

Day 18

अथ द्वितीयोऽध्यायः ।

साङ्ख्ययोगः ।

अहिंसा परमो धर्मो भिक्षाशनं चेत्येवंलक्षणया बुद्ध्या युद्धवैमुख्यमर्जनस्य श्रुत्वा स्वपुत्राणां राज्यमप्रचलितमवधार्य स्वस्थहृदयस्य धृतराष्ट्रस्य हर्षनिमित्तां ततः किंवृत्तमित्याकाङ्क्षामपनिनीषुः संजयस्तं प्रत्युक्तवानित्याह वैशम्पायनः ।

Equipped with the erroneous knowledge of 'non-violence is the absolute dharma as well as living through alms', Arjuna turns his back from the war, hearing this state of Arjuna, dhṛtarāṣṭra concluding that his sons will not loose their kingdom, with a peaceful mind, was about to ask Sanjaya, 'what happened next?', that will give joy to him, Sanjaya desiring to remove this expectation, answered him, thus says vaiśampāyanaḥ. [This is the most important Chapter in the whole of BG. The teaching given here is reiterated in other words in the other chapters]

सञ्जय उवाच ।

Sanjaya says.

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१ ॥

taṃ tathā kṛpayāviṣṭamaśrupūrṇākulekṣaṇam ।

viṣīdantamidaṃ vākyaṃuvāca madhusūdanaḥ ॥ 2-1 ॥

तथा कृपया आविष्टम् अश्रु-पूर्ण-आकुल-ईक्षणम् विषीदन्तम् तम् मधुसूदनः इदम् वाक्यम् उवाच ।

Thus, engulfed by compassion and with eyes filled with tears and troubled vision, seeing Arjuna in grief, madhusūdanaḥ says this statement.

कृपा ममैत इति व्यामोहनिमित्तः स्नेहविशेषः । तथा स्वभावसिद्ध्या आविष्टं व्याप्तम् । अर्जुनस्य कर्मत्वं कृपायाश्च कर्तृत्वं वदता तस्या आगन्तुकत्वं व्युदस्तम् । अत एव विषीदन्तं स्नेहविषयीभूतस्वजनविच्छेदाशङ्कानिमित्तः शोकापरपर्यायश्चित्तव्याकुलीभावो विषादस्तं प्राप्नुवन्तम् । अत्र विषादस्य कर्मत्वेनार्जुनस्य कर्तृत्वेन च तस्यागन्तुकत्वं सूचितम् ।

kṛpā is a special attachment due to the delusion of the identification 'they are mine'. Arjuna is āviṣṭam - engulfed by it, which is a natural phenomenon. [Compassion is a natural thing for anyone, if it is ridiculed in Arjuna, the same should go for the Guru too, because he too gives the teaching to the disciple due to his compassion. This may be a doubt, but the compassion of Arjuna is due to the identification and attachment, but the compassion of the Guru is causeless]. Here Arjuna is referred to as object [second-case] and kṛpā is referred to as subject [first case], to show that kṛpā is not something temporary. That is why, viṣṭantam – one who has gained viṣāda (grief) a synonym of śoka (sorrow), which is a troubled state of mind, because of the doubt of extinction of loved ones. Here viṣāda is referred to in object and Arjuna is referred to in subject to show that viṣāda is temporary.

अत एव कृपाविषादवशादश्रुभिः पूर्णे आकुले दर्शनाक्षमे चेक्षणे यस्य तम् ।
एवमश्रुपातव्याकुलीभावाख्यकार्यद्वयजनकतया परिपोषं गताभ्यां कृपाविषादाभ्यामुद्विग्नं तमर्जुनमिदं
सोपपत्तिकं वक्ष्यमाणं वाक्यमुवाच नतूपेक्षितवान् । मधुसूदन इति स्वयं दुष्टनिग्रहकर्ताऽर्जुनं प्रत्यपि तथैव
वक्ष्यतीति भावः ।

This is why, because of kṛpā and viṣāda, that Arjuna whose eyes are filled with tears and troubled vision and therefore not able to see properly. Because of the two effects of being teary eyed and troubled mind, the kṛpā and viṣāda becomes nourished therefore to Arjuna who is overwhelmed with grief, these words which is going to be said, which is very logical is said and did not ignore him. madhusūdanaḥ - one who himself being destroyer of the bad men, will teach Arjuna also the same thing.

तदेव भगवतो वाक्यमवतारयति –

That very statement of Bhagavan is said here.

श्रीभगवानुवाच ।

śrībhagavānuvāca ।

śrī bhagavān says. [bhagavān speaks for the first time in this text, that is why this chapter is more important than any other. And the first chapter is just a prelude for entry of bhagavān here].

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२ ॥

kutastvā kaśmalamidaṃ viṣame samupasthitam ।

anāryajuṣṭamasvargyamakīrtikaramarjuna ॥ 2-2 ॥

हे अर्जुन! अनार्य-जुष्टम् अस्वर्ग्यम् अकीर्तिकरम् इदम् कश्मलम् विषमे त्वा कुतः समुपस्थितम् ?

O Arjuna! From where did you get this delusion at this unholy time, as this is not accepted by the learned people, neither does it give heaven nor will it give name and fame.

'ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।

वैराग्यस्याथ मोक्षस्य षण्णां भग इतीङ्गना ।।'

The six qualities of Godliness (supernatural qualities), Dharma, Name and Fame, Wealth, Dispassion and Knowledge in Absolute are called as Bhaga. (Vishnu Purana – 6.74)

समग्रस्येति प्रत्येकं संबन्धः । मोक्षस्येति तत्साधनस्य ज्ञानस्य । इङ्गना संज्ञा । तादृशं समग्रमैश्वर्यादिकं नित्यमप्रतिबन्धेन यत्र वर्तते स भगवान् । नित्ययोगे मतुप् ।

The term 'samagra' (Absolute) should be associated with each quality. By Moksha (liberation) its means knowledge is said here. Ingana means name (as in, it is called so). Where that kind of Aishwarya etc exists in Absolute terms, without any obstacle, He is Bhagavan. Here the suffix 'matub' is used in the sense of eternal association. [The transformation is - Bhaga + matub -> Bhaga + vat -> Bhaga + vant -> Bhaga + vānt -> Bhagavān].

तथा –

'उत्पत्ति च विनाशं च भूतानामागतिं गतिम् ।

वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ।।'

Again – 'One who knows the creation and destruction, feature good results and bad results, and the knowledge and ignorance of all the beings, is called as Bhagavan'. (Vishnu Purana – 6.78)

अत्र भूतानामिति प्रत्येकं संबध्यते । उत्पत्तिविनाशशब्दौ तत्कारणस्याप्युपलक्षकौ । आगतिगती आगामिन्यौ संपदापदौ । तादृशो भगवच्छब्दार्थः श्रीवासुदेव एव पर्यवसित इति ।

Here the term bhūtānām should be associated with each word. The words utpattivināśa - Creation and destruction also implies their cause. Āgatigatī – are the good and bad results of the feature. And that kind of person who is called as Bhagavān can be none other than śrīvāsudeva. [It is said in the same Vishnu Purana – 6.76, that, O Atreya, there is no other person in whom this word ‘Bhagavān’ will fit perfectly other than śrīvāsudeva].

तथोच्यते -- इदं स्वधर्मात्पराङ्मुखत्वं कृपाव्यामोहाश्रुपातादिपुरःसरं कश्मलं शिष्टगर्हितत्वेन मलिनं विषमे सभये स्थाने त्वा त्वां सर्वक्षत्रियप्रवरं कुतो हेतोः समुपस्थितं प्राप्तं, किं मोक्षेच्छातः, किंवा स्वर्गेच्छातः, अथवा कीर्तीच्छात इति किंशब्देनाक्षिप्यते । हेतुत्रयमपि निषेधति त्रिभिर्विशेषणैरुत्तरार्धेन ।

It is said – The one who flees away from his ordained Dharma, endowed with compassion, delusion, teary eyes etc. that is kaśmalam – that which is condemned by the learned people, therefore impure. [śiṣṭa – people who have studied shastra and live by that]. In this viṣame – unholy time, associated with fear or place. [If the term is accepted as ‘samaye’ – time, if it is read as ‘sabhaye’ – associated with fear. As Bhagavān says later ‘paradharmo bhaya āvaha’ – the duty that is not ordained to oneself is cause for fear. A thing in a wrong place and right time or right place and wrong time is not right]. To tvā – you, one who is the greatest among the Kshatriya, why did you gain this (wrong thinking)? Is it for the desire of liberation, is it for the desire of heaven or is it for the desire of name and fame? This is the idea of the question made through the word ‘kutaḥ’. Each of these three reasons will be negated through the second part of the verse.

आर्यैर्मुमुक्षुभिर्न जुष्टमसेवितम् । स्वधर्मैराशयशुद्धिद्वारा मोक्षमिच्छद्भिरपक्वकषायैर्मुमुक्षुभिः कथं स्वधर्मस्त्याज्य इत्यर्थः । संन्यासाधिकारी तु पक्वकषायोऽग्रे वक्ष्यते । अस्वर्ग्यं स्वर्गहेतुधर्मविरोधित्वान्न स्वर्गेच्छया सेव्यम् । अकीर्तिकरं कीर्ति अभावकरमपकीर्तिकरं वा न कीर्तीच्छया सेव्यम् । तथाच मोक्षकामैः स्वर्गकामैः कीर्तिकामैश्च वर्जनीयम् । तत्काम एव त्वं सेवस इत्यहो अनुचितचेष्टितं तवेति भावः ।

Ārya – by the people who desire for moksha, it is ajuṣṭam – not practiced. The mumukshu’s are people who through the practice of their prescribed duties purify the mind, in the case of not having removed the kaṣāya born of desire etc, how can one’s dharma be given up. In the case of the renunciate, they are men who have gained cleansing of their kaṣāya. [kaṣāya is a term used for the mind which is not capable of understanding the Self, due to attaining a state of shock because of the thought impressions of desire etc, though having gained control over the laya (dullness) and vikshepa (disturbance)]. asvargyam - It will not lead to heaven,

since it is contradictory to the Dharma that is the cause for gaining heaven, therefore it cannot be practiced with a desire for heaven. akīrtikaram - It is cause of gaining non-fame or becoming infamous, and thus cannot be practiced for the desire for name and fame. Thus a person desiring liberation, heaven and name and fame should avoid (running away from performing Dharma). And you desire for them, thus it is very unfortunate, that you are practicing that which should not be practiced. [In Shri Rama Gita in the first verse teaching Lakshmana, Shri Rama says – ‘ādau svavarṇāśramavarṇitāḥ kriyāḥ kṛtvā’ – first, after performing the duties ordained to one’s Varna and Ashrama. This is an important point, as people think it is enough to take the name of ‘Rama’ without following what he says, when Shri Rama himself prescribes performing one’s own duties first].

Day 19

ननु बन्धुसेनावेक्षणजातेनाधैर्येण धनुरपि धारयितुमशक्नुवता मया किं कर्तुं शक्यमित्यत आह –

But, due to the fear (weakness) that is born out of seeing the relatives’ army, I am not even able to hold my bow, what shall I do, is answered.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परन्तप ॥ २-३ ॥

klaibyaṃ mā sma gamaḥ pārtha naitattvayyupapadyate ।

kṣudraṃ hr̥dayadaurbalyaṃ tyaktvottiṣṭha parantapa ॥ 2-3 ॥

हे पार्थ! क्लैब्यम् मा स्म गमः । एतत् त्वयि न उपपद्यते । हे परन्तप! क्षुद्रम् हृदय-दौर्बल्यम् त्यक्त्वा उत्तिष्ठ ।

O pārtha! Do not get this state of eunuch-ness, as it does not suit you. O parantapa! Give up this cheap weakness of heart and rise up (to do the duty).

[Before entering this discussion, we should understand the reason for Bhagavān suddenly calling Arjuna an eunuch. Arjuna went to Heaven to Devendra to learn an art, when he was there one of the damsels of Heaven ‘urvashi’ was attracted to Arjuna, and asked him to copulate with her, Arjuna politely declined calling her ‘Mother’. Enraged by this negation, Urvashi cursed Arjuna to become a eunuch. After pleading with her, and pointing to her about the motherly attitude, Urvashi

modified the curse to be applicable only for a year. This curse turned into a boon, when Arjuna and his brothers were in 'Agnāta-vāsa' – a year's period of hiding among the people. All the brothers came to a king's palace and became workers in different departments, Bhima became a cook, Draupadi became a make-up woman for the queen, Arjuna using the curse, became a eunuch and was entertaining the woman in the palace with dance and music. With this background, Arjuna has just returned from being an eunuch. Therefore, Bhagavān is taunting him to not to revert back to the previous state of being an eunuch].

क्लैब्यं क्लीबभावमधैर्यमोजस्तेजआदिभङ्गरूपं मा स्म गमः मा गाः । हे पार्थ पृथातनय, पृथया देवप्रसादलब्धे तत्तनयमात्रे वीर्यातिशयस्य प्रसिद्धत्वात्पृथातनयत्वेन क्लैब्यायोग्य इत्यर्थः । अर्जुनत्वेनापि तदयोग्यत्वमाह -- 'नैतदिति' । त्वय्यर्जुने साक्षान्महेश्वरेणापि सह कृताहवे प्रख्यातमहाप्रभावे नोपपद्यते न युज्यते । एतत्क्लैब्यमित्यसाधारण्येन तदयोग्यत्वनिर्देशः ।

Klaibyam – a state of eunuch-ness, fear, that which destroys the internal and external shine, mā sma gamaḥ - do not gain. he pārtha! – son of pṛthā, because pṛthā has gained all the sons through the blessings of different deities and thus just being her son, one is famous for special valour, therefore being the son of pṛthā this state of eunuch-ness is not proper. And being Arjuna too, this state is not proper. Tvayi – in you Arjuna, one who has shown the valour in the fight with the Shiva, this is not proper. By speacially saying, etat klaibyam, that state is not proper is shown. [For gaining Pāsupata astram – a weapon of Iswara, from Shiva himself, by the advice of Bhagavān, Arjuna did penance. Shiva to test the capability of Arjuna, and for the fun of playing a game, came in that avatar of huntsman and had a duel with Arjuna, over the killing of a wild pig. Finally seeing the valour of Arjuna, Shiva blessed him by giving the weapon].

ननु 'नच शक्रोम्यवस्थातुं भ्रमतीव च मे मनः' इति पूर्वमेव मयोक्तभित्याशङ्क्याह -- 'क्षुद्रमिति' । हृदयदौर्बल्यं मनसो भ्रमणादिरूपमधैर्यं क्षुद्रत्वकारणत्वात्क्षुद्रं सुनिरसनं वा त्यक्त्वा विवेकेनापनीय उत्तिष्ठ युद्धाय सज्जो भव । हे परंतप परं शत्रुं तापयतीति तथा संबोध्यते । हेतुगर्भम् ।

But, I (Arjuna) have told earlier (in the previous chapter), that 'I am not able to stand, and my mind is as though wandering (confused)', doubting this (reply from Arjuna) Bhagavān says - hṛdaya-daurbalyam - the weakness of the heart, in the form of wandering mind, fear, since it is kṣudram – very cheap, that which should be removed completely (removed easily), tyaktvā – by giving up, removing it through discrimination, uttiṣṭha – get up, be ready for waging the war. he

parantapa! – One who destroys the enemies, therefore he is called so. This is an adjective with a reason in its womb.

ननु नायं स्वधर्मस्य त्यागः शोकमोहादिवशात् किंतु धर्मत्वाभावादधर्मत्वाच्चास्य युद्धस्य त्यागो मया क्रियत इति भगवदभिप्रायमप्रतिपद्यमानस्यार्जुनस्याभिप्रायमवतारयति –

But, I am not giving up my Dharma (one's own duty) due to the sorrow, delusion etc. but because it is devoid of dharma and also it is endowed with adharma, therefore this war is given up by me, thus without understanding Bhagavān purport, Arjuna presents his viewpoint.

अर्जुन उवाच ।

arjuna uvāca ।

arjuna says.

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २-४ ॥

kathaṃ bhīṣmamahaṃ saṅkhye droṇaṃ ca madhusūdana ।

iṣubhiḥ pratiyotsyāmi pūjārḥāvarisūdana ॥ 2-4 ॥

हे मधुसूदन! अहम् भीष्मम् द्रोणम् च सङ्ख्ये इषुभिः कथम् प्रतियोत्स्यामि? अरि-सूदन! (एतौ) पूजा-अर्हौ

।

O madhusūdana! O ari-sūdana ! How can I fightback worshippable bhīṣma and droṇa in this battlefeild with arrows

भीष्मं पितामहं, द्रोणं चाचार्यं, संख्ये रणे इषुभिः सायकैः प्रतियोत्स्यामि प्रहरिष्यामि कथम् । न कथंचिदपीत्यर्थः । यतस्तौ पूजार्हौ कुसुमादिभिरर्चनयोग्यौ । पूजार्हाभ्यां सह क्रीडास्थानेऽपि वाचापि हर्षफलकमपि लीलायुद्धमनुचितं किं पुनर्युद्धभूमौ शरैः प्राणत्यागफलकं प्रहरणमित्यर्थः ।

bhīṣmam – bhīṣma, the grandfather and droṇam – droṇa, the Guru, saṅkhye – in the battle field, in the war. iṣubhiḥ - with the arrows, pratiyotsyāmi – fight back, how can I fire the arrows on them. It is not possible any which way. Because, they both are pūjā-arhau – worshippable, with flowers etc they are worshippable. With

the people who are worshipping, even in the game (for play), even with words, though it is only for joy (humour), even a playful act of fight is not proper, when it is so, how is it possible for a fight with arrows in the battle field with an intent to kill.

मधुसूदनारिसूदनेति संबोधनद्वयं शोकव्याकुलत्वेन पूर्वापरपरामर्शवैकल्यात्। अतो न मधुसूदनारिसूदनेत्यस्यार्थस्य पुनरुक्तत्वं दोषः। युद्धमात्रमपि यत्र नोचितं, दूरे तत्र वध इति प्रतियोत्स्यामीत्यनेन सूचितम्।

Both the vocative of, he madhusūdana! ari-sūdana! (both meaning destroyer of enemy), is done grief engrossed mind without remembering the other. Therefore, there is no defect of repetition in using madhusūdana and ari-sūdana. When even a war is not proper, destroying is dismissed from far-off, is implied with pratiyotsyāmi.

अथवा पूजाहौं कथं प्रतियोत्स्यामि। पूजार्हयोरेव विवरणं भीष्मं द्रोणं चेति। द्वौ ब्राह्मणौ भोजय देवदत्तं यज्ञदत्तं चेतित्वसंबन्धः। अयं भावः – दुर्योधनादयो नापुरस्कृत्य भीष्मद्रोणौ युद्धाय सज्जीभवन्ति। तत्र ताभ्यां सह युद्धं न तावद्धर्मः पूजादिवदविहितत्वात्। नचायमनिषिद्धत्वादधर्मोऽपि न भवतीति वाच्यम्। 'गुरुं हुंकृत्य त्वंकृत्य' इत्यादिना शब्दमात्रेणापि गुरुद्रोहो यदानिष्टफलत्वप्रदर्शनेन निषिद्धस्तदा किं वाच्यं ताभ्यां सह संग्रामस्याधर्मत्वे निषिद्धत्वे चेति।

Otherwise, how will I fight back both of them who are worshipping. The words bhīṣmam and droṇam is only an explanation for the word pūjā-arhau. The syntacticalrelation is like in the sentence; feed both the Brahmins Devadutta and Yagnadutta. This is the idea – Duryodhana etc will not fight this war without placing both bhīṣma and droṇa. And to fight them is not ordained as dharma, like puja (worship) etc. But, it should not be said, since it is not negated, it does not become Adharma too. Because in the statements 'guruṃ huṃkṛtya tvamkṛtya' – by disrespecting the Guru through grunt or using singular case, etc. even the words against the Guru is potent to give undesirable results, should it even be said about fighting them being adharmā and negated. [guruṃ huṃkṛtya tvamkṛtya etc. says, if one disrespects Guru with a grunt or singular case usage, or defeats a Brahmin in a verbal duel, he will be born as a non-fruit bearing tree in the burial ground and become abode for crows and jackal or will be born as a brahma-rakshasa in a uninhibited forest].

ननु भीष्मद्रोणयोः पूजार्हत्वं गुरुत्वेनैव, एवमन्येषामपि कृपादीनां । नच तेषां गुरुत्वेन स्वीकारः सांप्रतमुचितः 'गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः । उत्पथप्रतिपन्नस्य परित्यागो विधीयते ।।' इति स्मृतेः ।

तस्मादेषां युद्धगर्वेणावलिप्तानामन्यायराज्यग्रहणेन शिष्यद्रोहेण च कार्याकार्यविवेकशून्यानामुत्पथनिष्ठानां वध एव श्रेयानित्याशङ्क्याह –

But, both bhīṣma and droṇa are worshippable only because of accepting them as Guru, similar is the case of krpa etc. But it is not proper to accept them to be a Guru at this juncture, as it is said in the Smṛiti – 'One should give up a Guru who is egotistical, does not know what to do and what not, and is travelling in a wrong path'. And therefore, since these men are egotistical with the ego of fighting the war, by grabbing the other's kingdom through deceit and cheating the disciple therefore are without the discrimination of what is right and what is wrong, and travelling in wrong path, therefore they are eligible to be killed, doubting thus, it is said.

गुरुनहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरुनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥

gurūnahatvā hi mahānubhāvān

śreyo bhoktuṃ bhaikṣyamapīha loke ।

hatvārthakāmāṃstu gurūnihaiva

bhuñjīya bhogān rudhirapradigdhān ॥ 2-5 ॥

हि महानुभावान् गुरुन् अहत्वा, इह लोके भैक्ष्यम् भोक्तुम् अपि श्रेयः । गुरुन् हत्वा तु इह एव रुधिर-

प्रदिग्धान् अर्थ-कामान् भोगान् भुञ्जीय ।

Without killing these great men who are our Guru, it is better to live through alms (begging). By killing them for the sake of the desire for kingdom, we will only be enjoying the objects smeared with their blood.

गुरुनहत्वा परलोकस्तावदस्त्येव, अस्मिंस्तु लोके तैर्हतराज्यानां नो नृपादीनां निषिद्धं भैक्ष्यमपि भोक्तुं श्रेयः प्रशस्यतरमुचितं नतु तद्वधेन राज्यमपि श्रेय इति धर्मेऽपि युद्धे वृत्तिमात्रफलत्वं गृहीत्वा पापमारोप्य ब्रूते ।

gurūn ahatvā - By not killing the Guru, one can be definite of enjoying the heaven. iha loka - In this world too, if they are going to grab our kingdom, bhaikṣyam - begging that is negated for kings like us, bhoktum - even practicing that api śreyah - and living is better. And even getting the kingdom by killing them is not greater, though fighting the war is dharma, superimposing it to be a mode for living, Arjuna is saying thus.

नन्वलिप्तत्वादिना तेषां गुरुत्वाभाव उक्त इत्याशङ्क्याह -- 'महानुभावानिति' । महानुभावः श्रुताध्ययनतपआचारादिनिबन्धनः प्रभावो येषां तान् । तथाच कालकामादयोऽपि यैर्वशीकृतास्तेषां पुण्यातिशयशालिनां नावलिप्तत्वादिक्षुद्रपाप्मसंश्लेष इत्यर्थः ।

But it was said that they are egotistical etc, and thus are not eligible to be Guru, doubting thus – mahānubhāvān. Because of listening to scriptures, studying, practicing penance, and practicing what they have studied etc, one who is endowed with such greatness. And also, since they are people who have conquered the death, desire etc. too, therefore are endowed with a great amount of Punya, and thus cannot be associated with such cheap defects of ego etc. [By accepting to not marry and create progeny, and therefore took the penance of living a life of a celibate for the sake of his father, Bhishma was bestowed with a boon of death when desired. Thus by accepting celibacy he has conquered desire, and by have power to accept death only when desired he has conquered death too].

हिमहानुभावानित्येकं वा पदम् । हिमं जाड्यमपहन्तीति हिमहा आदित्योऽग्निर्वा तस्येवानुभावः सामर्थ्यं येषां तान् । तथाचातितेजस्वित्वात्तेषामवलिप्तत्वादिदोषो नास्त्येव

'धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम् । तेजीयसां न दोषाय बह्वेः सर्वभुजो यथा ।।' इत्युक्तेः ।

Otherwise, himahānubhāvān can be accepted to be one single word. Thus, Himam - inert, one who destroys that inertness is – himahā, sun or fire. One who has the capability to have greatness like them, is himahānubhāvān. And since they are endowed with such greatness, the defects that are superimposed on them like ego etc. cannot be there in them. 'It is seen that the great men for adventure sometimes practice adharma, but like fire is not afflicted by any defect of association with whatsoever it is destroying, similarly they too are not affected by any defects'.

ननु यदार्थलुब्धाः सन्तो युद्धे प्रवृत्तास्तदैषां विक्रीतात्मनां कुतस्त्यं पूर्वोक्तं माहात्म्यम् । तथाचोक्तं भीष्मेण युधिष्ठिरंप्रति 'अर्थस्य पुरुषो दासो दासस्त्वर्थो न कस्यचित् । इति सत्यं महाराज बद्धोऽस्म्यर्थेन कौरवैः ।।' इत्याशङ्क्याह -- 'हत्वेति' ।

But, people because of greed for wealth are involved in the war, therefore they one has sold their self, and so how can they have the aforesaid greatness. [To counter the statement, that they are people who are devoid of desire and death, this is said. And to prove the point, what the very Bhishma told to Yudhistira is repeated verbatim here]. This is said by Bhishma himself to Yudhistira 'people are a slave of wealth and wealth is not a slave for anyone. This is the truth, o great king! and I am bound by wealth by the Kauravas', doubting this (from Bhagavan, Arjuna) says - hatvā.

अर्थलुब्धा अपि ते मदपेक्षया गुरवो भवन्त्येवेति पुनर्गुरुग्रहणेनोक्तम् । तुशब्दोऽप्यर्थे । ईदृशानपि गुरुहत्वा भोगानेव भुञ्जीय नतु मोक्षं लभेय । भुज्यन्त इति भोगा विषयाः । कर्मणि घञ् । ते च भोगा इहैव न परलोके । इहापि च रुधिरप्रदिग्धा इव अपयशोव्याप्तत्वेनात्यन्तजुगुप्सिता इत्यर्थः । यदेहाप्येवं तदा परलोकदुःखं कियद्वर्णनीयमिति भावः ।

They may be greedy for wealth, still for me they are definitely my Guru, is said by accepting the term guru for a second time. Here the word 'tu' is used in the meaning of also (api). Even if we kill Guru of this kind, still we may enjoy the objects of experience but not gain the liberation. That which is experienced is called as 'bhoga', the objects. Here in the sense of object the suffix 'ghañ' is used. And those objects of experience are only here and not in the other world. Even here they are as though smeared with their blood, therefore are only objects of bad name, and thus are object of utmost dislike. [Whenever an object is experienced we will feel the blood of the relatives or someone will taunt us about the nature it is gained (by killing one's own relatives)]. If it is going to give so much sorrow here itself, should we even say about the sorrow it will bring hereafter in other worlds.

अथवा गुरुहत्वार्थकामात्मकान्भोगानेव भुञ्जीय नतु धर्ममोक्षावित्यर्थकामपदस्य भोगविशेषणतया व्याख्यानान्तरं द्रष्टव्यम् ।

Otherwise, we may enjoy only the wealth and desired object by killing these Gurus, but not the Dharma and liberation, thus the term arthma-kama is accepted as an adjective, this is how it should be accepted to give a different meaning.

ननु भिक्षाशनस्य क्षत्रियं प्रति निषिद्धत्वाद्युद्धस्य च विहितत्वात्स्वधर्मत्वेन युद्धमेव तव श्रेयस्करमित्याशङ्क्याह

–

But, eating food through begging is negated for Kshatriya, and since war is prescribed as one's dharma, and therefore as it is your dharma fighting the war is the right thing for you, doubting (Bhagavan's idea) thus, Arjuna says.

न चैतद्विद्मः कतरन्नो गरीयो

यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषाम-

स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

na caitadvidmaḥ kataranno garīyo

yadvā jayema yadi vā no jayeyuḥ ।

yāneva hatvā na jijīviṣāma-

ste'vasthitāḥ pramukhe dhārtarāṣṭrāḥ ॥ 2-6 ॥

नः कतरत् गरीयः? यत् वा (वयं) जयेम, यदि वा (ते) नः जयेयुः, एतत् च न विद्मः । यान् हत्वा न

जिजीविषामः, ते एव धार्तराष्ट्राः प्रमुखे अवस्थिताः ।

We don't even know which is greater (to live in alms or fight war); or will we be victorious or will they gain victory over us. After killing whom we don't even desire to live any further, those very dhārtarāṣṭrāḥ (dhṛtarāṣṭra's men), are standing in front of us.

एतदपि न जानीमो भैक्षयुद्धयोर्मध्ये कतरन्नोऽस्माकं गरीयः श्रेष्ठं किं भैक्षं हिंसाशून्यत्वात्, उत युद्धं स्वधर्मत्वादिति इदं च न विद्मः । आरब्धेऽपि युद्धे यद्वा वयं जयेमातिशयीमहि, यदि वा नोऽस्माञ्जयेयुर्धार्तराष्ट्राः । उभयोः साम्यपक्षोऽप्यर्थाद्बोद्धव्यः ।

We don't even know between living in alms and war, katarat - which one out of the two is, garīyaḥ - greater, naḥ - for us. Is begging greater because it is devoid of violence or war as it is prescribed duty of a Kshatriya, this we don't know. Even if the war starts, yat vā (vayaṃ) jayema – will we be victorious i.e. will we be the frontrunners or yadi vā (te) naḥ jayeyuḥ - will they dhārtarāṣṭrāḥ, gain victory over us. In this we should infer that both stand equal chance.

किंच जातोऽपि जयो नः फलतः पराजय एव, यतो यान्बन्धून्हत्वा जीवितुमपि वयं नेच्छामः किं पुनर्विषयानुपभोक्तुं, त एवावस्थिताः संमुखे धार्तराष्ट्राः धृतराष्ट्रसंबन्धिनो भीष्मद्रोणादयः सर्वेऽपि । तस्माद्भैक्ष्याद्युद्धस्य श्रेष्ठत्वं न सिद्धमित्यर्थः ।

And also, even if we be victorious, it is only a defeat in real sense. As, after killing these relatives we don't even desire to live, when this is so where is the question of enjoying the things. Those very people (whom we don't want to kill), dhārtarāṣṭrāḥ - people who belong to dhṛtarāṣṭrā's camp, bhishma, drona etc all of them, are standing in front of us. Therefore, among begging and fighting the war, which one is greater, is not established.

तदेवं प्राक्तनेन ग्रन्थेन संसारदोषनिरूपणादधिकारिविशेषणान्युक्तानि । तत्र 'नच श्रेयोऽनु पश्यामि हत्वा स्वजनमाहवे' इत्यत्र रणे हतस्य परिव्राड्मानयोगक्षेमत्वोक्तेः 'अन्यच्छ्रेयोऽन्यदुतैव प्रेयः' इत्यादिश्रुतिसिद्धं श्रेयो मोक्षाख्यमुपन्यस्तम् । अर्थाच्च तदितरदश्रेय इति नित्यानित्यवस्तुविवेको दर्शितः । 'न काङ्क्षे विजयं कृष्ण' इत्यत्रैहिकफलविरागः, 'अपि त्रैलोक्यराजस्य हेतोः' इत्यत्र पारलौकिकफलविरागः, 'नरके नियतं वासः' इत्यत्र स्थूलदेहातिरिक्त आत्मा, 'किं नो राज्येन' इति व्याख्यातवत्प्रमना शमः, 'किं भोगैः' इति दमः, 'यद्यप्येते न पश्यन्ति' इत्यत्र निर्लोभता, 'तन्मे क्षेमतरं भवेत्' इत्यत्र तितिक्षा, इति प्रथमाध्यायस्यार्थः स संन्याससाधनसूचनम्, अस्मिन्स्वध्याये 'श्रेयो भोक्तुं भैक्षमपि' इत्यत्र भिक्षाचर्योपलक्षितः संन्यासः प्रतिपादितः ।

Thus with the preceding text, by enumerating the defects, the distinguishing characteristics of a seeker was said. [A seeker should have these pre-requisites if he wants liberation in this very life and those are shown in Arjuna, as Bhagavan Bhasyakara says in the Bhashya 'सर्वलोकानुग्रहार्थम् अर्जुनं निमित्तीकृत्य आह' 'sarvalokānugrahārtham arjunam nimittīkṛtya āha' - for the sake of blessing the whole creation, having Arjuna as the instrument Bhagavan teaches this Gita. Therefore the pre-requisites are – 1. viveka – discrimination of what is eternal and what is not. 2. vairāgya – dispassion for experience of things here and hereafter. 3. śhamadi six-fold qualities – śamaḥ – control of mind, from other things to focus on Shastra, damaḥ – control of sense-organs, from other things to focus on Shastra, uparati – following one's own Dharma, titikṣā – forbearing the dualities of the world, to focus on Shastra, samādhāna – single-pointedness of the mind, śraddha – surrender to the words of Guru and Shastra. And, 4. mukukṣhutva – desire for liberation]. There, with 'naca śreyo'nu paśyāmi hatvā svajanamāhave' –

we don't see any greatness in killing our own people in the war, the one who is killed in the war will achieve the same state of Yoga and Kshema (gaining that which is not gained and whatever gained being protected) as a renunciate was said. That which is established by the Shruti through, 'anyacchreyo'nyadutaiva preyaḥ' – one is Absolute greatness and the other is comparative greatness, etc. that śreya – that which is called as liberation (moksha) is said. [When we were discussing about the nisśreya in the commentary to the second invocation, we explained it as 'nirgatam śreya' – devoid of greatness and not 'nishcitam śreya' – definitive greatness; all the greatness is only possible from the realm of comparison, when there is nothing other than the Self, where can there be greatness. The śreya said here is to differentiate it from non-śreya, as in 'satyam gnanam anantam brahma', where satya etc. are said to differentiate it from non-satya etc.]. Thus, essentially the other is not śreya is established; through this the Viveka (discrimination) of knowing which is eternal and which is not is shown. 'na kāṅkṣe vijayaṃ kṛṣṇa' – O kṛṣṇa! I don't desire victory, through this dispassion for the objects of this world is shown. 'api trailokyarājasya hetoḥ' – even for the sake of victory (enjoyments) of the three worlds, through this the dispassion for things of other worlds is shown. 'narake niyataṃ vāsaḥ' – will be condemned in eternal hell, by this the Self is different from the body - sense-organ complex is shown. 'kiṃ no rājyena' – what will we do with the kingdom, through this explanation śamaḥ is said. 'kiṃ bhogaiḥ' – what with the objects of experience, though this damaḥ is said. 'yadyapyete na paśyanti' – though these people don't see it, through this greed-lessness (simplicity) is shown. 'tanme kṣemataraṃ bhavet' – that will be the best thing for me, through this titikṣā (forbearance) is shown. Thus through the first Chapter the qualities necessary for renunciation was said. And in this Chapter, 'śreya bhoktuṃ bhaikṣamapi' – it is greater even to live by alms (begging), through begging the renunciation (sanyāsaḥ) is established.

गुरुपसदनमिदानीं प्रतिपाद्यते, समधिगतसंसारदोषजातस्यातितरां निर्विण्णस्य विधिवद्गुरुमुपसन्नस्यैव विद्याग्रहणेऽधिकारात्। तदेवं भीष्मादिसंकटवशात् 'व्युत्थायाथ भिक्षाचर्यं चरन्ति' इति श्रुतिसिद्धभिक्षाचर्येऽर्जुनस्याभिलाषं प्रदर्श्य विधिवदुपसत्तिमपि तत्संकटव्याजेनैव दर्शयति।

Approaching the Guru is established here. A person who has clearly understood the defects of the Samsara, and one who experiences himself being tormented by it and properly approaching the Guru in a prescribed manner, only is eligible for the knowledge of the Self. Thus, because of the trouble of Bhishma etc, by showing the desire in Arjuna to lead the life of a renunciate of living through alms

as said in the shruti, 'vyutthāyātha bhikṣācāryaṃ caranti' – after giving up everything (all the three desires of son, wealth and worlds), one takes up renunciation; approaching the Guru in a proper method is shown through the means of that very trouble he is experiencing (of Bhishma etc). [This is an important Shloka, as for the first time in his life Arjuna sees kṛṣṇa as a Guru. It is not an easy transition to see a dear friend as a Guru, and Arjuna shows that clarity, after understanding the gravity of the situation. A disciple should understand his problem and realize that he is not able to and cannot solve by himself, therefore should approach a proper Guru for clarity, and this is what Arjuna is doing]

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ

prcchāmi tvāṃ dharmasammūḍhacetāḥ ।

yacchreyaḥ syānniścitaṃ brūhi tanme

śiṣyaste'haṃ śādhi māṃ tvāṃ prapannaṃ ॥ 2-7 ॥

कार्पण्य-दोष-उपहत-स्वभावः धर्म-सम्मूढ-चेताः (अहं) त्वाम् पृच्छामि । यत् निश्चितम् श्रेयः स्यात्, तत् मे ब्रूहि । अहम् ते शिष्यः । त्वाम् प्रपन्नम् माम् शाधि ।

Being afflicted by the defect of stinginess I have become one who is confused about the Dharma (what is and is not). Therefore I am asking you, please tell me clearly (definitive), which is greater from me. I have taken refuge in you as a disciple, therefore please instruct me.

यः स्वल्पामपि वित्तक्षतिं न क्षमते स कृपण इति लोके प्रसिद्धस्तद्विधत्वादखिलोऽनात्मविदप्राप्तपुरुषार्थतया कृपणो भवति । 'यो वा तदक्षरं गार्ग्यविदित्वास्माल्लोकात्त्रैति स कृपणः' इति श्रुतेः । तस्य भावः कार्पण्यं अनात्माध्यासवत्त्वं तन्निमित्तोऽस्मिञ्जन्मन्येत एव मदीयास्तेषु हतेषु किं जीवितेनेत्यभिनिवेशरूपो ममतालक्षणो दोषस्तेनोपहतस्तिरस्कृतः स्वभावः क्षात्रो युद्धोद्योगलक्षणो यस्य सः ।

It is famously know in the world that one who does not accept even a small loss of his wealth kṛpana. Everyone who is ignorant is kṛpana, because of not having

gained the Self. [There is nothing other than (leave alone being greater), gaining the knowledge of the Self that is the purport of being born]. The Shruti also says 'yo vā tadakṣaram gārgyaviditvāsmālokaṭpraiti sa kṛpaṇaḥ' – O gārgi, one who leaves this world without knowing the Self is kṛpaṇa (stingy). State of being a kṛpaṇa is kārpaṇya, i.e. identification with the non-self (as the Self). Because of this identification, these are my relatives in this birth, and if they are killed, what is the purpose of life, thus the attachment one shows, which is of the form of mine-ness, with this doṣa – defect, one who is upahata – afflicted, and therefore one who has lost his identity as kshatiya, to fight the war. [Here a stingy person will not want to loose his wealth to enjoy the happiness of the world; similarly the ignorant one does not want to do anything to enjoy the Bliss of the Self].

तथा धर्मविषये निर्णायकप्रमाणादर्शनात्संमूढं किमेतेषां वधो धर्मः, किमेतत्परिपालनं धर्मः, तथा किं पृथ्वीपरिपालनं धर्मः, किंवा यथावस्थितोऽरण्यनिवासव धर्म इत्यादिसंशयैर्व्याप्तं चेतो यस्य स तथा । 'न चैतद्विद्मः कतरन्नो गरीयः' इत्यत्र व्याख्यातमेतत् । एवंविधः सन्नहं त्वा त्वामिदानीं पृच्छामि । श्रेय इत्यनुषङ्गः ।

Similarly, because of not seeing any valid proof for getting clarity on the subject of Dharma, sammūḍha – being confused; i.e. is killing all these men Dharma or protecting them is Dharma? Again, is ruling the world Dharma or is staying in the forest as we used to is Dharma? [Before this war Pandavas were roaming in the forest and after a year of agnātavasa in the palace they have are in this war]. Whose cetāḥ - mind, is pervaded by these kinds of doubts, is dharma-sammūḍha-cetāḥ. This was commented upon in the Shloka 'na caitadvidmaḥ kataranno garīyaḥ' – don't know which is greater. Being in this situation, I am asking you now. Here the term śreyaḥ should be carried forward.

अतो यन्निश्चितमैकान्तिकमात्यन्तिकं च श्रेयः परमपुमर्थभूतं फलं स्यात्तन्मे मह्यं ब्रूहि । साधनानन्तरमवश्यंभावित्वमैकान्तिकत्वम्, जातस्याविनाश आत्यन्तिकत्वम् ।

Therefore, whatever is definitive and eternal solution, that kind of śreyaḥ, that which will lead to, bestow the result of Absolute greatness, you please tell me that. Aikāntikatvam is that which gives definitive result and ātyantikativam is that which gives eternal result.

यथा ह्यौषधे कृते कदाचिद्रोगानिवृत्तिर्न भवेदपि, जातापि च रोगनिवृत्तिः पुनरपि रोगोत्पत्त्या विनाश्यते, एवं कृतेऽपि यागे प्रतिबन्धवशात्स्वर्गो न भवेदपि, जातोऽपि स्वर्गो दुःखाक्रान्तो नश्यति चेति नैकान्तिकत्वमात्यन्तिकत्वं वा तयोः ।

For example, sometimes even though the medicine is taken properly the disease will not be removed, and even though it is removed that negation of disease is negated by the disease reverting back. Similarly, though the fire oblation is performed, due to the obstacles (pāpa), the results may not be gained, and even when the results are produced the experience there will be endowed with sorrow and the result will perish too. [This is based on the Sankhya karika sloka, where the means to remove the three types of sorrow is discussed. The pratyaksha method (direct perception) is the first example and scriptural method (verbal testimony) is the second example].

तदुक्तम्'दुःखत्रयाभिघाताज्जिज्ञासा तदपघातके हेतौ । दृष्टे साऽपार्था चेन्नैकान्तात्यन्ततोऽभावात् ।।' इति'दृष्टवदानुश्रविकः सहर्विशुद्धिक्षयातिशययुक्तः । तद्विपरीतः श्रेयोन्व्यक्ताव्यक्तज्ञविज्ञानात् ।।' इति च ।

It is said (in Iswara kṛṣṇa's sām̐khya kārīkā) – 'Because of being troubled by the three types of sorrows, there is a desire to know about the means to destroy them. If it be said, it can be destroyed through the directly perceived methods. No, as it does not destroy definitively and eternally'. [The three types of sorrows are ādhyātmika - the troubles due to body and mind. E.g. Headache or sorrow. ādibhautika - the trouble due to the elementals. E.g. Snake, tiger etc. and ādidaivika – the trouble due to the elements. E.g. Rain, thunder etc. Relief from these three are what we prayed for in the invocation, by chanting 'shānti' three times. And it should not be understood as 'peace'.

If one says, these can be removed through the directly perceived methods like medicine etc. Medicine may remove the headache temporarily, but not eternally. And similar is the case for the psychological problems. Therefore, if some opine that the methods explained in the Vedas are potent, therefore we can use it to get relief, if be said].

'As is the case of the perceived methods, the Vedic methods too are impotent to relieve one from the sorrows. And they are endowed with the defects of impurity, destruction and gradation. There is another method in contrary with this, which is, the knowledge of manifest, unmanifest and the Purusha (Self)'. [That which is gained through listening is 'ānushravika' - Veda. The methods prescribed in the Vedas are not only having the same defects of the result being non-definitive and non-eternal, but also with the defects of impurity etc. Impurity – as it is said in the

Vedas to perform sacrifice of cattle in the fire oblation 'paśum ālabhet'. And violence is a sin, thus endowed with impurity. Destruction - the results of the non-eternal karma cannot be eternal. And it is said in the Vedas themselves, that after enjoying the results of karma one comes back to this mortal world 'kṣīṇe puṇye martyaloke viśanti'. And finally, Gradation – the results of karma is dependent upon different variables, therefore the result one gains is different from the other who performs the same karma and the people in heaven have different levels of experience therefore this too will be cause for sorrow].

ननु त्वं मम सखा नतु शिष्योऽत आह -- 'शिष्येस्तेऽमिति' । त्वदनुशासनयोग्यत्वादहं तव शिष्य एव भवामि न सखा न्यूनज्ञानत्वात् । अतस्त्वां प्रपन्नं शरणागतं मां शाधि शिक्षय करुणया नत्वशिष्यत्वशङ्कयोपेक्षणीयोऽहमित्यर्थः ।

But you are my friend and not my disciple, for this it is said - śiṣyaḥ te aham - I am your disciple. Since I am eligible for your guidance, I will only be your disciple and not a friend, as I am less knowledgeable. Therefore, tvām prapannam - I who has surrendered to you, have, mām śādhi – please teach (instruct) me, through your compassion and the idea is, do not ignore me for not being a disciple.

तेन'तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्राह्मिष्ठं' 'भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ' इत्यादिगुरुसत्तिप्रतिपादकः श्रुत्यर्थो दर्शितः ।

Therefore 'to know that one should go to a Guru, with the articles that maybe useful for the Guru, a Guru who is both traditional and established in the Self' [This is a statement from Mundaka Upanishad. Shuanaka who after performing very many fire oblations understands that the Self which is not an effect cannot be gained through a cause. Therefore, after this understanding the Veda says, he should go to the Guru (only he should go to the Guru or he should go to the Guru only), and should go empty handed. 'na riktahastam upeyāt īśvaram gurum rājānam' - One should not meet God, Guru and King empty handed. Following this, he should carry something, anything, like twigs, flowers, fruits that are easily available. And the one who is qualified to be called a Guru is a person who has studied Vedas and Vedanta in a tradition (or even at least the Vedanta). And he should have either mediate or immediate knowledge of that Self].

[The second statement if from Taitiriya Upanishad] – Brgu who is the Son of Varuna, approached his father and requested 'Lord! Please teach me the Self' etc the Shruti which teaches the method of approaching (surrendering to) the Guru is shown. [Thus, even though one is a friend or son or brother, this knowledge

should not be parted with, without a proper attitude of surrender from the part of the disciple is shown here].

ननु स्वयमेव त्वं श्रेयो विचारय श्रुतसंपन्नोऽसि किं परशिष्यत्वेनेत्यत आह –

But, you are a person who has studied the Shastras, therefore why don't you inquire about, what is great? what is the need for becoming a disciple for someone else, is answered. [In case, Bhagavan has such a doubt that is answered here].

न हि प्रपश्यामि ममापनुद्याद्

यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād

yacchokamucchoṣaṇamindriyāṇām ।

avāpya bhūmāvasapatnamṛddham

rājyaṃ surāṇāmapi cādhipatyam ॥ 2-8 ॥

हि भूमौ असपत्नम् ऋद्धम् राज्यम् अवाप्य , सुराणाम् च अपि आधिपत्यम्, यत् मम इन्द्रियाणाम् उच्छोषणम् शोकम् अपनुद्यात् न प्रपश्यामि ।

Even though I may gain the kingdom which is flourishing and devoid of enemies, or even gain the power to rule all the deities, but still I don't see any means for getting rid of this sorrow, that is burning my sense organs.

यच्छ्रेयः प्राप्तं सत् कर्तुं मम शोकमपनुद्यादपनुदेन्निवारयेत्तन्न पश्यामि । हि यस्मात्तस्मान्मां शाधीति 'सोऽहं भगवः शोचामि तं मा भगवाष्शोकस्य पारं तारयतु' इति श्रुत्यर्थो दर्शितः । शोकानपनोदे को दोष इत्याशङ्क्य तद्विशेषणमाह -- 'इन्द्रियाणामुच्छोषणमिति' । सर्वदासंतापकरमित्यर्थः ।

For me the doer (subject), performing which karma will I get the greatness that will help me, to śokam apanudyāt - get rid of the sorrow, that na prapaśyāmi – I don't see. Hi – for this very reason, therefore please instruct me. Here the meaning of the Shruti 'I am in a deep state of sorrow, O Bhagavan, please help me to cross over this sorrow (ocean of sorrow)'. [Sri Narada approaches Sri SanatKumara, who is none other than his brother for the knowledge of the Self.

When Guru asks the disciple about his qualification, Sri narada enumerates having acquired the knowledge of all the arts and science and still experiencing deep sorrow. Here too, the elder brother Sri Sanatkumara instructs Sri narada, only when approached with a proper attitude]. What is the defect (problem) in case of not getting rid of the sorrow, is explained - indriyāṅām ucchoṣaṇam. The sense organs are drying, always burning.

ननु युद्धे प्रयतमानस्य तव शोकनिवृत्तिर्भविष्यति जेष्यसि चेत्तदा राज्यप्राप्त्या इतरथा च स्वर्गप्राप्त्या । 'द्वावेतौ पुरुषौ लोके' इत्यादिधर्मशास्त्रादित्याशङ्क्याह -- 'अवाप्येत्यादिना' । शत्रुवर्जितं सस्यादिसंपन्नं च राज्यं, तथा सुराणामाधिपत्यं हिरण्यगर्भत्वपर्यन्तमैश्वर्यमवाप्य स्थितस्यापि मम यच्छोकमपनुद्यात्तन्न पश्यामीत्यन्वयः । 'तद्यथेह कर्मचितो लोकः क्षीयत वमेवामुत्र पुण्यचितो लोकः क्षीयते' इति श्रुतेः । 'यत्कृतकं तदनित्यम्' इत्यनुमानात्, प्रत्यक्षेणाप्यैहिकानां विनाशदर्शनाच्च । नैहिक आमुत्रिको वा भोगः शोकनिर्तकः किंतु स्वसत्ताकालेऽपि भोगपारतन्त्र्यादिना विनाशकालेऽपि विच्छेदाच्छोकजनक एवेति न युद्धं शोकनिवृत्तयेऽनुष्ठेयमित्यर्थः । तेनेहामुत्रभोगविरागोऽधिकारिविशेषणत्वेन दर्शितः ।

But, for the one who is involved in the war will get rid of the sorrow, as if you win by gaining the kingdom or otherwise by gaining the heaven. It is said in the Dharma Shastra 'only two people cross over the Solar plane, the renunciate who has complete control of sense-organ and the warrior who dies while fighting a war' is explained - avāpya. A kingdom that is devoid of enemies and endowed with a lot of grains (wealth), and leadership even for the deities, i.e. gaining the state and power that is equal to the Hiranyagarbha (firstborn), still I don't see that means that which will get rid of the sorrow. The Shruti says 'As the world (object of experience) gained through the karma gets destroyed, similarly the worlds that are gained through the Punya too get destroyed'. The inference too says 'that which is done (gained) is non-eternal'. And through perception too we see the things gained here getting destroyed. Therefore, the objects of experience either here or hereafter are not capable of getting rid of the sorrow. Again, those experience even while existent because of being dependent upon the other etc., and during its destruction becomes the cause of its destruction (separation). And therefore need not be practiced for eliminating the sorrow. Thus, dispassion for the things here and hereafter is shown, as the eligibility of the seeker.

तदनन्तरमर्जुनः किं कृतवानिति धृतराष्ट्राकाङ्क्षायां

What did Arjuna do after this, for this doubt of dhṛtarāṣṭra.

सञ्जय उवाच ।

sañjaya uvāca ।

sañjaya said.

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २-९ ॥

evamuktva hr̥ṣīkeśaṃ guḍākeśaḥ parantapaḥ ।

na yotsya iti govindamuktva tūṣṇīm babhūva ha ॥ 2-9 ॥

परन्तपः गुडाकेशः हृषीकेशम् एवम् उक्त्वा 'न योत्स्ये' इति गोविन्दम् उक्त्वा तूष्णीम् बभूव ह ।

guḍākeśaḥ - The one who has gained victory over laziness and parantapaḥ - one who always defeats the opponent said 'I will not fight' to hr̥ṣīkeśam – the one who is the indweller, and sat silently.

गुडाकेशो जितालस्यः परन्तपः शत्रुतापनोऽर्जुनः हृषीकेशं सर्वेन्द्रियप्रवर्तकत्वेनान्तर्यामिणं गोविन्दं गां वेदलक्षणां वाणीं विन्दतीति व्युत्पत्त्या सर्ववेदोपादानत्वेन सर्वज्ञम् । आदौ एवं 'कथं भीष्ममहं संख्ये' इत्यादिना युद्धस्वरूपायोग्यतामुक्त्वा, तदनन्दरं'न योत्स्ये' इति युद्धफलाभावं चोक्त्वा, तूष्णीं बभूव । बाहेन्द्रियव्यापारस्य युद्धार्थं पूर्वं कृतस्य निवृत्त्या निर्व्यापारो जात इत्यर्थः । स्वभावतो जितालस्ये सर्वशत्रुतापने च तस्मिन्नागन्तुकमालस्यमतापकत्वं च नास्पदमादधातीति द्योतयितुं हशब्दः । गोविन्दहृषीकेशपदाभ्यां सर्वज्ञत्वसर्वशक्तित्वसूचकाभ्यां भगवतस्तन्मोहापनोदनमनायाससाध्यमिति सूचितम् ।

guḍākeśaḥ - the one who has gained victory over laziness (earlier it was said as victory over sleep), parantapaḥ - the one who defeats the enemies, Arjuna. To hr̥ṣīkeśam – the one who goads all the sense-organs, the indweller, govindam – the one who knows the gām – the Vedas, thus the one who being the cause for the Vedas, the omniscient. In the beginning by saying 'how will I kill Bhishma in the war', the impossibility of the nature of war was said, then thereafter, by saying 'I won't fight' the absence of any result through the war was said, and tūṣṇīm babhūva - became silent. By getting rid of the activities that were performed through the external sense-organs earlier for the sake of war, became without any activity. Though by nature Arjuna, who has gained victory over the laziness and destroyer of all the enemies, the seeming state of laziness and not a destroyer of enemies is just a temporary phase, and therefore cannot be in him,

to show this the term ha is said. Through the words govindam and hr̥ṣīkeśam, that denotes the omniscience and omnipotence, it is implied that it is very easy for Bhagavan to remove his delusion.

Day 22

एवं युद्धमुपेक्षितवत्यप्यर्जुने भगवान्नोपेक्षितवानिति धृतराष्ट्रदुराशानिरासायाह –

Thus, Since Arjuna has decided not to fight, therefore bhagavān too probably has decided to give up on him, thus is the evil desire of dhṛtarāṣṭra, to negate this, it is said.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २-१० ॥

tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata ।

senayorubhayormadhye viṣīdantamidaṃ vacaḥ ॥ 2-10 ॥

हे भारत! उभयोः सेनयोः मध्ये विषीदन्तम् (अर्जुनं) तम् हृषीकेशः प्रहसन् इव इदम् वचः उवाच ।

O bhārata! To that Arjuna grieving by standing in the midst of both the armies, hr̥ṣīkeśaḥ as though taunting him, said these words.

सेनयोरुभयोर्मध्ये युद्धोद्यमेनागत्य तद्विरोधिनं विषादं मोहं प्राप्नुवन्तं तमर्जुनं प्रहसन्निव अनुचिताचरणप्रकाशनेन लज्जाम्बुधौ मज्जयन्निव हृषीकेशः सर्वान्तर्यामी भगवानिदं वक्ष्यमाणमशोच्यानित्यादि वचः परमगम्भीरार्थमनुचिताचरणप्रकाशकमुक्तवान्नतूपेक्षितवानित्यर्थः ।

Arjuna who is, senayorubhayormadhye - standing in-between both the armies, deciding to fight the war, but now is showing a contradictory sign, viṣīdantam of grief and delusion, to him, as though laughing at him, to show his activity does not fit in this situation, and to immerse him in the ocean of shyness. hr̥ṣīkeśaḥ - who is the indweller in all the beings, bhagavān spoke these words which are going to be said 'aśocyānanvaśocastvaṃ' etc., that which is laden with very deep meaning, which shows his activity that which does not fit the situation, spoke these words and not give up on him.

अनुचिताचरणप्रकाशनेन लज्जोत्पादनं प्रहासः । लज्जा च दुःखात्मिकेति द्वेषविषय एव मुख्यः । अर्जुनस्य तु भगवत्कृपाविषयत्वादानुचिताचरणप्रकाशनस्य च विवेकोत्पत्तिहेतुत्वादेकदलाभावेन गौण एवायं प्रहास इति

कथयितुमिवशब्दः । लज्जामुत्पादयितुमिव विवेकमुत्पादयितुमर्जुनस्यानुचिताचरणं भगवता प्रकाश्यते, लज्जोत्पत्तिस्तु नान्तरीयकतयास्तु मास्तु वेति न विवक्षितेति भावः ।

Prahāsa – taunting laugh; means the act of making some feel shy by showing his undesirable action. And this shame is of the nature of sorrow and therefore is primarily an object of hatred. But since Arjuna is an object of grace of bhagavān, therefore the idea of throwing light upon the undesirable act performed is only to generate knowledge and therefore it is devoid of one portion (the portion which creates shyness), and therefore the taunting laugh is only secondary, to show this the term ‘iva’ – as though, is said. Whether the shyness that is associated with the taunting laugh, takes place or not, this is desired idea.

यदि युद्धारम्भात्प्रागेव गृहे स्थितो युद्धमुपेक्षेत तदा नानुचितं कुर्यात्, महता संरम्भेण तु युद्धभूमावागत्य तदुपेक्षणमतीवानुचितमिति कथयितुं सेनयोरित्यादिविशेषणम् । तच्चाशोच्यानित्यादौ स्पष्टं भविष्यति ।

If Arjuna gives up the war from his house, even before coming to the battle field, then it is not an undesirable act. But, when he has come to the battle field after a lot of trouble, giving up the battle is completely undesirable, to show this, the adjective – senayorubhayormadhye. And this idea will become clear in - aśocyānanvaśocastvaṃ etc.

तत्रार्जुनस्य युद्धाख्ये स्वधर्मे स्वतो जातापि प्रवृत्तिर्द्विविधेन मोहेन तन्निमित्तेन च शोकेन प्रतिबद्धेति द्विविधो मोहस्तस्य निराकरणीयः । तत्रात्मनि स्वप्रकाशपरमानन्दरूपे सर्वसंसारधर्माऽसंसर्गिणि स्थूलसूक्ष्मशरीरद्वयतत्कारणाविद्याख्योपाधित्रयाविवेकेन मिथ्याभूतस्यापि संसारस्य सत्यत्वात्मधर्मत्वादिप्रतिभासरूप एकः सर्वप्राणिसाधारणः ।

There, in the svadharma (duty) of Arjuna, i.e. fighting the war, though he is involved in it all by himself, but due to the two types of delusions and the sorrow cause by them, he is blocked; therefore we should negate the two types of delusions. Here in the Self i.e. of the inherent nature of self-effulgence, Absolute bliss, and which is not associated with the attributes of the Samsara; the gross and the subtle body and the cause for those which is the causal body, Avidya (ignorance), due to the ignorance of all these three adjuncts (embodiments) that though is of illusory nature, seeing (superimposing) that samsara to be real is one delusion, that is common for all the beings. [The first delusion is the common delusion which is seen in all the beings. The identification of non-self as the Self, is due to the ignorance. This identity with the non-self (body – sense-organ complex) that is the embodiment (that which cross-superimposes its attributes is

embodiment. The attributes of non-self on the Self and the Self on the non-self) is because of the Ignorance].

अपरस्तु युद्धाख्ये स्वधर्मे हिंसादिबाहुल्येनाधर्मत्वप्रतिभासरूपोर्जुनस्यैव करुणादिदोषनिबन्धनोऽसाधारणः । एवमुपाधित्रयविवेकेन शुद्धात्मस्वरूपबोधः प्रथमस्य निवर्तकः सर्वसाधारणः, द्वितीयस्य तु हिंसादिमत्त्वेऽपि युद्धस्य स्वधर्मत्वेनाधर्मत्वाभावबोधोऽसाधारणः, शोकस्य तु कारणनिवृत्त्यैव निवृत्तेर्न पृथक् साधनान्तरापेक्षेत्यभिप्रेत्य क्रमेण भ्रमद्वयमनुवदन् श्रीभगवानुवाच –

The other delusion is, fighting the war that is one's own duty (of Arjuna), seeing the defects of violence etc, and thus accepting it to be Adharma; is Arjuna specific delusion, which is because of the compassion etc. defects. Thus by discriminative knowledge of all the three embodiments, the knowledge of the nature of pure Absolute Self, negates the first general delusion. And as for the second, though war is endowed with violence, the knowledge of it being devoid of any Adharma, since it being one's own duty is the specific means. And as for the sorrow, since it is negated by negating its cause, there is no need for any special practice to remove it, with this is mind, by explaining both the delusions, Bhagavan says.

श्रीभगवानुवाच ।

śrībhagavānuvāca ।

śrībhagavānuvāca said.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥

aśocyānanvaśocastvaṃ prajñāvādāṃśca bhāṣase ।

gatāsūnagatāsūṃśca nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

त्वम् अशोच्यान् अन्वशोचः । प्रज्ञा-वादान् च भाषसे । पण्डिताः गतासून् अगतासून् च न अनुशोचन्ति । You are worrying about the things that don't need to be worried about, and also speak like a learned man. The knowledgeable ones don't worry about the dead or the living.

अशोच्यान्शोचितुमयोग्यानेव भीष्मद्रोणादीनात्मसहितांस्त्वं पण्डितोऽपि सन् अन्वशोचोऽनुशोचितवानसि । ते प्रियन्ते मन्निमित्तमहं तैर्विनाभूतः किं करिष्यामि राज्यसुखादिनेत्येवमर्थकेन 'दृष्टेवमं स्वजनम्' इत्यादिना । तथाचाशोच्ये शोच्यभ्रमः पश्चादिसाधारणस्तवात्यन्तपण्डितस्यानुचित इत्यर्थः ।

Aśocyān – for the thing that are not worthy of worrying, Bhisma, Drona and including oneself, you who though being a paṇḍitāḥ - learned man, anvaśocaḥ - is worrying. [paṇḍitāḥ means paṇḍā yasya asti iti, paṇḍā means knowledge, the one who has knowledge is paṇḍitāḥ, a learned man]. They will die due to me, and what will I do with the objects of experience like the kingdom etc. without them, in this way with the statement - dṛṣṭevamaṃ svajanam. And thus the illusion of sorrow in the objects that need not be worried about is a common quality of the cattle etc., and it is not desirable in you who is a very learned man.

तथा 'कुतस्त्वा कश्मल' मित्यादिना मद्बचनेनानुचितमिदमाचरितं मयेति विमर्शे प्राप्तेऽपि त्वं स्वयं प्रज्ञोऽपि सन् प्रज्ञानां अवादान्प्रज्ञैर्वक्तुमनुचिताञ्शब्दांश्च 'कथं भीष्ममहं संख्ये' इत्यादीन्भाषसे वदसि नतु लज्जया तूष्णींभवसि ।

Similarly, after I explained its undesirability with 'kutastvā kaśmala' etc., though you gained a clarity of that undesirable act, and though you being a learned man yourself, prajñā-vādān – the statement (words) not suiting a learned man, how do you say them 'kathaṃ bhīṣmamahaṃ saṃkhye' etc., and not sit silently due to shame.

अतःपरं किमनुचितमस्तीति सूचयितुं चकारः । तथाचाधर्मे धर्मत्वभ्रान्तिधर्मे चाधर्मत्वभ्रान्तिरसाधारणी तवातिपण्डितस्य नोचितेति भावः । प्रज्ञावतां पण्डितानां वादान्भाषसे परं नतु बुध्यस इति वा भाषणापेक्षयानुशोचनस्य प्राक्कालत्वादतीतत्वनिर्देशः । भाषणस्य तु तदुत्तरकालत्वेनाव्यवहितत्वाद्वर्तमानत्वनिर्देशः । छान्दसेन तिङ्ग्रह्यत्ययेनानुशोचसीति वर्तमानत्वं व्याख्येयम् ।

To imply what is not desirable to do after this, the term 'ca' is said. And therefore, the delusion of Dharma in Adharma and the delusion of Adharma in Dharma, this specific delusion is not desirable for you who is a very learned man. You speak like a learned man, but don't understand it, with this in mind anvaśocaḥ is said in past tense with respect to bhāṣase. And bhāṣana being an act following it is said in present tense. Otherwise, since it is a Chandasa [similar to Vedic use, as it is said by Bhagavān, it cannot be controlled], therefore, we should change the verbal declension to a suitable present tense (as anuśocasi).

ननु बन्धुविच्छेदे शोको नानुचितः वसिष्ठादिभिर्महाभागैरपि कृतत्वादित्याशङ्क्याह -- 'गतासूनिति' । ये पण्डिताः विचारजन्यात्मतत्त्वज्ञानवन्तस्ते गतप्राणानगतप्राणांश्च बन्धुत्वेन कल्पितान्देहान्नानुशोचन्ति । ते मृताः सर्वोपकरणपरित्यागेन गताः किं कुर्वन्ति क्व तिष्ठन्ति ते च जीवन्तो बन्धुविच्छेदेन कथं जीविष्यन्तीति न व्यामुहन्ति । समाधिसमये तत्प्रतिभासाभावात्, व्युत्थानसमये तत्प्रतिभासेऽपि मृषात्वेन निश्चयात् ।

But, the sorrow due to the separation from the relatives is not undesirable, as it is practiced even by Shri Vasishta etc., doubting this, it is said - gatāsūn. [gata means left, asū means prāna, vital air]. The learned men, who have gained the knowledge through the proper inquiry of the Self won't worry about the dead people, who are imagined to be one's relatives (in this life). They won't become deluded in the form of – 'what will the dead one do leaving everything here, where will he live, and the one who is alive (the relatives of the dead), how will they live in the absence of the loved relative'. [In case of the doubt are the learned one's stone heart, it is answered]. As this is not seen in the state of Samadhi, though in the case of the coming out of Samadhi, though the world is seen, there is clarity of them being illusion.

नहि रज्जुतत्त्वसाक्षात्कारेण सर्पभ्रमेऽपनीते तन्निमित्तभयकम्पादि संभवति, नवा पित्तोपहतेन्द्रियस्य कदाचिद्गुडे तिक्तताप्रतिभासेऽपि तिक्तार्थितया तत्र प्रवृत्तिः संभवति मधुरत्वनिश्चयस्य बलबत्त्वात्, एवमात्मस्वरूपाज्ञाननिबन्धनत्वाच्छोच्यभ्रमस्य तत्स्वरूपज्ञानेन तदज्ञानेऽपनीते तत्कार्यभूतः शोच्यभ्रमः कथमवतिष्ठेतेति भावः ।

In the case of the immediate knowledge of the rope, there cannot be any erroneous knowledge of the snake and the fear and shivering due to that illusion. And also, the one who is afflicted by biliousness though experiences the sweet jiggery to be spicy, will not desire to have a piece of jiggery for its spicy flavour, as there is a powerful definitive knowledge of jiggery being sweet. Similarly, the erroneous experience of sorrow in the things not worthy which is due to the ignorance of the true nature of the Self, by the knowledge of the true nature of the Self when the ignorance is negated (removed), and then how can the erroneous sorrow which is its effect exist.

वसिष्ठादीनां प्रारब्धकर्मप्राबल्यात्तथा तथानुकरणं न शिष्टाचारतयान्येषामनुष्ठेयतामापादयति, शिष्टैर्धर्मबुद्ध्यनुष्ठीयमानस्यालौकिकव्यवहारस्यैव तदाचारत्वात् अन्यथा निष्ठीवनादेरप्यनुष्ठानप्रसङ्गादिति दृष्टव्यम् । यस्मादेवं तस्मात्त्वमपि पण्डितो भूत्वा शोकं माकार्षीरित्यभिप्रायः ।

Vasiṣṭha etc. did so (sorrow etc.) because of their powerful Prarabdha Karma, and therefore does not become qualified to be followed by others too, claiming it to be śiṣṭācāra. (śiṣṭācāra means śiṣṭa – a person who follows the Vedic rules and ācāra – practise. The traditional people who are to be followed for greatness are śiṣṭā). Because, only those acts of śiṣṭā which are performed with an idea of following the Dharma, and that which are not easily understood in the world should be followed. Otherwise, even spitting etc. which they do will become something that should be followed. Since it is so, therefore you too being a learned man should not worry; is the idea.

नत्वेवेत्याद्येकोनविंशतिश्लोकैः 'अशोच्यानन्वशोचस्त्वम्' इत्यस्य विवरणं क्रियते, 'स्वधर्ममपि चावेक्ष्य' इत्याद्यष्टभिः श्लोकैः 'प्रज्ञावादांश्च भाषसे' इत्यस्य मोहद्वयस्य पृथक्प्रयत्ननिराकर्तव्यत्वात् । तत्र स्थूलशरीरादात्मानं विवेक्तुं नित्यत्वं साधयति ।

Beginning with 'na tvevāhaṃ' for nineteen shloka the statement 'aśocyān anvaśocaḥ' is commented upon. And, with 'svadharmamapi cāvekṣya' eight Shlokas the statement 'prajñā-vādān ca bhāṣase' is commented upon. This is to negate both the types of delusions. There, to differentiate the Self from the gross body, the Self is established as Eternal. [That which is limited by body – sense-organ complex cannot be eternal]

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२ ॥

na tvevāhaṃ jātu nāsaṃ na tvaṃ neme janādhipāḥ ।

na caiva na bhaviṣyāmaḥ sarve vayamataḥ param ॥ 2-12 ॥

अहम् जातु न आसम् (इति) न तु एव, त्वम् (जातु न आसीः इति)न, इमे जनाधिपाः (जातु न आसन् इति) न, । अतः परम् च वयम् सर्वे न भविष्यामः (इति) न एव ।

It is not that I did not exist in the past, not that you didn't exist, or these kings. And we all will exist in the future too.

तुशब्दो देहादिभ्यो व्यतिरेकं सूचयति। यथा अहमितः पूर्वं जातु कदाचिदपि नासमिति नैव, अपितु आसमेव, तथा त्वमप्यासीः, इमे जनाधिपाश्चासन्नेव। तेन प्रागभावाप्रतियोगित्वं दर्शितम्। तथा सर्वे वयं अहं त्वं इमे जनाधिपाश्चातःपरं नभविष्याम इति न अपितु भविष्याम एवेति ध्वंसाप्रतियोगित्वमुक्तम्। अतः कालत्रेयऽपि सत्तायोगित्वादात्मनो नित्यत्वेनानित्यादेहाद्वैलक्षण्यं सिद्धमित्यर्थः।

The term 'tu' is differentiates the Self from the body – sense-organ complex. Because, I there was never a situation that I did not exist, but I definitely did existed. Similarly, you too existed, so too did these kings exist. [The inclusion of the kings is because, Arjuna may doubt, first because you are Iswara, there is no surplise in your existence. Then, when he included Arjuna too, then again, as Nara and Narayana, Arjuna and Krishna are inseparable, therefore again there is no surprise for me too to exist. Therefore, it is said that these kings too existed]. Through this prāgabhāvāpratiyogitvaṃ - the Self not being the object of prior absence, is said. [prāgabhāvāpratiyogitvaṃ - prāgabhāva apratiyogitvaṃ. Prāgabhāva means prior absence. The absence of pot before it is made. pratiyogi means for which the absence is discussed, the object of absence, therefore apratiyogi means that which is not an object of absence]. Similarly, all of us, I, you and all these kings will not cease to exist, but will definitely exist in the future too. And thus, dhvaṃsāpratiyogitvam – the Self is not an object of post absence, is said. [dhvaṃsāpratiyogitvam - dhvaṃsa apratiyogitvam. dhvaṃsa meanse post absence. The absence of pot after it is destroyed]. Therefore, since we exist in all the three periods, the Self is eternal, and it being different from the body – sense-organ that is non-eternal is established.

ननु 'देहमात्रं चैतन्यविशिष्टमात्मा' इति लोकायतिकाः। तथाच स्थूलोऽहं गौरोऽहं गच्छामि चेत्यादिप्रत्यक्षप्रतीतानां प्रामाण्यमनपोहितं भविष्यति, यतः कथं देहादात्मनो व्यतिरेकः, व्यतिरेकेऽपि कथं वा जन्मविनाशशून्यत्वं जातो देवदत्तो मृतो देवदत्त इति प्रतीतेर्देहजन्मनाशाभ्यां सहात्मनोऽपि जन्मविनाशोपपत्तेरित्याशङ्क्याह –

But the materialistic philosphers (Carvaka) say that only the body that is endowed with consciousness (sentiency) is Self. [They say, all the creation is elemental. Each differ from the other because of the different permutation and combination of the mixture of elements. When it is mixed in a particular way, the body gains the consciousness. There is no consciousness other than this. For example, the mixing of green betel leaf, betel nut and lime when chewed produces red colour or Grape or cooked rice when made to become ferment, gives intoxication that is not a quality of them]. Therefore, the experience that can be perceived as 'I am

fat', 'I am white', 'I am going' etc. gain undeniable validity. Because of this, how can the Self be different from the body, even if it be different how can it be devoid of birth, death etc., as we see the experience 'devadutta is born' 'devadutta died' etc.. Therefore through the birth and death of the body, the Self too becomes born or dead, doubting thus, it is answered.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dehino'sminyathā dehe kaumāraṃ yauvanaṃ jarā ।

tathā dehāntaraprāptirdhīrastatra na muhyati ॥ 2-13 ॥

देहिनः अस्मिन् देहे यथा कौमारम् यौवनम् जरा, तथा देहान्तर-प्राप्तिः । तत्र धीरः न मुह्यति ।

As the Self gains the young age, adulthood and old age in this body, similarly too it gains another body. Knowing this the learned one will not be deluded.

देहाः सर्वे भूतभविष्यवर्तमाना जगन्मण्डलवर्तिनोऽस्य सन्तीति देही । एकस्यैव विभुत्वेन सर्वदेहयोगित्वात्सर्वत्र चेष्टोपपत्तेर्न प्रतिदेहमात्मभेदे प्रमाणमस्तीति सूचयितुमेकवचनम् । सर्वे वयमिति बहुवचनं तु पूर्वत्रदेहभेदानुवृत्त्या न त्वात्मभेदाभिप्रायेणेति न दोषः ।

Dehi means the one who has all the bodies, existing in the present, past and future, belonging to all the creation. Since it is possible for the one (non-dual) Self that is all-pervading, to be associated with all the bodies; Activities can be seen everywhere and therefore there is no proof for accepting the Self for everybody, individually. To imply this, the term 'dehi' is said in singular. And in the previous shloka the plural used in 'sarve vayam' is to show the association with all the previous past bodies (and future) and not to establish the plurality (multiplicity) of the Self, therefore there is no defect (in using plural). [We accept on non-dual Self, that is seemingly associated with all the 'as though' bodies. We neither accept the association of the Self nor the existence of the body. The association too is from the standpoint of it being all-pervading and not as residing in the body. If it resides in, it becomes, plural and limited and thus non-eternal].

तस्य देहिन एकस्यैव सतोऽस्मिन्वर्तमाने देहे यथा कौमारं यौवनं जरेत्यवस्थात्रयं परस्परविरुद्धं भवति नतु तद्भेदेनात्मभेदः, य एवाहं बाल्ये पितरावन्वभूवं सवाहं वार्धके प्रणमृनुभवामीति दृढतरप्रत्यभिज्ञानात्, अन्यनिष्ठसंस्कारस्य चान्यत्रानुसन्धानाजनकत्वात्, तथा तेनैव प्रकारेणाविकृतस्यैव सत आत्मनो

देहान्तरप्राप्तिरेतस्माद्देहादत्यन्तविलक्षणदेहप्राप्तिः स्वप्ने योगैश्वर्ये च तद्देहभेदानुसन्धानेऽपि स एवाहमिति प्रत्यभिज्ञानात् ।

That dehinaḥ - the Self, which though being one non-dual, asmin dehe – in this very current body, as it experiences the three states of kaumāram yauvanam jarā – young age, adult and old age, which are different from each other, and the Self does not differ because of they being different. There is a memory (remembrance) that the one who enjoyed the love of the parents is now enjoying the love of the grand-children. The thought imprints existing in another cannot be remembered by another person. [We see the experience of waking state, dream state and deep sleep state. The one who experience the dream and deep sleep state is the one who is awake and remembering it. It cannot be someone else in the dream and a different one in the deep sleep, as there cannot be memory about them. Similarly, the different experiences in the different age period are experienced by one Self, which is associated with that body. Otherwise, I cannot remember my young age experience as my own]. tathā - Similarly in this very manner, the Self which does not undergo any transformation, dehāntara-prāptiḥ - gains a different body, the one that is different from the current one. Even in the dream state or through the Yogic supernatural achievement, when we gain different body, we do remember the origin of this body, as 'I am that'. [If the Self is accepted to undergo transformation, it will become non-eternal. There is no rule for the body to be of the same type or features; it can vary from being a small ant to being a demi-god. In dream or yogic transformation, we may become a dog or element or god, but we remember the original person as different from all these changes].

तथाच यदि देह एवात्मा भवेत्तदा कौमारादिभेदेन देहे भिद्यमाने प्रतिसन्धानं न स्यात्, अथ तु कौमाराद्यवस्थानामत्यन्तवैलक्षणेऽप्यवस्थावतो देहस्य 'यावत्प्रत्यभिज्ञं वस्तुस्थितिः' इति न्यायेनैकं ब्रूयात्तदापि स्वप्नयोगैश्वर्ययोर्देहधर्मिभेदे प्रतिसन्धानं न स्यादित्युभयोदाहरणम् । अतो मरुमरीचिकादावुदकादिबुद्धेरिव स्थूलोऽहमित्यादिबुद्धेरपि भ्रमत्वमवश्यमभ्युपेयम्, बाधस्योभयत्रापि तुल्यत्वात् । तच्च 'न जायते' इत्यादौ प्रपञ्चयिष्यते । तेन देहाद्व्यतिरिक्तो देहेन सहोत्पद्यते विनश्यति चेति पक्षोऽपि प्रत्युक्तः । तत्रावस्थाभेदे प्रत्यभिज्ञोपपत्तावपि धर्मिणो देहस्य भेदे प्रत्यभिज्ञानुपपत्तेः ।

Therefore, if the body is the Self, then the body differs because of the different states of young age etc. therefore there cannot be any remembrance. Therefore, though these young age etc. are completely different from each other, the one body that experiences all these does not differ, the unity is established through

the logic ‘yāvatpratyaabhijñāṃ vastusthitiḥ’ – until there is remembrance there exists only one body. Even then, in the dream and yogic supernatural state, since the Dharmi – the body differs, this kind of experience (of remembrance) will not happen, this is the reason we have given two examples. Therefore, it should be accepted that like the knowledge of water in the mirage, the knowledge of ‘I am fat’ etc. are due to erroneous knowledge, as they don’t exist after the negation. [After the right knowledge, the erroneous knowledge gets negated, and not in any other way. Therefore by the knowledge of mirage as mirage, the knowledge of water is negated, so too with the knowledge of the Self, the superimposed ideas of ‘I am fat’ etc. that are attributes of the illusory body are negated]. This will be explained in detail in ‘na jāyate’. Through this, the choice of the Self which is different from the body, but is born and dies along with the body, is negated too. Because, though in this choice there may be memory of the different states of age, there cannot be a memory of the different attributed (dharmi – different bodies of past etc.).

अथवा यथा कौमाराद्यवस्थाप्राप्तिरविकृतस्यात्मन एकस्यैव तथा देहान्तर प्राप्तिरेतस्माद्देहादुत्क्रान्तौ । तत्र स एवाहमिति प्रत्यभिज्ञानाभावेऽपि जातमात्रस्य हर्षशोकभयादिसंप्रतिपत्तेः पूर्वसंस्कारजन्याया दर्शनात् । अन्यथा स्तनपानादौ प्रवृत्तिर्न स्यात् । तस्या इष्टसाधनतादिज्ञानजन्यत्वस्यादृष्टमात्रजन्यत्वस्य चाभ्युपगमात् । तथाच पूर्वापरदेहयोरात्मैक्यसिद्धिः । अन्यथा कृतनाशाकृताभ्यागमप्रसङ्गादित्यन्यत्र विस्तरः । कृतयोः पुण्यपापयोर्भोगमन्तरेण नाशः कृतनाशः, अकृतयोः पुण्यपापयोरकस्मात्फलदातृत्वमकृताभ्यागमः ।

Otherwise (another explanation), Like the different states of young age, are experienced by the one non-dual Self, similarly the different other bodies after leaving this body. [Leaving is not possible for one Self, therefore we should understand, because of leaving the ‘as though’ identity with this body and gaining ‘as though’ identity with the next body]. Though there may not be the memory of ‘I am that’, still we can see the different emotions which are because of the past thought imprints, like happiness sorrow, fear etc. in the new born. Otherwise, the new born cannot suck the milk from the breast (while nursing). And it is accepted that, the action (of sucking etc.) is produced due to the knowledge of the act being acceptable to one. Thus the oneness of the Self in the past and future body is established. Otherwise, there will be defects of kṛtanāśa and akṛtābhyāgama, which will be explained later. kṛtanāśākṛta is the punya and papa karma getting destroyed without giving fruit. abhyāgama is the punya and papa karma bearing fruit without any rhyme or reason. [If we don’t accept the rebirth, and one Self which is associated with different bodies in different birth, then we will face these

two defects. The karma which we do will be lost for us without bearing fruit, as we won't gain another chance to experience those results – this is the first defect. And the karmas which we have not performed will become associated with us, for no reason – is the second defect].

Day 24

अथवा देहिन एकस्यैव तव यथा क्रमेण देहावस्थोत्पत्तिविनाशयोर्न भेदः नित्यत्वात्, तथा युगपत्सर्वदेहान्तरप्राप्तिरपि तवैकस्यैव विभुत्वात्, मध्यमपरिमाणत्वे सावयवत्वेन नित्यत्वायोगात्, अणुत्वे सकलदेहव्यापिसुखाद्यनुपलब्धिप्रसङ्गात्, विभुत्वे निश्चिते सर्वत्र दृष्टकार्यत्वात्सर्वशरीरेष्वेक एवात्मा त्वमिति निश्चितोऽर्थः ।

Otherwise, in You, The Self which is one non-dual; though there are different kinds of states which are created and destroyed; but there is no duality because of it (the Self) being eternal. [In your body there are different states of waking, dream and deep state in a day, similarly young age, adult, old age etc. in a life span]. Similarly, the association with multiple bodies for you the on non-dual is possible because of you being all-pervading. If you (the Self) are of medium size, then it being endowed with parts will not be qualified to be eternal. [If the Self is medium size, then if the Self enters something big in the next birth, it will not pervade the whole body, and if it enters something small then the extra portion of the Self will be hanging out. Therefore if we accept it to be elastic, since it undergoes transformation, it will become non-eternal. That which has parts or undergoes transformation, cannot be eternal]. If it (the Self) is of the size of Atom, then there cannot be experience of happiness or sorrow that is pervading the whole of the body. [If the Self is of Atom size, when we step into Ganges on a hot summer day, the experiences of heat above and cold below cannot be experienced, simultaneously. Or a pain in the whole body cannot be experienced by the Self]. If the Self is determined as all-pervading, then the whole creation is an effect of the Self (or since the whole creation is only an effect of the Vision), then the association of the Self with all the bodies can be easily determined. [The whole creation is superimposed on the substratum of the Self; therefore, the Self is accepted as both instrumental and material cause. And if the creation is accepted as $dr̥ṣṭi - sṛṣṭi$ – the vision is htecreation, there is no creation other than the perception. The other school is $dr̥ sṛṣṭi - ṛṣṭi$ – we are seeing what is created by Iswara. Since this commentary is Manana text (a text for reflection),

and also the Acharya Shri Madhusudhana Bhagavan too favours the former, it is better to accept the word dr̥ṣṭakāryatvāt in that sense].

तत्रैवंसति वध्यघातकभेदकल्पनया त्वमधीरत्वान्मुहसि धीरस्तु विद्वान् मुहति, अहमेषां हन्ता ते मम वध्या इति भेददर्शनाभावात्। तथाच विवादगोचरापन्नाः सर्वे देहा एकभोक्तृकाः देहत्वात्त्वदेहवत् इति। श्रुतिरपि'एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा' (श्वेता 6.11) इत्यादि। तेन यदाहुः'देहमात्रमात्मा' इति चार्वाकाः,'इन्द्रियाणि मनः प्राणश्च' इति तदेकदेशिनः,'क्षणिकं विज्ञानम्' इति सौगताः,'देहातिरिक्तः स्थिरो देहपरिमाणः' इति दिगम्बराः,'मध्यमपरिमाणस्य नित्यत्वानुपपत्तेः नित्योऽणुः' इत्येकदेशिनः, तत्सर्वमपाकृतं भवति नित्यत्वविभुत्वस्थापनात्।

When this is the case, because of the confusion due to the erroneous knowledge of being killed and being a killer, you have lost your courage and are deluded, and a person of valour learned man) will not be deluded, as there will not be the idea of duality in the sense of 'I their killer and they are killed by me'. Therefore, the object of contention all the bodies (Paksha – Place of doubt), has only one experiencer (Sadhya – That which needs to be proven), because of being a body (Hetu - Reason), like your body (Udhaharana – example). [This syllogism summarises the discussion]. The Shruti too, 'The one non-dual Self exists in all the beings, it is all-pervading and the indweller of all the living beings', establishes this. Thus, the Charvakas statement which said 'the body is verily the Self', and their other schools which accept 'the sense-organ, the mind and vital air' as the Self, the Buddhist school accepting the Self to be 'momentary knowledge', the Digambara Jains accepting 'the Self is different from the body, and is steady and of the size of body', their other school accepting the Self to be 'it is of the size of atom, as accepting it to be of medium size will negate it being eternal' are all negated by establishing the Self to be eternal and all-pervading. [Here the Sugata – Buddhist school called Yogachara which accept the whole creation to be momentary knowledge is accepted. Digambara means the one who wears the directions as dress, they remain naked. The other school of Jains accepted here is Svetabmara, the one who wears white dress].

नन्वात्मनो नित्यत्वे विभुत्वे च न विवदामः, प्रतिदेहमेकत्वं तु न सहामहे। तथाहि 'बुद्धिसुखदुःखेच्छाद्वेषप्रयत्नधर्माधर्मभावनाख्यनवविशेषगुणवन्तः प्रतिदेहं भिन्नाः, एवं नित्या विभवश्चात्मानः' इति वैशेषिका मन्यन्ते। इममेवच पक्षं तार्किकमीमांसकादयोऽपि प्रतिपन्नाः। सांख्यास्तु विप्रतिपद्यमाना अप्यात्मनो गुणवत्त्वे प्रतिदेहं भेदे न विप्रतिपद्यन्ते। अन्यथा सुखदुःखादिसंकरप्रसङ्गात्।

तथाच भीष्मादिभिन्नस्य मम नित्यत्वे विभुत्वेऽपि सुखदुःखादियोगित्वाद्भीष्मादिबन्धुदेहविच्छेदे सुखवियोगो दुःखसंयोगश्च स्यादिति कथं शोकमोहौ नानुचितावित्यर्जुनाभिप्रायमाशङ्क्य लिङ्गशरीरविवेकायाह –

But we are not arguing over the Self being eternal and all-pervading, but we cannot accept it to be one non-dual for all the individual beings. That is, the Vaisheshika accept the Self to be eternal, all-pervading, multiple - one for each individual, and endowed with the special nine qualities of 'intellect, happiness, sorrow, desire, hatred, effort, dharma, adharma and imagination'. [Only because of accepting these vishesha (special) qualities, they are called as vaisheshika. This is a school of logic, and the other being naiyayika. They only differ in epistemology and not their philosophy of gaining the Self, which is gained by being able to differentiate the elements from an object.] This is the very choice the other logician (nyayika or tarkika), people attached to the karmas of the Veda (poorva Mimamsa) etc. accept. But the Sankhya philosophers though contradict, don't contradict Self to be endowed with quality and being different for each body. [Sankhya accepts the Self to be different for each body and the Self to be an experiencer and not a doer]. If the Self is not accepted to be different for each individual, there will be a mix-up of happiness, sorrow etc. [If the Individual Self is not accepted, then the happiness one will be experienced by the other, because the Self is one. But, here too, the logicians accept the Self to be multiple, but at the same time accept it to be all-pervading; if this is so, one Self will overlap on the other, which may confuse the individual about his/her experience? (Logician) No. Since the Self is accepted to be related only with a particular body. In accepting thus the logicians has to stretch their logical brain to maximum extent in establishing this]. And thus, though Bhishma etc. who are different from me are eternal and all-pervading, still there is a possibility of happiness, sorrow etc. as by killing the relatives like Bhishma etc. the happiness is lost and the sorrow is gained. Therefore how is the sorrow and delusion not qualified, expecting the question of Arjuna thus, Bhagavan explains to him for gaining the clarity about the lingasharira [lingasharira is the subtle body. The subtle body is associated with the gross body because of the causal body i.e. ignorance].

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ ।

āgamāpāyino'nityāstāmstitikṣasva bhārata ॥ 2-14 ॥

हे कौन्तेय! मात्रा-स्पर्शाः तु शीत-उष्ण-सुख-दुःख-दाः, आगम अपायिनः, अनित्याः । हे भारत! तान् तितिक्षस्व ।

O kaunteya! The objects gained through the sense-organ perception, that which give the experience of cold – heat, happiness – sorrow are things that come and go (of the nature of being created and destroyed), and thus non-eternal. O bhārata! Therefore forbear them.

मीयन्ते आभिर्विषया इति मात्रा इन्द्रियाणि तासां स्पर्शा विषयैः संबन्धास्तत्तद्विषयाकारान्तःकरणपरिणामा वा । त आगमापायिन उत्पत्तिविनाशवतोऽन्तःकरणस्यैव शीतोष्णादिद्वारा सुखदुःखदाः नतु नित्यस्य विभोरात्मनः । तस्य निर्गुणात्वान्निर्विकारत्वाच्च । नहि नित्यस्यानित्यधर्माश्रयत्वं संभवति, धर्मधर्मिणोरभेदात्संबन्धान्तरानुपपत्तेः । साक्ष्यस्य साक्षिधर्मत्वानुपपत्तेश्च । तदुक्तम् – 'नर्ते स्याद्विक्रियां दुःखी साक्षिता का विकारिणः । धीविक्रियासहस्राणां साक्ष्यतोऽहमविक्रियः ।।' (बृह.वा. 1.4.56) इति ।

The Objects which is measured (known) through these are mātrā, and its sparśāḥ - association with the objects, or the inner-sense transforming into the form of that object. [The first is with respect to the logicians, where the sense-organ and sense-object association produces the knowledge. The second is accepted by the Vedanta, this is the process of perception – the mind transforms into a thought-function and travels through the sense-organ to reach the particular sense-object, after reaching the thought-function transforms itself in the form of the sense-object. When the sense-object and the inner-organ is of the same form, the perception takes place]. There are āgama apāyinaḥ - that which undergoes creation and destruction. Though the experience of cold and heat, it gives the inner-organ the experience of happiness and sorrow and not to the eternal, all-pervading Self, as the Self is attribute-less and transformation-less. The eternal cannot be the locus for the non-eternal, since the attributed and attributes are accepted as non-dual, there is no other relation (association) possible and it is impossible for the object of witness to be of the nature the witness (Self). This is explained –

The Self cannot be sorrow-full without having transformation. And how can that which undergoes transformation become witness (have witness-ness). I am witness for the thousands of mental transformation; therefore I am not one who undergoes transformation.

तथाच सुखदुःखाद्याश्रयीभूतान्तःकरणभेदादेव सर्वव्यवस्थोपपत्तेर्न निर्विकारस्य सर्वभासकस्यात्मनो भेदे मानमस्ति, सद्रूपेण स्फुरणरूपेण च सर्वत्रानुगमात्। अन्तःकरणस्य तावत्सुखदुःखादौ जनकत्वमुभयवासिद्धम्। तत्र समवायिकारणत्वस्यैवाभ्यर्हितत्वात्तदेव कल्पयितुमुचितं नतु समवायिकारणान्तरानुपस्थितौ निमित्तत्वमात्रम्। तथाच'कामः संकल्पः' इत्यादिश्रुतिः'एतत्सर्वं मन व' इति कामादिसर्वविकारोपादानत्वमभेदनिर्देशान्मनस आह। आत्मनश्च स्वप्रकाशज्ञानानन्दरूपत्वस्य श्रुतिभिर्बोधनात् कामाद्याश्रयत्वम्, अतो वैशेषिकादयो भ्रान्त्यैवात्मनो विकारित्वं भेदं चाङ्गीकृतवन्त इत्यर्थः।

And also, because of the transformation of the inner-organ which is the locus for the happiness, sorrow etc. all the other transactions are possible, there is no proof for the Self which is devoid of transformation, which illumines everything to be having duality, as it is everywhere in the form of existence and experience. Accepting the inner-organ to be the cause for happiness, sorrow etc., is acceptable for both the parties (Vedanta and Logician). Since only the samavāyikāraṇā (the inseparable cause) is acceptable here (for happiness etc.) it is right to only imagine that here and not some Nimitta kāraṇā (instrumental cause) in the absence of anyother samavāyikāraṇā. [The cause which is in inseparable relation with the effect is called as samavāyikāraṇā. The Logicians accept samavāyikāraṇā, asamavāyikāraṇā and nimittakāraṇā. But Vedanta only accepts samavāyikāraṇā and nimittakāraṇā. If there is somether thing that is accepted as samavāyikāraṇā for the happiness etc, it is better to accept the mind as samavāyikāraṇā and not as a nimittakāraṇā. samavāyikāraṇā is primary cause and nimittakāraṇā is secondary cause. Since the cause and effect (attributed – attributes, power – wielder of power (Shakti – shaktimān) etc.) are already established as non-dual, the relationship (kāraṇā) is only an imagination/superimposition]. And in the Shrutī text 'kāma samkalpa' etc. the desire etc. transformations are accepted to be nondual with the mind, and the mind is accepted to be material cause for the desire etc. [Mind transforms into thought function and each thought function gets a different name according to their function like desire, hatred etc.]. And since the Self is accepted to be of the inherent nature of self-effulgent, knowledge and bliss by the shruti, it cannot be the locus for the desire etc. Therefore, the Vaisheshika etc. accept the Self to undergo transformation and the duality of the Self, only because of their erroneous knowledge.

अन्तःकरणस्यागमापायित्वात् दृश्यत्वाच्च नित्यदृग्रूपात्त्वतो भिन्नस्य सुखादिजनका ये मात्रास्पर्शास्तेऽप्यनित्या अनियतरूपाः, एकदा सुखजनकस्यैव शीतोष्णादेरन्यदा दुःखजनकत्वदर्शनात्। एवं

कदचिद्दुःखजनकस्याप्यन्यदा

सुखजनकत्वदर्शनात् ।

शीतोष्णग्रहणमाध्यात्मिकाधिभौतिकाधिदैविकसुखदुःखोपलक्षणार्थम् । शीतमुष्णं च कदाचित्सुखं कदाचिद्दुःखं सुखदुःखे तु न कदापि विपर्ययेते इति पृथङ्निर्देशः ।

The inner-organ is temporary and perceived; and the Self is eternal and perceiver (witness), therefore those who are different from you, who produce the happiness etc., through the mātrā-sparśāḥ - through the association with the sense-organ are non-eternal too, because of being non-definitive. It is perceived that the heat or cold which generates happiness at one point of time becomes the cause for sorrow at another time. Similarly, there are things which produce sorrow at one point of time become object of happiness at another. [Cold which is not welcome in the winter is much anticipated in the summer, or heat which is not welcome in summer is much anticipated in winter. Some time we like a cup of good coffee, but that very coffee becomes reason for headache when we are refilled with it again and again. And some people who hate smoke and smell of cigarette become addicted to it]. By specifying cold and heat, all the three types of happiness and sorrow, in the form of ādhyātmika, ādhibhautika and ādhidaivika are implied. [ādhyātmika – produced by body and mind (sometimes the same heat becoming good and bad), ādhibhautika – produced by things (elemental) here (the same tiger becoming hated as a wild animal and loveable as a pet), ādhidaivika – produced by elements (the same rain become object of dislike and being liked by some other person)]. The cold or heat sometimes may produce happiness and sometimes sorrow, therefore to differentiate it from the one which does not change happiness and sorrow, it is specified separately. [Happiness is happiness in the entire situation, likewise sorrow. That which is conducive for everyone is happiness and that which is not conducive for everyone is sorrow. Generally this maybe so, but logically this may be an error, as some find happiness in experiencing sorrow and consider the object of happiness and happiness as to be negated (sorrow)].

तथा चात्यन्तास्थिरान् त्वद्भिन्नस्य विकारिणः सुखदुःखादिप्रदान्भीष्मादिसंयोगवियोगरूपान्मात्रास्पर्शास्त्वं तितिक्षस्व, नैते मम किञ्चित्करा इति विवेकेनोपेक्षस्व । दुःखितादात्माध्यासेनात्मानं दुःखिनं मा ज्ञासीरित्यर्थः । कौन्तेय भारतेति संबोधनद्वयेनोभयकुलविशुद्धस्य तवाज्ञानमनुचितमिति सूचयति ।

Therefore, those who are completely different from you, the one which undergo change, the one that is the reason for generating happiness, sorrow etc. Bhisma etc. forbear their association and disassociation. That is, with the discriminative knowledge that they cannot do anything to me, neglect them. Because of identifying with the sorrow-ness, don't understand the Self as endowed with

sorrow. By using two vocatives of kaunteya and bhārata, it is implied, that being someone who is from these two great traditions, this ignorance does not suit you. [kaunteya – son of Kunti, we saw her determination and penance, with which she begot her sons and bhārata – scion of Bharata, a great person, on whose name this whole country gains the name Bhārat (India)].

Day 25

नन्वन्तःकरणस्य सुखदुःखाद्याश्रयत्वे तस्यैव कर्तृत्वेन भोक्तृत्वेन च चेतनत्वमभ्युपेयम्, तथाच तद्व्यतिरिक्ते तद्भासके भोक्तरि मानाभावान्नाममात्रे विवादः स्यात्, तदभ्युपगमे च बन्धमोक्षयोर्वैयधिकरण्यापत्तिः अन्तःकरणस्य सुखदुःखाश्रयत्वेन बद्धत्वात्, आत्मनश्च तद्व्यतिरिक्तस्य मुक्तत्वादित्याशङ्कामर्जुनस्यापनेतुमाह भगवान् –

But, if the inner-organ is the locus for the happiness, sorrow etc., then it becomes the doer and experiencer and therefore should be accepted to be sentient. And thus, there is no reason to debate about something else to be illuminer and experiencer, as there is no proof of its existence. Even it be accepted so, there will be a duality of bondage and liberation existing in different planes. [Samanadhikarana means to exist in same plane. And Vyadhikarana means to exist in different plane. That which is bound should become liberated and not something else]. The inner-organ being the locus for the happiness, sorrow etc. is bound and the Self being different from that is liberated, sensing this doubt of Arjuna, Bhagavan explained.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṁ hi na vyathayantyete puruṣaṁ puruṣarṣabha ।

samaduḥkhasukhaṁ dhīraṁ so'amṛtatvāya kalpate ॥ 2-15 ॥

हे पुरुष-ऋषभ! हि यम् सम-दुःख-सुखम् धीरम् पुरुषम् एते न व्यथयन्ति, सः अमृतत्वाय कल्पते ।

O puruṣa-ṛṣabha (greatest among men)! The learned man one who sees the happiness and sorrow with equanimity, him these sense-organ and its objects will not trouble, and he is eligible to gain liberation.

यं स्वप्रकाशत्वेन स्वत एव प्रसिद्धं 'अत्रायं पुरुषः स्वयंज्योतिर्भवति' (बृह 4.3.19) इति श्रुतेः । पुरुषं पूर्णत्वेन पुरि शयानं 'स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयो नैतेन किंचनानावृतं नैतेन किंचनासंवृतम्' (बृह 2.5.18) इति श्रुतेः । समदुःखसुखं समे दुःखसुखे अनात्मधर्मतया भास्यतया च यस्य निर्विकारस्य स्वयंज्योतिषस्तम् । सुखदुःखग्रहणमशेषान्तःकरणपरिणामोपलक्षणार्थम् । 'एष नित्यो महिमा ब्राह्मणस्य न कर्मणा वर्धते नो कनीयान्' (बृह 4.4.23) इति श्रुत्या वृद्धिकनीयस्त्वारूपयोः सुखदुःखयोः प्रतिषेधात् । धीरं धियमीरयतीति व्युत्पत्त्या चिदाभासद्वारा धीतादात्म्याध्यासेन धीप्रेरकम् । धीसाक्षिणमित्यर्थः । 'स धीरः स्वप्नो भूत्वेमं लोकमतिक्रामति' (बृह 4.3.7) इति श्रुतेः । एतेन बन्धप्रसक्तिर्दर्शिता । तदुक्तम् - 'यतो मानानि सिध्यन्ति जाग्रदादित्रयं तथा । भावाभावविभागश्च स ब्राह्मास्मीति बोध्यते' (बृह वा 1082) इति ।

yam - The Self, which is self-evident as Self-effulgent, as said in the Shruti 'Here this Self is self-effulgent'. The Purusha who is absolute and pervades the body, as said in the Shruti 'this Self exists in the heart of all the beings. There is nothing that is not pervaded by this Self and there is nothing that which is not covered by this Self'. sama-duḥkha-sukham – seeing equanimity in both happiness and sorrow, as non-self and that which is illumined, for that Self that which is devoid of transformation and self-effulgent. The Happiness and sorrow accepted here is implication for all the other transformations of the inner-organ. 'This is the eternal greatness of the knower of Self, who with karma does not increase nor does he decrease' through this Shruti, the happiness and sorrow that which undergoes increase and decrease is negated. Dhīram – the one who encourages the intellect, through this expansion, the one through the Chidābhāsa - the reflected consciousness, through the identity with the intellect, is the one which encourages the intellect, i.e. is the witness for the intellect. [Chidabhasa is the reflected consciousness in the school of ābhasa-vāda. This becomes identified with the mind due to the ignorance, thus there is a superimposition of each others attributes on the other]. The shruti says 'this Self along with the intellect, after gaining the dream state goes beyond this world' [The dream state is not related to this world, therefore is beyond this world. It is said, the dreamer creates the roads, chariot, the horses etc. in the dream]. Through this the possibility of the bondage is shown. This is said –

'Through which all the Pramāna gets established (Pramāna - knowledge, Pramāta - knower and Prameya - object of knowledge), the waking etc. three states (waking, dream and deep sleep), and the existence, absence and its knowledge - I am that Self'.

एते सुखदुःखदा मात्रास्पर्शाः हि यस्मान्न व्यथयन्ति परमार्थतो न विकुर्वन्ति, सर्वविकारभासकत्वेन विकारायोग्यत्वात्

'सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्दोषैः । एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ' (कठ 5.11) इति श्रुतेः ।

These, that which give the experience of happiness and sorrow, the sense-organs and the association; because of which does not trouble this Self. I.e. does not create any transformation for real. As the Self is the illuminer of all the transformations, and therefore is not capable of transformation. [If it be said, Sri Rama or Sri Krishna who were Avatar, we disturbed by them? The trouble they underwent cannot be swept under the carpet of Prarabdha, therefore we explain from the Drshti-Shrishti Vada, they were our experience and not their experience].

'The Sun which is the eye of the whole world, is not affected by the defect of the external sense-organ (eye) or its object. Similarly, the one non-dual Self that is the inweller of all the beings is not affected by the sorrow of the world'.

अतः स पुरुषः स्वस्वरूपभूतब्रह्मात्मैक्यज्ञानेन सर्वदुःखोपादानतदज्ञाननिवृत्त्युपलक्षिताय निखिलद्वैतानुपरक्तस्वप्रकाशपरमानन्दरूपाय अमृतत्वाय मोक्षाय कल्पते योग्यो भवतीत्यर्थः । यदि ह्यात्मा स्वाभाविकबन्धाश्रयः स्यात्तदा स्वाभाविकधर्माणां धर्मिनिवृत्तिमन्तरेणानिवृत्तेर्न कदापि मुच्येत । तथाचोक्तम् 'आत्मा कर्त्रादिरूपश्चेन्मा काङ्क्षीस्तिर्हि मुक्तताम् । नहि स्वभावो भावानां व्यावर्तेतौष्ण्यवद्रवेः ।।' इति ।

Therefore that Self through the knowledge of the inherent Self that is gained by the identity of individual self and the Absolute Self, gets the state that is implied by the removal of the ignorance that is cause for all the sorrow etc. the state of being devoid of the association with the entire duality, which is one's own inherent nature, of the nature of Absolute bliss, for that amṛtatvāya kalpate - becomes eligible for the immortality, liberation. [The material cause for the creation is the Ignorance, thus when it is removed the creation becomes removed. If we remove the clay, there is no pot, but if we remove the potter, the instrumental cause, the pot still stays]. If the Self is the locus for bondage that is inherent then, because the inherent attributes (properties) cannot be removed without the removal of the attributed, thus one can never be liberated (from samsara). This is said –

'If the Self is of the nature of doer etc. then don't even dream of being liberated. The inherent nature does not become otherwise, like the heat of the sun.'

[The inherent nature cannot be removed from the object. The inherent nature of the sun is its heat, which cannot be removed without destroying the Dharmi – the sun].

प्रागभावासहवृत्तेर्युगपत्सर्वविशेषगुणनिवृत्तेर्धर्मिनिवृत्तेर्नान्तरीयकत्वदर्शनात् । अथात्मनि बन्धो न स्वाभाविकः किंतु बुद्ध्याद्युपाधिकृतः 'आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः' (कठ 5.4) इति श्रुतेः ।

The one which cannot stand the prior absence, the inherent attribute that exist in them cannot be removed in any other way other than the destruction of the attributes. [prāgabhāva - Prior absence, is the absence before the creation, the pot's absence before being produced. If something does not have prior-absence - > it means it does not have an cause, therefore -> it is not an effect, therefore -> it is eternal. What has prior absence is an effect, and does not become eternal. That which is created is non-eternal (yad krtakam tad anityam)].

तथाच धर्मिसद्भावेऽपि तन्निवृत्त्या मुक्त्युपपत्तिरिति चेत् हन्त तर्हि यः स्वधर्ममन्यनिष्ठतया भासयति स उपाधिरित्यभ्युपगमाद्बुद्ध्यादिरुपाधिः स्वधर्ममात्मनिष्ठतया भासयतीत्यायातम् । तथाचायातं मार्गे बन्धस्यासत्यत्वाभ्युपगमात्, नहि स्फटिकमणौ जपाकुसुमोपधाननिमित्तो लोहितिमा सत्यः, अतः सर्वसंसारधर्मासंसर्गिणोऽप्यात्मन उपाधिवशात्तसंसर्गित्वप्रतिभासो बन्धः ।

(Logician) Therefore the bondage seen in the Self is not natural, but due to the embodiments, the mind etc. It is said in the Shruti 'The one endowed with Self, Sense-organs and Mind is called as experiencer'. Therefore even if the Dharmi exists through the removal of the attributed (embodiments), the liberation is possible. (Vedanti) Lo! (In surprise) Then because of accepting the Upādi (embodiment) which superimposes its own attributes as to exist in another entity. And thus it should be accepted, the mind etc. embodiments as superimposing its attributes on the Self. Then you have come to our path (philosophy) acceting the falsity of the bondage. [Upādi means 'upa samipam sva dharmān ādadāti' – that which superimposes its attributes on things that which are nearby; like the redness of the flower (hibiscus) on the crystal. We are accepting the bondage as falsity and not illusoriness, as the Author is only interested in presenting the ekajiva vāda – the school of one individual self. Only when we accept the existence of multiple jivas, we need to accept the creation to be of Iswara, and therefore it to be illusory. In this there are three orders of reality, Pāramarthaika – Absolute Reality, Vyāvahārika – Temporary permanent and Prātibhasika – temporary temporary. But in the Eka Jiva School, there are only two orders of realities, either real or false]. The redness seen in the crystal because of its

association with the red flower is not real. Therefore, though the Self which is devoid of any association with any attributes, seems to be associated with the attributes because of the embodiments, this idea (of association) is bondage.

स्वस्वरूपज्ञानेन तु स्वरूपाज्ञानतत्कार्यबुद्ध्याद्युपाधिनिवृत्त्या तन्निमित्तनिखिलभ्रमनिवृत्तौ निर्मृष्टनिखिलभास्योपरागतया शुद्धस्य स्वप्रकाशपरमानन्दतया पूर्णस्यात्मनः स्वत एव कैवल्यं मोक्ष इति न बन्धमोक्षयोर्वैयधिकरण्यापत्तिः । अत एव 'नाममात्रे विवादः' इत्यपास्तम्, भास्यभासकयोरेकत्वानुपपत्तेः । 'दुःखी स्वव्यतिरिक्तभास्यः भास्यत्वात् घटवत्' इत्यनुमानात्, भास्यस्य भासकत्वादर्शनात् एकस्यैव भास्यत्वे भासकत्वे च कर्तृकर्मविरोधात् ।

Through the inherent knowledge of the Self, when the ignorance and its effect i.e. the mind etc. embodiments are removed, the erroneous knowledge which is due to that (ignorance) gets removed, and thus the superimposed effects that are perceived being removed; the Self which is pure, self-effulgent, and Absolute bliss, and eternal, the liberation becomes self-evident, and therefore there is no contradiction in accepting the bondage and liberation in the same plane. Thus the statement 'the discussion is only for namesake (a formality)' is negated, the illuminer and the illumined cannot be one and the same. Through the syllogism, 'the one in sorrow (Paksha – the place of doubt), is illumined by someone other than self (Sadhya – the thing to be established), because it is illumined (Hetu – the reason), like a pot (Udaharana – example)'; the illuminer is not seen as the illumined. If one and the same is accepted as the illuminer and the illumined, then there will be subject-object contradiction.

Day 26

he puruṣa-ṛṣabha! hi yam sama-duḥkha-sukham dhīram puruṣamete na vyathayanti, saḥ amṛtatvāya kalpate । ए

आत्मनः कथमिति चेत् । न । तस्य भासकत्वमात्राभ्युपगमात् । अहं दुःखीत्यादिवृत्तिसहिताहंकारभासकत्वेन तस्य

कदापि भास्यकोटावप्रवेशात् । अतव'दुःखी न स्वातिरिक्तभासकापेक्षः भासकत्वात् दीपवत्' इत्यनुमानमपि न । भास्यत्वेन स्वातिरिक्तभासकसाधकेन प्रतिरोधात् । भासकत्वं च भानकरणत्वं स्वप्रकाशभानरूपत्वं वा । आद्ये दीपस्येव करणान्तरानपेक्षत्वेऽपि स्वातिरिक्तभानसापेक्षत्वं दुःखिनो न व्याहन्यते । अन्यथा दृष्टान्तस्य साध्यवैकल्यापत्तेः । द्वितीये त्वसिद्धौ