body (18).

This process of coming from unmanifest Brahma's body at daybreak and dissolving (undergo laya) at the night back into his (avyaktha) body goes on and on until Brahma finishes his hundred years, each 360 days. A Brahma's day comprises a thousand chaturyugas. At the end of his 100 years all the worlds including Brahma's 'dissolve into Me'. Subaalopanishad says 'The earth is dissolved into waters, the waters into light etc'. 'Therefore for every entity excepting Myself' Shrushti and laya(dissolution) are unavoidable. But for those who attain Me there is no return to samsaara (19).

Superior to the above unmanifest (avyaktha), there is another state of being, of a different kind also known as avyaktha. Its form is one of knowledge and is unmanifest- it is the self, the Aatman. It cannot be grasped by any known means of knowledge. Unique in nature, it can be known very vaguely. It is eternal, has no beginning nor is subject to annihilation. Unmanifest, it is also Akshara(imperishable). When all material elements (ether etc) are destroyed, the self despite being found with all the elements is not annihilated.

*avaykhto 'khshara ithi uktahah
tam aahuḥ paramaam gathim yam
praagya na nivarthanthey
tadh dhaama paramam mama(21)*

That is called Avyaktha (unmanifest) as also Akshara (imperishable); that is called the Supreme goal, which is My Abode, attaining which one never returns to samsaara.

*purushah sa parah paartha
bhakthyaa labhyaṣ tv ananyayaa
yasyaanthah - sthaani bhoothani
yena sarvamidam thatham (22)*

Arjuna, that eternal unmanifest supreme person in whom all beings reside and by whom all this is pervaded is attainable only through unalloyed devotion.

*Yatra kaale tv anaavrutthim
aavrutthim chaiva yoginah
prayaathaa yaanthi tham kaalam
vakshyaami bharatharshabha (23)*

Arjuna, I shall now explain to you the time(path) of departure by which the yogins return and also that time (path) by which they do not return.

Ramanuja Bhashya

Vedic scholars describe it as the highest goal and imperishable. The highest goal which whoever reaches after quitting the body, which is the 'Dhaama', the Aatman, which is free from Prakriti. I have two objects of control, the inanimate and animate Prakritis. *The freed self separated from inanimate Prakriti, is the highest object of My rule.*

'The essential nature of freed self is boundless Knowledge, or Supreme light' – the self when involved in Prakriti has 'shrunk knowledge' (The state with self-luminosity of the self is known as Kaivalya) (21).

The Lord now moves on to Jnaani's attainment which is 'totally different' (As declared earlier 7.7, 7.13 and 8.14) I am that Supreme Person, immutable in whom all beings abide and the one to be attained by unalloyed devotion. Now the Lord talks about the path of light referred to in Vedas (Panchaagni Vidya). Those worshipping with Panchaagni Vidya in the forest go to the deity of the rays of light and thereon to the deity of the day.

As declared by Chandogya Upanishad (4.15.5) only those who go by the path of light (archiraadhi maarga - non-return to samsaara) fully understanding that 'He is the Supreme Being who leads them to Brahman' – and those who reach this path 'will never return to life of man.'

Chandogya Upanishad (5.9.1 and 5.10.7 and 5.10.1) talks about Karmas as also 'path of light'. The origin for existence as men and other beings' is to be traced to good and evil karmas. Those, thus knowing the difference between intelligent self and inanimate matter and 'the one to be attained and the other to be rejected', they go by the

*agnir jyotir ahaḥ shuklaḥ
shaṇ-ṁmaasaa uttharaayanam
tathra prayaathaa gachantthi
brahmabrahma-vidoh janaaḥ (24)*

The knowers of Brahman after passing away take the path (time) at the time of day marked by bright fortnight (waxing moon) and when sun travels northward (uttharaayana).

*dhoomo raathris tathaa krishnaḥ
shan - maasaa dakshinaayanam
tathra chaandra masam jyotir
yogi praapya nivarthathe (25)*

The other path is ruled by gods of smoke, night, dark night, and six months of dakshinaayana / sun's southward course; The yogin set on this path returns.

*shukla-krishne gathi hy ethe
jagataḥ shaashwathe mathe
ekayaa yaathi anaavritthim
anyayaavarthathe punaḥ (26)*

These two paths of the world, archiraadhi (light) and dhumaadhi (smoke) are eternal. Going by the former one reaches a plane of no return, but by the other one returns.

Ramanuja Bhashya

archiraadhi maarga(the path of light) and do not return to samsaara .

The Upanishad clearly declares very significantly that both the knowers of the self as also the devotees of the Supreme Person, the Brahman is attained (Ch.Up.4.15.6). This is also supported by the 'Tat-Kratu-nyaaya' meaning 'results according to efforts – Sathapatha Brahmana avers : the self (separated from the inanimate matter) should be constantly meditated upon in absolute subservience to the Lord – its sole joy consists in subservience (22).

Time denotes a path being ruled by various deities who preside over time slots. The Lord declares to Arjuna the nature of paths – path of bright light (in the form of fire, the day, bright fortnight, northern travel of the sun); when a Yogin travels along this path he will never return. But the one who goes by the dark path (dark night/ dakshinaayana) returns to this world. (Ch. Upanishad classifies : those who do tapas in the forest go to the light and those performing Vedic acts/ giving alms pass to the smoke (23 - 26).

naite sruthi paartha jaanan
yogi muhyathi kashcana
tasmaath sarveshu kaaleshu
yoga - yukhto bhavaarjuna (27)

Knowing these two paths, son of Kunthi,
no Yogin is deluded. O Arjuna, therefore
be steadfast in Yoga always.

vedeshu yajneshu tapahsu chaiva
daaneshu yath punya - phalam
pradishtam
athyethi tath sarvam idam vidithvaa
yogi param sthaanam upaithi
chaadhyam (28)

The yogin transcends /surpasses
whatever fruits the Vedas prescribe, the
rewards of sacrifices /austerities/
charities. Knowing this the Yogin
attains the Supreme eternal abode.

Ramanuja Bhashya

The Yogin who knows both the paths, archiraadhi (light) and dhumaadhi (smoke) is not deluded. He goes by the former path. Therefore associate yourself for daily meditation, that is Yoga, on the path relating to light (27).

Now the Lord summarises the entire message of seventh and eighth chapters in the next sloka thus:

The one who knows whatever fruits/results are gained through the study of the four vedas, Rig, Yajur, Saama and Atharvan, or performing sacrifices, austerities and charities, all these which are covered in the seventh and eight chapters, he surpasses/transcends. The happiness he is subject to when he realizes, the negligibility of the fruits/results of the above, is immense. The Yogi, who is a Jnaani, attains the supreme eternal beginningless - abode which is achievable by a Jnaani (28).

**The Eighth Chapter of Sri Ramanuja's
Srimad Geethaa bhashya ends here.**

CHAPTER 9

sri bhagavaan uvaacha

The Lord said

idam tu te guhyatamam
pravakshyaami anasooyave
jnaanam vijnana - sahitam
yaj jnaathvaa mokshyase
shubhaath (1)

My dear Arjuna, to you who do not find fault, I shall unfold the most confidential knowledge knowing which you shall be relieved from the evil of worldly existence.

raaja-vidyaa raaja-guhyam
pavithram idam utthamam
pratyakshaavagamam dharmyam
su-sukham karthum avyayam (2)

This is the sovereign science, the most secret of all secrets, because it gives the direct perception which is as per Dharma, enjoyable to practise and everlasting.

ashraddhadhaanaaah purushaa
dharmasyaasya parantapa
apraapya maam nivartanthe
mruthyu - samsaara - varthmani
(3)

Men having no faith in this Dharma, Oh Arjuna, the conqueror of enemies, fail to attain Me revolving in the pathway of samsaara.

Ramanuja Bhashya

To you, Arjuna who are not jealous of Me, I shall declare the most confidential knowledge known as Upasaana, of bhakti - form, clarifying as to how it is different from other meditation. You are aware of My unique greatness and convinced of its being so and nothing else. Since you are ready to receive it, I shall unfold this knowledge which will pave the way for emancipation from all evils standing as obstacles for reaching Me (1).

This is a sovereign science and may also mean science practised by kings ; also meaning that this secret of all secrets can be kept safely by the great-minded alone! Supreme purifier of all blemishes that block my attainment, 'it is realised by direct perception'- 'Avvyayam' whose object is directly realised; in other words, I become perceptible to those who worship Me with bhakti.

Being in accordance with Dharma meaning 'the highest good', it leads to the vision of Myself and allows itself to be means to attain Me. It is enjoyable to practise, imperishable even after attaining Me- 'I give myself up' to such a devotee, but I still think I have given him nothing (2).

The Lord emphasizes the all - important 'faith' without which such of those who become suitable for practice of this Dharma which having Me as goal

*mayaa tatham idam sarvam
Jagadh avayakta moorthinaa
math - sthaani sarva bhoothaani
na chaaham teshv avasthitaḥ (4)*

The whole of this universe is pervaded by Me inunmanifest form. All beings abide in Me but I am not present in them.

*na cha math - sthaani bhoothaani
pashya may yogam aishvaram
bhootha - bhrin na cha bhoothastho
mamaathmaa bhoothabhaavanah (5)*

Nay, all things do not abide in Me, behold the wonderful power of My divine yoga ; though sustainer and creator, I am not a part of the cosmic manifestation.

*yathaakasha - stitho nityam
vaayuh sarvathra-go mahaan
tathaa sarvaani bhoothaani
mat-sthanity upadhaaraya (6)*

Understand, just as the mighty air blowing everywhere rests in the sky likewise all created beings abide in Me.

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is immensely dear being means to attain Me, will slide back to samsaara. The Lord, calling it strange, says that it is caused by the evil Karma.

Then the Lord goes on to talk about 'His inconceivable glory', the final goal (3).

The entire Universe, comprising sentient and non- sentient beings, is pervaded by Me but My essential nature remains unmanifest. Invincible to all beings, My pervading everything as inner controller is taught by the Antaryaami Brahmana of Brihadarnyaka Upanishad (3.7.3). 'He who dwells in the earth . . . whom the earth does not know' and "He whose body is the earth . . . who controls the earth from within" (4).

I do not contain the beings as a jug contains water. They are contained by My will and behold My Yoga power and incomparable divine modes: I am the sustainer of all beings, I am not in them. My sankalpa (will) supports all beings. Being a supporter of all beings 'I derive no help for Myself" (5).

The mighty air blowing everywhere in the ether has no support and it has got to be admitted it depends on Me and sustained by Me. Similarly I support all beings who abide in Me and to whom I am invisible. 'The clouds, binding oceans' waters, moon's phases, the gale, lighting, sun's movements are marvels of Vishnu's power' declare the knowers of Vedas. Brihadaaranyaka Upanishad (3.8.9) says "at the command of that Imperishable (akshara), the sun and moon stand apart".

*sarva bhoothaani kaunteya
prakritim yaanthi maamikaam
kalpa - kshaye punas thaani
kalpaadau visrajaamy aham (7)*

Arjuna, at the final end of a cycle all beings enter into My prakriti and at the beginning of another creation (cycle), I send them forth again.

*prakritim svam avashtabhya
visrajaami punah punah
bhootha - graamam imam kritsnam
avasham prakrther vashaath (8)*

Wielding My prakriti I release again and yet again all this multitude of beings subject to the influence of their own nature

*na cha maam thaani karmaani
nibhadnanthi dhananjaya
udhaseena - vad aasinam
asakhtam teshu karmasu (9)*

Dhananjaya, all this work does not bind Me, for unattached as I am to such actions and standing apart as it were.

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The Lord now goes to say that the origin and dissolution of all entities are due to His sankalpa (6).

At the end of Brahma's life dictated by My will all entities enter My prakrithi, My body, designated as Tamas since at this stage the mass cannot be differentiated into 'name and form'. Manu says : This universe becoming Tamas was produced by Him out of His body by an act of will' (1.5.8). Taitthriya Braahmana (1.8.9) says 'There was Tamas; the intelligence was concealed by Tamas' (7).

I develop my prakriti eight-fold by virtue of 'variegated potency' and send forth the group of four viz., gods, animals, men and inanimate things. They are all, being under the influence of My prakriti, helpless and exhibit the three Gunas which can cause delusion (8).

Referring to the possible allegation of partiality, and cruelty during the creation, the Lord hastens to add that the action of unequal creation as amounting to cruelty etc cannot be attributed to Me, nor does it bind Me since the Karmas (previous actions) of individual selves are the causes for inequality. I am untouched by it. As Veda Vyaasa says 'Not inequality and cruelty, on account of creation being dependent, for so scripture declares (Creation, beginning-less and cyclic, the aspect of differentiation in Karma, jiva and Isvara even before creation has to be accepted) (9).

*mayaadhyakshena prakritih
sooyathe sa - charaacharam
hetunaanena kauntheya
jagad viparivarthate (10)*

Arjuna, under My direction the Prakriti brings forth all moving and non-moving deities ; it is because of this, the wheel of samsaara revolves.

*avajaananthi maam moodaa
maanushim tanum aashritam
param bhaavam ajaanantho
mama bhootha - maheshwaram(11)*

Fools deride Me when I descend in human form not knowing My transcendental (higher) nature, as the Supreme Lord of all that be.

*mogaashaa moga-karmaano
moga-jnaanaa vichetasah
raakshaseem aasurim chaiva
prakritim mohineem sritaah (12)*

Those men are attracted by demonic views, akin to those of raakshasas and asuras (monsters). They have vain hopes, their actions futile and their knowledge in vain.

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My prakriti creates the world of moving and non-moving entities as per individual Karma. Because of My Prakriti (looking at Me), the world revolves. Look at the Lordly power, sovereignty, absence of blemishes and cruelty, inherent in Me, the son of Vaasudeva ! Svetasvatara Up.(4.9.10) says "The Lord of Maaya projects this Universe . . . the individual self is confined by Maaya . . . know Maaya to be Prakriti and its processor the mighty Lord" (10).

Ruled by Karmas fools disregard Me, the omniscient Lord, the cause of the Universe and who has taken human form out of sheer compassion for providing refuge to all. Not knowing My transcendental nature which is one of compassion, generosity and parental concern, they deride Me (11).

Arising out of erroneous understanding of My assuming human form and unaware of My higher nature of compassion, some men yielding to delusion common to asuras and raakshasas, are possessed of useless hopes and fruitless activities. They consider Me as an ordinary mortal, not knowing that I am the Lord of all, moving and non-moving entities (12).

The high-souled beings have taken refuge in Me through a large number of good acts (sukrutha) and know My divine nature and acts to be beyond thought and speech and that My compassion has brought Me down in human form. With resolute worship they find

*mahaatmaanas tu maam paartha
daivim prakratim aashiritaah
bhajanthi ananya - manaso
jnaatvaa bhootaadhim avyayam
(13)*

O son of Pritha (Kunti), those great souls who have embraced My divine nature, worship Me steadfastly knowing Me to be the imperishable prime source of beings.

*sathatham kirthayantho maam
yatanthas cha drida-vrataah
namasyantas cha maam bhaktyaa
nitya - yuktaa upasthathe (14)*

Constantly striving for eternal communion with Me, they perpetually worship Me singing My glories, bowing down again and again to Me with devotion.

*jnaana - yajnena caapi anye
yajantho maam upaasathe
ekathvena prithakthavena
bahudhaa vishvatoh-mukham (15)*

Others too who engage themselves in sacrifice by cultivation of knowledge worship Me as one in many ways taking Me to be diverse in many celestial forms.

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sustenance for their mind, self and external organs. Their sole object is to be devoted to Me (13).

Unable to spell out as to in what measure I am dear to them, they cannot sustain themselves even for a moment without singing praises to Me. Chanting My names conveying My special attributes, with goose pimples appearing on their body they happily cry out 'Narayana, Krishna, Vaasudeva etc. They undertake activities for My sake like building temples, cultivating flower plants and prostrate ignoring dust, mud and gravel with ashtaanga - manas, Buddhi, Ahankaara, the two feet, two hands and the head. They aspire for eternal union with Me (14).

Other 'mahaatmas' do upasaana with the afore-mentioned naama sankirtana and sacrifices by cultivation of knowledge, and worship Me as having all entities as modes - prakaaras - and also as one (prakriti). The message is ; Having animate objects in subtle form, the Lord Vaasudeva resolves : May I appear in gross form of these objects with name and form. They contemplate on Me thus and worship (15).

Aham Karthuhu - I am the Vedic sacrifice like jyothistoma. I am the five-fold great sacrifices. I am the haviss - herb (Aushadha). I am the mantra ; I am the clarified butter. I am the fire known as 'Aahavaneeya'. I am homa Myself (16).

<i>aham kratur aham yajnah swadaahaam aham aushadham mantra 'ham aham evaajyaam aham agnir aham hutham (16)</i>	I am the vedic ritual, the sacrifice, the offering to the manes (departed), the healing herb, the foodgrain, the Mantra, clarified butter, the fire, the offering (oblations).
<i>pithaaham asya jagato maathaa dhaathaa pithaamahah vedyam pavitram omkaara ruk saama yajureva cha (17)</i>	I am the ruler of this universe, the father, mother, grandfather ; I am the object of knowledge, the purifier the syllable OM and the vedas Rik, Yajur and Saama.
<i>gathir bhartha prabhuh saakshi nivaasa sharanam suhruth prabhavah pralayah sthaanam nidhaanam beejam avyayam (18)</i>	I am the goal, the sustainer, the master, the witness, the abode, the refuge, the friend, and the creation, annihilation, resting place and the eternal seed.
<i>tapaami aham aham varsham nigrannaami utthsrajaami cha amritam chaiva mrithyus cha sadh asac chaaham arjuna (19)</i>	I radiate heat and withhold and send forth the rain. I am immortality as well as death personified. O Arjuna I am being and non-being both.

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To the world comprising moving and non-moving entities, I am the father, mother, dhaatru ; grandfather - the word 'dhaatru' represents someone other than parents aiding birth (not Chaturmukha Brahma). 'Pavitram' - that concerning purifying mentioned is Vedas in Myself. I am pranava, the seed of Vedas originating Knowledge - Rik, Yajur and Saama Vedas are Myself (17).

I am the 'Gathi', that is, the destination. I alone am the sustainer, the ruler, the witness (one who sees directly), the abode, the refuge (the intelligent one, to be surrendered to, for obtaining desired things and avoiding evils). I am the friend (well-wisher), I am the 'base' of origin and dissolution. 'Nidhaana', that which is preserved is Myself. The one that comes into being and that which is dissolved, the eternal seed are all Myself (18).

Through Agni, sun, I produce heat, withhold rain during summer, pour out rain during rainy season. I am both the conditions, those by which men live and those by which they die; what is present is Myself and what existed and that yet to come are all Myself. Sentient and non-sentient entities constitute My body. The wise worship Me realising that my essential unity in terms of the entire universe replete with names and forms and abounding in pluralities forming My body (19).

trai-vidya maam soma-paah pootha paapa
yajnair eeshtvaa swar-gathim praatha yanthe
te punyam aasaadhya surendra lokam ashnanthi divyaan divi devi-
bhogaan (20)

Those proficient in Vedas purged of sin as they drink soma juice seek access to heaven worshipping Me through sacrifices. Attaining Indira's paradise they enjoy godly delights.

te tam bhuktvaa swarga-lokaam vishaalam
kshine punye-martya-lokaam vishanthi
evam trayi-dharmam anupra-pannaa
gathaagatham kaama-kaamaa labhanthe (21)

Having enjoyed the heavenly pleasures until the results of their pious activities last, they return to the world of mortals; those who practise Vedic ritual and seek such desires, come and go.

ananyaas chintayanto maam ye janaah paryupaasathe
teshaam nityaabhiyuthaanaam yoga-kshemam vahaamy aham(22)

But there are those always who worship Me with exclusive devotion; think of Me desiring eternal union with Me. I carry to them what they lack and give full security.

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Now turning to the behaviour of ignorant men coveting objects of desire, the lord says ; unlike the great souls who rely on Vedanta and know Me to be the only object to be known and highest object of attainment the followers of three Vedas (Rik, Yaj and Saama) drink soma juice in honour of Indra and other divinities as prescribed in Vedas, without knowing that I abide in these divinities. After attaining the happy world of Indra, they enjoy all the divine pleasures (20).

But after enjoying the heavenly pleasures until the results of their pious activities last they return to the mortal world. Desiring the heavenly pleasures alone and not having the Vedantic knowledge, they follow Vedic teachings about sacrificial rites, and keep returning to samsara once the temporary pleasures at the heaven end (21).

There are devotees who worship Me 'as their only purpose' and are unable to sustain themselves without Me. Aspiring to be eternally united with Me, they meditate on Me with all My auspicious attributes and for such mahatmaas I take the responsibility of their welfare and bringing them to Myself' - they do not return to samsara (22).

ye 'pyanya - devataa - bhakthaa
yajanthe shradhayaanvitaah
te 'pi maam eva kauntheya
yajanthy avidi-poorvakam (23)

Arjuna, even those devoted to other gods worship Me alone, though in a wrong way.

aham hi sarva - yajnaanaam
bhoktaa cha prabhur eva cha
na tu maam abhijaanananthi
tatthvenaathas chyavanthi te (24)

For, I am the only enjoyer and also the Lord of all sacrifices ; they know Me not in reality, hence they fall.

yaanthi deva - vrataa devaan
pitrron yaanthi pitra - vrataah
bhoothaani yaanthi bhootejyaa
yaanthi madh-yaajino 'pi maam
(25)

Those who worship demigods go to them; those who worship manes reach the manes (ancestors); those who worship ghost and spirits reach them ; those who worship Me come to Me (25)

pathram pushpam phalam thoyam
yo may bhaktyaa prayachhathi
tad aham bhakty - upahrtam
ashnaami prayataathmanah (26)

Whoever offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.

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On the other hand, those who relying on Vedas alone, worship Indra and others do not know that they are worshipping Me in reality. Since all existing things form My body, the worshippers Indra and other deities in fact worship Me only. They are not following the teachings of Vedanta texts which declare that 'the Supreme Person alone is to be worshipped directly' as He abides as the Self in Indra etc. Therefore they are subject to limited results and slide back to Samsaara (23).

I am the only Lord, the giver of rewards according to circumstances.

The Lord exclaims how strange and wonderful it is that while the same efforts beget small rewards due to the 'difference in intention' while others get the reward of the attainment of the Supreme Person - 'unalloyed, limitless and incomparable' (24).

Here the word 'vratha' connotes 'sankalpa' or will or motive. Those with the resolve to worship Indra etc. go to Indra and the like; similarly those worshipping manes go to them; those intending to please yakshas, Raakshasas, Pishachas or evil spirits reach them. My worshippers are those who worship Me expressly as Lord Vaasudeva, the Supreme self, they reach Me - these devotees do not

yath karoshi yad asnaasi
yaj juhoshi dadaasi yath
yath tapasyasi kauntheya
tath kurushva madharpanam (27)

Arjuna, whatever you do, eat, you offer as oblation to the sacred fire, give away, whichever austerity you practise, do it as an offering to Me (27)

shubhaashubha phalair evam
mokshyase karma - bhandenaiḥ
sanyaasa - yoga - yukthaathmaa
vimukto maam upaisyasi (28)

With your mind thus fixed in the Yoga of renunciation (offering of all actions to Me) you will free yourself from the bond of Karma confirming good and evil consequences ; thus freed from them you will come to Me.

samo 'ham sarvabhootheshu
na me dveshyosthi na priyah
ye bhajanthi tu maam bhaktyaa
mayi te teshu chaapy aham (29)

I am present equally in all beings. I envy none or am partial to anyone. But those who devoutly worship Me abide in Me and I too abide in them.

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return to samsara unlike the aforesaid worshippers who keep returning after enjoying for limited periods (25).

Whoever offers to Me with true bhakti a leaf, a flower, a fruit or water, I accept it - the devotee cannot sustain without making such offering. I, the Lord of the Universe with leelas of origin, maintenance and dissolution, and innumerable kalayanagunas and bliss personified, accept and enjoy such offering. Mokshadharma (in Mahabharata Shantiparva 340.64) declares "The Lord Himself 'accepts on His head "worshipful acts by those whose mind is centered in devotion".

The Lord asks Arjuna to follow the example of a jnaani who excels with incomprehensible speech and mind and having everything about himself 'stooping'; dedicating it with Bhakti and singing My praises, worshiping Me and become likewise a jnaanin (26).

'Yath' meaning that which you do for the sustenance of the body or whatever you set aside for it, whatever dharmic acts or sacrifices you undertake do them knowing that they are all offerings to Me. Both the demigods who are objects of sacrificial worship and you, the agent, belong to Me and 'your existence and actions are dependent on Me'. To Me the Sheshi, the Supreme principal and agent alone, you offer everything - you being only 'agent, experiencer and worshipper' (27).

With your mind firmly fixed in Yoga, known as sanyaasa, and

*api chet su - duraachaaro
bhajathe maam ananya -bhaak
saadhur eva sa manthayah
sumyag vyvasitho hi sah (30)*

Even if the wildest sinner worships Me with undivided devotion, he should be regarded as holy, for he has rightly resolved.

*Kshipram bhavathi dharmaatma
sashvacchhaanthim nigacchathi
kaunteya prathijaaneehi
na may bhaktah pranashyathi (31)*

Very soon he becomes righteous and attains everlasting peace. O son of Kunti, declare it for sure that My devotee never fails.

*maam hi partha vyapaashritya
ye 'pi syuh paapay - yonayah
strio vaishyaas tathaa shoodraas
te 'pi yaanthi paraam gathim (32)*

O partha, those who take shelter in Me, even be they of lower birth, women, vaishyas, shudras, can attain the Supreme destination.

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being subservient to Me, being controlled by Me and your worshipful acts providing delight to you, you will, engaging in Vedic actions, free yourself from Karmas from beginning- less time - these karmas comprising both good and evil results are now hindering you from attaining Me and once you are freed from them you will come to Me (28).

I am the same to all those created entities gods / animals / men / immovables or all those irrespective of birth, from, nature and knowledge. Neither is one inferior or hateful while seeking refuge in Me. Even there what matters is not consideration of birth etc. but that he has sought refuge. However I like those whose sole objective is to worship Me and they cannot sustain without worshipping Me. They abide in Me and I do in them (29).

Even if a sinner who has 'transgressed the rules' has started worshipping Me in the aforesaid manner, he should be considered 'righteous'. Eminent among Vishnu-worshippers he should be deemed 'fit for honour' (manthavyaha). Being in the Jnaanias class his resolve is in the right direction, and it is difficult for everyone to make it because its only purpose is incessant worship. Such a person is not to be 'belittled' and his violating the rules should be deemed a negligible mistake opposite his excellence. He should be shown the highest honour (30).

My being very dear to him and worshipping Me without any hidden motive, and with Rajas and Tamas getting eradicated, he

*kim punar braahmanaa punya
bhakthaa raajarshayas tathaa
anithyam asukham lokam
imam praapya bhajasva maam (33)*

**How much more this is so then, the
righteous brahmanas and royal sages
who are pure and My devotees, having
come to this transient world, worship Me.**

*man-manaa bhava mad-bhaktho
madhyajee maam namaskuru
maam evaishyasi yukthvaivam
aatmaanam math - parayanah
(34)*

**Fix your mind on Me, be devoted to Me,
worship Me and prostrate to Me ;
engaging your mind in this manner and
entirely depending on Me, you will come
to Me.**

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becomes righteous very soon, his mind gets tuned to My worship with no hindrance in the path. The term Dharma in 9.3 (Ashraddhaanam purusha dharmasyaasya . . .) refers to this type of worship. He reaches an eternal state from which there is no return to samsaara. Arjuna you may assert positively that one who has begun doing bhakti to Me will not perish despite being subject to some misconduct. The greatness of his Bhakti to Me will destroy totally all that is opposed to it and he will shortly be filled with perfect Bhakti (31).

Women, vaishyas, Shudras and even those of vile birth, can by taking refuge in Me, attain the supreme state. If this be so, how much more then, the righteous braahmanas and royal sages who are devoted to Me, (should one say anything on their attainment?) You being a royal sage yourself having come to this transitory and unhappy world afflicted three-fold, worship Me (32 & 33).

(In the next sloka two aspects stand out : (1) The Lord's description for all of us to understand Him and 2) details of upaasana, both unique, and deserve to be re-read : author).

Fix your mind like the thailadhaara i.e., constant flow of oil in a wick (manmanaabhava), on Me who: Is Isvara to all Rulers ; blemishless; the sole treasure-house of all auspicious qualities ; sarvajna (omniscient), with true resolves (satya sankalpa); the cause of the entire Universe ; the Supreme Brahman, the Supreme Person ; having large eyes resembling lotus-petals ; having the complexion of a clear blue cloud ; is having brilliance equal to thousand suns just risen simultaneously ; is a big ocean filled with nectar ; is having long and sturdy four arms; is dressed in

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brilliant yellow silk (pitaambara); has spotlessly pure crown, fish - shaped ear-rings, garlands, bracelets, wrist-bangles all adorning Me ; is having qualities like (kaarunya / mercy, sausheelya / affability, beauty, maadhurya/sweetness, Gaambharya / (majesty), Audaarya (magnanimity), vaatsalya (motherly affection). Focus your mind on Me who is the refuge of all.

Amplifying it further the Lord clarifies thus : contemplate on Me as extremely dear. Be engaged in such worship which is inspired by the limitless experience of Me. Here the worship presupposes complete subservience (seshavrutthi). Worship also comprises 'elements' of yaaga like offering argya, paadya and aachamaniya; abhisekha and archana to the idols (aapchaarika) ; sandal paste, garlands, nivedhana, taambhula (saamsparshika). Through these, your mind will be fixed on Me leading to unsurpassed love emanating from the experience of Myself.

Expanding further, the Lord says : prostrate to Me, do not restrict your service to Me as a sesha (subsidiary) only and be satisfied. Regarding Me as the supreme goal and resorting to unlimited service enlivened by an experience of Myself, bow down to Me in utter humility - it will be 'impossible for you to live without Me' and you will get a mind fit for experiencing Me.

In short, with Me as sole support, bowing down to Me, experiencing Me, carrying out obligatory and occasional rites, finding joy in subservience to Me, singing my praises, contemplating i) on the entire universe as being ruled by Me and on being Sesha (subservient) to Me and (ii) on My auspicious attributes which are dear to you, and practising daily the afore - described worship, you will reach Me (34).

**The Ninth Chapter of Sri Ramanuja's
Srimad Geethaa Bhashya ends here**

CHAPTER 10

What has been taught about Bhakti Yoga is its preparatory elements. For instilling bhakti and nourishing it, the Lord's auspicious attributes, His unrivalled overlodship of the Universe which constitute His body are now being taught.

sri bhagavan uvaacha	<i>The Bhagaavan said</i>
<i>Bhooya eva mahaa-baaho shrunu may paramam vachah yat te 'ham preeyamaanaaya vakshyaami hita-kaamyaya (1)</i>	Listen again O Arjuna My Supreme word. For your benefit, since you are dear to Me, I shall speak to you further.
<i>na may vidhhuu suraganaah prabhavam na maharshayah aam aadir hi devaanaam maharshinaam ha sarvashah (2)</i>	Neither the host of demigods nor the great sages know My origin; indeed I am the prime source of these gods as well as great seers
<i>yo maam ajam anaadhim cha vetthi loka - maheshwaram asammoodhah sa marthyeshu sarvapaapaih pramucchyathe (3)</i>	He who knows Me as unborn and beginningless and as the Supreme Lord of all the worlds - he only, undeluded among mortals, is freed from all sins.

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As you are pleased listening to My greatness which has produced bhakti in you, with a view to progress it and enable you to have deeper understanding, I shall now tell you these supreme words. Listen intently to Me (1) :

The host of gods and wise seers can know and have vision upto as far as their senses stretch.. They cannot understand My power, My name, actions etc., My being their origin and source of their knowledge, power etc. Their knowledge is limited and corresponds to the degree of their good deeds to which they owe their existence (2).

Now the Lord explains His real nature which the gods cannot understand and which forms the means of release.

The terms 'aja' (that without birth) and 'anaadhi' (that without beginning) describe the Lord - they also connote 'eternality' and 'without conjunction' (unlike liberated selves having had a beginning - a conjunction existing previously) respectively. "aja"

*buddhir jnaanam asammohah
kshmaa satyam damah shamah
sukham dukham bhavo bhaavo
bhayam chaabhayam eva cha (4)*

Reason, right knowledge, unclouded understanding, forbearance, truth, self - control, joy and sorrow, exaltation and depression, fear and fearlessness-

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connotes uniqueness as different from non-living matter which gets mutated or sentient being - 'the- self in its state of involvement in samsaara'.

A person who does not think that I, the Lord of Lords, am one among the mortals (that is known as being undeluded) will be released from all sins that hold back the rise of Bhakti to Me.

Just as a king among men rules them having benefited from good karma, Chaturmukha Brahma belongs to the same class - he is subject to "Bhaavana - traya" viz. fitness to practice work alone, to practise meditation alone and the third, to practise both together : Brahma belongs to the third class. Svetaasvatara Upanishad says: 'He who creates Brahma' (6.18).

Even those having acquired the eight superhuman powers of assuming atomic sizes, huge size etc are also the same. The one who is not deluded to think that I, the Lord of all worlds, am *different* from non-living matter subject to cause and effect/ a living being in 'bound' state or liberated state, and that all of them are subject to My control, he will be released from all sins.

Having explained His 'ajatva, anaadhitva and sarvaloka maheshwaratva' and that whoever meditates on His nature finds all the obstacles to development of bhakti annihilated, now the Lords goes on to explain the development of Bhakti through meditation on His Power / auspicious qualities (3).

Definitions thus : Reason - mind's power to determine ; knowledge - ability to identify mother - of - pearl as not being silver ; forbearance - state of undisturbed mind; truth- statement on things as seen, for the good of all things ; restraint - preventing external organs from generating evil ; self-control - restraining the mind similarly ; joy and sorrow - agreeable and adverse

*ahimsaa samathaa thushtis
tapo dhaanam yasho 'yasah
bhavanthi bhaavaa bhoothaanaam
mattha eva prithag - vidaah (5)*

non - violence, equanimity, contentment, austerity, charity, fame and infamy - these diverse traits of beings arise from Me alone.

*maharshayah saptha poorve
chathvaaro manavas tathaa
madh - bhaavaa maanasaa
jaathaa
yeshaam loka imaah prajaah (6)*

The seven great seers, their four elders (sanaka and others) and the fourteen manus (progenitors of mankind) were born of My will ; all the creatures have descended from them.

*yethaam vibhoothim yogam cha
mama yio vetthi tatthvathah
so 'vikalpena yogena
yujyathe naathra samshayah (7)*

One who is convinced of My supreme divine glory of manifestations and attributes gets established through unfaltering yoga of bhakti ; of this, there is no doubt.

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experiences ; exaltation - elation caused by agreeable experiences ; depression - effect of disagreeable experiences ; fear - misery caused by perceiving future sufferings, and fearlessness - its absence ; non-violence - avoiding sorrow to others ; equanimity (samatha) - being even tempered with respect to oneself, friends and enemies ; cheerfulness- state of being pleased with everything seen ; austerity - chatising the body as per the scriptures ; charity - giving one that which gives him joy ; Fame - being renowned and infamy is being notorious with bad qualities (state of mind in both cases); all these mental activities or otherwise are from Me alone - due to My volition (4 & 5).

The seven great rishis like Bhrgu, were born from Brahman's mind, in the past Manu's cycle (manvantara) to carry forward the creation; and the four Sarvanik Manus carry out sustenance eternally. They carry out generation and sustentation till pralaya. All these rishis draw from My 'sankalpa' (will) only (6).

One knowing the glory of the Lord spoken of as 'Vibhoothi' (Supernal manifestation) comprising creation, sustentation and activity all depending on Me, coupled with auspicious attributes opposing all evil, becomes united with the unfaltering Yoga of bhakti. Of this there is no doubt - you yourself will be convinced of that (7).

Now turning to the growth of devotion in terms of development

*aham sarvasya prabhavo
matthaḥ sarvam pravartathe
ithi matthva bhajanthe maam
budhaa bhaava-samanvitaah (8)*

I am the source of all creation and from Me proceed all things ; knowing thus the wise worship Me constantly with devotion.

*macchhitthaa madh-gatha-praanaa
bodhayannthaḥ parasparam
kathayanthas cha maam nithyam
tushyanthi cha ramanthi cha (9)*

With their minds fixed on Me, with their prajnas centered in Me, enlightening one another about My greatness and speaking of Me they live in contentment and bliss always.

*tesham sathatha - yukthaanaam
bhajathaam preethi - poorvakam
dadhaami buddhi - yogam tham
yena maam upayaanthi te (10)*

To those who are constantly united with Me and worship Me with love, I confer yoga of wisdom (Buddhi yoga) through which they come to Me.

*teshaam evaanu kampaartham
aham ajnaana-jam tamaḥ
naashayaami aatma-bhaava-stho
jnaana-deepena bhaasvathaa(11)*

In order to shower special grace, I, dwelling in their hearts, dispel the ignorance with the shining lamp of knowledge.

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of knowledge, the Lord says: 'Aham sarvasya' that I am the source of all sentiment and non-sentiment beings and 'prabhavaha' - everything emanates from Me. Thinking thus, that is, he has sovereignty and having all the auspicious attributes sausheelya, saundarya, motherly - affection etc. the wise men of knowledge worship Me with deepest feeling from the heart (8).

Such people are unable to hold their lives without their minds fixed on Me i.e., with their 'praanas' centered on Me they live. By speaking amongst themselves on their experiences, My attributes and adorable deeds, they lead their lives with contentment and bliss ; their narrations are spontaneous and dear to the listeners (9).

Those desiring 'constant union with Me' (sathatha - yukthaanaam) and worshipping Me, I grant Buddhi - Yoga (a mature devotional attitude). They attain Me by that (10).

To show My grace on them alone, I, having established Myself in their mind with My manifold auspicious attributes, dispel the darkness of past karmas which is incompatible with the shining lamp of knowledge relating to Me (11).

arjuna uvaacha

Arjuna said

*Param brahma param dhaama
pavitram paramam bhavaan
purusham shashvatham divyam
aadhi-devam ajam vibhum (12)*

You are the Supreme Personality of Godhead, the Supreme light and the Supreme Purifier, the Absolute Truth, the Eternal, Divine Person.

*Aahustthvaam rishayah sarve
devarshir naaradas tathaa
asitho devaloh vyaasaah
svayam chaiva braveeshi may (13)*

All the grant sages such as Naarada, Asita, Devala, Vyaasa proclaim likewise. You Yourself too proclaim this to Me.

*sarvam etadh ritam manye
yan maam vadhasi keshava
na hi te bhagavan vyakthim
vidur devaa na dhaanavaah (14)*

O Krishna, I believe totally as truth all that You have told me. Neither gods or demons are aware of Your manifestations through sport.

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Taitthriya Upanishad asserts : From whom all these beings are born, (thus born) by whom they are sustained, unto whom they go when they die, worship him. That is Brahman ! The same Upanishad also says he who knows Brahman attains the Highest (2.1.1). Other Upanishads assert: He is the Supreme Light, the Light of Lights; Naaraayana is the Supreme Brahman, the Supreme Light and Supreme Self (12).

The rishis who know the high truth that You are the Supreme Brahman proclaim of You as the eternal principal Lord. So do sages Naarada, Asita, Devala, Vyaasa ; The Lord of Mahalakshmi and Milky ocean has descended to Mathura forsaking the serpent-couch. Those who are well-versed in Vedas and Vedanta declare You to be (sanaathana) eternal dharma - purest among the pure, the most - auspicious among the auspicious, holiest among the holy. The vanaparva of Mahabharatha proclaims the Aadhideva, Mahaayogi Madhusudhana that is, wherever He resides that place is holier than the holiest (13).

Hence whatever You have told me is indeed factual and not exaggerated - Your royal splendour and innumerable auspicious attributes (Kalyaana gunas) have been spelt out to me just as they are. O Lord, therefore, You are a mine of unique knowledge, power, strength, regality, valour and radiance (tejas) which together mark You as a treasure of shad-gunas. You are unfathomable to both gods

*svayam evaathmanaathmaanaam
vettha tvam purushotthama
bhootha - bhaavana bhootesha
deva-deva jagathpathe (15)*

O You greatest of all persons, O creator, of beings, O Lord of beings, O God of Gods, O Lord of the Universe, You alone know what You are by Yourself.

*vaktum arhasy asheshena
divyaa hi aatma vibhootayah
yaabhir vibhoothibhir lokaan
imaamstvam vyaapya thistasi (16)*

Therefore You tell me in full without reserve your divine glories whereby You pervade all these worlds.

*Katham vidyaam aham yogins
tvaam sadhaa parichintayan
keshu keshu cha bhaaveshu
chintoyosi bhagavaan mayaa (17)*

O Supreme Lord, how shall I know and how can I constantly think of You. And in what particular forms are You to be meditated upon by me.

*vistharenaatmano yogam
vibhuthim cha janaardhana
bhooyah kathaya triptir hi
shrunvatho naasthi may'mrtam(18)*

Jnaardhana, tell me once more in detail about Your attributes and glories ; for I know no satiety in hearing Your nectar-like words

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and demons who have limited knowledge (14).

O Purushotthama, You alone know what You are by Yourself. You, originator of all creatures (bootha bhaavana), You the controller (niyanthra) of all beings, god of all devatas, You surpass all devatas in beauty and auspicious attributes just as devatas do in the case of men and other creatures (15).

You alone can describe without any trace Your extraordinarily divine manifestations - You can alone throw light on them. Whatever Viboothis (Supernal manifestation) there are, showing Your will to rule and the worlds You abide and pervade as Controller, please reveal them Yourself (16).

The yogin or devotee that I am, meditating on You constantly, more precisely having started meditation, You tell how I should realise You, as possessing auspicious attributes like Overlordship etc ? And in what modes of mental dispositions as yet untold different from the buddhi (intelligence) and Jnaana (knowledge) spoken of earlier and controlled by You, You are to be meditated upon (17).

You have briefly spoken : 'I am the origin of the entire Universe, everything issues out from Me 'conveying your Overlordship, Your

sri bhagavaan uvaacha

The Lord said :

hantha te kathayishyaami
divyaa hi aatma - vibhutayah
praadhaanyatah kuru shrestha
naasty antho vistharasya may (19)

Yes I will tell you, O Arjuna My
splendorous manifestations that are
prominent, in broad detail. There is no
limit to My magnitude.

aham aatmaa gudaakesha
sarva - bhoothaashaya - sthitah
aham aadis cha madhyam cha
bhoothaanaam antha eva cha (20)

I am the supersoul, O Arjuna, seated in
the hearts of all beings; I alone am the
beginning, the middle and the end of all
beings.

aadityaanaam aham vishnur
jyotishaam ravir amshumaan
mareechir maruthaam asmi
nakshatraanaam aham shashi (21)

I am Vishnu among the twelve sons of
Adithi, among the luminaries I am the
radiant sun. Of the Maruths, I am the
Mareechi and the moon among the stars.

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my discontentment in this regard (18).

O kurushreshta, I shall speak about the main Vibhootis - it will be mentioned later that 'know Me as the chief among priests'. The Vibhootis are too vast to be covered in detail. 'Vibhootithvaa' means being controlled by the Lord (also termed 'niyaamyaa') - for the mental disposition of all creatures emanate from Me. 'Yoga' connotes 'creation' and its getting actuated is conveyed by 'Vibhooti'. The wise worship Me thinking that I am the origin of the entire Universe; everything emanates from Me !

The Lord avers that being seated as their self He rules from within and that Yoga connotes creation, sustentation and dissolution of everything (19).

I am the 'aashaye' - the self in the hearts of the creatures which constitute My body. Self also connotes supporter and controller and 'Seshi'. The shruthis declare "He who seated in all beings, being separate from them, who the beings do not know, for whom all the beings constitute the body, that who controls them from within, who is also your Inner controller, He is eternal".

All the manifestations are having Him as their self (also known as His immanence in all beings) and this is the basis of what is known as Samaanaadhi Karanya (The Lord is going to use this method of 'co-ordinate predication with Him' to present some 'Vibhooti

*Vedaanaam saamavedosmi
devaanaam asmi vaasavaah
indriyaanaam manas chaasmi
bhoothaanaam asmi chetanaa (22)*

Among the Vedas, I am the Saama Veda; among the demigods I am Indra ; I am the sense organs, I am manas (Perception) and the life - energy (consciousness) in living beings.

*rudraanaam shankaras chaasmi
vitthesho yaksha - rakshasaam
vasoonaam paavakaas chaasmi
meruh shikarinaam aham (23)*

Among the eleven Rudras I am Shankara ; among yakshas and Raakshasas I am Kubera (The Lord of wealth) ; of the Vasus, I am Agni and of the mountains I am meru

*Purodhasaam cha mukhyam
maam
viddhi paartha brihaspathim
senaaneenaam aham skandah
sarasaam asmi sagarah (24)*

Among the family priests, know Me to be the chief Brihaspathi ; Among generals, I am Skandha ; and among the water-bodies I am the Ocean.

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Vishesas'). To amplify, god, man, bird, tree etc while connoting physical forms end up in 'selves present in them' as the final import. Similarly Lord's immanence (being present) in them as their self amounts to describing them in the style of Samaanaadhikaaranya (20).

The Lord says that He (Vishnu) is the Twelfth, most prominent, of the Twelve Adityas ; among the luminous bodies, I am the Sun ; of the Maruths, I am paramount Maricha. Of the stars, I am the moon. The usage here is to be taken in the same way as 'Amongst creatures, I am the "Chaitanya" - consciousness' (21).

Among Rik, Yajus,, Saama and Atharvan Vedas I am the all-important Saama Veda. Among the devatas, I am Indra ; of the eleven sense - organs I am the Manas (the paramount - sense perception). I am the life-energy among beings with consciousness (22).

Among eleven Rudras I am Shankara. Among Yakshas and raakshasaas, I am Kubera, the son of Vishravas. Among the eight vasus, I am Agni; among the mountain ranges adorned with mounts, I am Meru (23).

Amongst the kings'-priests, I am the paramount Brihaspathi. Amongst army-chiefs (generals), I am Skandha. Among water - bodies I am the Ocean (24).

*Maharsheenaam bhrugur aham
ghiraaam asmi ekam aksharam
yajnaanaam japa- yajnohsmi
sthaavaraanaam himaalahayāḥ (25)*

Of the great sages I am Bhrigu ; among the words I am the sacred syllable OM ; among the sacrifices I am japa ; and among the immovables, I am the Himalayas ;

*ashvatthaḥ sarva-vrikshaanaam
devarsheenaam cha naaradhah
gandarvaanaam chitrarathaḥ
siddhaanaam kapilo muniḥ (26)*

Among all trees, I am Ashwattha ; of celestial sages I am Naarada; among Gandharvas, I am Chitraratha ; among the siddhas (perfect beings), I am Kapila;

*ucchaishravasam ashvaanaam
viddhi maam amrithodhbhavam
airaavatam gajendraanaam
naraanaam cha naraadhipam (27)*

Know Me among horses as Uccaishravas, produced during churning of Ocean ; of lordly elephants, I am Airaavatha; amongst men I am the monarch ;

*aayudhaanaam aham vajram
dhenoonam asmi kaamadhuk
prajanas chaasmi kandarpah
sarpanaam asmi vaasukih (28)*

Among weapons, I am the thunderbolt ; of cows I am the Kamadhuk ; I am Kandarpa (Cupid) the cause of progeny ; of serpents, I am Vaasuki ;

*ananthas chaasmi naagaanaam
varuṇo yaadhasaam aham
pitṛnaana aryamaa chaasmi
yamah samyamathaam aham(29)*

Among the snakes I am Anantha, of aquatics I am the demi-god Varuna. Of departed ancestors (manes), I am Aryamaa. Of all regulators I am Yama.

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Among the great sages, I am Bhrigu maharashi. Among words conveying meanings, I am the single - lettered word Om, the pranava. Among the offerings, I am the sacrifice of japa (silent repeated chanting) ; of the immovables, I am the Himalaya mountain (25).

Of the trees I am the Holy Ashwattha. I am Naarada among devarashis (celestial sages). Among cows I am Kaamadhuk or Kaamadhenu. I am kandarpa (Cupid), the cause of progeny (26).

Sarpaas are single-headed snakes, while the naagas are many-headed snakes - I am Anantha among naagas; yaadaamsi means water - creatures ; of them, I am Varuna. Among those meting out punishment, I am Yama, the son of Sun - God (27-28 and 29).

In the midst of those who are given to causing evil, I am the god of death (an emissary of the god keeping records is referred to) (30).

<i>prahalaadaas chaasmi daityanaam kaalah kalayathaam aham mrigaanaam cha mrigendro 'ham vainatheyas cha paksheenaam (30)</i>	Among the daityas (demons) I am the devoted Prahlaada ; among reckoners I am Time ; among the beasts I am Lion and among birds, I am Garuda, the son of Vinutha
<i>pavanah pavathaam asmi raamah shastra-brithaam aham jhashaanaam makaraschaasmi srothasaam asmi jhaannavee (31)</i>	Of purifiers (moving things), I am the wind; among the wielders of weapons I am Rama ; of fishes, I am the shark and of rivers, I am Ganga.
<i>sargaanaam aadir anthas cha madhyam chaivaaham arjuna adhyathma -vidyaa vidyaanaam vaadah pravadhataam aham (32)</i>	Arjuna, I am the beginning and end of all creatures and also the middle. Of sciences, I am the science of self (both individual and Universal); among logicians, I am the conclusive truth.

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Of those things which keep on moving, I am the Wind. Of those who wield weapons I am Rama - the manifestation of bearing weapons is meant. (The explanation is that the divya managala vighraha with weapons is the Vibhoothi or the Supernal manifestation). Aditya and others constituting attributes of the Lord, who is their Self constituting His body stand in similar position as the attributes of bearing weapons' (31).

Creatures being created all the time is My work, for which their beginning is the cause. I am also their end as all things created undergo destruction. Similarly there is this middle which is sustentation - I am the sustainer of the sustained. Among logicians and perverse critics (Vithandaavaadhis) I am the conclusive truth (32).

'a' "ithi brahma" says Upaanisad - I am the alphabet 'a', the base letter; Aitr. Up (3-2-3) says letter 'a' alone is all speech. 'Saamaasika' stands for group of words and among them I am dvandva (dual), being exquisite. In the eternal time comprising kalaa, muhoortha etc. I am Time Myself ; I am Chaturmukha Brahma (Hiranyagarbha), the creator of all (33).

I am death which devours everything. I am the ' Karma of birth' of things born. Of women I am the goddesses forming the power of the Lord ; those of fame, fortune (Prosperity), fine speech (Vaak) memory, intelligence, endurance and forgiveness (kshama) (34).

*aksharaanaam a-kaarosmi
dvandvah saamaasikasya cha
aham evaakshayah kaalo
dhaataaham vishwatho -
mukhah (33)*

Of letters, I am the alphabet 'a'; among the compound words, I am the copulative compound (dual : dvandva) ; I am verily the endless Time ; of creators I am Brahma, facing all sides.

*Mruthuh sarvaa-haras chaaham
udbhavas cha bhavishyathaam
keerthih srir vaak chanaareenaam
smritir medhaa dhritih kshmaa
(34)*

I am the all - devouring death that snatches all away ; among women, I am the goddesses of fame, fortune, fine, speech, memory , intelligence, endurance and forgiveness.

*brihath saama thathaa saamnaam
gayathri chandasaam aham
maasaanaam maarga-shirsho'ham
ritoonaam kusumaakarah (35)*

Of the hymns in Saama Veda, I am the Brihathsaaman; and of the metrical poetry I am the Gayathri ; of the twelve months, I am maargashirusha (Nov-Dec); and of seasons, I am the vernal season (of flowers).

*dhyootham chalyayathaam asmi
tejas tejasvinaam aham
jaya 'smi vyavasaayo' smi
sathvam sathvathaam aham (36)*

Among the deceitful (cheats), I am gambling ; I am the splendid glory among the brilliant. I am the victory, I am adventure ; I am the goodness of the magnanimous.

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Of Vedic (Saama) hymns I am the Brihath Saaman ; Of metrical poetry, I am the Gayathri ; Of seasons, I am the spring (Vernal : season of flowers) (35).

Among those who are deceitful, the cheats who want to defeat, I am gambling. I am victory of those who have achieved victory. I am the endeavour of those who endeavour. I am the goodness of those with magnanimous bent of mind (36).

(As no other meaning is applicable) I, the Supreme manifestation (Vibhoothi), am the son of Vasudeva. I am Arjuna among Paandu's sons. Among the sages who know the real meaning of self, I am Vyaasa. Among the wise, the seers, I am Sukhraachaarya (37).

When law is transgressed or violated, the punishment meted out to them is Myself. Among victory - seekers making victory their policy, I am the means for it. I am reticence where secrets are concerned. I am the wisdom of the wise (38).

*vrishninaam vaasudevo smi
paandavaanaam dhananjayaḥ
muneenaam apy aham vyaasaḥ
kaveenaam usanaa kavīḥ (37)*

I am Vaasudeva among Vishnus, and of the Paandavas, I am Arjuna. Of the sages I am Vyaasa and among the wise I am Usanaa (Shukracharya).

*dando damyathaam asmi
neethir asmi jigheeshathaam
maunam chaivaasmi guhyaanaam
jnaanam jnaanavathaam aham
(38)*

Among the means of subduing law breakers, I am punishment ; I am righteousness among those wanting to conquer ; of things to be kept secret, I am reticence ; I am the wisdom of the wise.

*Yac chaapi sarva - bhoothaanaam
beejam tadh aham arjuna
na tadh asthi vinaa yath syaan
mayaa bhootham charaacharam
(39)*

I am, furthermore, the generating seed of all life, O Arjuna. There is no, moving or non-moving entity that can exist without Me.

*naanthosthi mama divyaanaam
Vibhoothaanaam paranthapa
esha thooddheshataḥ proktho
Vibhoother vistharo mayaa (40)*

Arjuna, there is no limit to My divine manifestation ; what I have spoken to you is a mere indication of My infinite manifestious

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I am all those beings irrespective of the condition they exist, manifest or unmanifest, that is said to exist or not existing, and they all have Me as their self. As said before (10. 20) 'I am the self located in the hearts of all beings'. In short, the whole lot of beings in every state is united with Me, being the self of all beings ! (39).

My (divyaanaam) auspicious manifestations of 'My will to rule' have no end. By means of a few examples I have illustrated the same to some extent (40).

'Vibhoothimath' meaning that whatever things have the 'capacity and power' to rule, such as splendour, prosperity, grains etc. representing energy directed towards auspicious undertakings, they all come from a fraction of My inconceivable power (tejas) which can subdue others / opposition (41).

What is the use of further extensive knowledge ? With a minute fraction of My power I sustain this Universe comprising living and inanimate entities irrespective of their state (effect or causal, gross or subtle) in a way not violating My will. Bhagavaan Paraashara

*yadhyadh vibhootimath satthvam
srimad oorjitham eva vaa
tath tad evaavagaccha tvam
mama tejomsha-sambhavam*

(41)

Everything that is there, brilliant
powerful, splendorous all are a part of
My glorious manifestation.

*atha vaa bahuneithena
kim jnaathena tavaarjuna
vishtabhyaaham idam krithsnam
ekaamshena sthitho jagath* (42)

But, Arjuna, what will you gain from all
this extensive knowledge ? Suffice it to
say that I hold and sustain this whole
universe with a fraction of My power.

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said in Vishnu Puraana (1.9.53) 'this universe rests on a minute
fraction of this energy' (42).

**The Tenth Chapter of Sri Ramanuja's
Srimad Geethaa Bhashya ends here**

CHAPTER 11

Thus for the onset and growth of Bhaktiyoga, the Lord was said to be the Self of all things. Going with this was a description of his Kalyaana gunas, unique and natural to Him, but different from others. The living and inanimate entities, constituting His body, depend on Him for their activities. Arjuna having heard from the Lord and having been convinced of what has been said, desires to see the Lord in this manner. It will not be long that by the Lord's grace Arjuna will be witness to those wonders, infinite and all-sided Lord (Vishwathomukha) ground to a single shot, the Universe unfolding its several divisions (11.11-13).

arjuna uvaacha
*madh-anugrahaaya paramam
 guhyaam adhyaatma samjnitam
 yath tvayoktam vachas-tena
 moho 'yam vighato mama (1)*

Arjuna Said :

You have spoken to Me about the most profound mystery about the self ; with that, the delusion of mine has been dispelled.

*bhavaapyayau hi bhoothaanaam
 shruthau Vistharaso mayaa
 tratthah kamala - patraaksha
 mahaathmyaam api chaavyayam (2)*

O best of personalities, I have heard from You about the appearance and dissolution of all beings (as issuing from You) at length as also Your immortal glory.

*evam ethad yathaattha tvam
 aathmaanam parameshvara
 Drashtum icchaami te roopam
 aishwaram purushothama (3)*

O Supreme Lord, You are precisely what You declare Yourself to be ; yet I wish to see Your divine form, O best of persons.

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Stricken as I was with the belief that the physical body was the self, You with the express purpose of blessing me with the most supreme mystery, have given me the proper description of self : starting with 'Never there was a time when I did not exist' (2-12) and finishing with 'Arjuna, become a Yogin' (6-46). My delusion is fully overcome (1).

Similarly I have heard at length, from chapter seventh to the tenth, the appearance and dissolution of all entities issuing from You, the Supreme self - O Lotus - eyed, I have listened to Your Supremacy in terms of - eternality, Overlordship (Seshitva) over living and inanimate entities, auspicious attributes of Knowledge, strength etc., being supporter and mover both voluntary (thinking) and involuntary (batting of eyelids) activities (2).

O Supreme Lord, I am convinced that You are as You have described Yourself. O Ocean of kindness, I wish to realise directly Your Lordly form Viz., being Overlord, protector, creator, destroyer ; having auspicious attributes, Supreme and distinct compared to all other entities (3).

If you think I can behold Your cosmic form comprising creation, sustentation, then O Lord of Yoga (Yoga connoting possession of knowledge and attributes - 11.8 will describe His knowledge, strength, glory etc. that are not expected in any one else) - reveal Yourself to me completely (4).

*manyase yadi tacchakkyam
mayaa drashtum iti prabho
yogeshwara tatho may tvam
darshayaatmaanam avyayam (4)*

If You think I can behold Your cosmic form, then O Lord of Yoga, reveal Yourself to me completely.

*sri bhagavan uvaacha
pashya may paartha roopani
shathasho 'tha sahasrashah
naanaavidhaani divyaani
naanaa-varnaakrutheeni cha (5)*

The Lord said

Arjuna, behold presently My forms in hundreds and thousands, varied, divine and multi - coloured.

*pasyaadithyaan vasoon rudraan
ashwinau maruthas tathaa
bahoony adrashta - poorvaani
pasyaascharyaani bhaaraatha (6)*

Arjuna, behold in Me the twelve sons of Aditi, the eight Vasus, the eleven Rudras, the two Ashwini Kumaras, and forty-nine Maruths and witness many marvels never seen before.

*ihaika - stham jagath krithsnam
paschaadhyha sa - charaacharam
mama dehey gudaakesha
yac chaanhyad drastum icchasi (7)*

O Arjuna behold in one place in this body of Mine the whole Universe comprising living and non-living entities and whatever else you wish to see.

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Noticing that Arjuna's voice was choked with earnestness, the Lord said : Look at my forms which form the base of everything. And hundreds and thousands of varied forms having various prakaaras (modes) - divine, variously- formed, multi-coloured of varied combinations, Arjuna behold (5).

The Lord asked Arjuna to behold one single form of His comprising the 12 Adityas, 8 Vasus, 11 Rudras, 2 Ashwini Kumaras and 49 Maruths. Saying that this is just illustrative, Arjuna was asked to see those things 'directly seen in this world' and those described in shaastras besides many marvels not seen or mentioned before (6).

In My 'iha'-meaning in one part of My body-you behold the Universe with all living and non-living things centred in one spot. Also behold whatever else you wish to see (7).

I on My part can show you the entire Universe in a part of My body. but you, used to seeing limited and conditioned things cannot behold Me, totally different and out of bounds. I grant you 'divyam' meaning supernaural eyes capable of seeing My unique yoga comprising Knowledge and other attributes besides limitless manifestations of Lordly power (8).

*na tu maam shakyase drashtum
anenaiva sva - chakshushaa
divyam dadhaami te chaksuḥ
pashya may yogam aishvaram (8)*

But surely you cannot see Me with your present eyes. Therefore I grant you divine eyes. Behold My divine power of Yoga.

sanjaya uvaacha

Sanjaya Said

*evam uktvaa tatho raajan
mahaa - yogeshvaro hariḥ
dharshyaam aasa paarthaaaya
paramam roopam aishvaram (9)*

O king, having thus spoken, Sri Krishna, the Supreme Lord of all Yoga, forthwith revealed His universal form to Arjuna.

*aneka-vaktra-nayanam
anekaadbhuta - darshanam
aneka - divyaabharanam
divyaanekodyathaayudham (10)*

Arjuna saw in that Supreme Deity many mouths and eyes, presenting many marvellous sights, many divine ornaments and many divine weapons ;

*divya - maalyaambara - dharam
divya - gandhaanulepanam
sarvaascharya - mayam devam
anantham vishvaatho-mukham (11)*

also many divine garlands and clothes and many divine scents like sandal paste smeared over His body : all wondrous, infinite, brilliant and on all sides.

Ramanuja Bhashya

Sanjaya said :

Having thus spoken, Hari, the great Lord of Yoga, Arjuna's maternal uncle's son, the Lord of supremely wonderful attributes, the Supreme Brahman showed the Lordly form to Partha, the son of his father's sister, prithadevi ; the form so unique and forming the base of the entire Universe at once beautiful and overlording everything (9).

And the form beheld by Arjuna was like this : 'Divyam' meaning dazzling. 'anantham' meaning that the form which is not bound by time or space, altogether forming the base of the Universe in all the three periods- past, present, and that to follow, are used to describe it. This form, seen as such from all sides, was adorned by divine garments, scents, garlands, ornaments and weapons all appropriate to it (10- 11).

This was just to show that the Lord's grandeur / splendour is infinite and that the resplendent form is imperishable (12).

There in that form Arjuna beheld - endless length and breadth, countless hands, stomach, faces, eyes, exquisite splendour, divine weapons and ornaments galore, garlands, garments, celestial scents and wonders. With the divine eyes, he saw the whole Universe having prakriti (material nature) and selves, all at one single point,

*divi surya-sahasrasya
bhavedh yugapadh utthita
yadhi bhaah sadhrishi saa syaadh
bhaasas tasya mahaatmanah (12)*

If a thousand suns were to burst forth
all at once, the resultant effulgence,
even that could hardly match the mighty
splendour of the Lord ;

*tatraika-stham jagat krithsnam
pravibhaktam anekadhaa
aapashyad deva-devasya
shareere paandavas tadhaa (13)*

There in that form, concentrated at one
place, Arjuna could see in the Universal
form of the Lord unlimited expansions
of the Universe;

*tatah sa vismayaa vishto
hrishtha - romaa dhnanjayah
pranamya shirasaa devam
kritaanjalir abhaashata (14)*

Bewildered and astonished, Arjuna, with
his hair standing on end, bowed
reverentially his head to the Lord and
with folded hands addressed Him thus :

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and the Universe having sub-divisions comprising varied groups like those of Brahma, gods, animals, men, immovables, etc and places of experiences like earth, ether, Rasaathala, Athala, Vithala, Suthala and the like. He saw the Universe as described in previous slokas (texts) : 10.8, 10.19, 10.20, 10.21, 10.39 and 10.42 : summarising them - I am the origin of all ; I am the self seated in the hearts of all beings; of Adityas, I am Vishnu ; Nothing moving or non-moving exists without Me ; and I sustain this whole Universe with a single fraction of Myself (13).

Arjuna, bewildered and amazed at seeing the entire Universe at a point in the Lord, who enables all things to act and is home to a multitude of auspicious attributes, had his hair end-on and bowing down reverentially with folded hands to the Lord, said : (14).

O Lord ! I am seeing all the gods in your body. Likewise all types of living beings, Brahma (Chaturmukha, the ruler of the cosmic egg) on his lotus seat, Siva within Brahma (meaning his obedience to Brahma), seers especially devarshis and shining snakes like Vaasuki, Taksaka etc., (15).

I am seeing Your infinite Form having numerous arms, stomachs, mouths and eyes, on all sides-Vishweshwara - the controller of the Universe, Vishwaroopa - having the entire Universe as Your body ; whichever reason makes You infinite, for that reason the

arjuna uvaacha

pashyaami devaams tava deva dehe
sarvaams tathaa bhootha-vishesha
- sanghaan
brahmaanaam eesham
kamalaasana-stham
rishees cha sarvaan uragaams cha
divyaan (15)

Arjuna Said :

Lord, I behold assembled in Your body all gods and hosts of different beings - Brahma in his lotus - throne, Siva who is in Brahma, the seers and the lustrous snakes.

aneka-baahoodhara-vaktra-
nethram
pashyaami tvaam sarvatho' nantha
- roopam
naantham na madhyam na punas
tavaadhim
pashyaami vishweshwara
vishwaroopa (16)

O Lord of the Universe, I see You having numerous arms, stomachs, mouths and eyes and these infinite forms extended on all sides. I see no end, middle or beginning, in You of Universal form.

kireetinam gadhinam chakrinam cha
tejo-raashim sarvatho
deepthimantham
pashyaami tvam durnireekshayam
samanthaadh
deepthaanalaarka - dyuthim
aprameyam (17)

Your form is difficult to gaze as a mass of light flaming all round with diadems, clubs and discuses ; the effulgence blazing like fire and sun, is immeasurable.

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end, middle or the beginning can be seen (16).

I am seeing You as a mass of light flaming all round like burning fire and the sun ; identifiable with Your crown, mace, discuss- You indeed are indefinable and immeasurable (17).

Upanishads (Mundaka 1.1.4) declare that two lessons (Vidyas) are to be learnt; You alone are the Supreme support to the Universe ; You are unchangeable (immutable) despite Your attributes and manifestations. You are protector of Dharma and Vedas through incarnations such as this. As stated in Taittiriya Aranyaka (3.12.7) You are the eternal, great Purusha; one who is higher than the highest (Mundaka Up 3.2.8). You, the most distinguished of the Yadu clan, till now unknown to me, have now been realised through direct perception of a nature hither to unknown to me (18).

tvam aksharam paramam
vedhitavyam
tvaam asya vishvasya param
nidhaanam
tvam avyayah shaashvatha-
dharma-goptaa
sanaatanas tvam purusho matho
may (18)

You are the Supreme Imperishable worthy to be realised ; You are the ultimate refuge of this Universe ; You are the eternal imperishable being protector of ageless Dharma ; the personality of the Godhead.

anaadhi-madhyaantham anantha -
veeryam
anantha-baahum sashi-surya-
nethram
pashyaami tvaam deepta-
huthaasha-vakthram
sva-tejasaa vishvam idham
tapantham(19)

You are without origin, middle or end, possessing unlimited arms ; sun and moon are Your eyes. I see Your mouth blazing with fire ; You are warming the whole universe with Your own radiance.

dyaav aa-prithivyor idham antaram hi
vyaaptham tvayaikena dishas cha
sarvaah
drishtvaadbhutam roopam ugram
tavedam
loka-trayam pravyathitham
mahaathman (20)

Although You are one, the space between heaven and all quarters are filled by You. Beholding this dreadful form, O Mahaatman, all the three worlds are greatly overwhelmed with fear.

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‘Anaadhimadhyaantham’ - one without beginning, middle or end :
1) Your ‘infinite might’ stands for Your being the sole storehouse of knowledge, strength, valour, power, overlordship etc., all unsurpassed 2) You have innumerable arms, stomachs, feet, mouths etc. Both 1 and 2 are for illustrations only. Your eyes are like sun and moon, beamng with grace directed towards devotees like the gods who are saluting You and the power is directed towards raakshasas. It will be said that ‘Raakshasas flee on all sides with fear . . . ! Your mouth emitting fire and radiance warming the Universe, that is, governing the Universe with Your radiance’. I realise You directly as mentioned before. On seeing You thus, the gods etc. as also myself have become frightened, says Arjuna (19).

The ‘anthara’ is the space between the heaven and earth - You pervade all this space as also all the quarters. the three worlds are trembling seeing Your form of endless length, breadth, at the same time marvellous and terrible - all the three worlds are frightened. Like Arjuna other beings would have been given the divine eyes to

amee hi tvaam sura-sanghaa
vishanthi
kechid bheetaah praanjalayo
grinanthi
svasthithi ukthvaa mahrashi-
siddha-sangahah
stuvanthi tvaam stutibih
pushkalaabhih (21)

roopam mahatthe bahu-vaktra-
nethram
maahabaaho bahu-baahooru-paadam
bahoodharam bahu-damshttra-
karaalam
drishtva lokah pravyaathithaas
tathaaham (23)

O mighty-armed one, seeing that great and dreadful form comprising many faces, eyes, arms, thighs, legs, many bellies, and the terrible teeth, the worlds are terror-struck (and tremble); so I am.

nabhah-sprasham deeptam aneka
varnam
vyaatthaananam deepta-vishaala-
nethram
drishtvaa hi tvam pravyathitaantar-
aathmaa
drithim na vindhaami shamam cha
vishno (24)

Seeing Your form effulgent, radiant coloured with wide open mouth and large flaming eyes - touching the skies my inner being trembles in fear. I can no longer find peace, O Lord.

damshttraa-karaalaani cha te
mukhaani
drishtvaiva kaalaanala-sannibhaani
disho na jaane na labhe cha
sharma
praseeda devesha jagan-nivaasa (25)

Seeing Your faces frightful due to the gaping mouths with awe-generating teeth, eyes flaring like fire I am perturbed and have no mental tranquility. Be kind to me, O Lord of the Devas ! Resting place of the Universe !

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are the usages in Vedas and Upanishads. Arjuna sees the Lord's from touching the Heavens, which connotes that it is at the base of everything - 'the principle of Prakriti with its conditions' and 'of the individual selves- the text 11.20 says as much : "You alone pervade the interface of heaven and earth !"

Arjuna says 'Seeing Your form, effulgent and multi-coloured, with wide open mouths, large flaming eyes, my inmost self trembles with fear. Unable to find support for the body and peace of mind. Oh Lord, seeing Your pervading everything, which form is unexcelled in size, wonderful and terrible, I tremble and my senses are shaken. So is the meaning.

Looking like the fire of 'pralaya' (cosmic fire when Universe ends), Your form engaged as though in destroying everything, has rendered me senseless; cannot even identify the quarters or direction. I do not feel happy.

O the Overlord of gods like Brahma, resting - place of all the worlds, be kind to me. The interpretation is 'please get me back to my original state'!

amee cha tvaam dhritaraashtrasya putraah All those sons of Dhritharaashtra with
sarve saahaivaavani-paala-sangaih hosts of monarchs are entering You.
bhishmo dronah soothaputhras Bhishma, Drona and Karna along with
tathaasau the principal warriors of our side.
sahaasamdheeyair api yodha-
mukhyaih (26)

vakhtraani te tvaramaanaa vishanthi They make haste to enter your fearful
dhamshtraa - karaalaani mouths with awful teeth ; some are seen
bhayaanakaani with their heads getting caught between
kechid vilagnaa dashanaanthareshu the teeth and getting crushed.
sandrashyanthey choornitair
utthamaangaih (27)

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Parthasarathi, Arjuna's charioteer that the Lord is, made clear to Partha, the son of Pritha, that he wished to reduce the burden of the earth by destroying the aasuric elements who were masquerading as the sons of Dhritharaashtra ; there were such elements even among Yudhishtira's followers, He let it be known. Through the Divine eyes and Lord's grace, Arjuna was convinced of the manifestation of the Lord as the Originator, Controller etc. and saw the event which was yet to happen as per human calculation viz., the slaughter of the sons of Dhritharaashtra in the Lord's form itself, the Lord being the self of all. (25)

Arjuna Continues :

Dhritharashtra's sons like Duryodhana and Acharyas like Bhima and Drona, Suta's Son Karna and groups of monarchs 'on their side' and the leading warriors on our side are making haste to get destroyed. Entering Your dreadful mouths with awful teeth, they are seen to get caught between the teeth and their heads seen to get pulverised. (26 and 27).

Just like many streams of rivers rush into the sea and the moths fall into blazing fire, these groups of kings are rushing into destruction by entering flaming mouths (28-29).

Devouring the groups of kings in Your burning mouths, You lick them repeatedly by with rage. Your lips are therefore blood-wet. You are manifest with scorching rays which are filling the entire Universe (30).

yathaa nadheenaam bahavombhu -
vegghaah
samudram evaabhimukhaa
dravanthi
tathaa tavaamee nara-loka-
veeraa
vishanthi vakhtraany abhivi-
-jvalanthi (28)

As streams of rivers rush into the sea, so
do all these great warriors enter Your
flaming mouths.

yathaa pradeepthaam jvalanam
 patangaa
 vishanthi naashaaya samraddha
 vegaah
 tathaiva naashaaya vishanthi
 lokaas
 thavaapi vakthraani samraddha-
 -vegaah (29)

**As the moths rush into destruction in a
blazing fire, even so these people rush
with full speed into Your mouths.**

lelihyase grasamaanah
samanthaal
lokaan samagraan vadanair
jvaladbhih
tejobhir aapoorya jagath
samagram
bhaasas thavograah pratapanthi
vishno (30)

Devouring all the people from all the sides with Your flaming mouths, You are licking them up Lord, Your scorching rays filling the entire Universe with Your effulgence, You burn it.

aakhyaaṇi may ko bhavaan ugra-
roopo
namosthu te deva-vara praseeda
vijnaathum icchaami bhavantham
aadhyaṁ
na hi prajaanaami tava
pravṛtthim (31)

O Lord, so fierce of form, tell me who
You are ? My salutations to You ; O
Supreme God, be kind to me. I want to
know about You, as primal being, for I
know not Your mission.

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Who are You having this awesome form and what is Your mission? I wish to know You. The form which You like, I do not know. Salutations to You. You, Sarveshwara, tell me the idea behind this form of destruction - get back to Your pleasing form. Thus questioned by Arjuna, his charioteer, the Lord that He is, said ; My assuming this terrible form is intended to show that, even without Arjuna fighting the war, the groups of kings will be annihilated. The purpose of telling Arjuna thus, is to goad him to fight (31).

He, the Lord, is Kaala as He calculates the end of Dhritharaashtra's Son's lives (Kalayathi) and those that are led by them. By My will

sri bhagaavaan uvaacha
 Kaalosmi loka-kshaya-krith
 praviddho
 lokaan samaaharthum iha
 pravritthah
 rithe 'pi tvam na bhavishysnthi
 sarve
 ye vasthithaah prathyaneeksheshu
 yodaah (32)

The Lord said :

I am inflamed Kaala, the Time-spirit, the great destroyer of the worlds ; I have come here to destroy the people. Even without you, all these arrayed in enemy camp must die.

tasmaath tvam utthishta yasho
 labasva
 jitvaa shathroon bhunkshva
 raajyam samruddham
 mayaivaithe niha taah
 poorvameva
 nimittha-maathram bhava
 savyasaachi (33)

Therefore get up, fight and win glory. Conquering your enemies, enjoy a flourishing kingdom. They have already been put to death by My arrangement, and you, Arjuna, dexterous bowman, be merely an instrument.

dronam cha bhishmam cha
 jayadratham cha
 karnam thathaanyaana api yodha
 veeraan
 mayaa hathaams tvam jahi maa
 vyathishta
 yudhyasva jethaasi rane
 sapatnaana (34)

Do kill Drona, Bhishma, Jayadratha and Karna as also other brave warriors, who already stand destroyed by Me; do not be distressed ; simply fight and you will surely conquer the enemies in the battle.

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and even without You I have started to destroy the groups of kings, assuming this form. All these hostile warriors will be destroyed (32).

Therefore get up to fight and conquer your enemies. I have already destroyed those who have sinned', but you be merely an instrument (nimittha only), just like a weapon in My hand. The Lord addresses him as Savyasaachin, meaning one who is skilled enough to fix the arrow even with his left hand both hands can be used by him in archery (33).

I have chosen Drona, Bhishma, Jayadratha, Karna and others for destruction as they have violated the law of righteousness. Led by considerations of dharma/adharma, family, or teacher - student relationships, do not be distressed to kill them. They have supported evil-minded Duryodhana and have been chosen by Me for destruction. Without any hesitation you fight and you will win. In killing them there is no iota of cruelty and victory will be the result (34).

*namah, purasthaad atha
prishtathasthe
namo 'sthu te sarvata
eva sarva
anantha - veeryaamitha-vikramas
tvam
sarvam samaapnoshi tato si sarvah
(40)*

My salutations to You from front and behind and from all sides, O All (40 a) . .. O Lord of infinite prowess and bravery ! You are all-prevading and thus You are everything (40 b).

*sakhethi mathva prasabham
yadukhtam
he krishna he yaadava he sakhethi
ajaanathaa mahimaanam tavedam
mayaa pramaadhaat pranayena
vaapi (41)*

Not knowing Your glories, either through intimacy or negligence, I have unfortunately addressed You as 'O Krishna', 'O Yaadava', O my friend.

*Yacchaavahaasaartham asath-
krtho si
vihaara-shayyaasana-bhojhaneshu
eko'tha vaapi achyutha tath-
-samaksham
tath kshaamaye tvaam aham
aprameyam (42)*

And for dishonor / disrespect I have shown to You, jesting as we relaxed, while playing, sitting or eating, while laying on the same bed ; sometimes alone and sometimes in front of many friends, I crave forgiveness from You, who are incomprehensible.

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Arjuna, salutes the Lord with joy from all directions with wide open eyes in great awe of the most marvellous form of the Lord (39a and 39b).

You, infinitely powerful and brave, pervade all as their self and hence You are all of them, therefore the sentient and non-sentient entities forming Your body are Your prakaaras (modes) : previous texts (11.38 and 11.40) substantiate this. Pervading of the self is the reason for terming them 'as one with You'. The co-ordinate predication is seen in the images 'You are imperishable, being as also non-being', You are Agni, Yama etc. (40a and 40b).

Not aware of Your greatness comprising infinite powers, limitless bravery, You being the inner self of everything / the creator of the Universe and either through ignorance or considering as a friend or negligence through intimacy I, discourteously called out for You as 'O Krishna, O Yaadava, O my friend'. I crave for Your forgiveness for having shown disrespect while jesting as we relaxed, playing, sitting or eating, and while alone or in company of many friends. You are incomprehensible (41 and 42).

kireethinam gadhinam chakra-
 -hastham
 icchaami tvaam drashtum aham
 tathaiva
 tenaiva roopena chatur - bhujena
 sahasra - baaho bhava vishva -
 moorthe (46)

I wish to see You adorned as before with crown on the head, and mace and discus in the hands. O Universal Being, appear again in the same four-armed Form.

sri bhagavan uvaacha
 mayaa prasannena thavaarajunedam
 roopam param darshitam aatma
 yogaath
 tejo mayam vishwam anantham
 aadhyam
 yan may tvad anyena na drishta -
 poorvam(47)

The Lord said :

O Arjuna, pleased with you, happily I have shown you through My power / free-will this supreme, effulgent, Universal, unlimited, primal form never seen by anyone else than you before.

na veda -yajnaadhyayanair na
 dhaanair
 na cha kriyaabhir na tapobhir
 ugraih
 evam-roopah shakhya aham
 nr-loke
 drishtum tvad anyena
 kuru-praveera (48)

Arjuna, in this mortal world, I cannot be seen either through the study of Vedas, or by performing sacrifices, or by charity, or by pious activities or by severe penances.

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I long to see You as before with crown on head, and a mace and discus, in Your hands. O thousand-armed Lord of the Universal Form, therefore, assume the four-armed form in place of what You have now revealed (46).

(‘Tejomayam’ meaning) effulgence-mass of Mine pervades the Universe and is infinite. This is metaphorically described as that without beginning, middle or end. Being ‘aadhyam’ (Primeval) it is at the base of everything other than Myself. No one, other than you, has seen it before. This form has been shown to you, My devotee, by My own grace and yoga (Aatma yogaath) by My ‘sathya sankalpa’ (My power of willing the truth).

The Lord proceeds to express : I cannot be realised “as I am” through any means excepting ‘ananya’ (exclusive) bhakti (47).

This form being My real nature, I cannot be realised through the medium of Vedas, sacrifices etc., by anyone who is having no

<p>sri bhagavaan uvaacha <i>Su dhurdarsham idham roopam drishtavaan asi yan mama devaa api asya roopasya nitya darshana kaanksinah (52)</i></p>	<p><i>The Lord said</i> My dear Arjuna, this form of Mine which you have just seen is exceedingly hard to perceive. Even the gods are ever eager to behold this form.</p>
<p><i>naaham veedair na tapasaa na dhanena na chejyayaa saktya evam - vidho drishtum drishtavaan asi maam yathaa (53)</i></p>	<p>Neither by study of Vedas nor by penance, nor by gifts (charity) nor by sacrifice, can I be seen in this form (with four arms) as you have seen Me. (53)</p>
<p><i>bhakyaa tv ananyayaa shakya aham evam - vidho 'rjuna jnaathum drishtum cha tatthvena praveshtum cha paranthapa (54)</i></p>	<p>Through single-minded devotion, O Arjuna, it is possible to know, behold and even enter into Me of this form.</p>
<p><i>math-karma-krrn math-paramo madh - bhakta sanga - varjitah nirvairah sarva - bhooteshu yah sa maam yethi paandava (55)</i></p>	<p>Arjuna, whosoever performs all his duties for My sake, makes Me the supreme goal, is devoted to Me free from attachment, and is free from malice towards all beings reaches Me, O Arjuna.</p>

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Arjuna said

Having seen Your human form with infinitely exquisite beauty, tenderness, grace, and so extraordinary and peaceful, I have regained my mental composure and my normal nature is restored (51).

The Lord said

Even the gods fervently desire to see this form of Mine seen by you and which has the entire Universe under its control, forming the base and origin of all entities ; the gods have not seen it (52).

Why so ? Sri Krishna explains -

Whatever one does to Me without Bhakti, viz., study or teaching, pravachana, listening or japa based on Vedas ; or sacrifices or charities or austerities or penance, cannot enable one to realise Me. Through single-minded devotion to see Me by deep earnestness and intensity alone one can know Me through shastras, to see Me directly and enter Me in reality. Katha (2.2.23) and Mundaka (3.2.3) Upanishads say; by instruction or intellect the self cannot be obtained. That one whom He chooses, by Him alone He is realised.

Ramanuja Bhashya (Contd.)

To such an one He reveals His own form. (53-54).

The Lord characterises the devotees thus :

The one who performs acts like study of Vedas as a form of araadhana (a mode of worship is "mathkarmakrith" ; for one who has Me, for all his activities, as the highest end is 'mathparamaha ; the one who is deeply devoted to Me - chanting My names, singing My phraises, meditating on Me, does 'archana' to Me, saluting Me and without these he cannot sustain himself, and considers Me as the ultimate goal, he is 'madhbhaktaha'. Since he is attached to Me alone he cannot tolerate any other attachments. He who is 'nirvaira sarva bhooteshu' meaning, has no malice towards any being (due to the fact that the 'bhakta' has no interest in things other than God and cares not for joy or sorrow - for such an one even if any one works against his joy or for his sorrow, he will not hold any ill - will towards him) and considers that 'to be with God' is joy and to be separated from Him is sorrow. Such an one satisfies all these conditions : Union with or separation from Me produces joy or sorrow respectively ; considers that his sufferings were caused by his own sins ; he is steadfast in his belief that all beings are dependent on the Supreme Lord. Therefore he has no hatred towards anyone (55).

**The Eleventh Chapter of Sri Ramanuja's
Srimad Geethaa Bhashya ends here**

CHAPTER 12

The unlimited glory of the Sriman Narayana, the Supreme Brahman and the ultimate goal of all Bhakti Yogins was revealed to Arjuna by the Lord, the Ocean of auspicious attributes like Kaarunya, Audaarya, Sausheelya etc ; He showed it to Arjuna as it is. Further it was shown that knowledge about Him, vision and His attainment could be achieved by single - minded and complete devotion to Him.

Chapter 12 will highlight comparative benefits of meditation (upaasana) on the Lord and meditation on the self - the former is spoken of as superior, being easy and fast to achieve the end-result.

Meditation on the self, known as Akshara path, is meant to be for one who is not capable of undertaking meditation on the Lord, and the requirements thereof. The latter holds superiority arising out of 'the object of meditation'. The Lord has already spoken of such superiority in the text 6. 4 : "Of all Yogins, the one who devoutly worships with his mind focussed on Me is considered by Me to be the best Yogi".

arjuna uvaacha	Arjuna inquired
<i>evam satatha - yuktaa ye bhaktaas tvaam paryupaasathe ye chaapi aksharam avyaktham teshaam ke yoga - vitthamaah(1)</i>	Of the two types viz those, with minds constantly integrated with You, meditate on You, and those who meditate on the supreme Reality (the unmanifest supreme Brahman) which one has the greater knowledge of Yoga ?
sri bhagavaan uvaacha	The Lord said
<i>mayy aaveshya mano ye maam nitya - yukhtaa upaasathe shraddhayaa parayopethaas te may yukthaatmaa mataah(2)</i>	Those possessed of supreme faith fix their minds on My personal form and worship Me, are considered by Me to be the best Yogins.
<i>ye tv asksharam anirdeshyam avyaktham paryupaasathe sarvatragam achinthyam cha kootastham acahalm dhruvam(3)</i>	But those who meditate on the un-manifested, imperishable, that beyond sense-perception, all-pervading un-changing, fixed and immovable and common to all beings-

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Arjuna describes the two types of spiritual aspirants thus : First, as said in text 11.55: 'evam' meaning the 'one who for Me alone does all the Karmas or whosoever works for Me' and is ever longing to be integrated with You as the supreme goal; such persons adore You with absolute devotion - 'tvaam' signifying You with attributes of unlimited grace, beauty, approachability, Omniscience etc and the second, those who meditate on Akshara, the Imperishable- the pratyagaatma or the individual self which is the same as 'avyaktha' or unmanifest defined as that form without organs like eyes etc. Arjuna inquires of these two categories which one has 'greater knowledge of Yoga ?'- who will reach their goal sooner ? : later on we shall see in text 12.7 that He becomes their redeemer from the vortex of recurring births before it is too late, referring to the speed for reaching Him by the second category (1).

Having unlimited devotion towards Me and with minds totally fixed on Me as dearest to them, those having supreme faith and desiring 'constant union with Me' attain Me easily and swiftly (2).

Those who follow the path of Akshara (the Imperishable) and meditate on the pratyagaatma, the individual self which is 'anirdeshya' - being different from the body and cannot be described

*sanniyamyendriya - graamam
sarvatra sama - buddhayah
te praapnuvanthi maam eva
sarva - bhootha - hithe rataah (4)*

Fully controlling all their senses, and even - minded towards all, devoted to the welfare of all beings, they too come to Me.

*kleshodhikataras tessaam
avyakthaasaktha-chetasaam
avyakthaahi ghatir dukkham
dehavadbhir avaapyathe (5)*

The strain is greater for those whose minds are thus attached to the unmanifest ; for atonement with unmanifest is hard to achieve by the embodied beings.

*ye tu sarvaani karmaani
mayi sanniyasya math - paraah
ananyenaiva yogena
maam dhyayaantha upaasathe (6)*

For, those on the otherhand, who dedicate all their actions to Me considering Me as their ultimate goal, meditate on Me with single-minded devotion.

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by terms like deva nor can be seen by sense organs like eyes and 'cannot be conceived in terms of bodies such as those of gods. It is common to all beings and is immovable (therefore it is 'dhruvam'), eternal. By virtue of their knowledge punctuated' by 'sameness of the nature of selves' look upon all beings as 'equal'. They do not rejoice at the sufferings of others. Such people meditating on individual self also come to Me. They realise their essential self which not tied with samsaara is like 'My own self'. The text 14.2 will affirm this later - 'participating in My nature'.

However later He will say that the Supreme Brahman is 'distinct' from the self freed as above; it is imperishable (Akshara), unchanging (Kootastha), but the Highest Being is other than this Imperishable (Text 15. 16 - 17), although in Akshara Vidya, Parabrahman Himself is termed 'Akshara' (Mundaka Upanishad 1.1. 5) because it is qualified by the statement that He is the origin of all beings. It has been affirmed that those who follow the path of 'avyaktha', the unmanifest, find it difficult to achieve the goal being embodied beings and perceive that the body is 'self'.(3, 4 and 5).

Those who dedicate worldly actions like eating required for supporting the body, Vedic rituals like sacrifices, charities, austerities etc, to Me and worship Me with absolute devotion expecting no other results ; undertake other acts like meditation, prostration, singing praises, chanting hymns which, besides being dear to them,

teshaam aham samuddharthaa
mrithyu - samsaara - saagaraath
bhavaami na chiraath paartha
mayy aaveshita - chetasaam (7)

Their minds being fixed on Me, I speedily become their saviour and deliver them from the ocean of births and deaths.

mayy eva mana aadhatsva
mayi buddhim niveshaya
nivasishyashi mayy eva
atha oordhvaam na samshayah (8)

Therefore, just focus your mind on Me alone and establish your intellect in Me. Thus you will live in Me solely ; there is no doubt about it.

atha chittham samaadhaathum
na shaknosi mayi sthiram
abhyaasa - yogena tatho
maam icchaapthum
dhananjaya (9)

O winner of wealth, Arjuna, if you cannot steadily fix your mind on Me, then seek to reach Me through the repeated practice of Yoga.

abhyaase 'py asamartho si
math - karma - paramo bhava
madh - artham api karmaani
kuruvan siddhim avaapsyasi (10)

If you are unable to pursue even such practice, then devote yourself to My service. You shall attain perfection by even performing actions for Me.

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synonymous with the ultimate goal, to such I become soon their saviour and deliver them from samsaara' which is an obstacle to reach Me (6, 7).

Therefore, since I am the ultimate 'Purushaarth' (goal), easily attainable without delay, fix your mind on Me alone. Let your intellect 'enter into Me, fully convinced that I am 'Parama Praapya', the Supreme goal to be reached. Then you will- "mayi nivasishyasi" - live in Me alone (8).

In case you are right away unable to concentrate your mind on Me, then endeavour to reach Me by practising repetition of remembrance (Abhyaasa Yoga): fix your mind with immense love remembering My unlimited auspicious attributes like saundarya, saushleela, (approachability), sauhardha (friendliness), vaatsalya, kaarunya, maadhurya, gambheerya, Audaarya, shaurya (heroism), veerya (valour), paraakrama (might), omniscience, freedom from wants, sarveshvarathva, Primal cause etc and and evil - free (9).

In case you are not able to do Abhyaasa Yoga as above, devote yourself to do deeds that will please Me - temple construction and service (like lighting of lamps, gathering flowers etc) ; engage yourself in My worship, chanting My names, singing My praises or bowing

*athaitadh apy asaktho 'si
karthum mad-yogam aashrithaḥ
sarva-karma-phala-thyaagam
tathaḥ kuru yathaathmavaan (11)*

If, however, you are unable to do even this, then subduing your mind and intellect relinquish fruits of your actions.

*shreyo hi jnaanam abhyaasaaj
jnaanaath dhyaanam vishishyathe
dhyanaath karma-phala-thyaagas
tyaagaac chaanthir
anatharam (12)*

In case repeated practice (of remembering the Lord) is difficult, engage yourself in cultivating knowledge of self ; superior to this is the meditation ; still better is renunciation of the fruits of action from which flows peace of mind.

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down to Me ; with such service to Me you will soon be able to focus your mind on Me and achieve perfection through attaining Me'(10).

In case you are not able to do deeds for My sake, which is the ankura (sprout) for Bhakti Yoga involving meditation on Me 'as the sole object of love', then you should fall back on contemplation of prathyagaatma (individual self) also known as Akshara Yoga, covered in the first six chapters, calling for renunciation of the fruits of all your actions.

The one whose sins are destroyed as a result of holding Me with love will realise that I am the ultimate goal to be attained. The one who with a controlled mind with no attachment to fruits of actions, contemplates on the individual self and visualises it to be sesha (subservient) to Me, he will achieve 'parabhakti' to Me automatically. The point to note is that in the process, the nescience (avidya) of 'identifying the self with the body' will vanish. [The nescience talked about standing between the individual self (jiva) and the Lord will be erased - through practice of offering all actions to the Lord without expecting any fruits - and the truth that the jiva is sesha of the Lord 'dawns'; 'Karma Yoga therefore gives rise to self-realisation, and Bhakthi (exclusive devotion) together with Prapatthi (self - sursender). Should the jiva get 'immersed in Its own bliss', it will lead to Kaivalya].

In the same way one will see later in the Chapter 18 (46, 53, 54) how a man reaches perfection, becoming 'worthy of the state of Brahman' and realising this state he is neither sad nor desires anything. The Lord says 'He attains Supreme devotion to Me treating all beings alike'. (11)

*adhveshtaa sarva-bhoothaanaam
maitrah karuna eva cha
nirmamo nirahankaarah
sama-dukkha-sukhah kshami (13)*

He who is free from hatred towards anyone, friendly and compassionate, rid of feelings of 'I' and 'mine', balanced in pleasure and distress'-

*santushtah sathatham yogee
yataatmaa dridanischayah
mayy arpitha - mano - bhuddhir
yo madh - bhaktah sa may
priyah (14)*

Who is tolerant, ever-contented, self-controlled, has a firm resolve, and has dedicated to Me his mind / reason, that devotee is dear to Me.

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For the one without love for the Lord, trying to practise this remembrance is difficult and meditation on the Imperishable individual self (Akshara) is helpful to the 'well - being of the self'. Perfect meditation on the self is superior to incomplete knowledge about the self and again compared to imperfect meditation (fruits of which are not renounced) activity, disregarding the fruits of it is more helpful.

Peace of mind results from total destruction of sins through actions done without regard for their fruits ; and then only effective meditation on the self is feasible ; from meditation on to 'direct realisation of self' and further on to complete devotion - 'atmanishta' or devotion to the self is conducive for one not being able to practise 'loving devotion to the Lord'. In short, for one not able to achieve mental peace, Karma Yoga (disinterested activity) 'including meditation on the self is the better path for knowledge of the self'. (12)

The Lord goes on to talk about the Karma Yogi in the following two texts as also those to follow. He stresses the Bhakti aspect in Karma Yoga. 'Adhveshtaa sarva bhoothaanaam'- meaning that he never hates anyone despite himself being hated and wrong being done to him. Other qualities are belief that hatred from others is an action of him. God for his own misdeeds ; has friendly disposition towards all ; is compassionate ; has no regard for his body, senses etc, and has no 'I' ness ; no misgiving of body being the self ; pain and pleasure or 'distress and joy' mean the same to him ; is content ; meditates on self as different from the body ; self-controlled ; 'his' mind and reason' dedicated to Me', believes that through activities disregarding fruits from them, Vaasudeva alone is worshipped and He will get for me the 'vision of the self'. Such a Karma Yogi is dear to Me. (13, 14)

*yasmaan nodhvijate loka
lokaam nodhvijate cha yah
harshaamarsha - bhayodhvegair
- mukto yah sa cha may priyaah (15)*

He who does not annoy others nor is disturbed by others, who is free from delight, distress, fear and anxiety, is dear to Me ;

*anapekshah shuchir daksha
udaasino gatha - vyathah
sarvaarambha - parityaagi
yo madh - bhaktah sa may
priyah (16)*

He who wants nothing, is pure both internally and externally, is expert and impartial, has risen above distraction ; has renounced the feeling of doership - he is dear to Me.

*yo na hrishyathi na dveshti
na shochathi na kaanshathi
shubhaasubha parityaagi
bhaktimaan yah sa may priyah (17)*

He who neither rejoices nor hates, nor grieves, nor desires and renounces both auspicious and inauspicious things and is filled with devotion to Me, - he is dear to Me.

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The one engaged in Karma Yoga has got neither to fear anyone nor causes fear to anyone. In other words, since he has no enmity with any one, actions by anyone cannot cause fear or repulsion in him. His actions are such that he is free from pleasure, anger, fear or 'udvega' (anxiety). Such an one is dear to Me (15).

He who has no 'apeksha' (desire) in things other than self, does not grow his body with foods banned by shastras, adept in doing things as per shastras and abjuring those going against them, totally unaffected by effects following performance of rites like heat, cold, unpleasant touch etc., prescribed in shastras, and does not undertake anything prohibited in the shastras, he is dear to Me (16).

'yo na hrishyathi' meaning 'that which gives joy' to one will not affect the Karma Yogin, who also does not hate on receiving something unpalatable ; the one who is not grieved, at losing near relatives like wife, son or a fortune ; one who despises 'merit' and 'demerit' equally as they both cause 'bandha' (bondage); such a devotee is dear to Me (17).

In the text 12 - 13, it was stated that the one who does not hate either friends or foes as being dear to Him and now it is taught that such an one should practise equipoise when such persons

*samaḥ shatrau cha mitre cha
tathā mānaapamānayoḥ
sheethoshna - sukha - dukkheṣu
samaḥ sangha - vivarjitā (18)*

**He who is alike to friend and foe, equi-
poised in honour and dishonour, heat and
cold, happiness and distress and other
contrary experiences and free from all
attachments -**

*tulya - nindaa - stuthir mauni
santhushto yena kenachith
aniketā sthira - mathir
bhaktimaan may priyo naraḥ (19)*

**Who takes fame and infamy alike is
silent and satisfied with anything, does
not care for a home, has firmness of mind
and is full of devotion to Me, he is dear to
Me.**

*ye tu dharmaamritham idam
yathoktham paryupaasathe
shraddhadhaanaa math-paramaa
bhaktaas te 'teeva me priyaah (20)*

**Those who follow this path / nectar of
devotional service as set forth above and
endowed with full faith making Me the
supreme goal they are extremely dear to
Me.**

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are present before him. 'Who is superior to those having a general equanimous temperament' mentioned before?' One without attachment for home, has firmness of mind opposite self, is same in honour and dishonour and filled with devotion to Me, he is dear to Me.

As stated in text 2, the Lord concludes after propounding the superiority of Bhakti-nishta over Atma-nishta (18, 19). That which is dharma-driven as also like nectar is bhaktiyoga. It is at once a means with an end in itself, 'conferring bliss' to those practising it as taught in the text 12.2. Such devotees are extremely dear to Me (20).

**The Twelfth Chapter Sri Ramanuja's
Srimad Geethaa Bhashya ends here.**

CHAPTER 13

In the first set of six chapters (hexad) it was stated by the Lord that the means for attainment of Vaasudeva comprised realisation of the individual self forming 'an anga' or ancillary of to the upaasana of Bhakti Yoga type ; further that it could be achieved through Jnaana Yoga or Karma Yoga. The second hexad (the next six chapters) covers Bhaktiyoga nishte' or single-minded devotion to Bhakthi Yoga preceded by teaching on knowledge about the Lord and His glory. Also taught was that Bhaktiyoga forms the means for both i) those desiring supreme aishvarya and ii) those aspiring aathma kaivalya only (self-realization).

In the final hexad from 13th to 18th chapters, the subjects of i) Prakriti (material body) and Purusha (the self) covered already in the previous two hexads as also their combination which is the Universe, ii) the Ruler - His Nature - and iii) the nature of Karma, Jnaana and Bhakti and methods of their practice, are dealt with.

In the present, i.e. the 13th chapter (the first chapter of third hexad) which includes the longest commentary by Ramanuja for one single text (viz the text 2) deals with a host of topics : 1) swaroopa (nature) of the body and self (aatma), 2) body's 'yaathaatmashodana' - looking closely at the real nature of the body, 3) means of attaining the self as separated from the body and 4) looking closely at its nature in disembodied state, 5) the reason for such a pure self to be bonded with matter (Prakriti) and 6) investigating the mode of body-self discrimination.

sri bhagavaan uvaacha
 idam shareeram kauntheya
 kshetram ithi abhidheeyathe
 yethad yo vetthi tham praahuh
 kshetrajna iti tadh - vidah (1)

This body, O son of Kunthi, is called the Field (Kshetra) and one who knows this body is termed the Field-knower (Kshetrajna) by those discerning the self.

kshetrajnam chaapi maam viddhi
 sarva kshetreshu bhaaratha
 kshetra - kshetrajnayo jnaanam
 yat taj jnaanam matham mama (2)

O scion of Bharata, know Me also, the Field - Knower, in all the Fields (bodies). And it is the knowledge of the Field and its Knower, in My opinion, the true Knowledge.

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The self (bhoktra) experiences or enjoys the body. Those who know the real nature of the body know that self is different or distinct from the body which is a 'field' for experience as per one's Karma phala. Those who know the real nature of the self, call it the Kshetrajna, that is the person with perceiving ability, who must be different from the field (body) itself 'which is the object of this knowledge'.

In the case of say, a pot, which is different from one's body, if he expresses thus ! 'I am a man who sees it' is simulating himself with the body, just the same way he experiences his body as an object of knowledge'. Thus the object of knowledge is different from the perceiving self - therefore the Field-knower (Kshetrajna) is different from the body or a jar, which is an object of knowledge.

The body forms an attribute (Visheshanam) of the self like 'cowness' of the cow, and the self is characterised by 'a subtle form of knowledge'. This knowledge, however, is not perceptible to the eyes etc., it is within reach of the mind punctuated by Yoga. Due to the 'prakriti saannidhya' (nearness) the one without knowledge of Prakriti/self, mistakes the body for self. Later on in the text 15.10, the Lord declares "The ignorant do not perceive the soul departing from or dwelling in the body, due to it being connected with the three Gunas ; those who have the eyes of wisdom (jnaana chakshu) see it as different (1).

[The commentary for the next text is the longest and Ramanuja has marshalled many Upanishads to advance interpretations of Kshetra and Kshetrajna w. r. t i) body and soul (jiva) and ii) Isvara (Brahman) and jiva - cum - prakriti (body)]

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We have seen that the self (Kshetrajna) is different from the body which is an object of knowledge. Now the Lord says : Know Me also as Kshetrajna (Field - knower), The knower, in all the bodies 'ensouled by me', just as the body, which forms the attribute of the self, cannot exist separately (ref. text 1); so also the Field and the Field - knower, being My attributes, cannot exist separate from Me. Both the Field (inanimate) and the Field knower (jiva) 'have the Lord for their self' or both forming His body. Brih. Upanishad says "He who is within the earth whose body is the earth controls (it) from within - He is your Controller and the Immortal self" and again "He who dwelling as the self within ; whom the self does not know, whose body the self is He is Your Inner Controller". Thus the Lord dwelling as the self of all knowers (jivas) of all bodies (Fields) and being the Inner Controller is said to be in co-ordinate predication (samanaadhikaranya) with them !

In the text (10.20) the Lord had said : O Arjuna, I dwell in the hearts of all entities' ; again in 10.42. 'Is there any moving or non - moving entity without Me ? There is none'. Again the use of co-ordinate predication is in 10 - 21 : 'I am Vishnu in Adityas'. The knowledge that there is difference between Kshetra (body) and Kshetrajna (knower), and that both of them have Me as their self, is one of unity as per co-ordinate predication', is taught as My view (matham). Followers of Advaita and Bhedaabheda state 'Know Me as the Knower amounts to reducing Isvara (the Lord) to individual self, that is, imparting identity between individual self and Supreme Self 'through nescience (ajnaana)'. And this Text according to them seeks to do away with that nescience. Just as the statement 'this is a rope, and not a snake' does away with the delusion of a snake so also the Lord's teaching here does away with the "wrong notion that individual self (kshetrajna) is different from Him".

Such interpreters require to be questioned as follows :

Has the nescience (ajnaana) of the Lord Himself not done away with by the correct knowledge of the self ? If Yes, how can there be duality viz Arjuna, the one being taught, and the teaching action and 'super-imposing' a false form on the self. If the Lord's nescience has not been done away with it is not possible for Him

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to teach the knowledge about self. 'Ignore such controversial debates by ignorant ones which mislead the world and are against the teachings of Vedas, Smritis, Itihaasas, the Puraanas, logic and' their own words'.

The tattva (truth) is this :]

Some Shruthi texts say that achith (non - living matter) and chith (living entity - the individual self) and the Parabrahman (Supreme Brahman) are different w. r. t Bhogya (object of enjoyment), Bhoktaa (the enjoyer - subject) and Isvara (Supreme Ruler) thus : Svetaasvatara Up (4.9) says 'The possessor of Maaya projects/creates this world from Prakriti wherein another (individual self) is confined by Maaya. The same Upanishad (4.10) says know that i) Maaya to be Prakriti and ii) possessor of Maaya to be Maheshwara (The great Lord) ; Prakriti is perishable, and the individual self known as 'Hara' is immortal ; and the Lord rules over both of these (Sv. Up. 1.10). The immortal /imperishable Hara is the enjoyer (bhoktaa). Hara is so called since 'it seizes matter as an object of Its own experience'.

The same Upanishad declares : 'He is the cause, the Lord of the Lord of senses, has no originator /or Lord, is ruler of Prakriti/the individual self; Lord of Qualities. He is the Lord of the Universe, the eternal, auspicious, unchanging' says Maha-narayanopanishad (13.3). Sv. Upanishad again, says : 'He is the constant among constants ; the individual self blessed by Him attains Immortality ; of these two, 'one eats pippala fruit and the other does not' (Mundaka Up. 3. 1. 1).

'One unborn female, red/white/black, gives rise to many creatures, like herself ; another unborn loves her ; yet another male unborn enjoys her and gives her up' Chandogya Up. says that the cow (Prakriti) has neither end nor beginning ; the source of all entities.

Gita texts 7. 4-5, 9. 7-8, 9. 10, 13.10, 14. 13 talk about Prakriti thus : "Prakriti split eight- fold comprising Ahankaara etc is Mine, which is My lower Prakriti ; know My Prakriti, comprising living entities, to be distinct from this, and it sustains the Universe ; O Arjuna at the end of a cycle all material manifestations enter into My nature ; I create again at the beginning of a cycle ; with recourse to Prakriti, I send forth repeatedly all this host of things ; controlled by Me, from

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Prakriti is born all moving and non-moving things and owing to this, 'does the world spin'. Prakriti as also the individual self are eternal.

The Lord's womb : The great Brahman (Prakriti) is My womb in which I lay the 'germ' from which all beings are born. This is the womb of this world, Prakriti, non-sentient matter with elements in a subtle state, wherein I lay the germ known as sentient entity. Thus by the combination of sentient and non - sentient entities, 'willed by Me', are born the gods down to immobile things combined with non- sentient matter. Mundaka Up. says 'From Him are issued Brahman and also the world of matter and soul (Anna) with names and forms '(tasmaadhetad brahmanaamaroopam annam jaayathe).

In this manner shruthi texts say that 'bhoktr' and 'bhogya' in sentient and non - sentient forms respectively constitute His sharira, the self of all. (we have already quoted from Br. Up, which is repeated here : He who dwelling in the self etc.). Taittiriya Aranyaka says : 'Having entered all the creatures, He rules as the self of all'. Some shruthis go to say He Himself is both 'cause and effect' states of the World. "There was only 'sath (being) initially'; it thought, may I become many ; all creatures have their root in the 'sath' have 'sath' as their support that is existence". He is the self. 'That you are Svetaketu' (Ch. Up. 6.2.1.3, 6.8.4.6-7 - ref. Uddalaka - Svetaketu dialogue). Entering the three devatas - earth, water, tejas as living self, I shall divide them into name and form' and having entered it, He became sathya (individual self) and Anruta (matter). Before creation it was 'avyaakrutha' (undifferentiated), primordial matter with Brahman as its Aatma; it has now been 'differentiated 'with name and form, with such and such as its name and such and such as its form.

The 'differentiated' names and forms are due to 'the individual selves having Him for their self, that is, He entering into the entities. The Supreme self, 'qualified' by individual selves and non -sentient matter is Himself' both the cause and effect. In the subtle state Brahman has both sentient beings and insentient matter as sharira, His body and constitutes 'the cause of all'. It is a composite entity and the individual natures of Prakriti, individual selves and Isvara do not get mixed up - this is said to be absolutely 'tenable'. The

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example of the material cause of various coloured threads used to make a cloth and in the final state of effect 'there is no mixing up of colours. Though the threads can exist by themselves they are drawn together by some one's will. In the case of sentient and non-sentient entities, however, both cause and effect conditions draw their 'existential nature' only 'from and as' His modes (Prakaaras) forming His Sharira - differences in respective natures stand as such.

In regard to statements in some shruthis declaring Him as attributeless, it is to be understood that He is devoid of 'evil attributes' - free from evil, non-aging, death-free, free from sorrow/hunger/thirst. 'Guna-nisheda' refers to negation of evil attributes. He is full of kalyaana gunas (auspicious attributes). Chandogya Up. (8.7.1) talks of Him as one 'whose desire and will are real'.

Talking of Brahman's nature of knowledge, as being omniscient, and other attributes like omnipotency, being full of auspicious attributes and free from evil ones also are to be considered as coming under knowledge; hence His nature is knowledge, more so because He possesses 'self-luminosity'. Shruthis say: He who is all-knowing His high power as consisting of knowledge Brahman is existence, knowledge and Infinity.

'sokaamayatabahusyaam' 'tannaamaroopabhyaam vyaakriyatha' both meaning that the Lord desired 'may I become many It became distinguished by names and forms'. Brahman exists dictated by His own will 'in a wonderful plurality of His own modes' with moving and non-moving entities forming His body.

Emphasizing that there is no contradiction in the texts of various shruthis - they rightly declare difference among the sentient/non-sentient entities and the Lord whose body these are. They further establish that they, acquiring causal condition, are a subtle state where they cannot be distinguished, while in effect state (that is after creation) they assume a gross state having names and forms.

Ramanuja declares categorically that "nescience cannot be attributed to Brahman as in Advaita etc and all these are the result of 'unsound logic' and not as per shruthis; in fact they violate the shruthis. He lets the polemics end here" (2).

*tat kshetram yac cha yaadrak cha
yad vikaari yatas cha yath
sa cha yo yath-prabhaavas cha
tath samaasena may shrunu (3)*

Now listen to Me in brief what the Field of activity is and how it is constituted - its changes, the purpose it serves and what it is ; finally who is that Field-knower (self) and what his influences are.

*rishibir bahudaa geetham
chandhobir vividaiḥ pruthak
brahma - sootra - padais chaiva
hetumadbhir vinischitaiḥ (4)*

That knowledge of the field of activity and that of the knower has been described by various sages, and separately stated in different Vedic chants, and also in conclusive and well-reasoned texts of the Brahma sutras.

*mahaabhoothaani ahankaaro
buddhir avyaktham eva cha
indriyaani dashaikam cha
pancha chendriya - gocharaaḥ (5)*

The five great elements, the ego, the intellect, the unmanifest (avyakta) and the ten senses (organs of perception and action) the mind and the five objects of the senses.

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Learn from Me briefly about that Field- what is its 'dravya' (substance) to what things it is home, what its modifications/transformations (vikaara) are, why it has originated, its nature ; who is the field - knower / his nature, powers ? (3).

The swaroopa of Kshetrajna has been sung by Paraashara downwards. Vishnu Purana and Vishnu Sahasranama talk about this subject : (we) are all composed of elements (qualities included) which assume a shape; qualities like sattva etc are karma-dependent; karma, amassed by nescience (Ajnaana) affects all beings, the self however is pure, imperishable ; since body comprises heads, hands, etc it 'is different from Purusha'. Which, then stands for I? can the head or belly be you? You are distinct from the (parts). O king, know and understand 'who am I ?'. Mahabharata's Shanthiparva states "senses, manas, Buddhi, vigour etc as also Kshetra and Kshetrajna have Vaasudeva as their aatma (self)."

Rik, Yajus, Saama and Atharvan declare that the body and soul are distinct. From the self (Paramaatma) ether arose and from ether the air, from air, fire ; from fire water, from water the earth ; from the earth, herbs ; from herbs, food ; from food, person ; person consists of food essentially (body) ; INNER to this body

*icchaa dveshaḥ sukham duḥkham
sangaathas chetana dhrithiḥ
yethath kshetram samaasena
sa - vikaaram udhaaratham (6)*

Also desire, hatred, pleasure, distress and the aggregate (combination) that constitutes the basis of consciousness (the individual self); thus is the kshetra, with its evolutes (modifications) briefly stated.

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is vital breath (praanamaya) ; still INNER is mind (manomaya) ; and kshetrajna swaroopa is still INNER (vijnaanamaya) ; and INNER to this still further is anandamaya - which is Paramaatma Himself who is self to Kshetrajna.

Further at various places in the Rik, Saaman and Atharvan, the existence of Kshetra and Kshetrajna having Brahman as their self is declared.

Brahma sutras also known as Saareeraka sutras which aim at conclusion (after reasoning and decision) state Kshetra and Kshetrajna are distinct. The text of Brahma sutras 2.3.1 determines the nature and mode of Kshetra 'thus : ' ether was not produced ; because the shruthis have not stated that they were produced. Similarly 'the self is not produced ; because the shruthis have not stated that they were produced'. Shruthis however declare that "but from the Supreme, 'Kshetrajna' has the Lord for Its self since It is being controlled by the Lord"(4).

The Kshetra (body) originates from the great elements (earth, water, fire, air and ether), the Ahankaara (a primeval stage), the Buddhi (also known as Mahath), and the Avyaktha which is known as Prakriti. And the principles or tattvas depending on Kshetra (indriyaani dashaikam cha panchachendriyagocharaaha) are five sense organs, ear, skin, eye, tongue and nose ; five karmendriyas (motor organs) are speech, hands, feet, and excretary and reproductive organs: these together are ten senses ; add to this 'Manas'. Indriya gocharaascha pancha - the objects of the senses are again five (shabhdha sparsharoopa rasa gandha) sound, touch, form, taste and smell (5).

Although desire, hatred, pleasure and pain are the qualities of self, since they result from the relation of self with Kshetra they are known as 'kshetra vikaaraa' or transformation of Kshetra. We shall see later on, that the Lord is stating that they are attributes of the self (13.20).

*amaanithvam adhambithvam
ahimsaa kshaanthir aarjavam
aachaaryopaasanam shaucham
sthairyam aatma vinigrahaḥ (7)*

Humility, absence of hypocrisy, non-violence, tolerance, sincerity (simplicity), devout service of the preceptor (achaarya), purity, steadfastness of mind and restraint.

*indriyaartheshu vairaagyam
anahankaara eva cha
janma - mrityu - jara - vyaadhi
duhkha - doshaanudarshanam (8)*

Dispassion towards sense-objects, absence of egotism, pondering over again and again on the evil in birth, death, old age, disease and sorrow.

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The elements talked about already (text 5) together form what is known as Adhaara (substratum or support) for the intelligent self. This substratum for the self accounts for experience of pleasure and pain, and worldly experiences and moksha (release) - this substratum is formed by substance 'commencing from the Prakriti and ending with the earth'. Being the basis for the senses causing desire, hatred, joy and sorrow ; they together form 'bhoota sangaatha' or an association of elements serving as the basis of experience of pleasure and pain by the individual self known as 'Kshetra'. This is the brief explanation of Kshetra's effects and modifications. Now turning to the effects of Kshetra serving as means for obtaining knowledge of self (6) -

Amaanitvam - freedom from superiority complex arising out of vidya, lineage and riches, towards eminent people. One who has that is 'maani' ; not having it ; 'amaani'. Adambhitva - having no shaastric knowledge but showing off as 'dharmic' ; having no tendency to cause injury by speech, mind and body to others is 'Ahimsa'. When others harm one, keeping a cool mind is kshaanthi. Filled with uniform disposition towards all is 'aarjava'. As in 4. 34, here again, doing service to the 'achaarya' is stated. Fitness (shaucha) is competence of mind etc as stated in shaastras 'for the knowledge of the self' and means of this attainment. Unshakeable faith in shaastra related to self is sthairyaa. Whatever is removed or different from the self, to be away from it is, aatma - vinigraha (7).

Absence of desire - constant awareness of evil in and dispassion towards all objects contrary to spiritual self ; Anahankaram- free from delusion that self is the body, and other such misconceptions - it indicates 'absence of feeling' towards that which does not belong to

*ashakthir anabhisvangaḥ
puthra - dhaara - gruhaadishu
nityam cha sama-chitthatthvam
ishtaanishtopapatthishu (9)*

Being without attachment, unentangled in respect of son, wife, home etc, and constant equipoise of mind towards both pleasant and unpleasant events ;

*mayi chaananya - yogena
bhakthir avyabhicharini
viviktha - desa - sevithvam
arathir jana - samsadhi (10)*

Constant and unalloyed devotion to Me alone, aspiring in solitary and holy places and detachment from general mass of people ;

*adhyaatma jnaana - nityathvam
tattva - jnaanaartha - darshanam
yethath jnaanam ithi proksham
ajnaanam yadh atho 'nyathaa (11)*

Constant contemplation on self-knowledge, philosophical search for the absolute truth - all these I declare to be knowledge and whatever is contrary to it as ignorance.

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one ; constant pondering over births, deaths, old age, disease etc.- that is thinking about the inevitability of the evils of birth, death, old age etc. (8).

Having no attachment to things other than self and not being entangled by the attachment of son, wife, home etc.; that is, believing them as instruments for following duties enjoined by shastras and avoiding over-affection, and having equipoise towards joy and grief resulting from desire (9).

Mayi - meaning, The Lord that I am, having constant devotion in Me as the single goal ; choosing to live in places 'free from people' and detachment from 'crowds of people' (10).

Adhyaatma jnaana means the right knowledge about self, constant reflection to attain knowledge about truth- the knowledge by which the self is realised. The set of attributes, starting with 'amaanitva' covered before are helpful for aatmajnaana (knowledge about self) and all else about Kshetra contrary to these, constitute ignorance, as they are opposed to aatmajnaana (11).

Here Brahman stands for individual self. I shall proclaim the nature of the object to be known viz, individual self which is to be obtained through virtues like modesty etc., and by knowing which one attains the immortal and birthless self free from old age etc. It is endless because it has no beginning - that is, it is 'anaadhi' and has Me as

*jneyam yath tath pravakshyaami
yaj jnaatvaamrutham ashnuthe
annadhi math - param brahma
na sath tan naasad uchayathe (12)*

I shall now speak at length about that which ought to be known, knowing which one attains the immortal self. It is Brahman having Me for the Highest is beginningless; neither, being nor non - being.

*sarvathah paani paadam tath
sarvatho kshi-shiro-mukham
sarvathah shruthimal lokay
sarvamaavruthya tishtathi(13)*

It has Its hands and feet on all sides ; eyes and mouth in all directions and ears all round, and it exists pervading everything.

*sarvendriya - gunaabhaasam
sarvendriya - vivarjitham
aasaktham sarva - bhrich chaiva
nirgunam guna - bhoktru cha (14)*

Though it is the original source of all senses, yet it is devoid of all senses, though unattached it is the supporter of all, devoid of gunas and yet experiencing them.

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the Highest (math - param). Shruthi declares : He who dwelling in self ... whom the self does not know whose body the self is". Being the body of the Lord, the self finds joy in being subservient to Him. Svetaasvatara Up. (6.9) says 'He is the Lord of the individual selves'.

That which has 'brihatva' or extensiveness is 'Brahman'. It is different from the body and is not restricted by it - it is limited only by its karma and assumes Its infinite nature once it is 'freed from the bonds of Karma'. The individual self is designated by Brahman as in "I am the ground of the Brahman, who is imperishable and eternal (text 14.27)". Once he attains the 'aatma swaroopa', the state of Brahman, he becomes peaceful with no desires or grief; he attains, says the Lord, 'Supreme devotion to Me' in the text 18.54. The Brahman talked about is neither 'sath' nor 'asath', that is, 'neither being' or 'not being'. These cannot describe the nature of the self ; the reason being that it is neither the effect or cause.

It is 'being' (sath) if, it is in effect state when it has the form of gods, men etc. It is 'non - being' (asath) when it has no names or forms in the cause state. The shruthis proclaiming "To start with this (brahman) was non - existent ; from it the being was born" it is the Supreme Brahman in the state of cause that is described here. As regards individual self, the terms being (sath) and non - being (asath) are 'applicable to the self only in the state of bondage. Its

*bahir antas cha bhootaanaam
acharam charam eva cha
sookshmathvaath tad avijneyam
doora-sttham chaantike cha tath (15)*

It exists outside and inside all beings, both animate and inanimate, because of It being subtle ; no one can comprehend It ; although far, far away, It is also very near to all.

*avibhaktham cha bhooteshu
vibhaktham iva cha sthitham
bootha - bhartr cha taj jneyam
grashishnu prabhavishnu cha (16)*

Though undivided being integral like space, It appears divided among beings ; this self is the supporter of beings ; it devours and causes generation.

*jyothishaam api taj jyothis
tamasah param uchyathe
jnaanam jneyam - gamyam
hridhi sarvasya vishtitham (17)*

It is said to be the light of all lights, is beyond darkness of matter. It is Known to be object of knowledge and to be attained by knowledge. It is situated in the heart of all.

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pure form cannot be described by the terms 'being' and 'non - being'.

The self in its pure form, which is spoken here, is able to carry out the works of hands, feet, eyes etc since it has all these organs everywhere. The shruthi vaakya (Sve. Up. 3.19) 'He moves swiftly and holds without feet or hands, sees and hears without eyes and ears' in fact refers to the Supreme self'. But shruthi (Mundaka Up- 3.1.3) also proclaims that (the pure individual self) the seer shaking off good and evil attains supreme equality with Him. The Lord Himself (text 14.2) will teach 'Resorting to this knowledge, It partakes of My nature' - in its pure state, the individual self is all- pervasive, and is not restricted by space etc. (13).

Whatever the light shed on it by functioning of the senses, that is 'sarvendriya gunaabhaasa'. Although it means that It, that is the self, can know things through functioning of senses, it is in fact devoid of senses. The meaning is - despite being bodyless can assume or support any body shape like devas. Again despite being devoid of gunas like Sattva/Tamas/Rajas, yet can experience Sattva etc. (14).

Chandogya Up. (8.12.3) says "It is laughing, playing, enjoying with partners or with vehicles" that is, it can exist within 'during spontaneous works' and can exist outside giving up pancha bhootas like earth etc. By nature immobile, it moves when it has a body, cannot be grasped as it is too 'subtle'. Although it is within the body,

*ithi kshetram tathaa jnaanam
jneyam chokhtam samaasatah
madh bhakta etad vijnaaya
madh-bhaavaayopapadhyathe*
(18)

Thus the Kshetra (field of activity, the body), knowledge and the object of knowledge have been briefly described by Me. On knowing this, My devotee becomes fit to attain My state of being.

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those who are caught up in samsaara cannot grasp it. Thought it is within one's body it is very distant but very near too ; far away to those devoid of modesty and other virtues but the same self is very near to those with modesty (15).

'Avibhaktam' - undivided because, though present in devas, men, animals, Its form is one of 'Knower', and divided it appears as devas, men etc to those who are ignorant. As stated in text 13.1, 'It being a Knower, it can be known as different from the body'. The Lord says, in elaboration, 'It can be known as a separate entity - as 'supporter of elements' as, in the shape of the body, it supports earth and other elements. Since it 'devours' food and transforms into blood etc. 'it is an entity different from elements' - eating, generation of blood etc are not seen in the corpse, the body comprising many elements cannot be the 'cause of eating food, generating of species and supporting them'. (16)

The self alone is 'light' but unlike a lamp which eliminates the darkness between 'eyes' and its subject and hence limited, the effulgence of the self transcends beyond darkness, Tamas, which represents Prakriti in its subtle state - i.e. self transcends Prakriti. It (self), which can be grasped by knowledge, is a form of Knowledge Itself. It is achievable through Knowledge - like modesty etc. already spoken of. It is situated in the heart of all - this aspect is specially established i. e. it is present in the hearts of beings like men (17).

This brief description of 'Kshetra tattva' in the texts was taught as follows :

13.5-6 The great elements, Ahankaara..... ending with 'an association'
13.7 text beginning with modesty ; the knowledge for grasping the principle of self and ending with 'attainment of the knowledge of truth' (13.11).

13.12 The nature of Kshetrajna (self). The object of knowledge:

<i>prakratim purusham chaiva viddhy anaadhi ubhaav api vikaaraams cha gunaams chaiva viddhi prakrithi-sambhavaan (19)</i>	Know that both Prakriti (material nature) and Purusha (the self / living entities) are without beginning ; know that their transformations and the attributes (gunas / modes of nature) are born of Prakriti.
<i>kaarya - kaarana - karttve hetuḥ praktir ucchyathe purushaḥ sukha - duḥkhaanaam bhoktve hetur ucchyathe (20)</i>	Prakriti is said to be the cause of agency (kaarya) to the body and sense organs (kaarana). The self is said to be the cause of experiencing pleasure and pain.
<i>Purushaḥ prakritistho hi bhunkte prakriti-jaan gunaan (21a)</i>	Only the Purusha (self) seated in the Prakriti experiences the gunas evolved from Prakriti.

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'The anaadhi (beginningless) Brahman having Me for the highest' till "present in the heart of all" (13.17).

Thus My devotee becomes worthy to achieve My state of Being on knowing (i) the truth about the Field (kshetra), means for 'attaining the nature of self as different from the Field and the truth about Kshetrajna (self)- My state (svabhaava) means crossing the 'transmigratory existence' or becoming worthy to attain the state of freedom (asamsaaritva).

Following the above, the union of totally different form of Prakriti and self, which is beginningless, the difference of the two when associated as also the reason for this union, are covered from now on (18).

Know that (i) Prakriti and Purusha (self), beginningless and uncreated (ii) the causes of bondage like desire, hatred etc originate from Prakriti (iii) Prakriti develops into body and united with self causes bondage (iv) the same Prakriti 'through transformations like modesty' etc gives rise to release. Next state states the functional differences of Prakriti and Purusha when united. (19)

'kaarya' means body and 'kaaranas' sense perceptions and action besides Manas. Dictated by the self (Purusha) Prakriti causes their activity - that is, the means of experience have their base in Prakriti, which is in the form of body subservient to self. The self (Purusha) in association with the body is the cause 'for pleasures and pain and is the seat of experiences'.

*kaaranam guna - sango 'sya
sadh-asadh-yoni-janmasu (21b)*

And it is the contact with these gunas that is responsible for the birth of this soul in good and evil wombs

*upadrishtaanumanthaa cha
bharthaa bhoktaa maheshwaraḥ
paramaathmethi chaapy uktho
dehe 'smin purushah paraḥ (22)*

Yet there is another in the body, the self, called spectator, the true guide, sustainer, the experiencer, the Overlord and the Supreme self in the body.

*ya evam vetthi purusham
prakritim che gunaiḥ saha
sarvathaa varthamaano 'pi
na sa bhooyo bhijaayathe (23)*

One who understands the Prakriti and self thus with the gunas, regardless of the present state, will not be born again.

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Thus the difference in activity of the Prakriti and Purusha (self) when united has been spelt out. The Lord proceeds now to speak on the self which experiences Itself through Its purity, and the self experiences both pleasure and pain when united with a body (20).

Figuratively 'guna' stands for 'effects'. In the unspoiled, pure state the self experiences, Itself by Itself, which is nothing but joy. However when united with Prakriti, It experiences qualities emanating from Prakriti, viz pleasure and pain etc, the effects gunas like Sattva, Rajas and Tamas (21a).

Explaining the cause of union with Prakriti-

Arising out of transformation of Prakriti resulting in the bodies of devas, man etc and having been connected to respective gunas of the wombs It (self) becomes associated with pleasure, pain etc and thereon conducts good and sinful deeds which cause happiness, misery etc. It keeps on taking birth until It can develop qualities like modesty etc, which are the 'means' for self-realisation - till then samsaaraic entanglement continues (21b).

The self (jivaatma) becomes 'the spectator and approver' of the body besides being its supporter. Depending on the activities of the body It experiences pleasure and pain. Thus the body becomes subservient and the self becomes Maheshwara (The great Lord) w.r.t. the body/senses/mind. The Lord declares further : When the Lord gets another body, he carries with him the senses etc like the wind carries the scent not noticed by the eyes (text : 15.8). 'It' is the Supreme Self in relation to the body/senses/mind and later 'self' will stand for body /mind.

*dhyaanenaathmani pashyanthi
kechid aathmaanam aathmaanaa
anye saankhyena yogena
karma - yogena chaapare (24)*

Some perceive the Supersoul within the self (body) by meditation by the self (mind), others through saankhya Yoga, and still others by Karma Yoga.

*anye tv evam ajaananthah
shruthvaanyebhya upaasathe
the 'pi chaathitharanthy eva
mrithyum shruthi-paraayanaah (25)*

Those who are not conversant in such knowledge, having heard from others, worship accordingly ; such persons who are devoted to what they hear, cross the path of birth and death.

*Yaavath sanjaayathe kinchith
satthvam sthaavara-jangamam
kshetra-kshetrajna-samyogaath
tadh viddhi bharatarshabha (26)*

Whatever the being, moving or stationary, know, Arjuna, it has emanated from the union of kshetra (body) and kshetrajna (knower of the Field).

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The text 13.12 described the supremacy of the self thus : 'The beginningless Brahman having Me for the Highest' (22).

The one who understands the self with discrimination as also the true nature of Prakriti as mentioned before besides Sattva and other gunas will not be born again in union with Prakriti regardless of the present state he finds himself in the bodies of devas, men etc. That is, when the body ceases to exist, 'the self will attain the purified state' of boundless knowledge bereft of evil (23).

'kechith' meaning those given to dhyaanayoga perceive the self within them through 'Bhakti yoga abhyaasa'. 'Anye' meaning others, who have not reached Bhakti Yoga perceive the nature of self through Jnaana Yoga. Those not qualified to practise Jnaana Yoga and those qualified for it but preferring an easier method perceive the self by Karma Yoga which comprises within itself knowledge (24).

Those who are still unable to follow Karma Yoga listen to Jnaanis meditate on the self either through Karma Yoga / Jnaana Yoga / Bhakti Yoga - They too cross the path of birth and death, that is, those who are devoted to listening to 'upadesha' devoid of evils, begin Karma Yoga etc in due course and pass beyond death, (25). 'api' indicates different levels as above (25).

(Touching on meditation on the separateness of the self in conjunction with Prakriti, he says that all entities, both moving and non-moving, are products of sentient and non-sentient). Any being,

*samam sarveshu bhooteshu
thistantham parameshvaram
vinashyatsv 'avinashyantham
yah pashyathi sa pashyathi (27)*

He alone truly sees, who sees the Supreme Lord dwelling alike in all bodies but He perishes not when they perish.

*samam pashyan hi sarvathra
samavastitham eeshwaram
na hinasthy aathmanaathmaanam
tatho yaathi paraam ghatim (28)*

For, seeing the Lord (self) abiding equally in all, he does not injure the self by the self (mind) and thereby reaches the highest goal.

*prakrutyai va cha karmaaṇi
kriyamaaṇaani sarvaśh
yah pashyathi tathaathmaanam
akartaaram sa pashyathi (29)*

And he sees indeed, who sees all actions being performed in every way by Prakriti alone and that the self is not the doer.

*yadhaa bhootha-prithag-bhaavam
eka - stham anupashyathi
tatha eva cha visthaaram
brahma sampadhyathe tadhaa (30)*

The moment the man perceives the diversified existence of all beings as rooted in the supreme being, and spreading forth of all beings from It alone, that very moment he attains Brahman.

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which is born, be it immovable trees and plants or mobile devas or men, does so through combination of Kshetra and Kshetrajna . That is, it is born never in its separateness but through combination only (26).

He who sees the Aatman as a separate thing in all beings having bodies composed of both Prakriti and Purusha, and that too as the imperishable self, the Supreme Ruler, even though the bodies are subject to destruction, is a 'true seer'. By the same token the one who sees Aatman as possessing birth and death, is perpetually caught up in transmigratory existence (27).

Further, he who sees the self, which is supporter/controller/ seshin, as not having dissimilar shapes in devas, men etc and endowed with the same form of knowledge does not cause injury to himself i.e. by his mind. Viewing the uniformity of self in every thing/place, he attains the highest goal which is the self in pristine purity. If exactly opposite view, viz self seen as dissimilar by identifying it with the bodies, prevails with one, he falls deep into samsaara (28).

In 13. 20 it was stated that Prakriti is the 'agency' to the body and sense organs and all acts are undertaken by the Prakriti. When one

*anaadhitvaan nirgunathvaath
paramaathmaayam avyayah
sarira - stho 'pi kauntheya'
na karothe na lipyathe (31)*

The moment the man perceives the diversified existence of all beings as rooted in the Supreme Being, and spreading forth of all beings from It alone, that very moment he attains Brahman

*yathaa sarva-gatham
saukshmyaadh
aakaasham nopalipyathe
sarvathraavasthitho dehe
tathaathmaa nopalipyathe (32)*

Just as the all - pervading ether, due to its subtlety is not tainted, similarly the self situated in the body all over does not get tainted.

*yathaa prakaashayathi ekaḥ
krithsnam lokam imam raviḥ
kshethram kshethri tathaa
krithsnam
prakaashayathi bhaarattha (33)*

O son of Bharata, as the sun illumines the entire universe, so does the Knower of the Field (Kshetrin, The self) illumine the whole Kshetra (the body).

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perceives that (i) since self is of the nature of knowledge, it is not the doer (ii) self, when united with Prakriti, Its directions to the body /experiences of pleasure and pain are due to ignorance of the nature of Karma, then alone he perceives self of pristine purity (29).

The one who sees that on the basis of the principle of Prakriti and Purusha, the combination gives rise to devas and other creatures, and that being divine, human, tall, short etc is at the base of one common premise in the Prakriti and not in the self, and that spreading further into sons, grandsons etc is the handiwork of Prakriti alone, he reaches Brahman - that is, attains self in its purest form. (30).

Aatman, the Supreme Self, which is different from the body but existing in the body is imperishable, unalterable and beginningless (not created at any point of time), enjoying freedom from gunas of the Prakriti like sattva etc, it acts not, nor gets 'tainted' (31).

[Although the self does not act being bereft of gunas, how is it that despite Its constant association 'with the qualities of the body' remains untainted ? The Lord replies :]

Just as the all - pervading ether despite being in contact with all substances, it being subtle, remains untainted, so also the self though present in various bodies like devas, men etc, because of

*kshetra-kshetrajnaya evam
antaram jnaana - chakshushaa
bhootha - prakriti - moksham cha
ye vidhur yaanthi te param (34)*

Those who perceive with the eye of knowledge the difference between Kshetra and Kshetrajna (Field knower), and the means of liberation from the Prakriti - they reach the Supreme.

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its subtleness, remains untainted (32).

Just as the single sun illumines with his radiance the whole world, so also the Kshethrin (knower of the body) illumines, by Its own knowledge, the entire Kshetra, the body from head to toe. Totally distinct from the body, the self has the body for Its knowledge and hence different from It- similar to the sun being different from the world it illumines (33).

Thus the one 'discerning' the difference between body and the knower of the body with 'the eye of knowledge' and the means of liberation from 'manifested' Prakriti, he attains the self, the highest. Moksha, the means of deliverance, is through qualities beginning with modesty (text 13.7). Having understood (i) the difference between the body and soul, (ii) modesty etc as being the means for liberation from Prakriti, one needs to practise the said virtues in order to be totally 'delivered' from bondage and reaching the self 'abiding in Its own form' which is one of limitless knowledge (34).

**The Thirteenth Chapter of Sri Ramanuja's
Srimad Geethaa Bhashya ends here.**

CHAPTER 14

The true nature of Prakriti and self in combination was explained in Chapter 13 and it was also taught that with modesty resulting from doing bhakti to the Lord one can get over the bondage of samsaara. It was also explained that bondage itself is caused by attachment to pleasure, pain etc which result from prior 'linkage with Gunas' such as Sattva etc. on the authority of texts like 13.21: "It's the contact with these Gunas that is responsible for the birth of this soul in good and evil wombs. "The present chapter will examine as to how the Gunas become the cause of bondage and how 'their hold' can be eliminated.

sri bhagavan uvaacha	<i>Tha Lord said</i>
<i>param bhooyaha pravakshyaami jnaanaanaam jnaanam utthmam yaj jnaathva munayaha sarve paraam siddhim itho gataah (1)</i>	Again I shall declare to you the Supreme wisdom, the best of all forms of knowledge, acquiring which all the sages have attained the state of Supreme perfection beyond this world.
<i>idam jnaanam upaashrithya mama saadharmyam aagathaah sarge 'pi nopajaayanthe pralaye na vyathanthi cha (2)</i>	Those who, by practising this knowledge have entered into My being are not born at the time of creation, nor do they suffer at the time of dissolution.
<i>mama yonir mahad brahma tasmin garbham dadhaamy aham sambhavah sarva-bhoothaanaam tatho bhavathi bhaaratha (3)</i>	The total material substance, called Brahman (Prakrithi) is the womb of all creatures. In that I lay the germ. From that , O Arjuna, is the birth of all beings.

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'Param' indicates that it is different from whatever has been said. I shall elaborate the knowledge pertaining to the gunas such as Sattva which are inherent in Prakriti and Purusha. This knowledge will be the most exquisite of all forms of knowledge about Prakriti and self. With this knowledge all sages given to meditation have done away with samsaara and attained perfection by achieving the essential and pure form of self (1).

He goes on to laud this knowledge and different fruits therefrom- 'idam' meaning the knowledge to follow, resorting to which they partake equally of My nature and attain My status. 'sargepi nopajaayanthe' means that they will not be subject to creation ; neither will they be subject to dissolution.

The Lord emphasizes as in text 13.26, that whatever aggregation of beings are born through union of Purusha and Prakriti are brought out by Lord Himself and He elucidates how the gunas of Prakriti give rise to bondage (2).

That great 'brahman' forms My womb and I lay the germ in it. The eight- fold Prakriti explained in the texts 7.4-5 is termed 'brahman' here due to the modifications of Mahath, Ahankaara etc, as declared in shruthis. Mundaka Up (1.1.9)says ".....from Him are produced this brahman as also food, that is, the Universe of name and form". The text 7.5 talked of His higher Prakriti, the life principle, the mass

*sarva - yonishu kaunteya
moorthayah sambhavanthi yaaḥ
thaasaam brahma mahad yonir
aham bheejapradah pitaa (4)*

Whatever embodied form is produced from womb, O son of kunthi, Prakriti is their conceiving mother and I am the seed-giving father,

*sattvam rajas tama ithi
gunaah prakriithi sambhavaaḥ
nibhadhnanthi mahaa-baaho
dehe dehinam avyayam (5)*

Prakriti consists of three modes viz. Sattva, Rajas and Tamas. These three Gunas born of Nature tie down the imperishable soul to the body.

*tatra sattvam nirmalathvaath
prakaasham anaamayam
sukha - sanghena badhnaathi
jnaana -sanghena chaanagha (6)*

Of these, the Sattva guna, being pure is luminous and is free from all sinful reactions. It binds one, O Arjuna, by attachment to pleasure and knowledge.

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of conscient selves. 'Garbha' in this text is the womb from which originate all living beings through the laying of germ in it. From the combination of two Prakritis viz sentient and non-sentient or higher and lower forms of Prakriti, the origin of all entities from Chaturmukha Brahma right down to a blade of grass takes place (3).

The Lord affirms that He Himself brings about the union of the two Prakritis. Prakriti or the brahman is the great womb for all the womb-sources of gandharvas, yakshas, rakshasas, men, animals, birds, serpents etc. Starting with Mahat and finishing with the five elements, Prakriti having sentient beings inserted by Me in it, is the cause, and I the seed-giving father - in other words I am the imbedder of the host of sentient selves based on each one's Karma (4).

He goes on to teach that the cause of extending births as devas etc., at the start of a cycle of creation is their union with Prakriti as per their Karmas.

The three gunas, Sattva, Rajas and Tamas which are Prakriti's characteristics can be seen through effects like 'luminosity' and not seen in its unevolved state ; they are apparent when Prakriti gets transformed as Mahat etc., and they bind the self present in bodies of devas, men etc (composed of such transformations with Mahat and finishing with five elements). Binding of self by gunas arises due to limitations of Its living in the body (5).

Now the Lord speaks on the nature of the gunas and their modes of binding (the self).

*rajo raagaathmakam viddhi
trishnaa - sanga - samudbhavam
tan nibhadnaathi kaunteya
karma-sanghena dehinam (7)*

O Arjuna, know that Rajas, is of the nature of passion born of cupidity and attachment. It binds the embodied self with attachment to action and their fruits.

*tamas tv ajnaana-jam viddhi
mohanam sarva - dehinaam
pramaadaalasya nidhraabis
tan nibadhaathi bhaaraatha (8)*

O Arjuna, know that Tamas is born of ignorance (false knowledge) and deludes all the embodied selves. It binds one with error, indolence and sleep.

*sattvam sukhe sanjayathi
rajaḥ karmani bhaaraatha
jnaanam aavriithya tu tamah
pramaadhe sanjayathy utha (9)*

Sattva conditions one to pleasure, Rajas to fruitive action, O Arjuna, but Tamas clouding knowledge incites one to error and negligence.

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Sattva's nature being pure is luminous ; purity is the quality which shows up light and happiness, and is their cause. Light stands for enlightenment 'about a thing as it is'. Morbidity standing for disease / sinful reactions exist not in its presence ; Sattva is the originator of health.

Sattva, however, binds one's self because of attachment to happiness and knowledge and Vedic means are used to obtain them. Sattva therefore generates knowledge and happiness as also attachment to them (6).

Rajas being of the nature of passion causes sexual desire and longing between a man and woman - it is the cause of sensuality and attachment. The cause of Trishna (thirst /sensuality) and sanga (attachment with sons, friends etc) is Rajas. Actions arising of these grounds, becomes the cause for binding the self and further births. In short, Rajas is responsible for sensuality, sexuality, attachment and actions on account of these (7).

Right perception of things is knowledge. Knowledge contrary to this, termed false knowledge, is Tamas. Embodied selves are led by erroneous knowledge or delusion. The result is error/negligence in attentiveness, indolence (that is laziness) that could lead to inaction and sleep or dream state when the mind ceases to function (8).

Thus, O Arjuna, Sattva leads one to pleasure, Rajas to actions and Tamas, clouding knowledge of true things and leading to false knowledge attaches one to those actions which are quite contrary

*rahas tamas chaabhibhooya
sattvam bhavathi bhaaratha
rajaḥ sattvam tamas chaiva
tamaḥ sattvam rajas tathaa (10)*

Arjuna, sometimes Sattva overpowers Rajas and Tamas ; sometimes prevailing over Tamas and Sattva, Rajas predominates ; at other times Tamas defeats Sattva and Rajas.

*sarva - dvareshu dehe 'smin
prakaasha upajaayathe
jnaanam yadhaa tadhaa vidyaad
vivraddham sattvam ithi utha (11)*

When with light as knowledge all the gateways of the body (viz. senses) are illuminated, then one should understand that Sattva predominates.

*lobaḥ pravrtthir aarambhaḥ
karmaṇaam aśamaḥ spruhaa
rajasy ethaani jaayanthe
vivridhe bharatharshaba (12)*

Arjuna, with preponderance of Rajas, undertaking of actions with an interested motive, unrest and a thirst for enjoyment develop.

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to actions that must be executed. (9)

Although the three gunas arise when the self is united with the Prakriti (body), the previous karmas coupled with the type of food consumed by the body, the appropriate guna predominates or 'are subdued by turn' that is, sometimes Sattva prevails over Rajas and Tamas, sometimes Rajas over Tamas and Sattva, and sometimes Tamas dominates over Rajas and Sattva (10).

The Lord says that a knowledge of the effects tells the predominance of the respective gunas.

When the gates of knowledge like eyes etc are illumined by the truth of things, it should be understood that Sattva is predominating (11).

When Rajas predominates, one sees an increased activity (devoid of any purpose), 'greed' as reduced spending of one's own property, works undertaken expecting fruits, sense - activities without rest, increased longing for sense - objects (12).

*aprakaasho pravritthis cha
pramadho moha eva cha
tamasy yethaani jaayanthe
vivruddhe kuru - nandhana (13)*

O son of Kuru, with the increase in the growth of Tamas obstuseness of mind and senses, darkness, inactivity, negligence, frivolity and even delusion are manifested.

*yadhaa sathve pravriddhe tu
pralayam yaathi deha-bhrth
tadhotthama-vidhaam lokaan
amalaa prathipadhyathe (14)*

If the embodied self meets with dissolution when Sattva predominates, he attains the pure higher worlds of the great sages.

*rajasi pralayam gathvaa
karma sangishu jaayathe
tathaa praleenas tamasi
mooda-yonishu jaayathe (15)*

Similarly with Rajas prevailing, if one meets with dissolution he is born among those attached to action ; the one who is subject to dissolution during the dominance of Tamas, goes into the wombs lacking in intelligence.

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'aprakaashah' means not giving rise to knowledge ; 'pravritthischa' means keep doing nothing ; 'pramaadha' means trifling acts not realising the bad results ; 'mohaha' means wrong knowledge - all these arise with ascending Tamas (13).

When Sattva is predominant, if the embodied self dies, It reaches higher regions conducive to knowledge - that means he will be reborn in such families which have the knowledge of self and performing good acts he acquires the knowledge of self (14).

With Rajas predominating if death occurs one is reborn in families interested in acts ensuring fruits for themselves. He will be qualified to undertake good acts (karmaas) leading one to the path for heaven.

Similarly with Tamas predominating, he will on death, enter wombs lacking in intelligence like those of dogs, pigs etc., that is, he will be incapable of achieving any human end (purushaarthas) (15).

When one dies with ascending Sattva involving 'worship to Me' without expecting fruits', he will be reborn in families 'knowing self' and the self accumulates more Sattva than earlier and has no iota of suffering. With Rajas dominating if one dies in the web

*karmanah sukhrathasyaahuh
saathvikam nirmalam phalam
rajasas thu phalam dukkham
ajnaanam tamasaḥ phalam (16)*

Rewards of a good deed, they say, is Saathvika and faultless ; but action under Rajas is pain ; and the fruit of Tamas is ignorance.

*sattvhaath sanjaayathe jnaanam
rajaso lobha eva cha
pramaadha - mohau tamaso
bhavato jnaanam eva cha (17)*

Real knowledge develops from Sattva, from Rajas the greed and from Tamas arise delusion and ignorance.

*oordhvam gacchanthi sattvasthaa
madhye tishtanthi raajasaah
jaghanya-guna - vritthi - sthaa
adho gacchanthi thaamasaḥ (18)*

Those who abide in the quality of Sattva rise upwards ; those in Rajas remain in the middle, and those abiding in tendencies of Tamas go down (hellish worlds).

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of samsaara he is subject to multiple births engaged in actions 'for the sake of fruits'. Those who understand this guna, say so. Ajnaanam tamasaḥ phalam'- the fruits of Tamas dominating when one dies, are multiple births steeped in ignorance (16).

To the query 'regarding fruits of Sattva', the Lord responds -

Ascending Sattva witnesses 'true and direct knowledge of the self'. Increasing Rajas leads to accentuated desire for heaven etc. Negligence leading to evil deeds is the result of Tamas - as a consequence of this, delusion develops leading to Tamas furthermore and hence ignorance (17).

'Sattvastthaaha oordhvamgacchanthi' means that those abiding in Sattva rise upwards liberated from Samsaara. Those given to Rajas see intense desire for heaven and busy themselves to get such results. They are given to rebirths, engage in the very acts and 'remain in the middle'. Those caught in Tamas slide to lower levels with Tamas increasing - they touch lowest of human beings initially and end up as animals, thereon as worms and progressively immovable things, shrubs, creepers and ultimately stone / wood / clod of earth / straw etc :

Now the Lord speaks on the effect of holy food and actions done without expecting fruits on those given to Sattva and its gradual ascending trend (18).

*naanyam gunebhyaḥ kartaaram
yadhaa drishtaanupashyathi
gunebhyas cha param vetthi
madh-bhaavam so 'dhigacchathi
(19)*

When the seer perceives no agent other than the Gunas and realises what lies beyond the gunas, he achieves My state.

*gunaam ethaan atheethya threen
dehee deha - samudbhavaan
janma - mrithyu - jaraa - dukhair
vimukhto 'mritham ashnuthe (20)*

When the embodied self is able to transcend these three Gunas associated with the material body, he can become free from birth, death, old age and its distresses and attains immortality.

arjuna uvaacha

Arjuna said

*kair lingais threen gunaan
yethaan
atheetho bhavathi prabho
kim-aacharaḥ katham chaithaams
threen gunaan athivarthathe (21)*

What are the marks of one who has risen above these three Gunas ? What is his conduct ? And how does he rise above the three Gunas ?

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Thus if a seer through nourishment from Sattvic food undertakes actions 'disinterested in fruits' in worshipping the Lord and subdues his Rajas and Tamas; and perceives that Gunas alone are the agents and not the self, such a seer attains to 'My state', that is, likeness with Me in transcending the three Gunas. In short, if one perceives contact with the three Gunas arising out of past karmas as the agent and not the self for various actions, that is, the self by Itself is no agent of actions, then It achieves My likeness (19).

The Lord now elaborates as to what is the meaning of state of likeness to the Lord :

After transcending the three Gunas which arise in the body from Prakriti (which itself becomes body), the embodied self perceives the self as 'different from Gunas and of the form of knowledge only'. Thus liberated from birth/death/old age/ sorrow It experiences the immortal self resembling My likeness (20).

Arjuna queries the Lord as to the characteristics of one who has crossed beyond the three Gunas and what the means are for such transcendence.

How is the man who has crossed beyond these Gunas characterised ? Is he associated with a particular behaviour which serves as a sign ? By what methods or means did he cross beyond the three Gunas ? (21).

sri bhagavan uvaacha
*prakaasham cha pravritthim cha
 moham eva cha paandava
 na dveshti sampravrtthaani
 na nivrtthaani kaankshathi (22)*

The Lord said

He who hates not light (born of Sattva), and activity (born of Rajas) and even delusion (born of Tamas) when prevalent, nor longs for them when they have disappeared;

*udhaaseena - vadh aaseeno
 gunair yo na vichaalyathe
 gunaa varthantha ithi eva
 yo 'vathishtathi nengathe (23)*

He who sitting like a witness is unconcerned, or undisturbed by the Gunas, knowing that Gunas only among Gunas, remain established in God and is unshaken.

*sama-dukkha-sukhah svasthah
 sama-loshtaashma-kaanchanah
 thulya - priyaapriyo dheeras
 thulya-nindhaatma samsthuthih
 (24)*

He who, established in self, takes woe and joy alike, regards a clod of earth, a stone, a piece of gold as equal in value, is equally disposed to dear and hateful things and views both blame and praise of himself as equal.

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The Lord said that 'the one who does not hate the effects of Sattva (illumination), Rajas (activity) and Tamas (delusion) when they are prevalent w.r.t. undesired things other than the self nor longs them when they have disappeared, that is, desired things other than the self are unavailable. Neither hating such things not helpful to self-realisation, nor desiring those helpful for that, do not fall under this 'law stated in the text' (22).

The person whose happiness comprises 'vision of the self' as different from the Gunas and is sitting 'unconcerned' about other things, therefore not disturbed by the Gunas 'through hatred or longing', remains quiet. He thinks that the Gunas function in their domains like light etc., and thus rests unshaken; he acts not as per the effects of the Gunas (23).

'Samadukkhah sukhaha' meaning that one whose mind is same in pleasure and pain and due to his love for the self maintains equanimity of the mind irrespective of pleasure and pain caused by birth, death etc. of sons, other relatives and friends. He looks upon a lump of earth and a piece of gold to be of equal value. He treats equally objects desired or unpleasant. Proficient in discrimination (dheeraha) between Prakriti and self, treats praise and blame equally (24).

*maanaapamaanayos thulyas
tulyo mithraari-pakshayoh
sarvaarambha - parityaagi
gunaateethah sa ucchyathe (25)*

He who is indifferent to honour and ignominy, alike to friend and foe, and who has renounced all enterprises - he is said to have risen above the Gunas.

*maam cha yo vyabhichaarena
bhakthi yogena sevathe
sa gunaan samatheethyaiithaan
brahma-bhooyaaya- kalpathe (26)*

And he who constantly worships Me through Bhakti Yoga, serves Me, he transcending these Gunas, becomes fit for attaining Brahman.

*brahmano hi prathistaaham
amritasyaavyayasya cha
shaashvatasya cha dharmasya
sukhasyaikaanthikasya cha (27)*

For, I am the ground of the imperishable and immortal Brahman, of eternal Dharma and unending bliss.

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The one who remains same in both honour and ignominy as these are due to misconceptions of treating body as self ; he looks at friend and foe equally differentiating self from the body ; and understands. That there is connection between them and himself ; thus renouncing all enterprises wherein embodied beings are involved - the one who is as described here is said to have risen above the Gunas (25).

Now the Lord goes on to state the methodology for crossing beyond the Gunas :

The statement in the earlier text (14.9) that 'when he perceives no agent of action other than the Gunas, then he transcends them on the strength of reflection on the difference between the Prakriti and the self, but it may be sublated (contradicted) by opposite subtle impressions viz vaasanas accumulated from beginningless time. He who worships Me, who am Sathyasankalpa (of true resolve), extremely compassionate and ocean of parental affection, with true Bhakti Yoga, such an one transcends the three Gunas otherwise impossible to vanquish. Becoming qualified for the state of Brahman, 'he attains the self as It really is' - imperishable and immortal (26).

The word 'hi' here is used in the 'cause' sense. I am being the ground of individual self (imperishable, immortal and of 'eternal Dharma', that is, excelling eternal prosperity and felicity attained by Jnaanin). Text 7.19 states 'Vaasudeva is all' and I being of the nature stated here DEVOTION TO ME helps the jivaatma to cross beyond the Gunas.

Ramanuja Bhashya (Contd.)

In other words - earlier statement vide 7.14 that 'for this wonderful Maaya of Mine comprising three Gunas is extremely difficult to break through, except for those taking refuge in Me'. Thus surrendering to the Lord is the only method for crossing beyond the Gunas and for achieving the state of Brahman [Surrender to the Lord, which as Prapatthi, mentioned as an 'anga' (organ) of unswerving Bhakti Yoga. As Prapatthi itself is an independent path, this may be debatable] (27).

**The Fourteenth Chapter of Sri Ramanuja's
Srimad Geethaa Bhashya ends here**

CHAPTER 15

It was shown after due examination in chapter 13 of Kshetra (Field) and Kshetrajna (Field knower), termed respectively as Prakriti and Purusha, that the Purusha, who is of the nature of pure knowledge, takes the form of deva, man etc. due to union with Prakriti and it was related to the 'attachment to the Gunas of the Prakriti'. In the following chapter, that is chapter 14, the following aspects were dealt with :

(i) The combination of the self and Prakriti in Kaaryavasthe (effect) and Kaaranaavasthe (cause) relates itself to Gunas for its source and it is the Lord who decides it,

(ii) The circumstances of attachment to Gunas and annihilation of the same through devotion to the Lord after which the true nature of the self is achieved.

In the present chapter, the ever adorable Lord is stated as having Kshara - and Akshara selves (or bound selves and imperishable selves) constituting the Universe over which the Lord has absolute control. It is stated that the Lord is the Supreme Person, having kalyaana gunas (auspicious qualities) and being free from anything evil or antagonistic and as such they are separate or different from Kshara and Akshara selves, and that they constitute His glory.

The Lord clarifies further the Akshara's (or liberated selves') manifestation, whose bondage has been severed through the sword of non-attachment ; He also describes as to how the Kshara (non - intelligent Prakriti) has to be modified for severing the bondage - the Lord brings in the comparison of 'Prakriti leading to bondage' with banyan tree (Ashvattha vriksha).

sri bhagavaan uvaacha

oordhva-moolam adhaḥ-shaakam
ashwattham praahur avyayam
chandaamsi yasya parṇaani
yas tham veda sa veda-vith (1)

adhas chordhvam prarthaas
tasya shaakhaa
gunapravradddhaa vishaya -
pravaalaah
adhas cha moolaani anusantha
thaani
karmaanubandheeni manushya -
loke (2)

The Lord said

They speak of the imperishable banyan tree with upward roots and branches beneath. Its leaves are the Vedas. He who knows that, knows the Vedas.

Nourished by the three Gunas, its branches extend upwards and beneath. Their twigs (shoots) are the sense objects. And their secondary roots go down resulting in actions which bind in the world of men.

Ramanuja Bhashya

The Vedas speak of the imperishable 'Ashwattha Vriksha' likened to Samsaara, having roots upwards and branches beneath. Katopanishad (6.1) and Taitthiriya Aranyaka (1.11.5) say : The Ashvattha tree is eternal ; he who knows the tree with roots upwards and branches below'. Its roots above is Brahma and their branches beneath as being men, animals, beasts, worms, insects, birds and immovables (trees etc). Due to continuous (cycle or) flow, it cannot be felled but only through perfect knowledge leading to detachment it can be cut.

Leaves of the Ashvattha tree are likened to Vedas and the tree's size increases just like the desires in Samsaara. The shruthis refer to this thus : The one desiring prosperity should sacrifice a white animal to Vaayu ; the one desiring off-spring should offer eleven cups of rice cakes to Indra and Agni. The tree grows with the assistance of leaves. He who knows such a tree, knows Vedas which prescribe means of severing 'samsaara' - he who understands this is called a knower of Vedas as the knowledge about the tree to be cut off assists in knowing the means to fell it (1).

The tree spreads its branches downward with men etc who are 'products of Karma' and spreading upward it has gandharvas, Yakshas, gods etc. 'They are nourished by the Gunas of sattva etc'. The tender shoots increase through sense - objects.

nirmaana-mohaa jita-sangha-
-doshaa
adhyaathma - nithya^{ya} vinivritthta
- kaamaa^h
dvandhair vimukhta^{ah} sukha -
dukkha - samjⁿair
gacchanthy amooda^{ah} padham
avyaya^m tath (5)

*mamaivaamsho jiva-lokay
jiva bhoothah sanaathanah
manah-shastaaneedriyaani
prakriti - sthaani karshathi (7)*

The eternal jivaatma or the embodied self is fragment of My own being ; and it is that alone which draws round itself the mind and the five senses, which rest in the Prakriti.

*sareeram yadh avaapnothi
yach chaapi uthkraamatheeshvarah
graheethvaithaani samyathi
vaayur gandhaan ivaashayaath (8)*

The jivaatma, which is the controller of the body, carries Its different conceptions of life (mind and senses) from one body to another (and again quits to take another body) just as the air carries aromas.

*shrothram chakshuh sparshanam cha
rasanam ghraanam eva cha
adhisthaaya manas chaayam
vishayaan upasevathe (9)*

It is while dwelling in the senses of hearing sight, touch, taste and smell, as well as in the mind, that the self (jivaatma) enjoys the objects of senses.

Ramanuja Bhashya

External lights can only eliminate the darkness between senses and objects - The sun cannot illumine the self, nor can moon and fire. Knowledge alone can illumine everything. Yoga or meditation can reveal the self, and Karma accumulated from beginningless time serves as the hindrance. Self-surrender or Prapatthi to the Lord through detachment can eliminate Karma. The self which is of the form of supreme light of knowledge reaching which, no one returns to this world, is a part of My Vibhoothi (glory). This light is such it can even illumine the sun, while sun's light is physical light - the sun cannot illumine 'the light of knowledge' (6).

The self thus described, forming an eternal part of Myself, becomes the 'bound individual self' due to ignorance in the form of Karma. It draws to Itself the five senses and the mind, as in men, devas etc, that are modifications of the Prakriti. The individual self, the Lord of these five senses and mind, and contracted w.r.t. power and knowledge 'forms a bound individual' through modification of Prakriti through Karma which draws the selves 'hither and thither' (7).

Just as the wind carries with it scents from flower-garlands, sandal, musk etc so also the self on its way to the next body takes with It from the departed body the senses and subtle elements (different conceptions of life) (8).

*utthkraamantham sthitham vaapi
bhunjaanam vaa ghunaanvitham
vimoodaa naanupashyanthi
pashyanthi jnaana-chakshushah (10)*

The ignorant (deluded) know not how a living entity can quit his body, or dwelling in the body, or enjoying the objects of senses under the spell of the three Gunas. Those who have the eye of knowledge see It thus.

*yathantho yoginas chainam
pashyanthy aathmaani
avasthitham
yathantho 'py acrathaathmaano
nainam pashyanthi achethasah (11)*

The striving Yogins see It enshrined in their heart. But those with undeveloped minds, that is, devoid of intelligence, perceive It not.

*yadh aditya - ghatham tejo
jagadh bhaasayathe 'khilam
yach chandramasi yach chaaghnau
tath tejo viddhi maamakam (12)*

Whatever brilliance emanating from the sun illumines the whole universe, and that in the moon and that in fire, know that brilliance is Mine.

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With the five sense organs and the mind under Its control, the Lord of the body pushes the sense organs towards their respective acts and enjoys them (9).

The self is combined with Prakriti when it is in embodied state and the ignorant ones do not perceive the self (aathman) as a form of knowledge totally different from Its human form or other shapes. Neither do they know that the self departs at death to occupy another body ; they mistake the body as the self itself. Only those who have the eye of knowledge see the self as having a form different from the body (10).

Through effect of 'sharanagathi' (self - surrender) prior to which they have been practising Karmayoga, the pure - minded yogins, having the 'eye of Yoga', perceive the true form of self despite being in the embodied self. Those who have been practising Karma Yoga, since they have not done sharanagathi to Me, are not competent to perceive the self as they have 'unrefined minds' (11).

Whatever illumination is there in the Universe by the brilliance of the sun and other luminaries that brilliance belongs to Me. Know that it is I who grant to them the power to illumine and I am worshipped 'severally' by them. (12)

Entering the prithvi (the earth) I support all beings by My strength

*ghaam aavishya cha bhoothaani
dhaarayaami aham ojhasaa
pushnaami chaushadheeh sarvaah
somo bhootva rasaathmakah (13)*

I enter the earth (each planet) and by My energy it (they) stays in the orbit. Becoming the juicy Soma, I nourish all plants.

*aham vaishvaanaro bhoothvaa
praaninaam deham aashritah
praanaapaana - samaayukhtah
pachaami annam chatur-vidham (14)*

I am the fire of digestion in the bodies of all living entities. Joining the air of life both outgoing and incoming, I digest the four kinds of food.

*sarvasya chaaham hridhi
sannivishto
matthah smrithir jnaanam
apohanam cha
vedaish cha sarvair aham eva vedyo
vedaanta kridh veda-vidh eva
chaaham (15)*

It is I who am seated in the hearts of all ; it is I who am the source of memory, knowledge and forgetfulness. Instead I alone am to be known from all the Vedas. I am the compiler of Vedanta and I am the knower of Vedas.

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(Ojhasaa). Similarly becoming the nectary Soma, I nourish all the plants and herbs (13)

I am the fire of digestion and function within the bodies of living entities. Combining with the inward and outward breaths, I digest the four types of food viz khaadhya, choshya, lehya and peya consumed by the individuals - they respectively are to be chewed, sucked, licked and drunk (14).

My will controls everything and I am the self in the hearts where the knowledge springs. I am also the root of all activity and inactivity in all entities, the juicy Soma and fire of digestion. The shruthis say "The Ruler and self of all (Tait. Ar : 3.11) ; He dwelling in the earth in the self controls the earth (Br. Up. Madh. 3.7.3.22) : Vishnu Purana says (1.7.20) 'Vishnu is the ruler of and permeates the whole Universe'. Manu Smriti says 'He is the controller seated in your heart. The 'smriti' and 'Jnaanam' emanate from Me, that is, 'Memory' is the knowledge flowing from past and its subtle experiences ; and ('jnaana') "knowledge is knowing a thing through senses, inference, shruthis and Yoga (meditation). Equally cessation of knowledge (Apoohana) and conjecture (Ooha) are also from Me - 'Ooha' is an aid to 'Pramaana', which is actual means of knowledge w.r.t a particular subject in

*dvaav imau purushau loka
ksharas chakshara eva cha
kshrah sarvaani bhoothaani
kootastho kshara ucchyathe (16)*

There are two classes of Purushas, spoken of in the shaastra, the perishable and the imperishable. The perishable are the bodies of all beings and the imperishable is called the unchanging (embodied soul).

*utthamaḥ puruṣas tv anyah
paramaāthmethi udhaahritah
yo loka - trayam aavishya
bibharthy avyaya eeshwarah (17)*

Besides these two there is the Supreme Person. He is named the Supreme self (Paramaathma) in all the Vedas. He who, as the immutable one and the Lord, entering three worlds, maintains them.

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hand. 'Vedaisccha sarvairahameva vedyaha' means all those Gods viz Agni, Surya, Vaayu, Sun, Indra and others propitiated in sacrifices have Me as the Inner Ruler and I alone am the grantor of the fruition (of sacrifices) stated in the Vedas. Fruition also signifies Vedanta, the end of Vedas. Previous texts 7.21- 22 and 9.24 also have declared this : 'Whatever celestial form a devotee seeks to worship with faith from that faith he obtains without doubt his enjoyments as ordained by Me ; and I am the enjoyer and also the Lord of all sacrifices'. 'Vedavideva chaaham' means that I know the quintessence of Vedas which speak about Me and whoever does not realise this, knows not the Vedas (15).

Kshara (perishable) and Akshara (imperishable) are the two types of Persons (or Purushas) stated in the shaastras. Kshara stands for those who unite with non-sentient matter and these are Chaturmukha Brahma down to even a blade of grass. The Akshara is the unchanging known as 'Kootastha' meaning liberated self. The host of liberated selves is respresented by a single Purusha due to 'the single condition of dissociation from non - sentient matter'- it should not be taken to mean that there was only one liberated self. Already explained in texts 4.10 and 14.2 that '.....by the penance of knowledge, many have become one with Me ; those who have entered into My Being are not born again nor do they suffer at the time of dissolution : (16).

Beyond the 'perishable' and 'imperishable' or 'bound' and 'liberated' selves seen as before, there is the Supreme Person belonging to an absolutely different (annayaha) category. How is He different from the two ? He enters the three - fold world (lokatraya) and maintains



<i>yasmaath ksharam atheetho 'ham aksharaadh api chotthama atho 'smi loke vede cha prathithah purushotthamah (18)</i>	Since I am wholly beyond the perishable world of matter of Kshetra and superior even to the imperishable Person (soul), I am referred as Purushotthama in the world of smrithis and in Vedas.
<i>yo maam evam asammoodo jaanaathi purushotthamam sa sarva - vid bhajathi maam sarva - bhaavena bhaaratha (19)</i>	Arjuna, the wise man who realises Me as the Supreme Person, knows all and he worships Me constantly with his whole being.

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it. These worlds are - (i) the world of non - sentient matter (ii) sentient selves united with matter (Prakriti) and (iii) the world of liberated selves (mukthaathmas) ; this has been declared by the shruthis - He enters the three categories as their Aatman and maintains them and therefore He is a totally different entity. He is imperishable and also the Lord and hence different.

He is totally different from non-sentient matter which is subject to decay ; from sentient 'bound' (in samsaara) selves who are united with Prakriti and ; from released selves also in that they had been united with Prakriti before liberation. Thus the Lord of the three worlds belongs to a distinct category of His own (17).

For reasons stated before I am distinct and excel the Kshara (perishable) and Akshara (imperishable) Persons and hence smrithis and shruthis refer to Me as the Supreme Person. Loka here refers to smrithis as they lead to the Vedas - I am famous in both : Chandogya Up. states He is the Supreme Person (shruthis) ; and Vishnu Puraana says 'I will approach Him (Sri Krishna), the Supreme Person who is without beginning, middle or end' (18).

The devotee who knows Me, the Supreme Person, as being different from kshara and akshara, as being 'immutable' since I 'pervade, support and rule', he knows all, and all that is to be known for attaining Me. He worships in all ways that 'have been prescribed' as means and modes of worship.

Two - fold love is evoked in Me, i) by those who worship with all forms of knowledge with Me as the goal and ii) the other

CHAPTER 16

The last three chapters described the following aspects.

- i) Nature of Prakriti, the physical reality : individual self as such and that in conjunction with Prakriti - conjunction as being due to Gunas and their getting separated owing to non-attachment to Gunas.
- ii) Both Prakriti and individual self, whatever be the state, form the glory of the Lord.
- iii) The Lord as the Supreme Person is totally distinct from
 - a) non - sentient matter b) and sentient entities in both the states viz 'baddha' (bondage) as also 'muktha' (liberated freed selves).

Right after this, the Lord, with a view to elucidate the aspects covered hitherto, goes on to talk about those who follow shaastras (the divine ones) and those who transgress or violate the same (demoniacal). The aim of this teaching is to highlight and impress the need for following the shaastras implicitly in order 'to get established' in the teachings imparted so far including one's own conduct.

sri bhagavaan uvaacha

The Lord said

abhayam sattva-samshuddhir
jnaana - yoga - vyavasthithih
dhaanam dhamas cha yajnas cha
svaadhyayas tapa aarjavam (1)

Absolute fearlessness, perfect purity of mind, devotion to meditation on the knowledge (of self), charity in saatvic form, self-control, performance of sacrifice, worship, study of Vedas, austerity, uprightness (simplicity);

ahimsaa satyam akrodhas
tyaagah shaantir apaishunam
dayaa bhooteshv alolupthvam
maardhavam hrir achaapalam (2)

non - injury, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault-finding, compassion for all living entities, freedom from desire, gentleness, the sense of shame, steady determination ;

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Fear is the suffering caused by loss of a desired thing /association with an undesired thing, and absence from it is fearlessness (abhaya); 'sattva samshuddhihi' connotes sattvic condition, that is, the internal organ being dissociated with Rajas and Tamas ; 'jnaanayoga vyavasthithihi' connotes meditation on self as dissociated from Prakriti ; 'dhaanam' is distributing one's wealth gotten through right means ; 'dhama' forbidding the mind from sense - objects ; 'yajnaha' means five-fold 'mahayajnas' without desiring any fruits ; 'svaadhyaya' - Vedic studies believing that all the teachings deal with the Lord /His glorious nature/ His worship ; tapas - 'vrathas' like krachra, chaandraayana penances, dvaadashi (12th eday in lunar fortnight) performance ; Aarjava - having straight - forwardness in dealing with others in thought, word and deed (1)

Ahimsa - not hurting others ; satyam - speaking words tempered by certainty which is helpful to others ; Akrodaha - free from mental state that could lead to injury to others ; tyagaha - giving up that which is opposed to one's good ; shaantihi - forbidding the senses 'from propensity towards sense-objects' ; apaishunam - abstaining from such talk that could cause evil to others ; dayaa - inability to tolerate suffering of others ; alolupthvam - freedom from coveting sense-objects ; maardhavam - being gentle and fit for combining with good persons ; hreeh - sense of shame w.r.t that which should not be done ; achaapalam - despite having objects appealing to senses but not getting attracted to them (2) 'tejaha' - not getting overpowered by wicked ones ; kshama -

*tejah kshamaa drithih schaucham
adroho naathi maanithaa
bhavanthi sampadham daiveem
abhijaatasya bhaarattha (3)*

vigour, patience, fortitude, cleanliness, absence of enmity and of self-esteem - these all, O Arjuna, belong to him (marks of him) who is born with a divine destiny.

*dambho darpo 'bhimaanas cha
krodhah paarushyam eva cha
ajnaanam chaabijaathasya
paartha sampadham aasurim (4)*

The divine gift (destiny) is deemed conducive to lead to liberation, the demoniac qualities make for bondage ; do not grieve, Arjuna, you are born with divine endowment.

*daivi sampadh vimokshaaya
nibhandhaayaasuri mathaa
maa schuchah sampadham daiveem
abhijaatho 'si paandava (5)*

There are only two types of created beings in this world - the divine and the demoniac. Those with divine nature has been dealt with at length ; now hear from Me, O Arjuna, about demoniac type.

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forgiving those causing injury and being free from antagonism towards them ; dhṛitiḥ - despite grave danger resolve to do one's own duty ; shaucham - having purity of body and mind in conducting deeds prescribed in shastra adrohaha - not preventing others from their desired actions ; naathi maanitha - absence of over-pride.

These virtues are to be found in the one born with 'divine - destiny' - 'divine riches' involving performance of Lord's commandments. The one who is face to face with such a treasure (destiny), he will get all the virtues to perform those duties enjoining him (3).

Dambhaha - practising dharma to get a mere name as being righteous ; darpaḥ - the elation from sense-objects which deprives one the ability to discriminate between the right (to be done) and wrong (not to be done) deeds ; athimaanaschha - over-estimation of oneself not in proportion to one's education and birth ; krodhaḥ - mental aberration caused by injury to others ; paarushyam - conduct of causing grief to saadhus ; ajnaanam - inability to differentiate 'high and low forms of conduct and principles', and 'to be done/not to be done' deeds. The foregoing qualities characterise one born with a demoniac destiny. Those rebelling against Lord's commandments are asuras (4).

'dhaivee' - the divine destiny which fulfills My commandments ; 'vimokshaayaa' - getting liberated from bondage, that is, attaining Me. Transgressing My commandments amounts to bondage

*dvau bhootha - sargau loke 'smin
daiva aasura eva cha
daivo vistharashaḥ proktha
aasuram paartha may shrunu (6)*

Pomposity, arrogance, self-conceit, anger, rudeness and ignorance too, O Arjuna, these are the signs of him who is born to a demoniac destiny.

*pravritthim cha nivritthim cha
janaa na vidhur aasuraaḥ
na schaucham naapi chaachaaro
na satyam teshu vidyathe (7)*

Men with a demoniac disposition know not what is right activity and what is abstinence from activity. Cleanliness is not in them, nor good conduct, nor truth.

*asathyam aprathistam te
jagadh aahur aneeshwaram
aparaspara - sambhootham
kim anyath kaama-haithukam (8)*

They say the Universe is unreal with no foundation, no God in control of it. It is conceived in lust by union of male and female. What else other than this ?

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through degradation.

Seeing Arjuna getting alarmed on hearing this, Sri Krishna reassured him thus : You are born with a divine destiny and there is no need to grieve. You are the son of Paandu who was eminently righteous (5).

In this world designed for karmaanubhava, two types of beings have been created : the divine and the demoniac and this is based on their good and evil deeds, the Lord's commandments being observed or otherwise. Already spoken about are those devoted to My commandments comprising Karma, Jnaana and Bhakti Yogas. The 'flip-side' of creation involves demons whose conduct is described thus (6).

The demoniac men know not the Vaidhik Dharma whose path is one of action, prosperity and final release. Cleanliness as also right conduct as established in shastras is alien to these men. Sandhya Vandana (twilight prayers) which is a means for both internal and external cleanliness and renders one suitable for any rites, is not familiar to them. Further, truthful speech which contributes to one's welfare, is not in their nature (7).

'Asathyam' connotes a world which is 'abrahmaathmaka' meaning that they do not accept Brahman for its foundation - this is what saankhyas, Bouddhas, Charvaakas, etc say and believe. They do not accept that this world is 'controlled by Me', the Lord of of all, the Supreme Person. In 10.8 it was affirmed that 'I am the source of all

yethaam drishtim avastabhya
nashtaathmaano 'lpa-buddhayah
prabhavanthi ugra - karmaaṇaḥ
kshayaaya jagatho' hitaah (9)

Clinging to such false views, these slow
- witted men of a vile disposition do
terrible deeds for destruction of the
world. The foes of mankind - they are.

kaamam aashritya dushpooram
dambha-maana-madhaanvitaah
mohaadh griheethvasadh-
graahaan
pravartanthe shuchi-vrataah (10)

Cherishing insatiable desires and
embracing false doctrines, acquiring
unjust wealth and following impious
vows, they act with, full of hypocrisy,
pride and arrogance.

chinthaaṁ aparimeyaam cha
pralayaanthaam upasrithaah
kaampobhogha - paramaa
etaavadh iti nischitaah (11)

Caught up in innumerable cares which
end with dissolution, with gratification
of senses as their prime aim and firmly
believing that this is all;

aashaa-paasha-shathair baddaah
kaama - krodha - paraayanaah
eehanthe kaama - bhogaartham
anyaayenaartha-sanchayaan (12)

Held in bondage by a network of multiple
desires and absorbed in lust and anger,
they strive to amass wealth by unfair
means for enjoyment of sensual
pleasures.

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creation and everything in the world moves because of Me'. "They believe that apart from the union of the male and female species serving as the cause of this world, nothing else exists or is seen. So the foundation of the world is sexual lust" (8).

Subject to this extreme view, the demoniac men who are of weak understanding do not know that the self is different from the body. They are - (ugrakarmaanaha) cruel to all and end up bringing destruction to the world (9).

dushpooram', 'mohaath' and 'asadhgraahaan' describe insatiable desires for objects impossible to acquire, through ignorance believing that they can be fulfilled through unlawful means ; and resorting to impious vows forbidden in the shastras - their actions are marked by hypocrisy, pride and arrogance (10).

Despite being convinced that they would die today or tomorrow, they get caught up in concerns w.r.t objects they cannot acquire even by the time they die ; similarly they regard the gratification of senses as their prime aim of life, believing that there is nothing greater than this in life (11).

They are held in captivity of hopes and subject to 'desire and

*idham adhya mayaa labhdam
imam praapsye manoratham
idham astheedham api may
bhavishyathi punar dhanam (13)*

They say : This much wealth has been secured by me to-day and this desire I shall attain ; so much wealth is mine now, and yet again this shall be mine hereafter.

*asau mayaa hatah shathru
hanishye chaaparaan api
eeshwaro'ham aham bhogi
siddho'ham balavaan sukhi (14)*

That enemy has been killed by me ; and I shall kill others also. I am the Lord of all, the enjoyer of all power ; I am successful, powerful and happy.

*aadhyo 'bhijanavaan asmi
ko 'nyo 'sthi sadhrusho mayaa
yakshe dhaasyaami modishya
ithi ajnaana-vimohitaah (15)*

'I am the richest and among the aristocratic gentry ; who else could be equal to me ; I propitiate gods, give alms and rejoice'. Thinking so, they are deluded by ignorance.

*anekha - chittha - vibhraanthaa
moha - jaala - samaavritaah
prasakthaah kaama bhogeshu
pathanthi narake 'schuchau (16)*

Perplexed by many anxieties, bound by a mesh of delusions, addicted to sensual enjoyments they fall into the foulest Naraka.

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anger'they strive to acquire wealth through unfair means for enjoyment of sensual pleasures (12).

All this land, sons etc owe to my ability and no one else's help. This desire also I only acquire, not due 'to good fortune or some other means'. The wealth thus gained is with me and furthermore through my ability only (13).

Powerful that I am, I killed this and shall kill others too. Weak people imagine destiny and I have no use for it. Likewise 'eeshwaroham' meaning that I am the lord, and ruler of others. 'Ahambhogi' and 'siddham' meaning I am the enjoyer and am self-made. My success does not owe to any destiny and by myself I am strong and happy (14).

By my own ability I am rich and am of aristocratic gentry. Who can equal me in my glory ? I conduct sacrifices, give alms and rejoice - so deluded by ignorance, they think that unaided by God's grace they conduct all these (15).

Believing that they themselves, without any help from the Lord or destiny, have achieved success and shall achieve yet another, they are confused by diverse thoughts and one caught up in the mesh of delusion. Used to sensual enjoyments, they fall into deep Naraka

*aathma sambhaavithaah sthabhdhaa
dhana - maana - madhaanvithaah
yajanthē naama-yajnaish te
dambhenaavidhi- poorvakam (17)*

Intoxicated by wealth and honour, these self-conceited and haughty men perform sacrifices in the name only, with ostentation without following the injunctions of shaastras.

*ahankaaram bhalam dharpam
kaamam krodham cha
samskritaah
maam aathma - para - deheshu
pradhvishantho 'bhyasooyakaah' (18)*

Bewildered by false ego, power, pride, lust and anger, these demons have become envious of Me, the Supreme Personality, who is dwelling in their own as also other bodies.

*taan aham dvishatah krooraan
samsareshu naraadhamaan
kshipaamy ajhasram ashubhaan
aasurishv eva yonishu (19)*

Those haters, sinful, cruel, the vilest among men, I cast again and again into demoniac wombs in this world.

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in the middle of such enjoyments (16).

Full of self-praise and self-esteem and regarding themselves 'as perfect' ; and intoxicated by wealth and its pride, 'learning and descent', these haughty men conduct sacrifices 'in name only' or for fame, i.e., led by ostentation and the urge to become famous as 'performers of sacrifices' and not as per rules of the shaastras, disregarding the commandments (17).

The Lord describes the way they perform the sacrifices :

Depending on false ego thus ; I can do everything without anyone's assistance', and in believing 'My power is adequate' for doing everything, they are overtaken by the pride : there's none like myself. Desire overtakes them and they believe by mere desire everything is 'fulfilled'. Overtaken by anger they conceive killing those causing evil to them. Overall, depending on themselves they develop malice towards Me. The Supreme Person, who abides in them as also others' bodies - hating Me, they concoct arguments against 'My existence' and unable to bear Me, they resort to sacrifices etc. (18).

Those who hate Me thus, I cast them - the cruel/inauspicious/vilest, into the eternal cycle of old age, births, deaths and that too in the demoniac wombs ; such births which will remain inimical to My friendliness and deliberately impel them to such actions meting out 'cursed births' (19).

*aasureem yonim aapannaa
moodaa janmani janmani
maam apraapyaiva kauntheya
tatho yaanthy adhamaam ghatim
(20)*

Failing to attain Me, Arjuna, these stupid souls are born again and yet again in demoniac wombs and verily sink to the abyss.

*tri-vidham narakasyedham
dvaaram naashanam aatmanah
kaamah krodhas tathaa lobhaas
tasmaadh ethath trayam tyajeth (21)*

Desire, anger and greed this triple gateway to Naraka brings degradation of the self. Hence one should give up all these three.

*ethair vimuktah kaunteya
tamo - dvaaras tribhir narah
aacharathy aatmanah shreyas
tath yaathi paraam ghatim (22)*

One freed from these three-fold gates of darkness, O Arjuna, performs acts conducive to the self. Therefore he attains the Supreme destination.

*yah shaashtra - vidhim uthsrujya
varthathe kaama - kaarathah
na sa siddhim avaapnothi
na sukham na paraam gathim (23)*

He who discards scriptural injunctions, acts under the influence of his whims, attains neither perfection nor the supreme goal, nor even happiness.

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Deluded as they are these men having 'perverse knowledge' concerning Me are born repeatedly - becoming antagonistic towards Me and not knowing yet that Vaasudeva, the Supreme Lord, really exists, they fall into the abyss(20).

Explaining the basic cause of ruin to the self of such men, Lord Krishna says :

Desire, anger and greed are the three 'gateways (dvaaras) to this Naraka in the form 'demoniac nature' and are ruinous to the self. Hence one should wholly abjure these three as they are the basic cause of the terrible Naraka (21).

Released from 'thamodvaarai'- gates of darkness - that is, desire anger and greed, which lead to erroneous knowledge of Myself - he indeed works for the good of the self.

Directed towards Me with his knowledge of Myself, he reaches Me, the Supreme goal (22).

The Lord relates the main reason for degeneration of this type to absence of respect for the shaastras thus :

*tasmac chaasthram pramaanam te
kaaryaakaarya - vyvasthithau
jnaathvaa shaastra-vidhaanokhtam
karma karthum ihaarhasi (24)*

Therefore let shaastra be your guide (authority) for determining what should and what should not be done. Knowing this one should perform only such actions ordained by the shaastras.

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He who gives up vidhi (injunction) called Vedas and acts according to his whims "does not attain perfection, neither any 'siddhi' in the next world". He does not get any happiness in this world either, not to talk of attaining the supreme state. It is just not possible for him (23).

The Shaastra, therefore, is the only authority available to you in deciding 'what ought' and 'what ought not' to be done or 'what to be accepted or rejected'. Understand, neither more nor less than what forms the truth, and the work as per the injunctions of the Shaastras, as revealed by the Highest Reality viz., the Supreme Person in the Vedas. Further the Vedic injunctions have supplementary texts in Dharma Shaastras, the Ithihaasas and Puraanas. 'The acts enjoined in them' - you should accept and perform (24).

**The Sixteenth Chapter of Sri Ramanuja's
Srimad Geethaa Bhashya ends here**

CHAPTER 17

It was expressed in the last chapter dealing with the two classes, devas and asuras, that the knowledge of Reality (paratattva) as also the necessary knowledge of the means for attaining it can be had only through Vedas. It will be shown now i) that whatever does not conform to Shaastras, being demoniac, is fruitless and ii) that works (Karmas) conforming to Shaastras are three-fold as per Gunas.

Not knowing that works not conforming to Shaastras are fruitless, Arjuna, queries in order to know the fruits in terms of Sattva and other Gunas, resulting from sacrifices 'not enjoined in the Shaastras but done with faith'.

arjuna uvaacha

Arjuna Said

ye shaastra - vidhim uthsriya
yajanthe shraddhayaanvitaah
tesham nishtaa tu kaa krishna
sattvam aaho rajas tamah (1)

What is the situation, O Krishna, or basis of those who leave aside the principles of the Shaashtra, yet worship with faith ? Is it satthva, Rajas or Tamas ?

Sri Bhagavaan uvaacha

The Lord said

trividhaa bhavathi shraddhaa
dehinaam saa svabhaava - jaa
saathviki raajasi chaiva
taamasi chethi thaam shrunu (2)

One's faith can be of three kinds, born of one's own nature, constituted of satthva, Rajas and Tamas. Listen now about it.

satthvaanuroopaa sarvasya
shraddhaa bhavathi bhaaraatha
shraddhaa-mayo 'yam purusho
yo-yac chraddah sa eva sah (3)

O, son of Bharatha, the faith of all men conform to their 'anthahkarana' (internal organ). One evolves a particular faith ; whatever his faith is, he is verily that.

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Arjuna queried : What is the position (nishtaa) of those, who are filled with faith but put aside the Vedic injunctions and perform sacrifices etc.? Is their nishtaa one of Satthva, Rajas or Tamas ? In which do they abide ? (1).

Responding to the question, the Lord avers 'the futility of faith and sacrifices' not conforming to Shaastras and expounds the three-fold nature of faith as per shaastras.

All 'Kshetrajnas' - embodied beings - have a three-fold faith emanating from their Svabhaava, the inborn nature. Past vaasanas, subtle impressions, give rise to that nature. Vaasana, Ruchi (taste) and shraddha (faith) all born of Gunas contribute to the qualities of self. The Gunas, of course, are 'the qualities of the body / the senses / internal organs / sense objects' - they influence the qualities of the self; these are vaasanas, originating from body experiences with origin in the Gunas. Therefore, faith is three-fold as characterised by Satthva, Rajas and Tamas (2).

Listen about this faith. 'Satthvam' means Anthahkarana or manas (mind ; representing body / senses) ; everyone's faith is as per his mind. This means that whatever Guna, one's satthvam or the internal organ is combined with, his faith goes with it. Man comprises faith and whatever faith a man is possessed, he is that

yajhanthe saathvikaa devaan
yaksha rakshaamsi raajasaaḥ
prethaan bhootha - ganaams
chanye
yajhanthe thaamasaa janaaḥ (4)

Men of saathvika disposition worship gods ; the Rajas type worship yakshaas and Raakshaas. And others of Tamas type, worship the spirits of the dead and hosts of ghosts (bhoothas).

ashastra vihitham ghoram
taphyanthe ye tapo janaaḥ
dambhaahankaara - samyukhtaah
kaama - raaga - balaanvitaah (5)

Men who practise dire austerity not conforming to shastras, full of hypocrisy and ostentation, and obsessed with the force of sensual desires and passion,

karshayantaḥ shareera-stham
bhootha - graamam achetasah
maam chaivaantaḥ shareera -
stham
thaan viddhy aasura-nischyaan (6)

these foolish people torturing the group of elements constituting their bodies as well as Me dwelling in their hearts, know them to be demoniacal in their resolves.

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verily'- that is, if he is combined with good (punya) Karmas, he will be subject to their fruits. That means the the fruits are shraddha or faith-related. (3)

Those rich in saathvic quality worship gods with saathvic faith. Faith in such sacrifice which gives rise to supreme joy 'unmixed with sorrow' is of saathvic nature. The Raajasika ones worship Yakshas / Raakshasaas and the Taamasika ones the dead ancestors and groups of Bhoothas - the faith arising out of Rajas brings in limited joy coupled with pain and that of Tamas 'extremely limited joy' almost edging on pain (4).

Thus sacrifices done as per shastras bring varying fruits depending on Gunas of the sacrifices, but those not as per shastras result in no happiness, and so are against My commandments ; in fact, from them results calamity. The Lord goes on to elaborate this :

Those engaged in terrible austerities and sacrifices demanding heavy exertion, which are not as per shastras, and those who are driven by sensual desire, attachment and passion and possessed of hypocrisy and ostentation, they torture the elements, such as earth in their bodies ; 'they also torture the individual self which is a part of Myself present in their bodies. Such sacrifices are performed by demoniacal ones with demoniac resolves ; they violate My commandments and therefore receive not a bit of joy but 'fall into a foul Naraka' (text. 16. 16) facing many calamities (5, 6).

aahaaras tv api sarvasya
tri-vidho bhavathi priyah
yajnas tapas tathaa dhaanam
teshaam bhedham imam shrunu (7)

Food also which is dear to all is of three kinds. Likewise sacrifice, austerity and gifts are of three kinds now listen about distinction among them.

aayuh - satthva - balaarogya-
sukha - preethi - vivardhanaah
rasyaah snigdhaah sthira hridhyaa
aahaaraah saathvika -
priyaah (8)

Foods which promote longevity, intellectual alertness, vigour, health, happiness, cheerfulness, and those which are sweet, fatty, substantial, agreeable, are dear to saathvika men.

katv-amlā - lavanaaty-ushna
teekshna - rooksha - vidhaahinah
aahaaraa raajasasyeshtaa
dukha-shokaamaya-pradaah (9)

Foods which are bitter, sour, very salty, overhot, very pungent, dry and burning are all dear to Raajasika men ; they produce suffering, grief and sickness.

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Differentiating the sacrifices as per Gunas, prescribed by the shastras, the Lord describes the three types of food as the Sattva etc., as having the source in food. Chandogya Up. declares : The mind consists of food (6.5.4), and 'when the food is pure man becomes pure' (7.26.2).

The food is 'sarvasya' - is dear to the whole lot of all creatures and is of three types as it is associated with the three Gunas, Sattva etc. Likewise the sacrifices are of three types ; and austerity and charity too. 'Tessaam' meaning food, sacrifice, austerity and charity and mutual differences arising out of Gunas like Sattva etc ; imam - listen about the differences as follows (7) :

The one who is saathvic, foods predominantly saathvic appeal to him ; they promote longevity and satthva Guna - 'satthvam' means anthahkarana', the internal organ viz., the knowledge flowing from that organ termed 'satthva' here. Text 14.17 says 'From Sattva arises knowledge. Besides knowledge - growth, they promote strength, health, pleasure and happiness (through happiness-oriented actions).

These foods are rich in sweet juices, wholly fatty, substantial, with 'substantial effects. 'Appearing beautiful to the eye, being agreeable, they are rich in satthva guna and appeal to 'saathvic persons (8).

'Raajasik' foods relished by men of Raajasik nature, have the following characteristics ; bitter, sour, very salty, over-hot, very

*Yaatha - yaamam gatha - rasam
poothi paryushitham cha yath
ucchishtam api chaamedhyam
bhojanam thaamasa-priyam (10)*

The food which is stale, insipid, putrid, decomposed, remnant from others, unclean is dear to taamasic man.

*aphalaakaankshibhir yajno
vidhi - dishto ya iyyathe
yashtavyam evethi manah
samaadhyaaya sa saathvikaḥ (11)*

The sacrifice (worship) characterised by sathva is offered by those who expect no return with the conviction that it should be offered as ordained in the scriptures.

*abhisandhaaya tu phalam
dambhaartham api chaiva yath
iyyathe bharatha - shreshta
tham yajnam viddhi raajasam (12)*

But the sacrifice which is offered for some material benefit or for the sake of mere show, know it, O Arjuna, to be Raajasika.

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pungent, burning and dry - pungent foods are 'very cool' and very hot ! Dry and burning foods produce dryness and burning sensation- 'Rookshaah' and 'Vidhaahinah' - in / with the eater. They give rise to suffering, sorrow and disease (9).

Food characterised as stale (having been kept for a longtime), tasteless (lost its natural freshness), putrid (emitting foul smell), decayed (rancid), remnant (left as refuse after some, other than gurus, have partaken), unclean (unfit as offering for sacrifice or worship), gives rise to / increases taamasic Guna. Those who bother about their well-being should have saathvic bhojana (food) (10).

Sattva is the distinguishing mark of sacrifice performed without any desire for fruits i.e., sacrifice for its own sake as worship of the Lord as prescribed in shaastras with mantras/dravya/ kriye (11).

Whereas, the sacrifice marked by expectation of fruits, ostentation and fame as aims, know such sacrifice to be characterised by Rajas' (12).

'Vidhiheenam' means that sacrifice having no authority of Braahmanas, and approval from them saying 'undertake the sacrifice' and such as one in Taamasa ; it employs materials not 'sanctioned' by shaastras, nor done with Vedic hymns, gifts (dakshina) and faith (shraddha) (13).

*Vidhi - heenam asrishtaannam
mantra - heenam adhakshinam
shraddhaa - virahitham yajnam
thaamasam-parichakshathe (13)*

That sacrifice performed without regard to shaastric injunctions, wherein offering not as per shaastras is used, and which witnesses no chanting of hymns, without gifts and faith - that, they say, is marked by tamas.

*deva - divya - guru - praaajna
poojanam shaucam aarjavam
brahmacharyam ahimsaa cha
shareeram tapa uchayathe (14)*

Worship of gods, the braahmanas, one's elders, the enlightened ones, purity, uprightness, continence and non-violence, these are termed the bodily penance.

*anudvega - karam vaakyam
sathyam priya - hitham cha yath
svaadhyayaabhyasanam chaiva
vaang-mayam tapa uchayathe
(15)*

Speaking words which cause no annoyance (fear etc) and are truthful, agreeable and beneficial, and chanting of scriptures, are termed the austerity of speech.

*manah - prasaadaḥ saumyathvam
maunam aathma - vinigrahaḥ
bhaava samshuddhir ity ethath
tapo maanasam ucchayathe (16)*

Coolness of mind, benevolence, gravity (mental), self control and purity of mind - these form the austerity of the mind.

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In order to illustrate the three-fold division of austerities as per Guna, the Lord explains differences, w.r.t. body, speech and mind.

Worshipping Braahmanas, gurus, and enlightened ones ; purity through bath in holy waters ; bodily activity consistent with the mind ; not looking at women as objects of pleasure ; nonviolence - not hurting any being. These form the austerity of the body (14).

Austerity of speech - speaking words, that cause no hurt to others, are truthful, agreeable and beneficial ; involves studying Vedic texts (15).

Manah prasaadaḥ - mind free from wrath ; saumyathva - practising benevolence with mind concerned with good of others; maunam - controlling speech with mind ; aathma vinigrahaḥ - focusing mental activity on the object of contemplation ; bhaavasamshuddhiḥ - pure mind thinking about self only - all these form the austerity of mind (16).

*shraddhayaa parayaa taptham
tapas tath tri-vidham naraih
aphalaakaankshibhir yuktaih
saathvikam parichakshathe (17)*

The three-fold austerity, performed with supreme faith by those desiring no return, but engaged only for the sake of the supreme - they call it 'austerity of saathva'.

*sathkaara - maana poojaartham
tapo dambhena chaiva yath
kriyathe tadh iha proktham
raajasam chalam adhravam (18)*

Penance performed with ostentation for gaining renown, honour and reverence is said here to be Raajasa. It is neither steady nor permanent.

*mooda-graahenaathmano yath
peedayaa kriyathe tapah
parasyothsaadanaartham vaa
tath thaamasam udhaartham
(19)*

The austerity performed through deluded notions with self- mortification or intended to harm others, has been declared to be Taamasika.

*dhaathavyam ithi yah dhaanam
dheeyathe nupakaarine
deshe kaale cha paathre cha
tadh dhaanam saathvikam
smritham (20)*

Gifts made with a sense of duty to one who does not return, at the proper place and time to the deserving person - that has been pronounced as Saathvika.

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The three-fold 'tapas' performed with faith through body / speech / mind by men expecting no return and inspired by the thought of worshipping the Supreme person, they call as 'Saathvic penance' (17).

'Respect' (shown by others), praise - verbal admiration, 'Reverence' through prostration etc. Austerity performed expecting rewards, like afore-mentioned respect etc. is known as Raajasa. Its rewards temporary stay at heaven, the fear of falling in respect etc. are neither steady nor permanent (18).

'Moodaah' meaning deluded persons who perform austerities with 'deluded notions' like self-torture without regard to one's capacity for it or done causing harm to others - this is said to be Taamasika (19).

'Giving gifts without expecting any return - one who does with that feeling to a person deserving of it and who does not return it- such gifts are saathvic (20).

yath tu prathyupa kaaraartham
phalam uddhisya vaa punah
dheeyathe cha pariklishtam
tadh dhaanam raajasam
smritham (21)

But the gift which is made in grudging mood, as a consideration for something received or in expectation of a future reward, is called a Raajasika gift.

adesha-kaale yadh dhaanam
apaathrebhyas cha deeyathe
asath - kritham avajnaatham
tath thaamasam udhaaratham (22)

The gift made at an unpurified place and improper time to undeserving person without due respect and attention is called the gift of Taamasic nature.

om tath sadh ithi nirdesho
brahmanas tri - vidhaah smrithah
braahmanaas tena vedaas cha
yajnaas cha vihitaah puraa (23)

Om, tath, sath - so has Brahman, been declared, a three-fold appellation of the Absolute. Associated with these symbols, Braahmanas, the Vedas and sacrifices were ordained in the past.

tasmaadh om ithy udhaarthyah
yajna - dhaana - tapah - kriyaah
pravarthanthe vidhaanokhthaah
sathatham brahma vaadhinaam
(24)

Therefore acts of sacrifice, charity and austerity as enjoined by the Vedas are begun by expounders of the Veda (the first three varnas) at all times after uttering the divine 'Om'.

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A gift considered useless and given grudgingly with an eye on getting something in return is Raajasic (21).

The gift that is made to undeserving persons at a wrong place and improper time without extending due respect like cleansing the feet (asathkritham), and with contempt / disdain and without courtesy, is said to be of Tamasic nature (22).

Covered so far were the differences of Gunas, w.r.t. sacrifices, austerities and gifts as prescribed in the Vedas. The Lord now turns to Vedic sacrifices punctuated by pranava (Om) and as per connotations of Tath and Sath :

'Om Tath Sath' , the three-fold expression refers to Vedas - 'Brahmanah smrithah' Brahman means Veda and refers to ritualistic portion of Veda i. e. sacrifices and other rituals as per Vedas. 'Om Tath Sath' is used in Vedic rituals. 'Om' is such a syllable that without fail it is the first expression used before starting recitation of Vedic hymns. 'Tath Sath' conveys that the

*tadh ithy anabhisandhaaya
phalam yajna - tapah - kriyah
dhaana - kriyaas cha vividhaah
kriyanthe moksha - kaankshibih
(25)*

Without desiring rewards, those who perform sacrifices, austerity and make gifts, with the appellation of 'Tath', seek release.

*sadh-bhaave saadhu-bhaave cha
sadh ithy yethath prayujhyathe
prashasthe karmaṇi tathaa
sacchabdhah paartha yujyathe
(26)*

The appellation 'sath' is employed in the sense of existence and goodness. O Arjuna, the term 'sath' is also used for an auspicious action.

*yajne tapase dhaane cha
sthithih sad ithi chocchya
karma chaiva tadh - artheeyam
sadh ithy evaabhidheeyathe (27)*

Devotion (steadfastness) to sacrifice, austerities and making gifts is similarly spoken of as 'sath' ; and so any act for such purposes is named 'sath'.

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rituals are deserving of honour. the Braahmanas are expected to preserve the Vedas and their studies. All these 'were created by Me'. (23)

The Lord now talks about the connection of the three syllables with Vedic rituals commencing with Om to start with :

Om is the prefix before starting recitation of Vedas for any ritual, or sacrifice. Vedas are connected with 'Om', and 'the expounders of the Vedas' comprise the first three varnas - they memorise the Vedas and perform rituals (24).

Without expecting any returns whatever sacrifice, austerities, giving gifts are performed by people belonging to the first three varnas seeking release, all these are named 'tath' with reference to Brahman. The term 'sath' connotes Brahman as in the passage 'He is Sah, vah, kah, kim, yath, Tath, Padam, Anutthamam. Since the term 'sath' also connotes the study of Vedas, its association with the three varnas practising Vedas is apparent (25).

The terms 'sadhbhaave', saadhubhaave etc used in Vedic parlance indicate contexts like existence, auspiciousness (mangala) ; also laudable worldly acts, someone performing auspicious acts, the term 'sath' expresses - this is good karma (act) (26).

*ashraddhyaa hutham dhattham
tapas taptham kritham cha yath
asadh ithy uchyathe paartha
na cha tath pretya no iha (28)*

An oblation offered, a gift made, and whatever austerity is practised without faith, it is all termed 'asath' ; it is of no avail both in this life and the next.

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Hence, the devotion of those belonging to three varnas following the Vedas for performing sacrifices / austerities and making gifts is termed 'sath' since it is auspicious. Therefore, the Vedas / Vedic acts as also the three varnas termed as 'braahmana' pointed out by the three-fold expression 'Om Tath Sath', are to be distinguished from those which are 'not the Vedas' or 'a-vedic' (27).

Despite being as per Vedas, if the offerings are made without 'shraddha' or faith, are termed 'asath' (unreal / inefficient). This is because it comes to naught here or hereafter ; it will not be suitable either for moksha (release) or Samsaara (28).

**The Seveenth Chapter Sri Ramanuja's
Srimad Geethaa Bhashyam ends here**

CHAPTER 18

The last two chapters dealt with the following topics :

1. Vedic actions : sacrifices, penance, gifts etc as forming the means for prosperity and final release ;
2. Mutual connection of Vedic acts with Om (pranava)
3. Categorising Vedic acts as per those meant for final release and those for prosperity, respectively named Tath and Sath ;
4. Means for liberation - get acts free from the desire for fruits
5. Acts taking shape with the dominance of Sattva Guna, and
6. Satthva Guna itself which increases by eating saathvic food.

In the present i.e. the 18th chapter, the following aspects, are explained :

- 1) The commonness between Thyaaga (abnegation) and sannyasa (renunciation), both being described as the means for liberation ;
- 2) The nature of Thyaaga ;
- 3) All actions being attributed to the Lord ;
- 4) The importance of Satthva Guna against the background of the effects of all the three Gunas ;
- 5) The route to attain the Lord in terms of acts as per one's Varna and constituting the worship of the Lord;
- 6) Bhakti Yoga - the all important teaching of the Gita.

Arjuna queries as to whether Thyaaga and Sannyasa are the same or different, and about their nature.

arjuna uvaacha

Arjuna said

sannyaasasya mahaa - baahoo
tatthvam icchaami vedhitum
thyaagasya cha hrishikesha
prithak keshi - nishoodhana (1)

O Krishna, I wish to understand the truth
severally, the truth about sannyaasa
(renunciation) and thyaaga (abnegation).

sri bhagavaan uvaacha

The Lord said

kaamyaanaam karmaanaam nyaasam
sannyaasam karayo vidhuh
sarva-karma-phala-thyaagam
praahus thyaagam vichakshanaah (2)

Sages contend that sannyaasa consists
in giving up of all works that are
motivated by desire. The wise men opine
that thyaaga is abandonment of fruits of
all works.

thyaajyam dosha-vadh ithy ekey
karma praahur manishinaah
yajna - dhaana - tapa karma
na thyaajyam ithi chaapare (3)

Sages contend that all actions must be
renounced as evil ; others declare that
works like sacrifices, penance and gifts
should not be given up.

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Both Sannyaasa and Thyaaga are described in Shruthis thus :
'Not by rituals, not by progeny, not by wealth but by Thyaaga
alone do some attain 'amruthatthva' (meaning Immortality) -
(Maha. Nar. Up. 5.14). Becoming purified by Sannyaasa Yoga,
knowing the truth about the Supreme Reality through Vedanta,
the yathis attain The Lord (Mun. Up. 3.2.6). Let me know
separately whether Thyaaga and Sannyaasa mean one and the
same or not - whether they have different meanings; if so their
different natures ; if synonymous - explain the identical nature.
To prove them as being identical, the Lord, however, explains the
discordant views 'among some disputants' (1).

Some scholars believe that the 'nyaasam' of kaamya - karmas
(desire - oriented acts) meaning complete relinquishment, as
'sannyaasa'. Other wise men contend that the term Thyaaga, as
per shaastra on release, means giving up fruits of (daily duties)
kaamy -karmas besides those of obligatory and occasional duties.
The problem here is whether Thyaaga as per shaastras confines
to kaamya-karmas or fruits of all acts. The Lord has employed
Sannyaasa at one place and Thyaaga at another ; it means the
terms Thyaaga and Sannyaasa are used synonymously.

*nischayam shrunu may tathra
thyaage bharatha - satthama
thyaago hi purusha - vyaaghra
tri - vidhah samprakeerthithah (4)*

O tiger among men, first listen to My judgement about Thyaaga (abandonment), as Thyaaga has been declared to be of three kinds.

*yajna - dhaana - tapaḥ - karma
na tyaaajyam kaaryam eva tath
yajno dhaanam tapas chaiva
paavanaani maneeshinaam (5)*

5(a) : Acts of sacrifice, gifts, austerities should not be given up ; they must be performed

5(b) : For sacrifice, charity and austerities are the means of purification for the wise.

*ethaani api tu karmaaṇi
sangham tyaktvaa phalaani cha
karthvyaaneethi may paartha
nischitham matham utthamam (6)*

It is My considered and supreme verdict that even these as well as other acts must be performed, O Arjuna, without attachment and hope of reward thereof.

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In 18.4 to follow, the Lord asks Arjuna to hear His decision about Thyaaga and the aspect of synonymity is apparent in text 18.7 '..... renunciation (Sannyasa) of obligatory work is not proper Thyaaga of it is Taamasika' ; in 18.7 'To those not renouncing the fruits, the effects after death are - undesirable, desirable, mixed ; to those who have renounced, none at all' (2).

Sages like Kapila and those who agree with him, say that sacrifices for themselves should be renounced as they bind those aspiring for release, while other learned ones contend that sacrifices etc should not be given up (3).

A regards opposing arguments on Thyaaga, listen to My considered decision. I have already stated that there are three types of Thyaaga as per scriptures : 1. concerning fruits 2. acts themselves and 3. concerning agency ; as in text 3.30 "with mind focussed on self and surrendering your actions to Me and free from desire/selfishness and cured of fever - you fight". Renouncing fruits as in 'Heaven etc ...do not belong to Me'-giving up acts means abandoning fully the 'sense of their possession' to agency, renouncing it means ascribing it to the Lord of all (4).

Acts like sacrifices, gifts, austerities done in keeping with one's varna are means of purification for the wise (given to contemplation

*niyathasya tu sanyaasaḥ
karmaṇo nopapadhyathe
mohaath tasya parityaagas
taamasah parikeerthithaḥ (7)*

It is not proper to renounce prescribed (obligatory) duties. Their abandonment through delusion (ignorance) has been declared as Taamasika.

*dukkha ithy eva yath karma
kaaya-klesha-bhayaath tyajeth
sa krithvaa raajasam tyaagam
naiva tyaaga-phalam labheth (8)*

He who renounces acts for fear of physical strain and discomfort, performs a Raajasika form of abandonment ; he reaps the fruit of renunciation.

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which is worship). Such worship or Upaasana should continue till one's death as they erase previous karmas impeding fulfillment of such worship (5).

Since the acts referred above are meant to purify the wise, My decided view is that they should be performed as a part of My worship till one's death, without attachment or possessiveness towards them or their fruits (6).

Abandonment of daily and occasional ceremonies comprising five great sacrifices is not proper as without them even the body cannot be sustained. Text 3.8 says : without work, even the body cannot be sustained. Eating remnants from sacrifices produces 'perfect knowledge'; 'sinful ones eat sin' (3.13) - food which is not a remnant from sacrifices gives rise to erroneous knowledge in mind. Chandogya Up. states. "Somya, mind becomes 'annamaya'- comprises food (6.5.4) ; 'pure food' leads to 'pure mind' which fixes remembrance firmly leading to 'release from knots of the heart' (7.26.2)".

Scriptures therefore declare that purity of food leads 'to direct perception of Brahman' and hence it is not proper to renounce great sacrifices, obligatory and occasional rites until one's death as they 'help in the knowledge of Brahman'- Relinquishing such acts 'bind the self' being rooted in Tamas.

Taamasika 'Thyaaga' i.e. renunciation has roots in Tamas, which is the root of ignorance. The text 14.17 says " From Tamas arise negligence/delusion/ignorance" (which is erroneous knowledge) and renunciation of obligatory / occasional actions 'are said to have roots in erroneous knowledge' (7).

Actions generally form 'means for release', but they also mean

*kaaryam ithy eva yath karma
niyatham kriyathe 'rjuna
sangham tyaktvaa phalam chaiva
sa tyaagaḥ saathviko mataḥ (9)*

A prescribed act which is performed simply because it has to be done, giving up attachment to its fruits, such abandonment is regarded as saathvika.

*na dveshty akushalam karma
kushale naanushajjathe
thyaagi saththva - samaavishto
medhaavi chinna-samshayaḥ (10)*

One who has abandoned, who is saturated with saththva, being wise with doubts cleared away such an one neither hates disagreeable acts nor clings to agreeable ones.

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suffering due to effort involved in collecting necessary materials and physical strain therein. Prompted by this fear if one tries to resort to practice of knowledge alone and gives up actions like sacrifices as per one's varna, he 'practicises renunciation rooted in Rajas'. Since shastras do not subscribe to this, the fruit of renunciation cannot be won through the rise of knowledge. Later on (18.31), it will be seen '..... Arjuna erroneous knowledge is Raajasika'. Purity of mind is not a direct result of actions but they lead to the grace of God' (8).

Renunciation rooted in Saathvika consists in practising obligatory / occasional rites and sacrifices as per one's varna as worship of Myself and as duty and by not owning them or desiring fruits. Acts thus performed generate 'knowledge of things as they are' - having meaning of shastras as it really is. Text 14.17 stated 'From sattva arises knowledge'. Later 18.30 will state 'That reason by which it discriminates what ought to be done / not to be done, fear / fearlessness, bondage / release, O Arjuna, is sattvika' (9).

He alone renounces attachment to and fruits of work who, filled with saththva, has the knowledge of reality 'as it is' shredding all the doubts - he neither works producing harmful effects nor those leading to worldly prosperity.

Renouncing all desirable / undesirable results, excepting Brahman, he displays no love or hatred for the said works. Kathoparishad (1.2.23) states : One who has not distanced himself from bad conduct, is not tranquil / composed / peaceful mentally, cannot get Him by knowledge (prajnaana). As per shastras, therefore, abandonment (Thyaaga) means renouncing 1. sense of agency 2. attachment to fruits of actions, and not total abandonment of actions as such (10).

*na hi deha-bhratha shakhyam
thyakthum karmaany asheshathah
yas tu karma - phala - thyaagi
sa thyaagithy abhidheeyathe (11)*

It is impossible for any one possessing a body to renounce all actions in their entirety. But the one who gives up the fruits of actions, is called a man of renunciation.

*anishtam ishtam mishram cha
tri - vidham karmanah phalam
bhavathy athyaaginaam prethya
na tu sanyaasinaam kvachith (12)*

But to those who have not renounced, three-fold is the fruit of work that accrues after death : undesirable, desirable and mixed, and to those who have renounced none whatsoever.

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The Lord explains further -

'Dehabrathaa' means one who has a body and has to nourish it, cannot give up action entirely- eating, drinking being unavoidable. Likewise five great sacrifices are inevitable- the one who has given up the fruits of these is said to have 'renounced' as stated in Mahanaraayanopanishad (8.14) 'only through Thyaaga do some obtain Immortality'. 'Phalathyaagi' being illustrative, implies giving up fruits/ agency/attachment to works as in text 18.4 : 'Thyaaga is declared to be of three kinds':

One could question here : Agnihotra, new moon/full moon sacrifices, Jyothishtoma, five great sacrifices are 'enjoined' by shastras for attaining heaven etc., hence, they are not purposeless. Vishnu Puraana (1-6-39) declares householders attain Prajaapathi's world'. Since performance of such actions are to be seen as 'a means' for respective results, the impending agreeable / disagreeable results are inevitable. It might, therefore, mean that an aspirant for release should not perform actions as the results are incompatible for release'- The Lord answers objections such as these (11).

The results are : Undesirable-Naraka etc; desirable- heaven etc. and the mixed - sons, cows etc which are combined with 'some undesirable results' : These three Karma effects happen after death to those who have not renounced fruits/agency/attachment to works ; 'Prethya' here means, after death subsequent to performance of actions - but to those have renounced no such results that are, 'antagonistic to release' occur. All the great sacrifices, beginning with Agnihotra mentioned above, are to be done for achieving 'objects of desire' but their application is different for the purpose

*panchaitaani mahaa-baaho
kaaranaani nibhoda may
saankhye krthaanthe prokthaani
siddhaye sarva-karmanaam (13)*

Learn from Me, O Arjuna, according to saankhya - krithaantha - the science of exact understanding of things for the accomplishment of all actions -there are five causes for accomplishing actions.

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of release. Their application for release is apparent from Vedic texts like Brih Up (4.4.22) "The Braahmanas know Him by Vedic studies, sacrifices, gifts, austerities combined with fasting". Giving up sense of agency (karthruthva)etc., in the acts actually performed is sannyaasa as established in shaastras - That itself is Thyaaga ; giving up.

Explaining the manner of realising oneself as non-agent, the Lord says that an aspirant should cultivate this attitude through renunciation of 'owning' of actions for it is the Supreme Person who performs all actions through individual selves. The bodies and Praanas of embodied beings, which are His, exist for His sport - fulfilling hunger and such acts 'constitute means' of accomplishing His sport.

While it may appear that mumukshus are fruit - seekers externally, in effect their actions fulfil the sport of the Supreme Being (12).

Saankhya and Saankhya-Krithaanthe respectively mean Buddhi and the resultant after deliberations by the Buddhi as per Vedhas on things as they are. 'Nibhodamay'-Learn the five causes for actions from Me. The vaidhika - buddhi decides that the Supreme self alone is the 'agent' working though the body / senses / praana / individual self. Brih. Up (Madh. 3.7.22) 'He dwelling in the self / rules the self from within - the Inner Ruler, immortal' and Taitt. Aaranyaka (3.11.3) 'He is the Ruler of all creatures and the self of all' (13).

The Lord puts forward the five causes -

The five causes for all actions whether enjoined by shaastras or not, through body / mind / or speech are :

- 1) Body governed by the individual self, comprising 'great elements' is known as the seat,
- 2) The agent is the individual, which is established in Vedanta

<i>adhishthaanam tathaa karthaa karaṇam cha prthag - vidham vividhaas cha prthak chestaa daivam chaivaathra panchamam (14)</i>	(They are) the seat of action and the agent, the various kinds of organs, the different and distinctive functions of vital air and also the fifth viz., Daiva or divinity.
<i>shareera - vaan - manobhir yath karma praarabhathe narah nyaayyam vaa vipareetham vaa panchaithe tasya hethavaḥ (15)</i>	For whichever a man undertakes by his body / speech / mind, whether right or wrong that is, as per or against shastras, these are the contributory causes.
<i>tathraivam sathi karthaaram aathmaanam kevalam tu yah pashyathy akriitha - buddhithvaan na sa pashyathi dhurmatih (16)</i>	Notwithstanding this, however, he who sees only the self as the doer (agent) due to uncultivated understanding-he, of wicked mind, does not see things at all.

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Sutras : 'For this reason (the individual self) is the knower (2.3.18) ;
'The agent because of scripture having a purport (2.3.33),

- (3) the five motor organs like speech, hands, feet etc besides mind, as they possess different functions for completing an action,
- 4) 'cheshta' indicating several functions of vital air-like Praana, Apaana etc.
- 5) Amongst the full block of five causes, Divinity is the fifth - Supreme self, the Inner Ruler - the main cause.

In 15.15 the Lord avered : Seated in the hearts of men, from Me memory, knowledge and their removal ; in 18.61 later 'The Lord lives in the heart of every being spinning them round, by His power, like a wheel'.

An objection will be raised here : If the agency is dependent on Supreme self, the individual self cannot be held morally responsible, when the scriptures become useless. This objection is 'disposed off' by the Soothrakaara of Vedanta Sutras : 'The Supreme Person expects efforts by the individual self ; because of the validity of 'injunctions and prohibitions' (2.3.42).

The apparent meaning is: 'With the body/senses etc granted by the Supreme self, having Him as support and drawing power from Him, the individual self directs the senses of Its own free will, for performing actions with organs - It is responsible for the activities and the Supreme self abiding within causes It to act only and accords

*yasya naahamkritho bhaavo
buddhir yasya na lipyathe
hathvaapi sa imaal lokaan
na hanthi na nibhadhyathe (17)*

He whose mind is free from the sense of doership, and whose understanding is not tainted does not slay, though he kills all these men, nor is he bound.

*jnaanam jneyam parijnaathaa
tri-vidhaa karma - chodhanaa
karaṇam karma karthethi
tri-vidhaḥ karma - sangrahaḥ(18)*

The three motivators to action are, knowledge, object of knowledge and the knower. The means (the instrument), the act and the agent are the threefold constituents of action.

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permission. 'Each individual is answerable to Nature's law w.r.t positive/negative commandments (14-15).

As the individual self's agency is subject to the consent of the Supreme self, if the individual self regards Itself as an agent, It has 'durmathih' - perverse mind ; It does not have 'cultivated understanding' to perceive the agent as It really is (16).

He, who understanding the agency of Supreme Being is free from the notion 'I alone am the doer', whose understanding, not being tainted', and is such as to think' since I am not the agent, neither the fruit relates to me nor the work belongs to me'-such an one, even if he kills all the men not just Bhishma, does not kill them at all ; the fruits of such actions do not belong to him (17).

The Lord explains how the actions are induced by various Gunas such as Satthva and the desirability of the Saathvic kind - as the self is thought of as agent, it leads to the growth of Satthva: 1. Knowledge about actions that should be undertaken, 2. act itself which should be performed 'forming the object of knowledge' 3. the one who knows the act- the knower ; the vedic injunctions to do acts like jyothistoma combine knowledge/its object/the knower. Action itself - the object of knowledge - is described as instrument / action / agent which are material means/sacrifice/performer respectively (18).

The knowledge of Karma (action) to be performed, the act itself and the one performing it are of three types each, each of them being divided based on Satthva etc. Listen about them, 'differentiated' as per Gunas' (19).

*jnaanam karma cha karthaa cha
tridhaiva guna - bhedhataḥ
prochyathe guna sankhyaane
yathaavac chrunu thaani api (19)*

There are three kinds of knowledge, act and agent (doer) which have been declared in the science of gunas, according to the difference in the science of gunas. Listen about them too duly from Me.

*sarva bhootheshu yenaikam
bhaavam avyayam eekshathe
avibhaktham vibhaktheshu
taj jnaanam viddhi saathvikam (20)*

That knowledge by which one sees in all beings, one imperishable divine existence as undivided and equally present in all beings, know that to be Saathvika.

*prithakthvena tu yaj jnaanam
naanaa-bhaavaan prithag-vidhaan
vetthi sarveshu bhootheshu
taj jnaanam viddhi raajasam (21)*

But that knowledge by which one sees all beings / many existences by reason of their individuality, as different types of living entities know that knowledge to be Raajasika.

*yath tu krithsna-vad ekasmin
kaarye saktham ahaithukam
atathvaartha-vadh alpam cha
tath taamasam udhaartham (22)*

And that knowledge by which one is attached to one kind of work as if it were the whole, without knowledge of reason, and which is untrue and trivial is declared to be Taamasika.

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Despite divisions like Braahmana, kshathriya, celibate, house holder, fair, tall, etc the self (aathman) which is of the form of knowledge is uniform in all beings and distinct. The selves are not affected by the fruits of actions. Knowledge such as this on the immutability of the self in different beings is Saathvika (20).

Perceiving, as for example, Braahmana in the type of work performed by a Braahmana, and Aathman to be of diverse kinds in different beings, tall, fair etc know that kind of knowledge to be Raajasika. It does not follow from this that the view of plurality of aathman is being condemned but the 'lack of understanding' is faulted as Raajasa (21).

But that knowledge yielding meagre fruits through worship (clinging to a single act) of evil spirits and ghosts; 'that act not founded on any reason for having attachment', based on false beliefs like viewing differences in Aathman and therefore untrue; of no relevance since it yields poor results - knowledge of this type, therefore, is called Taamasika (22).

*niyatham sangha - rahitham
araaga - dveshathaḥ kritham
aphala - prepsunaa karma
yath tath saathvikam uchyathe (23)*

That action ordained by the scriptures is said to be Saaththvika which is not accompanied by the sense of doership (without attachment), without desire or aversion, by one seeking no return.

*yath tu kaamepsunaa karma
saahankaarena vaa punaḥ
kriyathe bahulaayaasam
tadh raajasam udhaartham (24)*

But action performed with great effort by one seeking to gratify his desires and done with a false ego is said to be Raajasika.

*anubandham kshayam himsaam
anapekshya cha paurusham
mohaadh aarabhyathe karma
yath tath taamasam uchyathe (25)*

That act which is undertaken through sheer ignorance (delusion), without regard to consequences, loss, injury and one's capacity, is declared as Taamasika.

*mukhtha-sangho naham-vaadhi
drithy - uthsaaha - samanvitah
siddhy - asiddhyor nirvikaarah
kathaa saathvika uchyathe (26)*

That doer (agent) is said to be Saaththvika who, free from attachment, unegotistic and endowed with firmness and vigour and is unswayed by success or failure.

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'Niyatham' meaning obligatory work appropriate to one's varna and stage in life (aashrama) which when done without attachment to doership, without desire for fame and dislike to acquire notoriety, and without ostentation, is said to be Saaththvika (23).

But acts performed by one 1. seeking to gratify one's desires with the feeling of egoism because of mistaking himself to be the agent 2. consuming great effort, such an act is Raajasika - believing that the enormous effort is put entirely by me to perform this act', that is Raajasika (24).

In regard to performing a Karma or act - the pain which follows is 'anubandhe', loss - loss of wealth involved ; injury-pain caused to living beings while working ; capacity - ability to complete it. If the above factors are not considered before starting it and the agency of Supreme Person is ignored, the act is termed Taamasika (25).

Free from attachment to fruits, devoid of the feeling of being the doer, having perseverance to complete the work despite pain involved, and having an active mind (zeal) - one who has all these, is firm-minded and unaffected by success or failure, is able to gather materials for work in hand, such a doer is of saaththvik nature (26).

*raagee karma - phala - prepsur
lubhdo himsaathmakō shuchih
harsha - shokaanvitah karthaa
raajasah parikeerthithah (27)*

That doer who is full of attachment, passionate, seeks the fruits of actions and is greedy and who is oppressive by nature, of impure conduct, affected by joy and sorrow is called Raajasika.

*ayukhthah praakritah stabdhah
shato naishkrithiko 'lasah
vishaadhi deerga - soothree cha
karthaa taamasa uchyathe (28)*

That doer is called Taamasika who is unqualified, uncultured, obstinate, depraved, dishonest, indolent (slothful), down-hearted and procrastinating.

*bhuddher bhedham dhrithes chaiva
gunatas thri - vidham shrunu
prochyamaanam ashesheṇa
prathakthvena dhananjaya (29)*

Now hear Arjuna, the three-fold division of Buddhi (reason) and Dhrithi, based on the predominance of the gunas, which is being told by Me in full as well as one by one.

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One who aspires for fame (passionate), desires the fruits of his acts, does not spend his wealth for the act, causes hurt to others, lacks purity while acting, is affected by 'joy and grief', due to victory / defeat in war etc, such an one is declared as Raajasika (27).

The doer who is Ayukhtha - unqualified as per shastras and doing acts against shastras, unrefined-uninstructed, obstinate-not disposed to act, depraved-given to black magic, dishonest- treacherous, indolent-unwilling to undertake actions, down-hearted - being despondent, procrastinating - through black magic desiring long- standing evil to others, - such an one is said to be a Taamasika (28).

Having explained the three-fold division based on Gunas regarding knowledge about the work that ought to be done, agent of work, the Lord now turns to the three-fold division of Buddhi and Dhrithi (fortitude) based on Gunas. 'These faculties inform in definite terms 1) Realities in existence (tattvas) and 2) Ends of human existence (Purushaarthaas).

Knowledge of the discerning form of determination and resoluteness to persevere to hold on against all odds - hear now about the two based on threefold division as per Sathva and other Gunas (29).

The Dharma which is means for worldly prosperity and that which is means for release ; Saatthviki - buddhi, which knows both these, is capable of discriminating what ought to be and what

*pravritthim cha nirvritthim cha
kaaryaakaarye bhayaabhaye
bandham moksham cha yaa vetthi
buddhiḥ saa paartha! saatthviki (30)*

That intellect (Buddhi) which correctly determines activity and renunciation as to what ought to be done and what ought not to be done, what is fear and fearlessness, bondage and release - that Buddhi is Saatthvika.

*yayaa dharmam adharmam cha
kaaryam chaakaaryam eva cha
ayathaavath prajaaanaathi
buddhiḥ saa paartha raajasee (31)*

The Buddhi which does not perceive truly what is Dharma and what is Adharma, what ought to be done and what ought not to be done, O Arjuna, that Buddhi is Raajasika.

*adharmam dharmam ithi yaa
manyathe tamasaavrathaa
sarvaarthaan vipareethaams cha
buddhiḥ saa paartha thaamasi (32)*

That Buddhi which, wrapped in ignorance, regards Adharma to be Dharma and which sees all other things upside down, is Thaamasika, Arjuna.

*dhritiyaa yayaa dhaarayathe
manah - praanendriya - kriyaah
yogenaavyabhichaariṇyaa
drithiḥ saa paartha saathviki (33)*

That unwavering firmness, Dhriti, by which one controls the activities of the mind and vital force and these sense organs through Yoga - that Dhriti, Arjuna, is Saatthvika.

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not ought to be done by persons of different varnas. Such a Buddhi cognises what is violating the shaastras as being the cause of fear and observing the shaastras as the cause of fearlessness.

It helps distinguish bondage and release, nature of samsaara and 'deliverance from it'. Such Buddhi is Saatthvika (30).

That Buddhi through which one cannot discriminate exactly the two-fold Dharma already stated and its opposite, what ought to be done and what ought not to be done according to place/time / conditions, that Buddhi is Raajasika (31).

The Thaamasika Buddhi is wrapped in Thamas and views all values upside down. i.e. Adharma as Dharma, and Dharma as Adharma; existent as non - existent and, non - existent as existent ; higher truth as lower truth and vice versa ; thus it reverses all values (32).

Dhriti through which (along with unswerving Yoga) one controls the activities of the mind and the vital force and the sense organs is said to be of Saathvic nature. Dhriti or unswerving firmness through which

yayaa tu dharma - kaamaarthaan
dhrithyaa dhaarayathe 'rjuna
prasanghena phalaakaankshi
dhrithih saa paartha raajasi (34)

But that Dhrithi, O Arjuna, by which one seeking a reward, longs for them with intense attachment holds fast to duty, desire and wealth that Dhrithi is Raajasika.

yayaa swapnam bhayam shokam
vishaadham madham eva cha
na vimunchathi dhurmedhaa
dhrithih saa paartha thaamasi (35)

That Dhrithi by which an evil-minded person refuses to shake off i.e. clings to sleep, fear, grief, anxiety and passion, O Arjuna, is of Thaamasic nature.

sukham tv iddaanim thri-vidham
shrunu may bharatharshabha
abhyaasaadh ramathe yatra
dukhaantham cha nigacchathi (36)

O best of Bharathas, now hear from Me three-fold categorisation of pleasure, wherein a man rejoices after long practice and reaches the end of sorrow.

yath tadh agre visham iva
parinaame 'mrthopapam
tath sukham saathvikam proktham
aathma-buddhi-prasaada-jam (37)

Such joy, though appearing as poison in the beginning, becomes nectar in the end ; that joy born out of serene state of mind focussing on the self is said to be Saathvika.

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one sustains the activities of the mind/organs etc "in the practice of Yoga (worship)" till one accomplishes his object, is of Saathvic nature (33).

The Dhrithi of that person longing for fruits, through intense attachment, holds fast to Dharma, artha, kaama, that Dhrithi is of Raajasik nature - the triple term meaning duty / wealth / pleasure is contained in the usage 'one desirous of fruits' and the aspirant wanting to achieve these has Dhrithi of Raajasik nature (34).

That Dhrithi which makes him persist in sleep / sensuous gratification 'through the activities of the mind / vital force etc such Dhrithi is of Thaamasic nature' - it maintains the activities of the mind involving objects which generate fear, grief etc (35).

Earlier texts talked about the knowledge, action, agent etc and these are subservient to pleasure which is three-fold based on Gunasthat pleasure through long practice gives rise to 'incomparable joy' in the person whom the pain of Samsaara will never touch again (36).

'agre' meaning-'at the beginning', that pleasure which appeared to be painful because of strenuous efforts, when self is still not experienced, turns after long practice into happy 'experience of the

*vishayendriya - samyogaadh
yath tadh agre'mrtopamam
parinaame visham iva
tath sukham raajasam smritham
(38)*

That pleasure which is derived from the contact of the senses with their objects, which appears like nectar in the beginning but eventually becomes poison at the end, is said to be Raajasika.

*yad agre chaanubendhe cha
sukham mohanam aathmanah
nidraalasya - pramaadottham
tath taamasam udhaartham (39)*

That pleasure which both at the beginning and end blinds the self through sleep, indolence and obstinate error - has been declared to be Thaamasika.

*na tadh asthi prithivyaam vaa
divi deveshu vaa punah
sathvam prakrithi-jair mukhtham
yadh ebhih syaath tribhir
gunaih (40)*

There is no creature, either here or among the gods or anywhere else, which is free from these Gunas born of Prakrithi.

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self'-that joy emanating from a serene mind is saathvika'. 'Aathma Buddhi prasaadajham'-when all objects are withdrawn from Buddhi, serenity results and the subsequent joy, like nectar, is Saathvika (37).

On the otherhand that which looks like nectar at the beginning while experiencing of senses with their objects being agreeable to them, arising out of incapacity or over-indulgence in them, appears like poison at the end. Such enjoyments, said to be Raajasika, gives rise to misery of Naraka (38).

'Thaamasika' type pleasure leads to 'delusion of the self' - 'meaning absence of knowledge about things as they are' and caused by sleep, indolence and obstinate error, these further lead to slow sensory activities and 'dimness of knowledge'. Error, defined as 'not caring for what ought to be done', also leads to delusion. The pleasure from all this is of the Thaamasika type.

The message is that controlling Rajas and Thamas, Sathva alone should predominantly develop in an aspirant (39).

Among men on this earth or gods in devaloka, there is no one from Chaturmukha Brahma downwards to immobile things, free from the three Gunas of the Prakrithi.

*braahmaṇa - kshathriya-vishaam
shoodhraanaam cha paranthapa
karmaṇi pravibhakthaaṇi
svabhaava-prabhavair gunaiḥ (41)*

The duties of the Braahmanas, kshathriyas, vaishyas and the shoodras have been clearly divided according to the Gunas, born of their nature.

*samo dhamas tapaḥ shaucham
kshaanthir aarjavam eva cha
jnaanam vijnanam aashthikyam
brahma-karma svabhaava-jam (42)*

Subjugation (control) of the mind and senses, austerity, external and internal purity, forbearance, uprightness, special knowledge and faith - all these constitute the natural duty of Braahmana class.

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Mahanaaraayanopanishad says that 'by Thyaaga alone do some attain immortality'. Thyaaga meaning Sannyaasa itself, connotes giving up sense of agency in actions that are being performed - the agency should be ascribed to the Supreme Person and such disposition results from increase in Satthva-guna, which is to be cultivated.

The Lord now refers to actions including their fruits, aimed at release, should be of the nature of worship of the Supreme Person - the obligatory actions for the 'qualified class' viz Braahmanas distinguished by natural qualities emanating from Satthva-guna including the details of occupations prescribed to that class (40).

Owing to past Karma and attendant dispositions, the births of Braahmanas, Kshathriyas, Vaishyas and Shoodras are caused, and the Gunas are the result of that Karma. Predominantly Satthva-guna becomes the nature of Braahmanas, Rajas for Kshathriyas and Thamoguna for Vaishyas and Shoodras. The Shaastras have slotted the duties and works for each varna and they analyse attributes of Braahmanas (for e.g):

Braahmana class is characterised by : Sama - controlling sense organs ; Dama-control of mind ; Tapas- chastising the body / controlling enjoyments as per shaastras ; Shaucha - fitness to conduct acts as per shaastras ; Shaanthi - being composed despite injury from others; Aarjava- straightness of mind/senses / behaviour ; Jnaana - knowledge about the nature of lower / higher truths ; Vijnana - knowledge of special attributes about Supreme Reality ; Aasthikya - firm faith about the truth of all things enjoined by Vedas (41).

*shauryam tejo dhrithir daakshyam
yuddhe chaapy apalaayanam
daanam ishvara-bhaavas cha
kshaathram karma swabhaava-
jam (43)*

Valour, power, firmness, cleverness, courage of non-fleeing in battle, generosity and lordliness (leadership) - all these constitute the natural duty of a Kshathriya.

*krishi - go-rakshya - vaaniyam
vaisya- karma svabhaava - jam
paricharyaathmakam karma
shoodrasyaapi svabhaava-jam (44)*

Agriculture, cattle-breeding and honest exchange of merchandise are the duties of a Vaishya born of his nature. For Shoodras there is labour and service to the other classes, born of their nature.

*sve sve karmany abhirathah
samsiddhim labhathe narah
sva - karma nirathah siddhim
yathaa vindhathi tac chruṇu (45)*

Keenly devoted to his own natural duty, man attains the highest perfection. Now hear from Me as to how one devoted to his own duty attains perfection.

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'Aasthikya' further is firm conviction in the following aspects : The Lord, Vaasudeva is Supreme Brahman Himself ; He is devoid of the slightest trace of evil ; He has innumerable auspicious qualities like knowledge, strength etc which are unlimited ; Vedas' sole purpose is to reveal His nature, and He can be known only through Vedas ; He is the sole cause of the Universe and actuator of all ; when worshipped as taught in Vedas He grants Dharma, Artha, Kaama and Moksha.

In earlier texts, it has been declared : ' I am to be known from the Vedas ; I am the origin of all ; Knowing Me as the enjoyer of all sacrifices etc ..he achieves peace ; He from whom proceeds all activities etc ..by worshipping Him.... will a man reach perfection ; He who knows Me as unborn, without a beginning...' : Such are Braahmana's duties flowing from his inherent nature (42).

Valour - fighting without fear ; Invincibility (power) - remaining undefeated by others ; firmness - completing a task already begun despite obstacles ; cleverness - able to complete all tasks ; Apalaayana - not fleeing when death is staring at one ; generosity - gifting possessions even to the full; leadership- able to govern all ; these form the inherent nature of (and the duties flowing from them to) Kshathriyas (43).

Agriculture - producing crops ; cattlebreeding - rearing and protecting cattle ; Trade - gathering wealth through buying and selling; these form the duty of a Vaishya 'born of his inherent nature'.

yathāḥ pravritthir bhoothaanam
yena sarvam idham thatham
sva - karmaṇāa tham abhyarchya
siddhim vindhathi maanavaḥ (46)

Man attains the highest perfection by worshipping, through his own duties, the Lord from whom arise the activity of all beings and by whom all this Universe is pervaded.

shreyaan sva -dharma viguṇaḥ
para - dharmaath sv -
anushtithaath
svabhaava-niyatham karma
kurvan naapnothi kilbhisham (47)

Better is one's own duty, though ill - done, than the duty of another well - performed ; for, performing the duty ordained by his own nature, man does not incur sin.

Ramanuja Bhashya

Shoodra's inherent nature involves duties to serve the other three varnas.

The above occupational duties of the four varnas are subsidiary to performing sacrifices etc, being common to the first three varnas, as ordained in shaastras, control of senses etc are easy for a Braahmana; it is prescribed as his duty, and that being difficult for Kshathriyas and Vaishyas due to dominating Rajas and Tamas Gunas, these have not been specified as their duty. A Braahmana has to officiate as a priest/ teach Vedas/receive gifts, a Kshathriya must protect the people, Vaishyas take to farming and Shoodras do service to all the three (44).

If one is devoted in his duty described earlier, he achieves the Supreme state viz perfection. Listen to Me as to how he attains perfection (45): He from whom all beings originate and by whom all this is pervaded, who 'abides in Indra and other divinities as the Inner Ruler', by worshipping Him i.e. Myself, man achieves perfection through His grace. Earlier texts stated : "I am the origin and into Me all beings disappear ; there is nothing else besides Me ; the whole Universe is permeated by Me as unamanifest Divinity ; with Me as supervisor, the Prakriti brings forth sentient and insentient beings' ; and 'I am the source of all creation ; from Me proceed everything' (46).

Renouncing the agency of action etc., one's 'svadharma' is that which is self-appropriate in the form of worshipping Myself- as has been taught. Karma Yoga comprising activities of sense-organs is easily performed in combination with Prakriti- though it may be faulty in some respects, it is better than other one's Dharma - even for one subduing his senses, Jnaana Yoga is liable to deviation

saha - jam karma kountheya
sa - dosham api na thyajeth
sarvaarambhaa hi doshena
dhoomenaagnir ivaavriithaah (48)

Therefore, Arjuna, one should not abandon one's innate duty even though it may be imperfect, for, all undertakings are enveloped by imperfections as fire by smoke.

ashaktha buddhiḥ sarvathra
jithaathma vigatha - sprahah
naishkarmya-siddhim paramaam
sannyaasenaadhigacchathi (49)

That who is free from desires - he attains by by practice of renunciation, the supreme perfection going beyond all activity.

siddhim praaptho yathaa brahma
tathaapnothi nibodha may
samaasenaiva kauntheya
nishtaa jnaanasya yaa paraa (50)

O son of Kunthi, learn from Me only briefly as to how one has attained perfection; attains the self (brahman), who is the highest consummation of knowledge.

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due to negligence, although sometimes, it may be well performed.

Explaining further, the Lord says -

One does not incur 'any stain' by performing Karma Yoga, as it is ordained by nature for one 'conjoined' by Prakriti and Karma, comprises activities of the sense organs. On the other hand Jnaana Yoga calling for control of sense organs is susceptible to negligence, and so stain is likely to be incurred (47).

Understanding that one's works are easy to perform, not susceptible to negligence and there may be imperfections in them, one should not give up his works. Even if one is fit for Jnaana Yoga, one should do Karma Yoga only - both Yogas are subject to imperfections like pain, just as fire with smoke ; but still Karma Yoga is easier and is not, unlike Jnaana Yoga, accompanied by negligence (48).

'Sarvathra' meaning disinterested in fruits ; 'jithaathma' meaning having conquered the mind ; that one who is free from attributing agency to the self but contemplating on the Supreme Person's agency, is 'equipped with Sannyaasa which is declared to be same as Thyaaga ; such an one, 'performing action' attains Supreme perfection crossing all activity - he attains Dhyana Yoga (Yoga of meditation) comprising stoppage of sensory activity, which will be described now : (49).

Learn from Me briefly as to how 'one has attained perfection' in

*buddhya vishuddhayaa yukhto
dhrithyaathmaanam niyamy cha
shabhdhaadeen vishyayaams
tyaktvaa
raaga-dvesau vyudasya cha (51)*

Endowed with a purified intellect, controlling the mind by steadiness, rejecting sound and other objects of the senses and getting rid of love and hate.

*viviktha - sevi laghvaashee
yatha-vaak-kaaya-maanasaḥ
dhyana - yoga - paro nithyam
vairagyaṁ samupaashrithaḥ (52)*

Living in a secluded place, eating but little, controlling body, mind and power of speech, ever engaged in Yoga of meditation and taking refuge in dispassion

*ahankaaram bhaalam dharpam
kaamam krodham parigraham
vimuchya nirmamaḥ shaantho
brahma-bhooyaaya kalpathe (53)*

giving up egotism, power, pride, desire, anger and luxuries, devoid of the feeling of 'mine' and tranquil of heart - he becomes worthy for the state of Brahman.

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meditation through daily observance of Karma Yoga till death i.e. has attained Brahman described as the highest 'consummation of knowledge which is self, the nature of meditation'(50).

'Buddhyaa vishuddhayaa' meaning having a perfect understanding about the self 'as it is in reality'; controlling the mind by steadiness fit for meditation by ignoring external and internal objects; rejecting sound and other sense objects, and getting rid of love and hate (51).

'vivikthasevi' meaning residing in a place having no hindrances to meditation, eating little, directing the operations - yatha vaak kaaya manasaḥ - of body, speech and mind to enable Yoga of meditation constantly until death; developing aversion to all objects 'except the one entity to be meditated upon' and practising detachment to everything conscious of the imperfection of all objects (52).

Giving up egotism, the tendency to believe 'what is other than the self is self' and annulling the power of the irrepressible vaasanas which aggravate egoism and the resultant pride, desire, anger and the feeling of 'mine' (ownership of a thing that does not belong); one who finds 'sole happiness in experiencing self' - such an one performing Yoga of meditation is deserving of Brahman, thus freed from all bonds 'experiences the self as It is' (53).

*brahma - bhootah prasannaathmaa
na shochathi na kaankshathi
samaah sarveshu bhootheshu
madh-bhakthim labhathe paraam(54)*

Established in Brahman, tranquil, he no longer grieves nor craves. Regarding all beings alike, he attains supreme devotion to Me.

*bhakthyaa maam abhijaanaathi
yaavaan yas chaasmi tatthvathah
tatho maam tatthvatho
jnaathvaa
vishathe tadh - anantharam (55)*

Through that supreme devotion, he comes to understand Me fully - who and how great I am in reality, who I am and what I am. Knowing Me thus in truth, he forthwith enters into My being.

*sarva - karmaany api sadaa
kurvaano madh - vyapaasrayah
math - prasaadhaadh avaapnothi
shaashvatham padam avyayam(56)*

Taking refuge in Me and performing all actions constantly, by My grace, attains the eternal and imperishable state.

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‘Brahma-bhootah’ meaning having had the understanding of the nature of self as being of unlimited knowledge (the state of Brahman), being subservient to Me (sesha) as posited in text 7.5 - ‘there is other than this (lower Prakriti) the higher Prakriti of Mine’. One not affected by various forms of grief (five kleshas of Yoga - sutras), but grieves or desires not anything other than Myself. In the process he becomes indifferent to others and regards them ‘as worthless straw’ achieving the highest Bhakthi to Me - which makes Me extremely dear ‘beyond description’, Me, the Lord of all to whom creation, sustentation and dissolution are mere sports, the evil - free ocean of innumerable attributes ; nectary ocean of beauty, the Lord of Sri, Lotus - eyed and the self’s own Lord (54).

‘Who I am’ and ‘what I am’, he knows through such devotion and My own essence/nature ; knowing thus truly, he ascends to a higher level than the Bhakthi, and through ‘knowledge of truth’ into My being- through unexcelled Bhakthi leading with time ‘into the vision of nature’. ‘Tatho’, meaning through, connotes ‘devotion being the cause of attainment’, as in text 11.54’ by single-minded devotion it is possible ..’ (55).

Having stated the acme of development starting with performance of various rites in keeping with one’s ‘varna’ and ‘aashrama’ in life, which is meant to ‘propitiate the Supreme Person, the Lord explains that even for Kaamyas-karmas (desired objects) the acme is the same as for the afore - mentioned, if only it is not meant for fulfilling one’s



*chethasaa sarva karmaaṇi
mayi sannyasa math-paraṇ
buddhi - yogam upaashrithya
mac-chittah sathatham bhava (57)*

Surrendering all acts to Me by your mind, thinking Me as the goal, and resorting to Buddhi-Yoga, focus Your thought ever on Me.

*mac - chittah sarva - durghaṇi
math - prasaadaath tharishyasi
atha cheth tvam ahankaaraan
na shrosyasi vinankshyasi (58)*

With your mind focussed on Me you shall, by My grace, tide over all difficulties. If, however, out of egotism (self-conceit) you do not heed Me, you will be lost.

*yadh ahankaaram aashrithya
na yothsya ithi manyase
mitthyaisha vyvasaayas te
prakrithis tvaam niyokshyathi (59)*

If, led by your self -conceit, you think "I will not fight", vain will be your resolve. Nature will drive you to act.

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desire but as offering to propitiate the Supreme Person.

Not just the daily and obligatory karmas (acts) but also all kaamyas-karmas-'madhvypaashrayah'-, if done by surrendering the agency and the desired objects to Him as worship, he attains Me (56).

It is so because of this reason -

'chethasaa' meaning that considering that the self belongs to Me, and surrenders all acts to Me along with 'agentship' / object of worship, with Me as the goal ; performing all acts and 'resorting to Buddhi Yoga' (mental - disposition of one seeking release w.r.t. agency / fruits etc), constantly fix your mind on Me (57).

Focussing your thought on Me thus, should you perform all Karmas, you will tide over all difficulties of samsaara with My grace. Otherwise, thinking out of 'ahankaara' that I know well everything myself, if you do not listen to My words- vinankshyasi- you will be lost. There is none excepting Myself who knows 'what ought to be and ought not be done' by living beings, and none in a position as law-giver (58).

In case, subject to 'a false sense of independence' in regard to 'what is good and what is not', should you neglect My command and based on such independence should you think 'I will not fight', such a resolve will be in vain as Nature will drive you against your resolve - you who are ignorant and go against My sovereignty (59).

*svabhaava - jena kauntheya
nibhaddah svena karmaṇāa
karthum necchasi yan mohaath
karishyasi avaso 'pi tath (60)*

O son of Kunthi, that action too which you are not willing to undertake through ignorance - bound by your own duty born of your nature, you will be compelled to act all the same.

*Ishvarah sarva-bhoothaanaam
hrd - deshe 'rjuna tishtathi
bhraamayana sarva - bhoothaani
yantraarhoodhaani maayayaa (61)*

Arjuna, the Supreme Lord abides in the heart of all creatures causing them to revolve mounted on a wheel as it were, by His illusive power.

*tam eva sharanam gaccha
sarva - bhaavena bhaaritha
tath-prasaadaath param shaanthim
sthaanam praapyasi
shaashvatham (62)*

O scion of Bhaaratha, take refuge in Him alone with the whole of your being. By His grace, you will attain Supreme peace and eternal abode.

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A kshathriya's natural duty is to be heroic. You will lose self-control forced by taunts of your enemies; when impelled by your own duty born of your nature, you will be compelled to fight them, although right now out of ignorance you don't wish to do (60).

All creatures are ordained by Me to go along with their Prakriti acquired through past Karmas. Listen about it -

'Ishvarah' meaning Vaasudeva, the ruler of all, abiding in the heart, from where arises knowledge being the root of all secular / spiritual activities. "How and doing what does He exist?" He exists by mounting as it were on the machine of Prakriti created by Him in the form of body, by His Maaya (power), all beings according to their Gunas, Sathva etc. Text 15.15 declared '..... I am seated in the hearts of all' and 10.8 'From Me proceeds everything'. Brih. Up proclaims 'He who dwelling in the self (Madh. 3.7.22) (61).

Reality being this, surrender with body, sense and mind to Him, the ruler of all, who, becoming your Charioteer out of 'vaathsalya' for dependents and who commands 'Act thus' etc. Eventhough you may not follow now, it's inevitable for you, to fight, who being ignorant and 'actuated by His Maaya' will be lost. So fight as explained by Him. If you act in this way, attaining Supreme peace, you will achieve release and 'eternal abode'. Hundreds of scriptures declare it.

*ithi te jnaanam aakhyaatham
guhyaadh guhyatharam mayaa
vimrshaitadh ashesheṇa
yathecchasi tathaa kuru (63)*

Thus this knowledge, more secret than secrecy itself has been imparted to you by Me. Deliberating on it fully, do as you like.

*sarva guhyathamaam bhooyah
shruru may paramam vachah
ishto si may dridham ithi
tatho vakshyaami te hitham (64)*

Hear, again, My supremely secret word, the most esoteric (secret) of all truths ; as you are extremely dear to Me, I am telling what is good for you.

*man-manaa bhava madh-bhakhtho
madh-yaaji maam namaskuru
maam evaishyasi sathyam te
prathijaane priyo 'si may (65)*

Always think of Me ; be My devotee ; be My worshipper ; prostrate before Me ; doing so you will come to Me alone, I promise you, truly ; for, you are exceptionally dear to Me.

*sarvaddharmaan parityajya
maam ekam sharanam vraja
aham tvaam sarva - paapebhyo
moksha ishyaami maa shuchah (66)*

Resigning all your duties to Me, the all - powerful and all - supporting Lord, take refuge in Me alone. I shall absolve you of all sins ; grieve not.

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'That Supreme place of Vishnu.....' ; '.....reach this heaven where Devas and Sandhyas dwell'where dwell ancient sages ;the supreme abode above paradise ; 'He presides over this ; and Kathopanishad declares 'He reaches the end of samsaara, the Paramapada ('The Highest Abode of Vishnu') (62).

'Ithi', the more secret than secrecy itself, which the mumukshus (aspirants) are to acquire for release, concerning Karma Yoga, Jnaana Yoga and Bhakthi Yoga has been imparted. Deliberating on this fully, do as you like as per your qualification, be it Karma Yoga, Jnaana Yoga or Bhakthi Yoga (63).

It has already been declared that most esoteric (secret) of all secrets is Bhakthi Yoga as in the text 9.1 : I will declare to you the most mysterious knowledge'. Hear, again, 'My Supreme word' about it (Bhakthi Yoga) ; as you are extremely dear to Me, I am telling what is good for you (64).

The Vedanta texts declare Him as in '..... Great Person of the brilliance of the sun, beyond this Prakriti. Knowing Him thus, as Sriman Naaraayana, one will be liberated in this life itself there is no other path for moksha'. The statements 'Focus your

mind on Me ; Be My devotee' are designated by the terms - knowledge (vedana), meditation (dhyaana) and worship (upaasana) ; direct perception (Darshana) of the character of continuous memory of the one with loving nature to be worshipped ; 'since I am the object of superabundant love, meditate on Me'. Yajna is worship (Araadhana) which is complete subordination to the Lord, who says 'prostrate humbly before Me with great love'.

Giving up your ego, you shall come to Me alone - I solemnly promise this to you, for, you are exceptionally dear to Me - do not take it as flattery. In 7.17 it was said '..... I am inexpressibly dear to the man of knowledge and dear is he to Me'. Unable to bear separation from him, I myself allow him to attain Me - the expression 'You shall come to Me alone' echoes this truth (65).

Relinquishing all Dharmas does not mean relinquishing all devotional duties, but only the sense of agency and the fruits - this is the shaastric relinquishment of all Dharmas. Completely relinquish 1) sense of agency 2) possessiveness 3) fruits etc. in practising Karma/Jnaana/Bhakthi Yogas as taught and realise Me as 1) agent 2) object of worship and 3) the means to an end. In 18.9-11 it was declared 'Renounce the attachments and also the fruits since such abandonment is Saathvika he who gives up the fruits is the abandoner.

'If you practise such relinquishment of agency and fruits, I will release you from all evil (sins) inconsistent with attaining Me ; these comprise countless acts like-what ought not be done and not doing what ought to be done, piled up from beginningless time and standing as obstacles. Grieve not, do not despair ; for I shall clear all the obstacles and release you'.

An alternative explanation is also put forward here : the sins are so many that due to fear of limited time available in one's life span, Arjuna might have thought himself to be unfit to start Bhakthi Yoga. Therefore the Lord said 'completely abandoning all Dharmas, seek Me alone for refuge'. 'I am supremely compassionate and the refuge of all I will release you from all sins grieve not' (66).

'Paramam guhyam' - the most secret doctrine has been taught to you by Me. This doctrine should not be taught to 1) one who has not practised austere disciplines, 2) one who is not devoted to Me, to you (in the role of a teacher). 3) one who does not wish to listen and 4) one who slanders

*idam te naathapakshaaya
naabhakththaaya kadaachana
na chaashushrushave vaachyam
na cha maam yo 'bhyasooyathi*
(67)

This (secret gospel of Gita) should never be imparted by you to one who is not austere, who is wanting in devotion, not to him who has no wish to listen, not at all to him who slanders Me.

*ya idam paramam guhyam
madh - bhakteshv abhidhaasyathi
bhakththim mayi paraam krithvaa
maam evaishyathi asamshayah* (68)

He who preaches among My devotees this profound gospel (supreme mystery) shall come to Me, acquiring Supreme devotion towards Me. There is no doubt about this.

*na cha tasmaan manushyeshu
kaschin may priya - kritthamah
bhavithaa na cha may tasmaadh
anyah priyataro bhuvi* (69)

Among men there is none who does Me a more loving service to Me than he. Nor shall there be another on earth dearer to Me than he.

*adhyeshayathe cha ya imam
dharmaam samvaadham aavayoh
jnaana - yajnena tenaaham
ishta syaam ithi may matih* (70)

And I declare that he who will study this dialogue of ours which is consistent with Dharma, by him shall I be worshipped through the sacrifice of knowledge ; such is My opinion.

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Me - finds defects in My nature, glories, attributes (67).

'Abhidaasyathi' - whoever expounds this 'paramam guhyam' to My devotees, he will, acquiring the highest devotion towards Me, reach Me only. No doubt whatsoever about this (68).

It is more displeasing to teach those who are not deserving to be taught than not teaching those who are worthy to be taught. In regard to the first reference the Lord says 'there never exists nor has existed anyone other than such a person as described, who does greater service to Me than he'. In regard to second reference He says'. In future too, there will not be another such' (69).

Whoever will study this dharma-imprinted dialogue, I shall be worshipped through, jnaana yajna, sacrifice of knowledge. That is, I shall be worshipped merely by study of the sacrifice of knowledge taught herein (70).

Whoever listens to the Geethaa with faith and without cavilling (making trifling objections) through a qualified teacher, he also will be rid of sins inconsistent with devotional life. He will attain the worlds of the hosts of My devotees who have performed virtuous deeds. With their help the

*shraddhaahvaan anasooyas cha
shrunuyaaadh api yo narah
so 'pi mukhthah shubhaan! lokaan
praapnuyaath punya -
karmaṇaam (71)*

And the man who hears this with faith, reverence and without trifling objections, he too shall reach the happy worlds of those who have performed virtuous deeds.

*kacchidh etac chrutham paarthaa
tvayaikaagrena chethasa
kacchid ajnaana - sammohah
pranashtas te dhananjaya (72)*

O son of Prithaa, have you heard this gospel with an attentive (one-pointed) mind. And, has your delusion born of ignorance, been dispelled.

arjuna uvaacha

Arjuna Said

*nashto mohah smrithir labhdhaa
tvath-prasaadaan mayaaachyutha
sthitho 'smi gatha-sandehah
karishye vachanam tava (73)*

O infallible Krishna, by Your grace my delusion is gone and I have gained my knowledge (smrithi). Shorn of all doubts, I stand stead-fast ; I will do your bidding.

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new arrivals will be led to liberation (71).

O son of Prithaa, have you heard with attention all that has been taught by Me. Has your delusion, born of ignorance been dispelled - the ignorance which prompted you to say 'I shall not fight' (72).

Arjuna Said :

Moha - is perverted knowledge (delusion) ; by Your grace it has been annihilated. Smrithi (memory) is knowledge of things 'as they really are' ! By Your grace I have acquired it. The misconception ('moha') viz., 1) that self is the Prakriti which really is non - self ; 2) of not appreciating all sentient and non - sentient entities have Him as their Aathman and 3) of all actions, obligatory and occasional, do not cause bondage but 'forming' means to propitiate' the Supreme Being is gone.

To recapitulate the 'various phases of knowledge 'that cleared the misunderstanding are summarised as follows :

1) The self is different from Prakriti, devoid of Prakriti's nature ; it's the knower of Prakriti 2) self is subservient (sesha) to Supreme Person, whose true knowledge is connoted by the term 'Supreme Brahman' 3) To describe Supreme Brahman - He is an ocean of auspicious attributes, like knowledge / strength / glory / power / radiance etc., all unbounded and natural ; solely auspicious, he is without trace of evil ; Origin, sustentation and dissolution

sanjaya uvaacha

Sanjaya said

ithy aham vaasudevasya
paarthasya cha mahaathmanah
samvaadam imam ashrausham
adhbhutham roma-harshanam (74)

Thus have I heard wondrous and
thrilling conversation between
Vaasudeva and the high-souled Arjuna,
which makes my hair stand on end.

vyaasa - prasaadaac chruthavaan
yethad guhyam aham param
yogam yogeshvaraath krishnaath
saakshaath kathayathah svayam
(75)

By the grace of Vyaasa have I heard the
supremely esoteric gospel of Yoga in
person by Sri Krishna himself, the Lord
of Yoga.

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of the Universe is a mere sport to Him. 4) Vaasudeva (Sri Krishna) is the Supreme Person, 'known from the Vedanta' 'can be attained by worship in the form of Bhakthi, which can materialise through control of senses/mind/abandoning prohibited acts/performance of occasional and obligatory acts with the express goal of satisfying the Supreme Person. Bhakthi has to be nourished day in and day out by constant practice of knowledge discriminating higher and lower truths. ALL THIS HAS BEEN ATTAINED BY ME (Arjuna).

Hence I stand firm, 'freed from the doubt and depression' born of perverted knowledge supplemented by 'compassion and love for relatives'. Now I will do your bidding - I shall fight as instructed by You (73).

Sanjaya now responds to Dhritrashtra's question as to what his sons and the Pandavas were doing in the battle.

I have thus been hearing the 'wondrous and thrilling' dialogue as it took place between Vaasudeva (son of Vasudeva) and His paternal aunt's son Arjuna, a Mahaathman with great intelligence and taken refuge at Sri Krishna's feet (74).

'VYAASA PRASAADHATH' - BY THE GRACE OF VYAASA, MEANING, THE DIVINE EYES / PERCEPTION, GRANTED BY HIM, I HAVE BEEN ABLE TO HEAR THE SECRET (MYSTERY) OF YOGA FROM SRI KRISHNA, THE YOGESHVARA - THE TREASURE-HOUSE OF KNOWLEDGE, STRENGTH (Bala), SOVERIGNITY (Aishvarya), VALOUR (veerya), POWER (Shakthi) AND BRILLIANCE (tejas) (75).

raajan samsrithya samsrithya
samvaadham imaam adbhutam
keshavaarjunayoh punyam
hrishyaami cha muhur muhuh (76)

O king, remembering over and over again the wondrous and holy dialogue between Sri Krishna and Arjuna, I rejoice again and yet again.

tac cha samsrithya samsrithya
roopam athy - adbhutam hareh
vismayo may mahaan raajan
hrishyaami cha punah punah (77)

Remembering also, again and again, that most wonderful form of Hari, great is my amazement, O king, and I rejoice again and again.

yathra yogeshvarah krishno
yathra paartho dhanur-dharah
tathra shreer vijayo bhoothir
dhruvaa neethir mathir mama (78)

Wherever there is Sri Krishna, the Lord of Yoga and wherever there is Arjuna, the supreme archer, there are ever fortune, victory, opulence, and unfailing righteousness. Such is my firm conviction.

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Recalling the holy and wondrous dialogue, over and over again, between Sri Krishna and Arjuna, directly heard by me, I rejoice again and yet again (76).

'vismayah' - great amazement springs in me owing to repeated recalling of that most wondrous and most Supreme (sovereign) form - vishwa roopa - of the Lord, which was revealed to Arjuna and witnessed by me as it happened. I rejoice again and again (77).

What is the point in talking more about this ? Wherever there is Yogeshwara-Sri Krishna- the son of Vaasudeva, who is -

1) the ruler of various manifestations of nature comprising sentient and non-sentient entities having high and low forms, and

2) on whose 'will' depend i) the difference 'in the essential natures and ii) activities of all things, other than Himself ; and wherever there is Arjuna, the archer, who is His paternal aunt's son who surrendered at His feet - in those places, *there will always be present* fortune, victory, opulence and unfailing righteousness. Such is my firm conviction (78).

**The famous Eighteenth Chapter of Sri Ramanuja's
Srimad Geethaa Bhashya ends here.**

Sri Krishna Parabrahmane namah

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