

अथ पञ्चमोऽध्यायः ।

संन्यासयोगः ।

अध्यायाभ्यां कृतो द्वाभ्यां निर्णयः कर्मबोधयोः ।

कर्मतत्यागयोर्द्वाभ्यां निर्णयः क्रियतेऽधुना ।

The karma and jnana were established through the previous two chapters. Now with the next two chapters karma and its renunciation is established.

तृतीयेऽध्यायेज्यायसी चेत्कर्मणस्ते इत्यादिनाऽर्जुनेन पृष्टो भगवाञ्ज्ञानकर्मणोर्विकल्पसमुच्चयासंभवेनाधिकारिभेदव्यवस्थयालोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मया इत्यादिना निर्णयं कृतवान् । तथाचाज्ञाधिकारिकं कर्म न ज्ञानेन सह समुच्चीयते तेजस्तिमिरयोरिव युगपदसंभवात् कर्माधिकारहेतुभेदबुद्ध्यपनोदकत्वेन ज्ञानस्य तद्विरोधित्वात् । नापि विकल्प्यते एकार्थत्वाभावात् ज्ञानकार्यस्याज्ञाननाशस्य कर्मणा कर्तुमशक्यत्वात् । तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय इति श्रुतेः । ज्ञाने जाते तु कर्मकार्यं नापेक्ष्यत एवेत्युक्तं यावानर्थं उदपाने इत्यत्र । तथाच ज्ञानिनः कर्मानधिकारे निश्चिते प्रारब्धकर्मवशाद्दृथाचेष्टारूपेण तदनुष्ठानं वा सर्वकर्मसंन्यासो वेति निर्विवादं चतुर्थे निर्णीतम् ।

In the third chapter with 'jyāyasī cetkarmaṇaste' – if you think the Yoga of knowledge to be superior to the Yoga of karma etc when was asked by Arjuna, Bhagavan established with 'loke'smindvidihā niṣṭhā purā proktā mayā' – in this world there are two types of path were established earlier by me, for the people of knowledge the path of gnana and for the people of karma the path of karma etc, as there is no possibility of combining the gnana and karma, nor is there a possibility of choice with respect to them both, they were established to be for two different types of seekers. Therefore for the ignorant seekr the karma is not combined with the knowledge., as it is impossible like combining the light and darkness. The notion of duality that is expected as eligibility for performing the karmas is destroyed by the knowledge, therefore the knowledge is contradictory (to karma). And the choce also is not possible as they do not give the same result. The negation of ignorance that is the effect of the knowledge is impossible to be done by karma. The Shruti too 'tameva viditvā'timṛtyumeti nānyaḥ panthā vidyate'yanāya' – only by knowing the Self one crosses over the ocean of Samsara, and there is no other means for gaining this substratum (Self). When the knowledge is gained there is no expectancy for the effect of the karmas, which was said with 'yāvānartha udapāne' – whatever is the use for the water in the

pitcher is fulfilled by the water in the reservoir. Thus it is clearly established that the knowledgeable one does not have eligibility for karma, and should he perform the karmas due to the prarabdha like performing some useless action or should he perform the renunciation of the karmas is established without any doubt in the fourth chapter.

अज्ञेन त्वन्तःकरणशुद्धिद्वारा ज्ञानोत्पत्तये कर्माण्यनुष्ठेयानितमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन इति श्रुतेःसर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते इति भगवद्वचनाच्च । एवं सर्वाणि कर्माणि ज्ञानार्थानि तथा सर्वकर्मसंन्यासोऽपि ज्ञानार्थः श्रूयतेएतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्तिशान्तो दान्त उपरतस्तिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्येत्त्यजतैव हि तज्ज्ञेयं त्यक्तुः प्रत्यक् परं पदमस्त्यानुते सुखदुःखे वेदानिमं लोकममुं च परित्यज्यात्मानमन्विच्छेत् इत्यादौ ।

The ignorant should perform the karmas for the sake of the purity of the mind for gaining the knowledge, Shruti says 'tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā'nāśakena' – desiring to know this Self the Brahmins perform the fire oblations, the donations, penance and fasting, and also through the statement of Bhagavan 'sarvaṃ karmākhilaṃ pārtha jñāne parisamāpyate' – all the Shruti and Smriti ordained karmas converge in the knowledge. Thus, performing all the karmas is for the sake of the knowledge and renunciation of all the karmas too is for the sake of knowledge, is said by the Shruti statements 'etameva pravrajino lokamicchantah pravrajanti' – desiring to know this Self, that is the world of the renunciates, people renunciate, 'śānto dānta uparastitikṣuḥ samāhito bhūtvātmanyevātmānaṃ paśyet' – with control of sense organs, control of mind, being giving up all the karmas and with forbearance for all the dualities the seeker should see the Self with/in the Self, 'tyajataiva hi tajjñeyaṃ tyaktuḥ pratyak paraṃ padam' – only by the one who renounces it should be known, that the individual self of the renunciate itself is the absolute Self, 'satyānṛte sukhaduḥkhe vedānimaṃ lokamamuṃ ca parityajyātmānamanvicchet' – by giving up the truth and the untruth, happiness and sorrow, this world of the vedas and the other worlds, one should only inquire into the Self .

तत्र कर्मतत्यागयोरारादुपकारकसन्निपत्योपकारकयोः प्रयाजावघातयोरिव न समुच्चयः संभवति विरुद्धत्वेन यौगपद्याभावात् । नापि कर्मतत्यागयोरात्मज्ञानमात्रफलत्वेनैकार्थत्वादतिरात्रार्थयोः षोडशग्रहणाग्रहणयोरिव विकल्पः स्यात् द्वारभेदेनैकार्थत्वाभावात् । कर्मणो हि पापक्षयरूपमदृष्टमेव द्वारम् संन्यासस्य तु सर्वविक्षेपाभावेन विचारावसरदानरूपं दृष्टमेव द्वारम् नियमापूर्वं तु दृष्टसमवायित्वादवघातादाविव न प्रयोजकम् । तथा चादृष्टार्थयोरारादुपकारकसन्निपत्योपकारकयोरेकप्रधानार्थत्वेऽपि विकल्पो नास्त्येव । प्रयाजावघातादीनामपि तत्प्रसङ्गात् । तस्मात्क्रमेणोभयमप्यनुष्ठेयम् । तत्रापि संन्यासानन्तरं कर्मानुष्ठानं चेत्तदा

परित्यक्तपूर्वाश्रमस्वीकारेणारूढपतित्वात्कर्मानधिकारित्वं प्राक्तनसंन्यासवैयर्थ्यं च तस्यादृष्टार्थत्वाभावात् ।  
प्रथमकृतसंन्यासेनैव ज्ञानाधिकारलाभे तदुत्तरकाले कर्मानुष्ठानवैयर्थ्यं च ।

There among performing karma and renunciation which are like the ārādopakāraka and sannipatyopakāraka, like the karmas of Prayaja and the avaghata respectively, cannot be combined as it is contradictory, it cannot be performed simultaneously. [ārādopakāraka is the karma tha has direct link to the main result, and sannipatyopakāraka is that which has indirect link to the main result. Like in the example, the Prayaja are five karmas 'ido yajati', 'samidho yajati', 'barhir yajati', 'tanunapatam yajati', 'svahakaram yajati' which are the fire oblations directly linked to the Jyothistoma sacrifice. But the Avaghata is a karma which is to peel the husk from the grain to separate the rice. This has no direct link with the main result. As this peeling can be done is different ways, like removing it with nails, with teeth, with a machine or by pounding. The NiyamaVidhi – which established the method says, it should be removed through the pounding. This prayaja and avaghata cannot be performed simultaneously. For example while cooking rice the cleaning and washing are performed this is like avaghata, has no direct link to the satisfaction that the cooked provides, but the cooking of the rice on a stove is directly linked to the satisfaction. That is, when one is really very hungry, he will not worry about the cleaning etc]. And also, there cannot be a choice between performing the karmas and renouncing the karmas though both give the same result of knowledge, like done in the case of the atiratra yaga with respect to the Shodashi vessel, as there is a difference in the way, therefore they don't give the same result. [Shodashi vessel can either be used or not used, as explained earlier, whichever choice we take should be maintained till the end]. Karmas become means by the cleansing of the sins which is not perceived, but sannyasa (renunciation) becomes means by giving the chance for performing the inquiry in the Self by removing all the disturbances has perceivable result. The unseen result is not perceived like the result of the avaghata, therefore are not useful here. [There are two kinds of results gained through a karma, seen (drshta) and unseen (adrshta). Like, in the case of the yaga performed for the heaven, the heaven is not perceived anytime immediately after the completion of the Yaga. But in the case of the Yagas for the sake of son (Putrakameshti) or for the sake of rains (karirishti), the results are perceived sometime in near future]. Therefore, though the ārādopakāraka and sannipatyopakāraka are both used for the main karma result, still there is no choice possible with them. Otherwise, even between the Prayaja and Avaghata there will be possibility of choice. Therefore both of them should be practiced in

sequence. Even among them, if a person is performing the karmas after the Sannyasa, then as he is accepting the karmas of the previous lifestyle which were given up, will become fallen from the establishment in knowledge, is not eligible for the karmas, and also the Sannyasa done earlier will become redundant, and therefore will not produce any unseen result. [As he is performing the karmas that he is not eligible for there will be no punya gained, also since he is not following the rules of sannyasa, there will be no punya which is enjoined for the sannyasa lifestyle]. As the eligibility for the knowledge is already gained through the sannyasa that was performed earlier, the karmas that are performed after that becomes useless.

तस्मादादौ भगवदर्पणबुद्ध्या निष्कामकर्मानुष्ठानादन्तःकरणशुद्धौ तीव्रेण वैराग्येण विविदिषायां दृढायां सर्वकर्मसंन्यासः श्रवणमननादिरूपवेदान्तवाक्यविचाराय कर्तव्य इति भगवतो मतम्। तथाचोक्तं न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते इति। वक्ष्यते चआरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते। योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ इति। योगोऽत्र तीव्रवैराग्यपूर्विका विविदिषा।

Therefore, in the beginning by practicing the karmas without attachment to the result with the idea of surrendering the results when the mind is purified, then with the severe dispassion when the desire to know becomes strong, one has to take to the sannyasa (renunciation) from all the karmas, for the sake of doing the inquiry in the statements of the Vedanta in the form of shravana, manana etc, is the philosophy of Bhagavan. It is said so, 'tathācoktaṃna karmaṇāmanārambhānnaishkarmyaṃ puruṣo'snute' –by not performing the karmas no one can gain the liberation (naishkarmyam). And will say so later, 'ārurukṣormuneryogaṃ karma kāraṇamucyate | yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate' – for the seeker who desires the liberation the karmas are the means, and for the one who desires to be established in that Self (control of mind) sannyasa is the means. The yoga meant here is the desire accompanied with a severe dispassion.

तदुक्तं वार्तिककारैःप्रत्यग्विविदिषासिद्धयै वेदानुवचनादयः। ब्रह्मावाप्त्यै तु तत्यागमीप्सन्तीति श्रुतेर्बलात् ॥ इति। स्मृतिश्चकषायपक्तिः कर्माणि ज्ञानं तु परमा गतिः। कषाये कर्माभिः पक्वे ततो ज्ञानं प्रवर्तते ॥ इति। मोक्षधर्मे चकषायं पाचयित्वा च श्रेणीस्थानेषु च त्रिषु। प्रव्रजेच्च परं स्थानं पारिव्राज्यमनुत्तमम् ॥भावितैः करणैश्चायं बहुसंसारयोनिषु। आसादयति शुद्धात्मा मोक्षं वै प्रथमाश्रमे ॥तमासाद्य तु मुक्तस्य दृष्टार्थस्य विपश्चितः। त्रिष्वश्रमेषु कोन्वर्थो भवेत्परमभीप्सितः ॥ इति। मोक्षं वैराग्यम्। एतेन क्रमाक्रमसंन्यासौ

द्वावपि दर्शितौ । तथाच श्रुतिःब्रह्मचर्यं समाप्य गृही भवेद्गृहाद्वनीभूत्वा प्रव्रजेद्यदिवेतरथा ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् इति ।

This is said by Bhagavan Vartikakara – ‘taduktam vārtikakāraiḥpratyagvividīṣāsiddhyai vedānuvacanādayaḥ | brahmāvāptyai tu tattvyāgamīpsantīti śruterbalāt’ – for gaining the desire for the Self the Shruti says “vedānuvacanād” - through the statements of the Vedas, through yaga etc and for gaining the Self, renouncing those karmas as said in Shruti “īpsantīti” – they desire etc. And the smṛiti too says ‘kaṣāyapaktiḥ karmāṇi jñānaṃ tu paramā gatiḥ | kaṣāye karmabhiḥ pakve tato jñānaṃ pravartate’ – for the impurities of the mind to be cleansed the karmas are the means, and the knowledge is the ultimate refuge. Once the karmas are purified the knowledge dawn immediately. In mokshadharmā too it is said – ‘kaṣāyaṃ pācayitvā ca śreṇīsthāneṣu ca triṣu | pravrajecca paraṃ sthānaṃ pāvirvrajyamanuttamam’ – after purifying the mind, from any of the three lifestyles (of brahmacharya, grhastha and vanaprastha) one should take to the final lifestyle (sannyasa), called the Parivrajyam. ‘bhāvitaiḥ karaṇaiścāyaṃ bahusaṃsārayoniṣu | āsādayati śuddhātmā mokṣaṃ vai prathamāśrame’ – after experiencing different things through the sense organs in different births, the one with the pure mind gains the Moksha (dispassion) in the first life style itself (Brahmacharya). ‘tamāsādyā tu muktasya dṛṣṭārthasya vipaścitaḥ | triṣvāśrameṣu konvartho bhavetparamabhīpsitaḥ’ – after gaining this dispassion the one who turns away from the perceived results, for the one who desires the Absolute Self what can be a greater result that can be gained through the three lifestyles. Here the term moksha means dispassion. With these the sannyasa in sequence and non-sequence both are shown. The Shruti too says – ‘brahmacharyaṃ samāpya grhī bhavedgrhādvanībhūtvā pravrajedyadivetarathā brahmacharyādeva pravrajedgrhādvā vanādvā yadahareva virajettadahareva pravrajat’ – after completing the brahmacharya lifestyle, one should become a grhastha and after that vanaprastha, and finally the sannyasa, in case there is a change, one can turn to sannyasa from the brahmacharya, grhastha or the vanaprastha lifestyles. That is, the day one gains the dispassion, that very day one should renounce.

तस्माद्गङ्गाविरक्ततादशायां कर्मानुष्ठानमेव । तस्यैव विरक्ततादशायां संन्यासः श्रवणाद्यवसरदानेन ज्ञानार्थ इति दशाभेदेनाज्ञमधिकृत्यैव कर्मतत्यागौ व्याख्यातुं पञ्चमषष्ठावध्यायावारभ्येते । विद्वत्संन्यासस्तु ज्ञानबलादर्थसिद्धि एवेति संदेहाभावान्नात्र विचार्यते । तत्रैकमेव जिज्ञासुमज्ञं प्रति ज्ञानार्थत्वेन

कर्मतत्यागयोर्विधानात्तयोश्च विरुद्धयोर्युगपदनुष्ठानासंभवान्मया जिज्ञासुना किमिदानीमनुष्ठेयमिति संदिहानः  
अर्जुन उवाच

Therefore, for the one who is ignorant and has no dispassion should only perform the karmas. The same one after gaining the dispassion should take to sannyasa, which by providing the means for shravana etc to gain the knowledge. Thus, based on the two states, performance of the karmas and renouncing the karmas are prescribed and to explain this (comment upon this) the fifth and the sixth chapter begins. The vidvat sannyasa is as well explained through the thorough the strength of the knowledge, therefore as there is no doubt regarding this, we are not discussing this. [There are two types of sannyasa - vividisha – with the desire to know and vidvat – after knowing the Self. In the former there are two sub-types – karma – in order of lifestyles and akarma – and in disorder]. Here for the one seeker of knowledge, who is an ignorant, for the sake of knowledge the karmas and renunciation are prescribed, as they are contradictory to each other practicing them at the same time (simultaneously) is impossible, therefore what should be practiced by me, who is a seeker of knowledge, doubting this, Arjuna asks.

अर्जुन उवाच ।

arjuna uvāca ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१ ॥

saṁnyāsaṁ karmaṇāṁ kṛṣṇa punaryogaṁ ca śaṁsasi ।

yacchreya etayorekaṁ tanme brūhi suniścitam ॥ 5-1 ॥

हे कृष्ण! कर्मणाम् संन्यासम्, पुनः योगम् च शंससि; एतयोः यत् एकम् श्रेयः तत् मे सुनिश्चितम् ब्रूहि ।

he kṛṣṇa! karmaṇām saṁnyāsam, punaḥ yogam ca śaṁsasi; etayoḥ yat ekam śreyaḥ tat me suniścitam brūhi ।

O Krishna! You are teaching the renunciation from the karmas as well as the karma yoga. Therefore please tell me clearly about the one which is superior among these two.

हे कृष्ण सदानन्दरूप भक्तदुःखकर्षणेति वा । कर्मणां यावज्जीवादिश्रुतिविहितानां नित्यानां नैमित्तिकानां च संन्यासं त्यागं जिज्ञासुमज्ञं प्रति कथयसि वेदमुखेन पुनस्तद्विरुद्धं योगं च कर्मानुष्ठानरूपं शंससि । एतमेव

प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्तितमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन इत्यादिवाक्यद्वयेन ।निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः। शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत इति गीतावाक्यद्वयेन वा। तत्रैकमज्ञं प्रति कर्मतत्यागयोर्विधानाद्युगपदुभयानुष्ठानासंभवादेतयोः कर्मतत्यागयोर्मध्ये यदेकं श्रेयः प्रशस्यतरं मन्यसे कर्म वा तत्यागं वा तन्मे ब्रूहि सुनिश्चितं तव मतमनुष्ठानाय ।

kṛṣṇa - O Krishna, one who is of the inherent nature of existence and bliss, or one who is of the nature of destroying the sorrows of the devotees. [kṛ means existence and ṣa means bliss, therefore it is said as sat - existence and ānanda - bliss. And again there is a different interpretation for the word kṛṣṇa, one who destroys the sorrows of devotees and the one who attracts them towards him].  
karmanām - of the karmas, that which is gained through the shruti statements like 'yaavadjivam' – till one lives, the one that are to be followed daily and occasionally, samnyāsam - renunciation, giving up, for me one who is desirous of knowing and is also an ignorant based on the vedic statements, punaryogaṃ ca – and again the karma yoga, śamsasi - you are teaching. [The shruti statement 'yavad jiva' is the statement like 'yavad jivam agnihotram juhvat' – perform the fire sacrifice till you are alive. These are daily rituals and there are occasional rituals like the tarpana etc (pleasing the ancestors). The karmas are not the kama – desire propelled and the nindya – prohibited ones. For the doubt what shruti statements? Is answered]. The two statements of Shruti (for giving up and performing the karmas are) 'etameva pravrajino lokamicchantaḥ pravrajanti' – desiring this world of the monks (liberation) people renounce and 'tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena' – desiring to gain this the seekers with pure mind perform the yagya, donation etc. Or it can be accepted to be the statements of the Gita 'nirāśīryatacittātmā tyaktasarvaparigrahaḥ | śārīraṃ kevalaṃ karma kurvannāpnoti kilbiṣam' – without any desires, with control of mind and sense organs, without possessing things, when one performs the karmas that are needed to maintain the body, he will not gain any sin (giving up is said) and 'chittvainam samśayaṃ yogamātiṣṭhotttiṣṭha bhārata' – O Bharata! destroying your doubts, practicing the karma yoga, get up (and fight, i.e. perform your duty). These two i.e. performing the karmas and giving up the karmas are not possible for one ignorant to do simultaneously as they are contradictory, etayor – among these two, performing the karmas and giving up the karmas, yadekaṃ - that which one is, śreya – superior, that you think as greater good (laudable), either kperforming or giving up the karmas, tanme brūhi suniścitam – please tell me that one, clearly, for the sake of practicing your teaching.

एवमर्जुनस्य प्रश्ने तदुत्तरं श्रीभगवानुवाच

For this question of Arjuna, Bhagavan answers.

श्रीभगवानुवाच ।

śrībhagavānurvāca ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५-२ ॥

saṁnyāsaḥ karmayogaśca niḥśreyasakarāvubhau ।

tayostu karmasaṁnyāsātkarmayogo viśiṣyate ॥ 5-2 ॥

संन्यासः कर्म-योगः च उभौ निःश्रेयसकरौ; तयोः तु कर्म-संन्यासात् कर्म-योगः विशिष्यते ।

saṁnyāsaḥ karma-yogaḥ ca ubhau niḥśreyasakarau; tayoh tu karma-saṁnyāsāt karma-yogaḥ viśiṣyate ।

Both karma yoga and karma sannyasa will lead to the Absolute greatness. But among them, with respect to the karma sannyasa the karma yoga is special.

निःश्रेयसकरौ ज्ञानोत्पत्तिहेतुत्वेन मोक्षोपयोगिनौ । तयोस्तु कर्मसंन्यासादनधिकारिकृतात्कर्मयोगो विशिष्यते श्रेयानधिकारसंपादकत्वेन ।

niḥśreyasakarau – they both will lead to absolute greatness. [The term niḥśreyasa was explained in the first invocation shloka], as they both lead to the knowledge and therefore is useful for gaining the liberation. tayoh tu – but definitely among them, karma-saṁnyāsāt - the karma sannyasa that is performed by the one who is ineligible, karma-yogaḥ - the karma yoga, viśiṣyate - is special (superior). [Sannyasa done without performing the karmas, is like writing a cheque without any money in the bank, they are useless. As said earlier, if people perform the sannyasa for the sake of fun etc, then there is no result for that sannyasa].

तमेव कर्मयोगं स्तौति त्रिभिः

This very karma yoga is extolled with three shlokas. [As such, Arjuna asked a question and it was answered by Bhagavan clearly, the chapter ends here, still there is a need for understanding this without any doubt, therefore Bhagavan out of great compassion, continues to teach].



ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jñeyaḥ sa nityasaṁnyāsī yo na dveṣṭi na kāṅkṣati ।

nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate ॥ 5-3 ॥

यः न द्वेष्टि, न (च) काङ्क्षति, सः नित्य-संन्यासी ज्ञेयः; महाबाहो! हि निर्द्वन्द्वः बन्धात् सुखम् प्रमुच्यते ।

yaḥ na dveṣṭi, na (ca) kāṅkṣati, saḥ nitya-saṁnyāsī jñeyaḥ; mahābāho! hi

nirdvandvaḥ bandhāt sukham pramucyate ।

O Valorous one! The one who does not hate, desire or is not afflicted by the dualities, he is accepted to be eternal sannyasi. And he gets liberated from the bondage easily.

स कर्मणि प्रवृत्तोऽपि नित्यं संन्यासीति ज्ञेयः । कोऽसौ । यो न द्वेष्टि भगवदर्पणबुद्ध्या क्रियमाणं कर्म निष्फलत्वशङ्क्या न काङ्क्षति स्वर्गादिकम् । निर्द्वन्द्वो रागद्वेषरहितः हि यस्मात्सुखमनायासेन हे महाबाहो बन्धादन्तःकरणाशुद्धिरूपाज्ज्ञानप्रतिबन्धात्प्रमुच्यते नित्यानित्यवस्तुविवेकादिप्रकर्षेण मुक्तो भवति ।

saḥ - he, the one who though is involved in the karmas, nitya-saṁnyāsī jñeyaḥ - should be understood to be a eternal sannyasi. [Earlier with respect to the celibasy, it was said that the one who copulates in the fertile period for the sake of gaining a son etc and not due to lust is a celibate, and therefore Krishna etc we established to be one. In the same line, the one who performs the karmas is still called as a perfect sannyasi]. Who is he? yaḥ na dveṣṭi – the one who does not hate, i.e. does not hate the karmas that are performed with the idea of surrender to Iswara, with the doubt of uselessness, na (ca) kāṅkṣati – and does not desire, the result of heaven etc. nirdvandvaḥ - is devoid of the dualities, i.e. devoid of the desire and hate. [The term 'dvesha' is interpreted in a different way, therefore 'dvandva' is interpreted so]. hi sukham - therefore definitely without any effort (difficulty), mahābāho! – O valorous one, bandhāt – from the obstacle of the form of the impurity of heart, pramucyate – he gets released. [One cannot be released from the bondage of samsara directly through the karmas, therefore the bandha – bondage is interpreted as pratibandha - obstacle, with prefix 'prati']. That is, by gaining the clarity of what is eternal and what is no-eternal he becomes liberated. [The karmas give purity of mind, which leads to the viveka (discrimination) etc pre-requisites. This was seen in the Mundaka Upanishad statement 'nasti akradkrtena' – the causeless (Self) cannot be gained through any cause].

ननु यः कर्मणि प्रवृत्तः स कथं संन्यासीति ज्ञातव्यः कर्मतत्यागयोः स्वरूपविरोधात् । फलैक्यात्तथेति चेत् न स्वरूपतो विरुद्धयोः फलेऽपि विरोधस्यौचित्यात् । तथाच निःश्रेयसकरावुभावित्यनुपपन्नमित्याशङ्क्याह

But, how can the one who is performing the karmas be accepted to be eternal sannyasi, as the performing and giving up is contradictory in nature. If it be said, as they have the same result, no (it cannot be so). As it is correct to accept, those causes which are contradictory to generate a different results. Therefore that was said, that both will lead to the absolute result, is impossible, doubting this it is answered.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ५-४ ॥

sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ ।

ekamapyāsthitaḥ samyagubhayorvindate phalam ॥ 5-4 ॥

साङ्ख्य-योगौ पृथक् (इति) बालाः प्रवदन्ति, न पण्डिताः । एकम् अपि सम्यक् आस्थितः (पुरुषः) उभयोः फलम् विन्दते ।

The kids (laymen) say that both karma and knowledge are different and not the Pundit (knowledgeable one). If one is established in any one of them, will get the result of both.

संख्या सम्यगात्मबुद्धिस्तां वहतीति ज्ञानान्तरङ्गसाधनतया सांख्यः संन्यासः । योगः पूर्वोक्तः कर्मयोगः । तौ पृथग्विरुद्धफलौ बालाः शास्त्रार्थज्ञानविवेकशून्याः प्रवदन्ति न पण्डिताः । किं तर्हि पण्डितानां मतम् । उच्यते एकमपि संन्यासकर्मणोर्मध्ये सम्यगास्थितः स्वाधिकारानुरूपेण सम्यग्यथाशास्त्रं कृतवान्सन्नुभयोर्विन्दते फलं ज्ञानोत्पत्तिद्वारेण निःश्रेयसमेकमेव ।

sāṅkhya – right knowledge, that which leads to the right knowledge of the Self, as it is accepted to be an inner practice for gaining the knowledge, sāṅkhya is sannyasa. yogaḥ - the aforesaid karmayoga. They both are pṛthak – different, that produces different contradictory results, bālāḥ - the people who are ignorant of the teaching of the Shastra, pravadanti – say so, and na paṇḍitāḥ - not the pundits. [Panda means knowledge, the one who has the knowledge is called a pundit]. Then, what do the pundits accept? It is said. ekam api – anyone, between the karmayoga and karmasannyasa, samyak āsthitaḥ - the one who is established nicely, according to one's own eligibility, as said in the Shastra, the one who performs is said here, ubhayoḥ phalam vindate – gains the result of both, i.e.

through the knowledge gains the absolute. [This is explained with the logic as explained earlier, 'yāvānartha udapāne' – whatever the water in pitcher etc is used for are all taken care of by the water in the reservoir].

एकस्यानुष्ठानात्कथमुभयोः फलं विन्दते तत्राह

How can performing a single karma end in both the results, is answered. [The doubt also is based on the Purva Mimasa logic, which accepts the defect of vakyabheda in this kind of situation. A karma producing two results and two karmas producing one result].

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५-५ ॥

yatsāṅkhyaiḥ prāpyate sthānaṃ tadyogairapi gamyate ।

ekaṃ sāṅkhyam ca yogaṃ ca yaḥ paśyati sa paśyati ॥ 5-5 ॥

यत् स्थानम् साङ्ख्यैः प्राप्यते, तत् योगैः अपि गम्यते; यः साङ्ख्यम् च योगम् च एकम् पश्यति, स (एव) पश्यति ।

That state which is gained by the sankhya people is gained by the yoga people too. The one who see the sankhya and yoga to be one is the one with right knowledge.

सांख्यैर्ज्ञाननिष्ठैः संन्यासिभिरैहिककर्मानुष्ठाशून्यत्वेऽपि प्राग्भवीयकर्मभिरेव संस्कृतान्तःकरणैः श्रवणादिपूर्विकया ज्ञाननिष्ठया यत्प्रसिद्धं स्थानं तिष्ठत्येवास्मिन्नतु कदापि च्यवत इति व्युत्पत्त्या मोक्षाख्यं प्राप्यते आवरणाभावमात्रेण लभ्यत इव नित्यप्राप्तत्वात् । योगैरपि भगवदर्पणबुद्ध्या फलाभिसंधिराहित्येन कृतानि कर्माणि शास्त्रीयाणि योगास्ते येषां सन्ति तेऽपि योगाः । अर्शादित्वान्मत्वर्थीयोऽच्यप्रत्ययः । तैर्योगिभिरपि सत्त्वशुद्ध्या संन्यासपूर्वकश्रवणादिपुरःसरया ज्ञाननिष्ठया वर्तमाने भविष्यति वा जन्मनि संपत्स्यमानया तत्स्थानं गम्यते । अत एकफलत्वादेकं सांख्यं च योगं च यः पश्यति स एव सभ्यक् पश्यति नान्यः ।

sāṅkhyaiḥ - the people who are established in the path of knowledge, i.e. the sannyasis, though they do not perform any karma for the sake of result to be gained here or hereafter, their minds are purified through the karmas performed in the past (births), thus endowed with the Shravana etc yat sthānam – that state that is gained, by the people of knowledge, they remain in it, and do not slip off from it, with this explanation they prāpyate – gain , the state called Moksha, i.e. as by only the removal of veiling (of ignorance) it is as though gained, as it is ever

gained. [We cannot bring this logic to the previous discussion done in shloka 5-2. As there is no external proof needed for understanding the impurities of our own mind]. yogaiḥ api – the people who perform the karmas too, as they have the surrendered the karma and results to Iswara, and therefore there is no desire for the results, those who perform this type of karmas, as prescribed in the Shastra that they are eligible for, are also called as yogāḥ. As this belongs to the group of arsha, after adding the matvartha suffix of 'ac' (we gain the term yoga). Those people practicing the karma yoga too, through the purity of mind, which is endowed with the shravan etc that is gained through the sannyasa, having gained the establishment in the path of knowledge, gamyate – attain, that state of the sankhya, in this or in one of the future births. Therefore as they produce the same result, yaḥ sāṅkhyam ca yogam ca ekam paśyati, sa (eva) paśyati – only the one who sees the Sankhya and the Yoga path to be same, has the right vision, and not anybody else.

अयं भावः येषां संन्यासपूर्विका ज्ञाननिष्ठा दृश्यते तेषां तथैव लिङ्गेन प्रागुच्यते भगवदर्पितकर्मनिष्ठानुमीयते । कारणमन्तरेण कार्योत्पत्त्ययोगात् । तदुक्तम्यान्यतोऽन्यानि जन्मानि तेषु नूनं कृतं भवेत् । यत्कृत्यं पुरुषेणेह नान्यथा ब्रह्मणि स्थितिः ॥ इति । एवं येषां भगवदर्पितकर्मनिष्ठा दृश्यते तेषां तथैव लिङ्गेन भाविनी संन्यासपूर्वकज्ञाननिष्ठाऽनुमीयते सामग्र्याः कार्याव्यभिचारित्वात् । तस्मादज्ञेन मुमुक्षुणान्तःकरणशुद्धये प्रथमं कर्मयोगोऽनुष्ठेयो नतु संन्यासः । सतु वैराग्यतीव्रतायां स्वयमेव भविष्यतीति । This is the idea – for the one who is established in the path of knowledge, with that very establishment as the pointer we can infer the performance of karmas in their past births with the surrender to the Iswara. [Inference requires a pointer, and the pointer for the one established in the knowledge without having performed any karmas in this birth and having taken sannyasa can be inferred with the establishment itself as the pointer]. As there can be no effect bereft of the cause.

अशुद्धान्तःकरणेनापि संन्यास एव प्रथमं कुतो न क्रियते ज्ञाननिष्ठाहेतुत्वेन तस्यावश्यकत्वादिति चेत्तत्राह  
If it be asked, why does not the one with the impure mind too take Sannyasa first, as it is necessary for being established in the knowledge, is answered.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५-६ ॥

saṁnyāsastu mahābāho duḥkhamāptumayogataḥ ।

yogayukto munirbrahma nacireṇādhiḡacchati ॥ 5-6 ॥

हे महाबाहो! अयोगतः संन्यासः तु दुःखम् आप्तुम्, योग-युक्तः मुनिः न चिरेण ब्रह्म अधिगच्छति ।

O Mahabahu (Valorous one)! , for the one who is not practicing the Karma yoga sannyasa only brings sorrow. For the one who has the habit of reflecting (contemplating), who is endowed with the karma yoga gains the Self very quickly.

अयोगतो योगमन्तःकरणशोधकं शास्त्रीयं कर्मान्तरेण हठादेव यः कृतः संन्यासः स तु दुःखमाप्तुमेव भवति । अशुद्धान्तःकरणत्वेन तत्फलस्य ज्ञाननिष्ठाया असंभवात् शोधके च कर्मण्यनधिकारात्कर्मब्रह्मोभयभ्रष्टत्वेन परमसंकटापत्तेः । कर्मयोगयुक्तस्तु शुद्धान्तःकरणत्वान्मुनिर्मननशीलः संन्यासी भूत्वा ब्रह्म सत्यज्ञानादिलक्षणमात्मानं नचिरेण शीघ्रमेवाधिगच्छति साक्षात्करोति प्रतिबन्धकाभावात् । एतच्चोक्तं प्रागेव कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते । नच संन्यसनादेव सिद्धिं समधिगच्छति इति । अत एकफलत्वेऽपिकर्मसंन्यासात्कर्मयोगो विशिष्यते इति यत्प्रागुक्तं तदुपपन्नम् ।

ayogataḥ - for the one who is not practicing the karma yoga, yoga is the shastric karmas that are useful in purifying the mind, without performing them, one who has taken saṁnyāsa – sannyasa, forcefully. [Normally the word ayogataḥ is interpreted as not qualified, but here it is accepted as a nañ compound word. And interestingly the word which normally is declined as nañ compound 'nacireṇa' as 'acireṇa' is used without compounding]. That will tu duḥkhamāptum – definitely be only for gaining sorrow. As they have impure mind, and therefore the result of Sannyasa that is being established in the knowledge is impossible for them, and they are not eligible for performing the karmas for purifying the mind and thus have lost both the karmas and the Brahman, therefore they will be facing a huge trouble (sorrow). yogayukto – the one who is endowed with the karma yoga, has gained the purity of the mind and therefore that munir – the one who has the habit of contemplating, i.e. by being a sannyasi brahma – the Self, that is of the inherent nature of existence, knowledge etc nacireṇa – quickly, very soon adhigacchati – gains, will gain the vision of the Self (immediate knowledge of the Self) as there are no obstacles. This was said earlier – 'na karmaṇāmanārambhānnaiṣkarmyaṁ puruṣo'snute | naca saṁnyasanādeva siddhiṁ samadhigacchati' – without performing the karmas one cannot be established in the Self. And not just through the Sannyasa can one gain the accomplishment (of being established in the Self). Therefore, though they both have the same result, (as said in the previous shloka), That what was said earlier 'pikarmasamnyāsātkarmayogo viśiṣyate' – with respect to the karma sannyasa, karma yoga is special, is absolutely correct.

ननु कर्मणो बन्धहेतुत्वाद्योगयुक्तो मुनिर्ब्रह्माधिगच्छतीत्यनुपपन्नमित्यत आह

But, the karmas are cause for bondage, therefore 'yogayukto munirbrahmādhigacchatī'- the Muni who is endowed with the karma yoga will attain the Self, is not correct, is answered.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

yogayukto viśuddhātmā vijitātmā jitendriyaḥ ।

sarvabhūtātmabhūtātmā kurvannapi na lipyate ॥ 5-7 ॥

योग-युक्तः, विशुद्ध-आत्मा, विजित-आत्मा, जित-इन्द्रियः, सर्व-भूत-आत्म-भूत-आत्मा, कुर्वन् अपि न लिप्यते ।

The one who is endowed with the karma yoga, who has a purified mind, has gained control over the body, has gained control over the sense organs, who is the Self of all the beings, though performs the karma is not tainted by it.

भगवदर्पणफलाभिसंधिराहित्यादिगुणयुक्तं शास्त्रीयं कर्म योग इत्युच्यते । तेन योगेन युक्तः पुरुषः प्रथमं विशुद्धात्मा विशुद्धो रजस्तमोभ्यामकलुषित आत्मान्तःकरणरूपं सत्त्वं यस्य स तथा । निर्मलान्तःकरणः सन् विजितात्मा स्ववशीकृतदेहः । ततो जितेन्द्रियः स्ववशीकृतसर्वबाह्येन्द्रियः । एतेन मनूक्तस्त्रिदण्डी कथितःवाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च । यस्यैते नियता दण्डाः स त्रिदण्डीति कथ्यते ॥ इति । वागिति बाह्येन्द्रियोपलक्षणम् । एतादृशस्य तत्त्वज्ञानमवश्यं भवतीत्याह सर्वभूतात्मभूतात्मा सर्वभूत आत्मभूतश्चात्मा स्वरूपं यस्य स तथा । जडाजडात्मकं सर्वमात्ममात्रं पश्यन्नित्यर्थः । सर्वेषां भूतानामात्मभूत आत्मा यस्येति व्याख्याने तु सर्वभूतात्मेत्येतावतैवार्थलाभादात्मभूतेत्यधिकं स्यात् । सर्वात्मपदयोर्जडाजडपरत्वे तु समञ्जसम् । एतादृशः परमार्थदर्शी कुर्वन्नपि कर्माणि परदृष्ट्या न लिप्यते तैः कर्मभिः । स्वदृष्ट्या तदभावादित्यर्थः ।

The Shastric karmas performed with the sense of surrender, and not attached to the results etc is called yoga. One who is endowed with that is yogayukto. First, that person is viśuddhātmā – purified mind, whose mind is purified of the Rajas and Tamas attributes, and is only endowed with the sattva is referred to here. jitātmā – one who has control over the body. [With this one can also understand that one who has control over the sense organ of action and with the next will be the sense organ of knowledge]. jitendriyaḥ - has gained victory over the sense organs, one who has all the external sense organs in his control. With this the Tridandi which was said by the Manu is said. [Tridandi is generally three staff. A

section of sannyasis hold three staff tied together, mostly the Vaishnava monks. Danda means staff, punishment and control] – ‘vāgdaṇḍo'tha manodaṇḍaḥ kāyadaṇḍastathaiva ca | yasyaite niyatā daṇḍāḥ sa tridaṇḍīti kathyate’ – The one who has always in control all these three, control over the sense organ of speech, control over the mind and similarly control over the body , is called Tidandi. Here (in this manu smriti) the term ‘vak’ – organ of speech, is a implication for all the other sense organs too. For the one who is so, the knowledge of the Truth will definitely be gained. sarvabhūtātmabhūtātmā – sarvabhūta - all the beings, ātmabhūta - has become oneself, ātmā – whose inherent nature is, is referred to here. That is, he see all the inert and non-inert as his own self. But when it is explained in the sense of sarvabhūta – for all the beings, ātmabhūtātmā – that which is the self is who self, then as thi can easily be achieve just by saying the sarvabhūtātma, the extra word ātmabhūta inbetween will become redundant. But, if we accept the meaning for the sarvabhūta to be the inert and conscious objects, there is no such error. A person with this kind of right knowledge, kurvannapi – even though performing the karmas, through the perception of others, na lipyate – is not tainted, by those karmas. That is, as there is no karmas from ones own perception. [As there is nothing other than the Self, as the Shruti rightly points out ‘kena kam pashyet’ – what will he seen through what].

एतदेव विवृणोति द्वाभ्यां

This very point is explained through two shlokas.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्रन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९ ॥

naiva kiñcitkaromīti yukto manyeta tattvavit ।

paśyañśṛṇvanspṛśañjighrannaśnangacchansvapañśvasan ॥ 5-8 ॥

pralapanvisṛjangṛhṇannunmiṣannimiṣannapi ।

indriyāṇīndriyārtheṣu vartanta iti dhārayan ॥ 5-9 ॥

युक्तः तत्त्ववित् पश्यन्, शृण्वन्, स्पृशन्, जिघ्रन्, अश्रन्, गच्छन्, स्वपन्, श्वसन्, प्रलपन्, विसृजन्, गृह्णन्, उन्मिषन् निमिषन् अपि, इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते इति धारयन् किञ्चित् न एव करोमि इति मन्येत ।

The one who is established though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, excreating, grasping, and also while closing and opening the eyes, has the clarity that the sense organs are involved with the sense objects, and knows that I definitely do not do anything.

चक्षुरादिज्ञानेन्द्रियैर्वागादिकर्मेन्द्रियैः प्राणादिवायुभेदैरन्तःकरणचतुष्टयेन च तत्तच्चेष्टासु क्रियमाणासु इन्द्रियाणि इन्द्रियादीन्येवेन्द्रियार्थेषु स्वस्वविषयेषु वर्तन्ते प्रवर्तन्ते नत्वहमिति धारयन्नवधारयन् नैव किञ्चित्करोमीति मन्येत मन्यते । तत्त्ववित्परामार्थदर्शी युक्तः समाहितचित्तः । अथवा आदौ युक्तः कर्मयोगेन पश्चादन्तःकरणशुद्धिद्वारेण तत्त्वविद्भूत्वा नैव किञ्चित्करोमीति मन्यत इति संबन्धः ।

The eyes etc sense organs of knowledge and the speech etc sense organ of action, the different functionalities of the Prana, the functionalities of the inner organ whatever is performed through their activities indriyāṇi – the sense organs, indriyārtheṣu – with the sense objects, with the respective objects, vartanta – exist, are involved, iti dhārayan – with this clarity, with this determined knowledge, naiva kiñcitkaromīti manyeta – he understands that ‘I do not perform anything’. Tattvavit – the knower of truth, the knower of the Self. Yukta – the endowed, the one who has a tranquil mind. Or it can be understood as, in the first the yukta – the one who is endowed with the karma yoga, later through the purity of the mind becomes the knower of the Self and thus understands that ‘I do not perform anything’.

तत्र दर्शनश्रवणस्पर्शनघ्राणाशनानि चक्षुःश्रोत्रत्वग्घ्राणरसनानां पञ्चज्ञानेन्द्रियाणां व्यापाराःपश्यन्शृण्वन्स्पृशन्निघ्नन्निष्यन्तुक्ताः । गतिः पादयोः प्रलापो वाचः विसर्गः पायुपस्थयोः ग्रहणं हस्तयोरिति पञ्च कर्मेन्द्रियव्यापाराः गच्छन्प्रलपन्विसृजन्गृह्णन्निष्यन्तुक्ताः । श्वसन्निति प्राणादिपञ्चकस्य व्यापारोपलक्षणम् । उन्मिषन्निमिषन्निति नागकूर्मादिपञ्चकस्य । स्वपन्नित्यन्तःकरणचतुष्टयस्य । अर्थक्रमवशात्पाठक्रमं भक्त्या व्याख्याताविमौ श्लोकौ । यस्मात्सर्वव्यापारेष्वप्यात्मनोऽकर्तृत्वमेव पश्यति अतः कुर्वन्नपि न लिप्यत इति युक्तमेवोक्तमिति भावः ।

There the seeing, hearing, touching, smelling and eating are the activities of the sense organs of knowledge that are the eyes, ears, skin (the organ of touch), nose (ole factory) and tongue, is said with paśyañśṛṅvanspṛśañjighrannaśnan. Movement with the legs, speaking with the mouth (the organ of speech), excretion both the organ of excretion and the organ of procreation (as both the filth and the urine are thrown out of the body) and grasping through the hands, with this the five sense organs of action is said through gacchan pralapanvisrjangrhñan. And the śvasan – breathing, is pointer to the functions of the Prana. unmiṣannimiṣan – the other functionalities of the Prana like naga,



kurma etc are referred. [Though these five naga, kurma, krkara, devadutta and dhananjaya are not normally explained in the Vedanta, sometimes they are enumerated]. Svapañ – sleeping, is a reference to the four functionalities of the inner organ. [As always , we should remember the inner organ is not divided or lclassified in foru types, but it gets different names according to the function it performs]. Following the order of the meaning the order of the reading is changed for commenting. [There are two important order or sequence which are accepted in purva mimamsa – arthakrama and pāṭhakrama. The order in which the reading of a particular portion is said is pāṭhakrama and the order in which the reading is accepted is arthakrama. Some times one or the other gets prominence. For example, there is a sequence which says ‘achamnya, pranayamyā, apo upasprshya’ etc the order is first to do the achamana (ritualistic sipping of water), then do pranayama and then one should touch the water, this is followed in that very order that is prescribed. But in some cases, like the place ehwer the purodasha is specified, the placement and splitting of the purodasha is said first and later the method of making the purodasha, liemremoving the husk, grinding the grains to power and then putting it in hot boiling water (cooking) is said. Now, if we do it as said, then the cooking done later is useless in the yaga, and the Vedas do not and cannot prescribe the way for cooking the food for our consumption, as it is ‘ragatahprapta’ – gained through desire. Therefore we change the sequence of the reading to suit the practical purpose]. Since he sees himself as a non-doer in all the activities, therefore it is rightly said that ‘kurvannapi na lipyata’ – though he does he does not get tainted by the good or bad results.

तर्ह्यविद्वान्कर्तृत्वाभिमानाल्लिप्येतैव तथाच कथं तस्य संन्यासपूर्विका ज्ञाननिष्ठा स्यादिति तत्राह

Then, the ignorant one due to the attachment to the doership will be tainted by the results, if so then where is the possibility of being established in knowledge through the sannyasa for him, this doubt is answered.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

brahmaṇyādhāya karmāṇi saṅgaṃ tyaktvā karoti yaḥ ।

lipyate na sa pāpena padmapatramivāmbhasā ॥ 5-10 ॥

यः सङ्गम् त्यक्त्वा कर्माणि, ब्रह्मणि आधाय करोति, सः पद्म-पत्रम् अम्भसा इव, पापेन न लिप्यते ।

The one who performs the karmas by surrendering the karmas to the Self (Isvara) and performs them without the attachment to the results, does not get tainted by the results like the lotus leaf is not tainted by the water.

ब्रह्मणि परमेश्वरे आधाय समर्प्य सङ्गं फलाभिलाषं त्यक्त्वेश्वरार्थं भृत्यइव स्वाम्यर्थं स्वफलनिरपेक्षतया करोमीत्यभिप्रायेण कर्माणि लौकिकानि वैदिकानि च करोति यो लिप्यते न स पापेन पापपुण्यात्मकेन कर्मणेति यावत्। यथा पद्मपत्रमुपरि प्रक्षिप्तेनाम्भसा न लिप्यते तद्वद्भगवदर्पणबुद्धानुष्ठितं कर्म बुद्धिशुद्धिफलमेव स्यात्।

brahmaṇa – in the self (the attributed self), the iswara, ādhāya – placing, i.e. surrendering, saṅgaṃ - the attachment, the desire for the result, tyaktvā – by renouncing, giving up for the sake of iswara, like the servant performs to the master without any expectancy, without the attachment to the doership 'I am doing', karmāṇi - the karmas, whether it be the worldly or the scriptural duties, karoti yaḥ lipyate na sa pāpena – the one who performs, that one does not become tainted by the sins, i.e. both by the vice and virtuous results. Like padmapatram – on the lotus leaf, when the ater is thrown it is not becoming stuck to the surface of the leaf, similarly when the karmas are performed with the attitude of surrender to the iswara, it only generated the result of purifying the mind. [Though the lotus leaf is floating on the water and is surrounded by the water, it is not anyway tainted by the water. Similarly, the one who is liberated or the one who performs the karmas with the attitude of surrender to iswara, will not be tainted by the results of the karmas].

तदेव विवृणोति

This very point is explained.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११ ॥

kāyena manasā buddhyā kevalairindriyairapi ।

yoginaḥ karma kurvanti saṅgaṃ tyaktvātmasuddhaye ॥ 5-11 ॥

योगिनः आत्म-शुद्धये कायेन, मनसा, बुद्ध्या, केवलैः इन्द्रियैः अपि सङ्गम् त्यक्त्वा कर्म कुर्वन्ति ।

The yogis perform the karmas without any attachment of the results through the body, mind, intellect or only through the sense organs, for the sake of the purity of mind.

कायेन मनसा बुद्ध्येन्द्रियैरपि योगिनः कर्मिणः फलसङ्गं त्यक्त्वा कर्म कुर्वन्ति । कायादीनां सर्वेषां विशेषणं केवलैरिति । ईश्वरायैव करोमि न मम फलायेति ममताशून्यैरित्यर्थः । आत्मशुद्धये चित्तसत्त्वशुद्ध्यर्थम् ।

The yogis perform the karmas without any attachment of the results through the body, mind, intellect or only through the sense organs, for the sake of the purity of mind.

kāyena – through the body, manasā – through the mind, buddhyā – through the intellect, indriyairapi – or through the sense organs. yoginaḥ - the karma yogis, saṅgaṃ tyaktvā – giving up the attachment to the results, karma kurvanti - perform the karmas. kevalair - only thorough, is an adjective for all the body etc words. That is, the karmas are performed for the sake of Iswara (as surrender) and not for my sake, with this kind of attitude devoid of the 'mine-ness'. ātmaśuddhaye – for the sake of the purity of the mind.

कर्तृत्वाभिमानसाम्येऽपि तेनैव कर्मणा कश्चिन्मुच्यते कश्चित्तु बध्यत इति वैषम्ये को हेतुरिति तत्राह

Though the attachment to the doership is same, some become liberated through the same karmas and some become bound, what is the reason for this difference is explained.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५-१२ ॥

yuktaḥ karmaphalaṃ tyaktvā śāntimāpnoti naiṣṭhikīm ।

ayuktaḥ kāmakāreṇa phale sakto nibadhyate ॥ 5-12 ॥

युक्तः कर्म-फलं त्यक्त्वा नैष्ठिकीम् शान्तिम् आप्नोति । अयुक्तः कामकारेण फले सक्तः निबध्यते ।

By giving up the result for the karmas, the one who is endowed gains the inherent peace (liberation). And by performing the karmas with the desire for the results, the one who is not endowed, becomes bound (to the samsara).

युक्तः ईश्वरायैवैतानि कर्माणि न मम फलायेत्येवमभिप्रायवान्कर्मफलं त्यक्त्वा कर्माणि कुर्वन् शान्तिं मोक्षाख्यामाप्नोति । नैष्ठिकीं सत्त्वशुद्धिं नित्यानित्यवस्तुविवेकसंन्यासज्ञाननिष्ठाक्रमेण जातामिति यावत् । यस्तु पुनरयुक्त ईश्वरायैवैतानि कर्माणि न मम फलायेत्यभिप्रायशून्यः स कामकारेण कामतः प्रवृत्त्या मम फलायैवेदं कर्म करोमीति फले सक्तो निबध्यते कर्मभिर्नितरां संसारबन्धं प्राप्नोति । यस्मादेवं तस्मात्त्वमपि युक्तः सन्कर्माणि कुर्विति वाक्यशेषः ।

yuktaḥ - the endowed, the one who performs the karmas with the attitude 'these are for the sake of iswara not for gaining the results for myself'. karmaphalaṃ

tyaktvā – by giving up the result for the karmas, śāntimāpnoti – gains the peace, the peace called Moksha. naiṣṭhikīm – that which is gained through being established, in the order of gaining the purity of mind, then the discrimination of the eternal and non-eternal, the Sannyasa (dispassion), and later gaining the knowledge and being established in it. And the other who is, ayuktaḥ - not endowed, that is, the one devoid of the conviction that I am performing the karmas for the sake of iswara and not for gaining the results for myself’, that kāmakāreṇa – the one performing with the desire for results, due to the very desire he performs the karmas for with the attachment to the results as ‘I am performing the karmas for the results for myself’, phale sakto - with this attachment to the results, nibadhyate – is bound eternally, is bound in samsara by the karmas. Since it is so, therefore you too perform the karmas with the attitude of surrender (yukta).

अशुद्धचित्तस्य केवलात्संन्यासात्कर्मयोगः श्रेयानिति पूर्वोक्तं प्रपञ्चाधुना शुद्धचित्तस्य सर्वकर्मसंन्यास एव श्रेयानित्याह

For the one who is with impure mind it was said earlier that with respect to the sannyasa karma yoga is superior and now for the one with the pure mind the only thing that is great is to renounce all the karmas, is explained.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā saṁnyasyāste sukhaṁ vaśī ।

navadvāre pure dehī naiva kurvanna kārayan ॥ 5-13 ॥

वशी देही सर्व-कर्माणि मनसा संन्यस्य, नव-द्वारे पुरे, न एव कुर्वन्, न कारयन् सुखम् आस्ते ।

By giving up all the karmas through the mind, the one who is the embodied exists happily without performing anything or instigating in the city of nine gates.

नित्यं नैमित्तिकं काम्यं प्रतिषिद्धं चेति सर्वाणि कर्माणि मनसाकर्मण्यकर्म यः पश्येत् इत्यत्रोक्तेनाकर्त्रात्मस्वरूपसम्यग्दर्शनेन संन्यस्य परित्यज्य प्रारब्धकर्मवशादास्ते तिष्ठत्येव । किं दुःखेन नेत्याह सुखमनायासेन आयासहेतुकायवाङ्मनोव्यापारशून्यत्वात् । कायवाङ्मनांसि स्वच्छन्दानि कुतो न व्याप्रियन्ते तत्राह वशी स्ववशीकृतकार्यकरणसंघातः । कास्ते । नवद्वारे पुरे । द्वे श्रोत्रे द्वे चक्षुषी द्वे नासिके वागेकेति शिरसि सप्त द्वे पायूपस्थाख्ये अध इति नवद्वारविशिष्टे देहे । देही देहभिन्नात्मदर्शी प्रवासीव

परगेहेतत्पूजापरिभवादिभिरप्रहृष्यन्नविषीदन्नहंकारममकारशून्यस्तिष्ठति । अज्ञो हि देहतादात्म्याभिमानाद्देह एव नतु देही । सच देहाधिकरणमेवात्मनोऽधिकरणं मन्यमानो गृहे भूमावासने वाहमास इत्यभिमन्यते नतु देहेऽहमास इति भेददर्शनाभावात् । संघातव्यतिरिक्तात्मदर्शी तु सर्वकर्मसंन्यासी भेददर्शनाद्देहेऽहमास इति प्रतिपद्यते । अतएव देहादिव्यापाराणामविद्ययात्मन्यक्रिये समारोपितानां विद्यया बाधएव सर्वकर्मसंन्यास इत्युच्यते । एतस्मादेवाज्ञवैलक्षण्याद्युक्तं विशेषणं नवद्वारे पुर आस्त इति । ननु देहादिव्यापाराणामात्मन्यारोपितानां नौव्यापाराणां तीरस्थवृक्ष इव विद्यया बाधेऽपि स्वव्यापारेणात्मनः कर्तृत्वं देहादिव्यापारेषु कारयितृत्वं च स्यादिति नेत्याह नैव कुर्वन्न कारयन् आस्त इति संबन्धः ।

sarvakarmāṇi – all the karmas, the dīaly rituals, the occasional rituals, the desire propelled and the prohibited karmas. manasā – through the mind, as said earlier ‘akarmanya karma yaḥ paśyet’ – one who sees the non-action in the action etc, through the immediate knowledge of the Self that does not perform any action. samnyasya – renouncing, by completely giving up, āste – exists, according to his prarabdha karma. doe he exist in sorrow? No, sukham - blissfully, without any difficulties, as he is devoid of the cause for the difficulty which is the action performed through the body, speech and mind. Why do the body, speech and mind act independently, Is answered, vaśī – in control, one sho has the body – sense organ complex in control. Where does he exist? navadvāre pure – in the city of nine gates (orifice). Two ears, two eyes, two nostrils, and one mouth thus there are seven on the head and two the organ of excretion and organ of procreation below, thus the body which is endowed with the nine gates. dehī – the embodied, the one who sees the Self to be different form the body, like the guest who is in another person’s house, he resides there without having the I or mine, i.e. by being happy or sorrow due to the respect or the disrespect gained there. The idnorant definitely due to the identification with the body sees the self to be just the body. [The realized one does not see the Self to be different from the body, as he sees the body to be the Self too. There is nothing other than the Self]. naiva kurvanna kārayan

सच देहाधिकरणमेवात्मनोऽधिकरणं मन्यमानो गृहे भूमावासनेवाहमास इत्यभिमन्यते नतु देहेऽहमास इति भेददर्शनाभावात् । संघातव्यतिरिक्तात्मदर्शी तु सर्वकर्मसंन्यासी भेददर्शनाद्देहेऽहमास इति प्रतिपद्यते । अतएव देहादिव्यापाराणामविद्ययात्मन्यक्रिये समारोपितानां विद्यया बाधएव सर्वकर्मसंन्यास इत्युच्यते । एतस्मादेवाज्ञवैलक्षण्याद्युक्तं विशेषणं नवद्वारे पुर आस्त इति । ननु देहादिव्यापाराणामात्मन्यारोपितानां नौव्यापाराणां तीरस्थवृक्ष इव विद्यया बाधेऽपि स्वव्यापारेणात्मनः कर्तृत्वं देहादिव्यापारेषु कारयितृत्वं च स्यादिति नेत्याह नैव कुर्वन्न कारयन् आस्त इति संबन्धः ।

The people who think that the substratum which is the body to the substratum for the Self, like the person sitting inside the house on the floor similarly I am sitting in the body, and does not think that I am sitting (existing) in the body as there is an absence of the knowledge of this difference. [Generally speaking, the duality is established to show that the Self is different from the Self. For the realized, the knowledge will not be 'I am in the body' but 'I am also the body' as there is nothing different from the Self]. But the one who sees the Self to be different from the sanghata (the body – sense organs complex), the one who is sarvakarmasamnyāsī, due to the perception of this duality gains the the knowledge that 'I exist in the body'. This is why the transactions of the body etc is that are nicely superimposed on the Self which is activity-less due to the ignorance, can only be annihilated by the knowledge of ths Self, and this is calleda as sarvakarmasamnyāsa. [sarakarmasamnyāsī normally means the one who has renounced all the karmas. Here it refers to the one who has completely negated the ignorance through the knowledge. samāropitānām should be understood as adhyāropitānām - superimposed; sam – nicely, adhi – on]. To show the knowledgeable one to be different form the ignorant he is adjectified with the 'navadvāre pura āsta' – exists the city of nine gates etc. But, though the transactions of the body etc that are superimposed on the Self, like the movement of the boat is superimposed on the tree in the banks (shore), though is annihilated through the knowledge, There is definitely the doership in the Self due to the action performed and the state of being instigated in the body etc, this is negated through 'naiva kurvanna kārayan āsta' – he exists without performing or instigating.

देवदत्तस्य स्वगतैव गतिर्यथा स्थितौ न भवति एवमात्मनोऽपि कर्तृत्वं कारयितृत्वं च स्वगतमेव सत्संन्यासे सति न भवति अथवा नभसि तलमलिनतादिवद्वस्तुवृत्त्या तत्र नास्त्येवेति संदेहापोहायाह

When Devadutta'a natural movement does not happen when he sits in one place, similarly the Self too has the doer-ship and the instigator-ship naturally and this does not happen in the cas of taking sannyasa, or like the roof and the dirt on the space it does not exist in reality, to dispel this doubt it is said.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ ।

na karmaphalasaṃyogaṃ svabhāvastu pravartate ॥ 5-14 ॥

प्रभुः लोकस्य न कर्तृत्वम्, न कर्माणि, न कर्म-फल-संयोगम् सृजति । स्वभावः तु प्रवर्तते ।

The Self does not create the doer-ship or the instigator-ship for the world (beings), and does not associate them with the results of the karmas, they happen due to the ignorance (Prakrti).

लोकस्य देहादेः कर्तृत्वं प्रभुरात्मा स्वामी न सृजति त्वं कुर्विति नियोगेन तस्य कारयिता न भवतीत्यर्थः । नापि लोकस्य कर्माणीप्सिततमानि घटादीनि स्वयं सृजति कर्तापि न भवतीत्यर्थः । नापि लोकस्य कर्म कृतवतस्तत्फलसंबन्धं सृजति भोजयितापि भोक्तापि न भवतीत्यर्थः । स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलायतीव सुधीः इत्यादिश्रुतेः । अत्रापिशरीरस्थोऽपि कौन्तेय न करोति न लिप्यते इत्युक्तेः यदि किञ्चिदपि स्वतो न कारयति न करोति चात्मा कस्तर्हि कारयन्कुर्वश्च प्रवर्तत इति तत्राह स्वभावस्तु अज्ञानात्मिका दैवी माया प्रकृतिः प्रवर्तते ।

lokasya - for the world, the body etc, kartṛtvaṃ - the doer-ship, prabhuḥ - the Lord, the Self, na sṛjati – does not create, i.e. the Self does not become the instigator by making the Jiva do the act through the injunction 'you do'. And not also for the world karmāṇi – the objects, that which are most desired, like the pot etc he creates himself, i.e the Self does not become the doer also. And for the being that performs the karmas na karmaphalasaṃyogaṃ - not also the association with the respective results of the karmas, i.e the Self does not become the feeder (provider of experience). The Shruti says 'sa samānaḥ sannubhau lokāvanusaṃcarati dhyāyatīva lelāyatīva sudhīḥ' – The Self being equally associated with the waking and the sleep state travels to both, as though meditating, as though playing etc. [The Puranas that have the same teaching for the dullards shows this through the story of the 'matsya avatara' – the incarnation as the fish. The fish which is found in a pond, was brought to the fish tank, it outgrows it and is placed in a pond which also becomes small, therefore it is taken to a river which too becomes inadequate and then it is taken to the ocean, the fish touches both the shores, similarly is the case of the Self which is associated with the waking and the deep sleep state, equally]. Here too it is said with 'śārīrastho'pi kaunteya na karoti na lipyate' – though existing in the body, the Self is not the doer and does not become tainted by the karmas results. If the self does not either instigate to do or do, then who is seen to be instigating and doing is answered - svabhāvastu – the prakṛti, that which is called ignorance, the divine power, Maya, Prakṛti, pravartate – makes things happen.

नन्वीश्वरः कारयिता जीवः कर्ता । तथाच श्रुतिःएष उ ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते एष उ एवासाधु कर्म कारयति तं यमधो निनीषते इत्यादिः । स्मृतिश्चअज्ञो जन्तुरनीशोऽयमात्मनः सुखदुःखयोः । ईश्वरप्रेरितो गच्छेत्स्वर्गं वा श्वभ्रमेव वा ॥ इति । तथाच जीवेश्वरयोः कर्तृत्वकारयितृत्वाभ्यां भोक्तृत्वभोजयितृत्वाभ्यां चपापपुण्यलेपसंभवात्कथमुक्तं स्वभावस्तु प्रवर्तत इति तत्राह

But the Iswara is the instigator and the Jiva is the doer. The Shruti too saysa this ‘śrutiḥeṣa u hyeva sādhu karma kārayati taṃ yamebhyo lokebhya unninīṣate eṣa u evāsādhu karma kārayati taṃ yamadho ninīṣate’ – whom the Self decides to uplift makes him perform virtuous deeds, and makes him perform the vice deeds who the Self decides to take down. And the Smriti too says “ - The ignorant Jiva which is the master (owner) of one’s own happiness and sorrow, performs the action by the instigation of the Iswara, and goes to the heaven or hell. And therefore (from the worldly experience too), the Jiva and Iswara, who are doer and instigator, experiencer and the provider of the experience, there is a possibility of being tainted by the Papa and Punya, therefore how did you say ‘svabhāvastu pravartate’ – the ignorance (Prakṛti) leads them, is answered. [The reason for this doubtseems to be a genuine one is due to the samskara of duality for others and the teaching through the duality for Vedanti. The teaching of nanajivavada, where the Iswara is accepted to be the creator and the Jiva the doer and enjoyer, forgetting that this text is primarily manana text dealing with the ekajivavada].

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nādatte kasyacitpāpaṃ na caiva sukṛtaṃ vibhuḥ ।

ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ ॥ 5-15 ॥

विभुः न कस्यचित् पापं, न च एव सुकृतं आदत्ते । अज्ञानेन ज्ञानम् आवृतम्, तेन जन्तवः मुह्यन्ति ।

The Self does not attain anyone’s Papa, and not also attain the Punya. The knowledge is veiled by the ignorance, due to which the Jivas get deluded.

परमार्थतः विभुः परमेश्वरः कस्यचिज्जीवस्य पापं सुकृतं च नैवादत्ते परमार्थतो जीवस्य कर्तृत्वाभावात् परमेश्वरस्य च कारयितृत्वाभावात् । कथं तर्हि श्रुतिः स्मृतिर्लोकव्यवहारश्च तत्राह अज्ञानेनावरणविक्षेपशक्तिमता मायाख्येनानृतेन तमसा आवृतमाच्छादितं ज्ञानं जीवेश्वरजगद्भेदभ्रमाधिष्ठानभूतं नित्यं स्वप्रकाशं सच्चिदानन्दरूपमद्वितीयं परमार्थसत्यं तेन स्वरूपावरणेन मुह्यन्ति प्रमातृप्रमेयप्रमाणकर्तृकर्मकरणभोक्तृभोग्यभोगाख्यनवविधसंसाररूपं मोहमतस्मिंस्तदवभासरूपं



विक्षेपं गच्छन्ति जन्तवो जननशीलाः संसारिणो वस्तुस्वरूपादर्शिनः ।  
अकर्त्रभोक्तृपरमानन्दाद्वितीयात्मस्वरूपादर्शननिबन्धनो जीवेश्वरजगद्धेदभ्रमःप्रतीयमानो वर्तते मूढानाम् ।  
तस्यां चावस्थायां मूढप्रत्ययानुवादिन्यावेते श्रुतिस्मृती वास्तवाद्वैतबोधिवाक्यशेषभूते इति न दोषः ।

From the absolute vibhuḥ - the Self, Iswara, kasyaci – of anybody, of any Jiva, pāpaṃ - Papa, the vice deeds sukṛtaṃ ca – and the punya, naiva nādatte – does not gain (receive). As from the absolute standpoint the Jiva is not the doer and the Iswara is not the instigator. Then how is the Shruti, Smriti and the worldly experience justified, is answered --- ajñānena – through the ignorance, the one with the power of veiling and projection, that which is called Maya, which is non-real, that which is darkness, āvṛtaṃ - veiled, covered, jñānaṃ - the knowledge, the substratum for the dualities of the Jiva, Iswara and the Jagat, that which is eternal, that which is self-effulgent, that which is of the inherent nature of Existence, Knowledge and Bliss, that which is non-dual, that which is the Absolute Truth, tena – through it, the veiling of the inherent nature, muhyanti – are deluded, in the nine types of Samsara of the nature of knower – object of knowledge – knowing, doer – the object of doing – the instrument, experiencer – object of experience – means of experience, they become deluded, which is the knowledge of that in non-that, gain this projection (superimposition). jantavaḥ - the beings, the one which have the nature of being born, the samsara, the onw who do not see the Self. [This moha is not different form the adhyasa. And again, we should not get into the system of the cause – effect between the ignorance and the superimposition, as some opine. This ignorance is in itself the superimposition, as established by BB in the Adhyasa Bhashya ‘तमेतमेवंलक्षणमध्यासं पण्डिता अविद्येति मन्यन्ते tametamevaṃlakṣaṇamadhyāsaṃ paṇḍitā avidyēti manyante’ – this adhyāsa - superimposition is called as avidyā - ignorance, by the knowledgeable ones. And the definition of moham is similar to the definition of adhyasa said there ‘अतस्मिंस्तद्बुद्धिरित्यवोचाम् atasmimṣtadbuddhirityavocāma’ – we say that this adhyasa is the knowledge of that in not that. And the nini types of Samsara is an extension of the ‘ज्ञान इच्छा प्रवृत्ति jñāna icchā pravṛtti’ – knowledge, desire and action with all the trinities]. The non-perception of the inherent nature which is non-doer, non-experiencer, absolute bliss, non-dual the perception of the dualities of Jiva, Iswara and Jagat takes place for the idiots (ignorant). In that state, the Shruti, Smriti are just reiterating the experience of the ignorant, which is only an extension for the statements that reveal the real teaching of non-duality, therefore there is no defect. [The statements of the Shruti, regarding the jiva, Iswara or the Jagat is called avāntaravākya – the secondary statements for

the mahāvākya – ultimate statement. And without understanding our problem, it is not possible to give a solution, or justify the solution. Therefore the Shruti repeats our experience, and explains the solution].

तर्हि सर्वेषामनाद्यज्ञानावृत्वात्कथं संसारनिवृत्तिः स्यादत आह

Then, as everyone is veiled by the eternal ignorance, how can one escape from this samsara, is answered. [If something is eternal it cannot be removed. This doubt is from the logical conclusion that whichever is beginning-less is eternal, but from the vedantic view, it need not be so, as we though accept the ignorance to be beginning-less, it is removed only through the knowledge].

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६ ॥

jñānena tu tadajñānaṃ yeṣāṃ nāśitamātmanah ।

teṣāmādityavajjñānaṃ prakāśayati tatparam ॥ 5-16 ॥

येषाम् तु तत् अज्ञानम् आत्मनः ज्ञानेन नाशितम्, तेषाम् ज्ञानम् आदित्यवत् तत् परम् प्रकाशयति ।

For whom the ignorance of the Self which is annihilated through the knowledge, for them the knowledge illumines the Absolute shines, like the sun (independently).

तदावरणविक्षेपशक्तिमदनाद्यनिर्वाच्यमनृतमनर्थत्रातमूलमज्ञानमात्माश्रयविषयमविद्यामायादिशब्दवाच्यमात्मनो ज्ञानेन गुरूपदिष्टवेदान्तमहावाक्यजन्येन श्रवणमनननिदिध्यासनपरिपाकनिर्मलान्तःकरणवृत्तिरूपेण निर्विकल्पकसाक्षात्कारेण शोधिततत्त्वंपदार्थाभेदरूपशुद्धसच्चिदानन्दाखण्डैकरसवस्तुमात्रविषयेण नाशितं बाधितं कालत्रयेऽप्यसदेवासत्तया ज्ञातमधिष्ठानचैतन्यमात्रतां प्रापितं शुक्ताविव रजतं शुक्तिज्ञानेन येषां श्रवणमननादिसाधनसंपन्नानां भगवदनुगृहीतानां मुमुक्षूणां तेषां तज्ज्ञानं कर्तुं आदित्यवत् यथादित्यः स्वोदयमात्रेणैव तमो निरवशेषं निवर्तयति नतु कंचित्सहायमपेक्षते तथा ब्रह्मज्ञानमपि शुद्धसत्त्वपरिणामत्वाद्द्वयापकप्रकाशरूपं स्वोत्पत्तिमात्रेणैव सहकार्यन्तरनिरपेक्षतया सकार्यमज्ञानं निवर्तयत्परं सत्यज्ञानानन्तानन्दरूपमेकमेवाद्वितीयं परमात्मतत्त्वं प्रकाशयति प्रतिच्छायाग्रहणमात्रेणैव कर्मतान्तरेणाभिव्यनक्ति ।

tadajñānaṃ - that ajñānaṃ, that is with the power of veiling an power of projection, which is beginning-less, inexplicable, non-real, cause for all the troubles, which has both the substratum and object as the Self, that is referred to

as Avidya, Maya etc, [in other srshtidrshtivada, the word anrta will be interpreted as illusory, but here in drshtishrshtivada there is no ephemeral reality, therefore it is understood as non-real]; through the knowledge of the Self that is gained jñānena - through the knowledge from teaching of the Guru, manifesting through the Mahavakya of Vedanta, when the practices of Shravana, Manana and Nidhdhyasana fructifies, for the one who has pure inner organ as a thought function, the immediate knowledge of the Self which is gained through the clarity of the 'tat' (Iswara) and 'tvam' (Jiva), about that Truth, that is pure Existence, Knowledge, Bliss, of one non-dual form, nāśitam – annihilated, which is negated along with the cause, i.e. known as the substratum consciousness by the knowledge of the creation to be non-existence all the three periods of time that is perceived to be as though existence, like the silver in the mother of pearl, which is annihilated through the knowledge of the mother of pearl. [Only the knowledge gained from the Guru of the Vedanta Mahavakya can annihilate the ignorance. And this knowledge takes place in the form of a thought function called akhandakaravrtti, which negates the effect of creation along with the cause for the creation that is ignorance. This ignorance has the Self as its substratum and object, as said in Sakshepashariraka 'आश्रयत्व विषयत्व भागिनि निर्विभागचित्तिरेव केवला āśrayatva viṣayatva bhāgini nirvibhāgacitireva kevalā' – The non-attributed Self is the substratum and the object for the ignorance]. yeṣāṃ - for whom, the one who is endowed with the practice of Shravana, Manana etc, the one who has gained the grace of the Iswara (Guru), the one desirous of the liberation, teṣāṃ – for them, jñānaṃ - that knowledge, which is the cause, ādityavat – similar to the sun, like the annihilates the darkness completely just by its arising, and does not depend upon anything else, similarly the knowledge of the Self too, as it is the (as though) transformation of the pure existence, therefore is of the inherent nature of omnipresent effulgence, illuminates just by its existence without depending upon any supporting cause (external factors), and annihilates the ignorance along with the effects, and therefore tatparam – the Self, that is of the inherent nature of Existence, Knowledge, Absolute, Bliss, one non-dual, prakāśayati – illumines the Truth, i.e. just by negating the obstacle which prevents and without depending upon any other action, manifests the knowledge of the Self.

अत्राज्ञानेनावृतं ज्ञानेन नाशितमित्यज्ञानस्यावरणत्वज्ञाननाशयत्वाभ्यां ज्ञानाभावरूपत्वं व्यावर्तितम् । नह्यभावः किञ्चिदावृणोति न वा ज्ञानाभावो ज्ञानेन नाशयते स्वभावनाशरूपत्वात्तस्य । तस्मादहमज्ञो मामन्यं च न जानामीत्यादिसाक्षिप्रत्यक्षसिद्धं भावरूपमेवाज्ञानमिति भगवतो मतम् । विस्तरस्त्वद्वैतसिद्धौ द्रष्टव्यः ।

By the statements ‘ajñānenāvṛtam’ and ‘jñānena nāśitam’, by saying that the ignorance is veiling and it is destroyed by the knowledge, ignorance is differentiated from the absence of knowledge. [There are two schools accepting the ignorance of the nature of existence and absence. This gives way for the definition of agnana ‘भावरूपत्वे सति ज्ञाननिवर्त्यत्वम् bhāvarūpatve sati jñānanivartyatvam’ – being of the nature of existence, it is negated by knowledge. Absence need not be negated, at the same time if the ignorance is accepted to be existence, it can never be negated]. The absence cannot veil anything or can the absence of knowledge cannot be negated by knowledge, as in nature it is of the nature of absence. Therefore the experience of ‘I am ignorant’ and ‘I don’t know myself and others’ is perceived by the Sakshi, therefore Bhagavan accepts the ignorance to be of the nature of existence. [Here as in the statement ‘satyam jñānam anantam brahma’ – the Brahman is Existence, Knowledge, Bliss; where Existence is established as that which is different from non-existence, knowledge is to differentiate it from the ignorance etc, similarly here too accepting the ignorance to be bhāva – existence, is to differentiate it from the non-existence]. One should look into AdvaitaSiddhi for detailed explanation.

येषामिति बहुवचनेनानियमो दर्शितः । तथाच श्रुतिःतद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति इत्यादिर्यद्विषयं यदाश्रयमज्ञानं तद्विषयतदाश्रयप्रमाणज्ञानात्तन्निवृत्तिरिति न्यायप्राप्तनियमं दर्शयति ।

With the term ‘yeṣām’ – by whom, in plural, it is shown that there is no rule (the knowledge is for all). The Shruti too says the says ‘tadyo yo devānām pratyabudhyata sa eva tadabhavattatharṣīṇām tathā manuṣyāṇām tadidamapyetarhi ya evaṃ vedāhaṃ brahmāsmīti sa idaṃ sarvaṃ bhavati’ – The one who knows the Self among the deities becomes the very Self, similarly among the Rishis too, similarly among the humans, whoever knows the Self as ‘I am the Self’, becomes everything etc, [Here becoming everything sarvātmabhāva should be understood as ekātmabhāva – being one non-dual. As there is nothing other than the Self, one cannot become everything. These statements are like explaining the Self is bliss, there cannot be any experience of bliss, as there is no duality or trinity]. That which is the substratum and object of the ignorance, by the knowledge that gained through the Pramana the ignorance gets annihilated, is shown as said in the logic (BrahmaSutra). [The ignorance about anything cannot be negated without the knowledge of the substratum which is veiled by it. The knowledge of the mother of pearl is necessary for negating the ignorance of the

silver. And this knowledge which negates the ignorance cannot be gained through any other means other than the Vedanta statements from the Guru].

तत्राज्ञानगतमावरणं द्विविधम्। एकं सतोऽप्यसत्त्वापादकं अन्यत्तु भासतोऽप्यभानापादकम्। तत्राद्यं परोक्षापरोक्षसाधारणप्रमाणज्ञानमात्रान्निवर्तते। अनुमितेऽपि वह्न्यादौ पर्वते वह्निर्नास्तीत्यादिभ्रमादर्शनात्। तथासत्यं ज्ञानमनन्तं ब्रह्मास्ति इति वाक्यात्परोक्षनिश्चयेऽपि ब्रह्म नास्तीति भ्रमो निवर्तते एव। अस्त्येव ब्रह्म किंतु मम न भातीत्येवं भ्रमजनकं द्वितीयमभानावरणं साक्षात्कारादेव निवर्तते। स च साक्षात्कारो वेदान्तवाक्येनैव जन्यते निर्विकल्पक इत्याद्यद्वैतसिद्धावनुसंधेयम्।

This veiling power of ignorance is of two types – one which establishes the non-existence though it is existence and the other establishes the non-illuminance though it is self-effulgent. The first one can be negated through the knowledge gained through Pramana that is mediate or immediate. Even in the case of the inferential knowledge of fire in the mountain, we do not see the erroneous knowledge of absence of fire. [With the secondary knowledge of the Self from the Shruti even without having the immediate knowledge we can get rid of the former erroneous knowledge. When we see the smoke and infer the fire or when someone else who is authentic tells us about the existence of fire for which no pointer (sign) is seen, we believe the existence of fire and do not have doubts regarding its existence]. Similarly, through the statement, ‘satyam jñānam anantam brahma’, the Self that is of the inherent nature of Existence, Knowledge, Bliss exists, though we gain the mediate knowledge it negates the erroneous knowledge that the Self does not exist. Sure the Self exists, but it does not shine for me, this erroneous knowledge of the nature of non-effulgence gets negated only through the immediate knowledge of the Self. And this immediate knowledge is gained only through the statements Vedanta (gained through the Guru), which is non-attributed etc should be understood from the text AdvaitaSiddhi.

ज्ञानेन परमात्मतत्त्वप्रकाशे सति

When the immediate knowledge of the Absolute Self shines,

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

tadbuddhayastadātmanastanniṣṭhāstatparāyaṇāḥ ।

gacchantyapunarāvṛttiṃ jñānanirdhūtakalmaṣāḥ ॥ 5-17 ॥

तत् बुद्ध्यः, तत् आत्मानः, तत् निष्ठाः, तत् परायणाः, ज्ञान-निर्धूत-कल्मषाः अपुनरावृत्तिम् गच्छन्ति ।

The one who has the immediate knowledge, the one whose Self is the Absolute, the one who is ever established in the Self, and the one who has as his abode the Self, gains the state of non-return (to Samsara), through the removal of the impurities by knowledge.

तस्मिञ्ज्ञानप्रकाशिते परमात्मतत्त्वे सच्चिदानन्दघन एव बाह्यसर्वविषयपरित्यागेन साधनपरिपाकात्पर्यवसिता बुद्धिरन्तःकरणवृत्तिः साक्षात्कारलक्षणा येषां ते तद्बुद्ध्यः । सर्वदा निर्बीजसमाधिभाज इत्यर्थः । तत्किं बोद्धारो जीवा बोद्धव्यं ब्रह्मतत्त्वमिति बोद्धबोद्धव्यलक्षणभेदोऽस्ति नेत्याह तदात्मानः तदेव परं ब्रह्म आत्मा येषां ते तथा । बोद्धबोद्धव्यभावो हि मायाविजृम्भितो न वास्तवाभेदविरोधीति भावः ।

In that Absolute Self illumined by the knowledge, which is of the inherent nature of Existence, Knowledge, Bliss, when through giving up of all the external things and through the fructification of the Sadhana that culminates in the intellect, a thought function of the inner organ, that is of the nature of immediate knowledge, those who have it is tadbuddhayas – the one who have the knowledge of ‘That’ That is they are always established in the NirbijaSamadhi – Seedless Samadhi, (i.e. the Samadhi which does not produce another birth). Will that be of the nature of the duality of knower-known relationship, as I the Jiva is the knower and the Self is the object of knowledge? No, tadātmanas – those who have it as their own self, that Absolute Self itself is the individual self for whom they are referred to here. That is, the idea of knower – known is the manifestation of Maya, and that cannot be opposing the real non-duality.

ननु तदात्मान इति विशेषणं व्यर्थं अविद्वद्भ्यावर्तकं हि विद्वद्विशेषणम् । अज्ञा अपि हि वस्तुगत्या तदात्मान इति कथं तद्भ्यावृत्तिरिति चेत् । न । इतरात्मत्वव्यावृत्तौ तात्पर्यात् । अज्ञा हि अनात्मभूते देहादावात्माभिमानिन इति न तदात्मान इति व्यपदिश्यन्ते । विज्ञास्तु निवृत्तदेहाद्यभिमाना इति विरोधिनिवृत्त्या तदात्मान इति व्यपदिश्यन्त इति युक्तं विशेषणम् ।

But the adjective of tadātmanas is useless, as an adjective of ‘vidvan’ (knowledgeable one) is to differentiate from the ignorant. The ignorant too are in reality the Self (tadātmanas), therefore how are they differentiated? We say no, we are using it to differentiate from the other selves (Self’s). The ignorant accept the non-self like the body etc to be Self, and therefore are not qualified to be referred by tadātmanas. [Though as stated earlier, we accept on non-dual Self, the others do not vote for the same. They accept different things to be the Self, like the body, sense organ, prana, mind etc]. The knowledgeable one has gotten rid

of the identification with the body etc, therefore as there is negation of the contrary idea it is proper to use the adjective tadātmānas.

ननु कर्मानुष्ठानविक्षेपे सति कथं देहाद्यभिमाननिवृत्तिरिति तत्राह तन्निष्ठाः तस्मिन्नेव ब्रह्मणि सर्वकर्मानुष्ठानविक्षेपनिवृत्त्या निष्ठा स्थितिर्येषां ते तन्निष्ठाः । सर्वकर्मसंन्यासेन तदेकविचारपरा इत्यर्थः । फलरागे सति कथं तत्साधनभूतकर्मत्याग इति तत्राह तत्परायणाः । तदेव परमयनं प्राप्तव्यं येषां ते तत्परायणाः । सर्वतो विरक्ता इत्यर्थः ।

But, as there is this disturbance of practicing the karmas (practicing the karmas itself is disturbing), therefore how can it be said that the knowledgeable one has gotten rid of the identification with the body etc, is answered. tanniṣṭhās – established in the Self. Those who are established in the Self by giving up all the disturbance of practicing the karmas, and thus are established, remain in the Self, therefore are called tanniṣṭhās. That is, they are of focused on the inquiry by giving up all the karmas. When one has the desire for the result how can one give up the karmas which are means for that result, is answered tatparāyaṇāḥ - those who are established in that substratum. That absolute Self is the only substratum, the goal for whom they are tatparāyaṇāḥ. That is, they are completely dispassionate.

अत्र तद्बुद्धय इत्यनेन साक्षात्कार उक्तः । तदात्मान इत्यनात्माभिमानरूपविपरीतभावनानिवृत्तिफलको निदिध्यासनपरिपाकः । तन्निष्ठा इत्यनेन सर्वकर्मसंन्यासपूर्वकः प्रमाणप्रमेयगतासंभावनानिवृत्तिफलको वेदान्तविचारः श्रवणमननपरिपाकरूपः । तत्परायणा इत्यनेन वैराग्यप्रकर्ष इत्युत्तरोत्तरस्य पूर्वपूर्वहेतुत्वं द्रष्टव्यम् । उक्तविशेषणा यतयो गच्छन्त्यपुनरावृत्ति पुनर्देहसंबन्धाभावरूपां मुक्तिं प्राप्नुवन्ति । सकृन्मुक्तानामपि पुनर्देहसंबन्धः कुतो न स्यादिति तत्राह ज्ञाननिर्धूतकल्मषाः ज्ञानेन निर्धूतं समूलमुन्मूलितं पुनर्देहसंबन्धकारणं कल्मषं पुण्यपापात्मकं कर्म येषां ते तथा । ज्ञानेनानाद्यज्ञाननिवृत्त्या तत्कार्यकर्मक्षये तन्मूलकं पुनर्देहग्रहणं कथं भवेदिति भावः ।

Here with tadbuddhayas the immediate knowledge is said. With tadātmānas the removal of the contradictory thought of the form of the identification with the non-self, that is the result of the Nidhidhyasana. With tanniṣṭhās the removal of the doubts regarding the Pramana (Vedanta) and the Prameya (Self) along with giving up of all the karmas that is gained through inquiry into the Vedanta in the form of Shravana and Manana is said. With tatparāyaṇāḥ the ultimate dispassion is said. Thus it is to be understood that the latter is the cause for the former. The renunciates who are endowed with the aforesaid attributes gacchantyapunarāvṛttiṃ - gain the state of no return, they gain liberation that is of the nature of not being associated again with another body. Why will one who is realized not be associated with another body is

answered jñānanirdhūtakalmaṣāḥ - those who are purified through the knowledge. Through the knowledge they have purified (gotten rid of) along with the cause, the cause for being associated with another body, the impurity of the nature of Punya and Papa, is said here. That is, through the knowledge they have annihilated the ignorance, and therefore the effect of ignorance the karma, thus there is no possibility of gaining another body.

देहपातादूर्ध्वं विदेहकैवल्यरूपं ज्ञानफलमुत्त्वा प्रारब्धकर्मवशात्सत्यपि देहे जीवन्मुक्तिरूपं तत्फलमाह  
After explaining videhakaivalyaṃ - the liberation of the body drops off as the result of the knowledge, the other result of knowledge that is jīvanmuktiṃ - liberated while alive, due to the existence of the Prarabdha karmas is said.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampanne brāhmaṇe gavi hastini ।

śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ॥ 5-18 ॥

पण्डिताः विद्या-विनय-सम्पन्ने ब्राह्मणे, गवि, हस्तिनि, शुनि, च श्वपाके च एव सम-दर्शिनः (सन्ति) ।

The knowledgeable one sees with a vision of equanimity - the one who is endowed with knowledge and humility, in the Brahmin, in cattle, in elephant, in dog and the dog eater.

विद्या वेदार्थपरिज्ञानं ब्रह्मविद्या वा विनयो निरहंकारत्वम् अनौद्धत्यमिति यावत् । ताभ्यां संपन्ने ब्रह्मविदि विनीते च ब्राह्मणे सात्त्विकेसर्वोत्तमे । तथा गवि संस्कारहीनायां राजस्यां मध्यमायाम् । तथा हस्तिनि शुनि श्वपाके चात्यन्ततामसे सर्वाधमेऽपि सत्त्वादिगुणैस्तज्जैश्च संस्कारैरस्पृष्टमेव समं ब्रह्म द्रष्टुं शीलं येषां ते समदर्शिनः पण्डिता ज्ञानिनः । यथा गङ्गातोये तडागे सुरायां मूत्रे वा प्रतिबिम्बितस्यादित्यस्य न तद्गुणदोषसंबन्धस्तथा ब्रह्मणोऽपि चिदामासद्वारा प्रतिबिम्बितस्य नोपाधिगतगुणदोषसंबन्ध इति प्रतिसंदधानाः सर्वत्र समदृष्ट्यैव रागद्वेषराहित्येन परमानन्दस्फूर्त्या जीवन्मुक्तिमनुभवन्तीत्यर्थः ।

vidyā – knowledge, the knowledge of the complete Vedas along with the meaning, or the knowledge of the Self. vinaya – humility, devoid of ego, i.e. without being arrogant. One who is sampanne – endowed with these two, in the knowledgeable one and the one with humility, brāhmaṇe – in a Brahmin, the one who is superior, who is endowed with abundance of Sattva guna. [Here the Brahmin is qualified with the adjective sarvottama – superior, this is from the sense of the closeness to the knowledge of Self. As the purity of mind is a product



of the Sattva guna]. Similarly gavi – in the cattle, that which is devoid of any samskara (purificatory rights) with Rajas guna, mediocre. [Here the term samskara does not mean the thought imprints but the purificatory rights prescribed by the Shastra for the Brahmin, Kshatriya and the Vaishya]. Similarly, hastini – in the elephant, śuni – in the dog, śvapāke ca – and in the dog eater (caṇḍāla), in the one who is endowed complete Tamas guna, and therefore very inferior (far from the knowledge of the Self), the one who is not associated with the Sattva etc guna and the imprints gained through those gunas. samadarśinaḥ paṇḍitāḥ - the knowledgeable one sees them with equanimity, the one who has the nature of seeing the same Self in all of them. [Here by equanimity as opposed to the romantic idea of mysticism, we are not talking about the seeing beings of all the class and caste as same, but seeing the same Self in everyone. That is, they will not disturb the order created by Iswara, as established in 'cāturvarṇyam mayā sr̥ṣṭam' – the four caste/class system is created by me]. As the sun reflected in the Ganges water, pond, liquor or urine is not affected by their superior or inferior attributes, similarly the Self that is reflected through the Chidabhasa, does not get affected by the superior or inferior attributes of the embodiments, with this clarity (vision) with the vision of equanimity, devoid of attachment or aversion, with the experience of the absolute bliss, experiences the state of being liberated while alive.

ननु सात्त्विकराजसतामसेषु स्वभावविषमेषु प्राणिषु समत्वदर्शनं धर्मशास्त्रनिषिद्धम् । तथाचतस्यान्नमभोज्यमइत्युपक्रम्य गौतमः स्मरतिसमासमाभ्यां विषमसमे पूजातः इति । समासमाभ्यामिति चतुर्थीद्विवचनम् । विषमसमे इति द्वन्द्वैकवद्भावेन सप्तम्येकवचनम् । चतुर्वेदपारगाणामत्यन्तसदाचाराणां यादृशो वस्त्रालंकारान्नादिदानपुरःसरः पूजाविशेषः क्रियते तत्समायैवान्यस्मै चतुर्वेदपारगाय सदाचाराय विषमे तदपेक्षया न्यूनं पूजाप्रकारे कृते तथाल्पवेदानां हीनाचाराणां यादृशो हीनसाधनः पूजाप्रकारः क्रियते तादृशायैवासमाय पूर्वोक्तवेदपारगसदाचारब्राह्मणापेक्षया हीनाय तादृशहीनपूजाधिके मुख्यपूजासमे पूजाप्रकारे कृते उत्तमस्य हीनतया हीनस्योत्तमतया पूजातो हेतोस्तस्य पूजयितुरन्नमभोज्यं भवतीत्यर्थः । पूजयिता प्रतिपत्तिविशेषमकुर्वन्धनाद्धर्माच्च हीयत इति च दोषान्तरम् । यद्यपि यतीनां निष्परिग्रहाणां पाकाभावाद्धनाभावाच्चाभोज्यान्नत्वं धनहीनत्वं च स्वतएव विद्यते तथापि धर्महानिर्दोषो भवत्येव । अभोज्यान्नत्वं चाशुचित्वेन पापोत्पत्त्युपलक्षणम् । तपोधनानां च तपएव धनमिति तद्भानिरपि दूषणं भवत्येवेति कथं समदर्शिनः पण्डिता जीवन्मुक्ता इति प्राप्ते परिहरति

But seeing the equanimity among the beings that are naturally different according to the Gunas of Sattva, Rajas and Tamas is prohibited by the Dharma Shastra. That is, beginning with the 'tasyānnamabhojyam' – his food should not be

partaken, Gautama in his Smriti says ‘samāsamābhyāṃ viṣamasame pūjātaḥ’ – from someone who serves the superior and inferior in contradictory means. Here the word samāsamābhyāṃ is in fourth case (dative) dual number. viṣamasame is in seventh case (locative) singular number, after performing the dvandva compound. That is – for the one who has mastered all the four Vedas, and practices the right deeds, who is respected through the kind of service in the form of gifting a dress, decorative ornaments, food etc, when for the one who is similarly qualified i.e. one who has mastered all the four Vedas and practices the right deeds when the service is done inferiorly with respect to the other one, similarly for the one who has studied very less of Vedas and does not practice the proper deeds the kind of service that is done, when for another one who is similarly qualified, very inferior to the one who has studied the four vedas and practicing the right deeds, if the service is similar to him as done for the superior one. When the inferior service is done for then one who is superior and superior service is done for the one who is inferior, then one should not partake food from him. As the worshipper is not respecting the according to the qualification of the person, he loses both the wealth and dharma is another defect. Though it maybe said, the Sannyasi do not cook food as he does not possess anything (for want of the fire, as he has given up all the three fires) he does not feed anyone, and he does not have any wealth he does not lose any wealth, which is naturally there in him, still he will definitely gain the defect of losing the dharma. Here not partaking food is an implication to sin as he is impure. For the one who has the penance as his wealth, the sannyasi, losing of that penance is the defect, which will definitely take place, therefore how can the knowledgeable one who has the vision of equanimity be a Jivanmukta, is answered.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९ ॥

ihaiva tairjitaḥ sargo yeṣāṃ sām्यe sthitaṃ manaḥ ।

nirdoṣaṃ hi samaṃ brahma tasmād brahmaṇi te sthitāḥ ॥ 5-19 ॥

येषाम् मनः साम्ये स्थितम्, तैः इह एव सर्गः जितः, ब्रह्म हि समम् निर्दोषम्, तस्मात् ते ब्रह्मणि स्थिताः ।

The ones whose mind is established in the equanimity have conquered the creation here itself. The Self is definitely defectless, therefore they are established in the Self.

तैः समदर्शिभिः पण्डितैरिहैव जीवनदशायामेव जितोऽतिक्रान्तः सर्गः सृज्यत इति व्युत्पत्त्या द्वैतप्रपञ्चः । देहपातादूर्ध्वमतिक्रमितव्य इति किमु वक्तव्यम् । कैः । येषां साम्ये सर्वभूतेषु विषमेष्वपि वर्तमानस्य ब्रह्मणः समभावे स्थितं निश्चलं मनः । हि यम्मान्निर्दोषं समं सर्वविकारशून्यं कूटस्थनित्यमेकं च ब्रह्म तस्मात्ते समदर्शिनो ब्रह्मण्येव स्थिताः ।

tair – they, the people who have equanimity of vision, the knowledgeable one, ihaiva – here itself, during the time of living, jitaḥ - have conquer, overcome sargo – the creation, by the expansion of compound as ‘that which is created’, refers to the world of duality. That is to definitely be overcome after the body drops off, should it even be said. By whom? yeṣāṃ sām्यe – for whom there is equanimity, the Self that exists in everyone even in the inferior, one that exists as same. sthitaṃ manaḥ - the mind is changeless, disturbance-less. hi – definitely, for this reason, nirdoṣaṃ samaṃ - defectless equal measure, devoid of any transformation, brahma – the Self, that which is like the anvil (changeless substratum). tasmād te – therefore they, the people of equanimity brahmaṇi sthitāḥ - are established in the Self.

अयं भावः दुष्टत्वं हि द्वेषा भवति अदुष्टस्यापि दुष्टसंबन्धात्स्वतो दुष्टत्वाद्वा । यथा गङ्गोदकस्य मूत्रगर्तपातात् स्वतएव वा यथा मूत्रादेः । तत्र दोषवस्तु श्वपाकादिषु स्थितं तद्दोषैर्दुष्यति ब्रह्मेति मूढैर्विभाव्यमानमपि सर्वदोषासंसृष्टमेव ब्रह्म व्योमवदसङ्गत्वात् । असङ्गो ह्ययं पुरुषः सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः । एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः इति श्रुतेः । नापि कामादिधर्मवत्तया स्वतएव क्लुषितं कामादेरन्तःकरणधर्मत्वस्य श्रुतिस्मृतिसिद्धत्वात् । तस्मान्निर्दोषब्रह्मरूपा यतयो जीवन्मुक्ता अभोज्यान्नादिदोषदुष्टाश्चेति व्याहृतम् । स्मृतिस्त्वविद्वद्ब्रह्मस्थविषयैवतस्यान्नमभोज्यम् इत्युपक्रमात् पूजात् इति मध्ये निर्देशात्थनाद्भर्माच्च हीयते इत्युपसंहाराच्चेति द्रष्टव्यम् ।

This is the idea – the with defect (evil) is possible due to two reasons – due to association with the defective or naturally. Like the Ganges water when falls in the pit filled with urine or the urine etc naturally is. Among those, that which exists in the defective dog-eater (chandala) etc, that Self too will become defective due to association, though this is assumption of the idiots (ignorant), the Self is defect-less due The Shruti too says ‘asaṅgo hyayaṃ puruṣaḥ’ - the Self is non-associated. to any of them, like the ether (space), as it is non-associated.

And the Shruti - ‘sūryo yathā sarvalokasya cakṣurna lipyate cākṣuṣairbāhyadoṣaiḥ । ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ’ – like the sun that is the eye of the world is not affected by the world that is seen, similarly the non-dual Self too, that which exists as the individual self in everyone (omni-present), is not afflicted by the sorrows of the world. And neither is the Self

afflicted by the desire etc attributes, as they are established by Shruti and Smriti to be the attributes of the mind. [Logicians accept the desire etc to be the attributes of the Self]. Therefore, the Sannyasis (renunciate) who are of the defectless nature of Self, Jivanmukta, will be afflicted by the defect like 'whose food should not be partaken' etc is negated. It should be understood that the Smriti is only talking about the ignorant householder, as it can be seen from the introduction 'tasyānnamabhojyam' – his food should not be partaken, and in the middle 'pūjāta' – due to service of, and in the conclusion too 'dhanāddharmācca hīyate' – he will lose both wealth and dharma

यस्मान्निर्दोषं समं ब्रह्म तस्मात्तद्रूपमात्मानं साक्षात्कुर्वन्

Since the Self is devoid of defect and non-dual therefore gaining the immediate knowledge of that Self as one's individual self.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahṛṣyetpriyaṃ prāpya nodvijetprāpya cāpriyam ।

sthirabuddhirasammūḍho brahmavid brahmaṇi sthitaḥ ॥ 5-20 ॥

प्रियम् प्राप्य न प्रहृष्येत्, अप्रियम् प्राप्य च न उद्विजेत्, (एवं) स्थिर-बुद्धिः, असम्मूढः, ब्रह्मवित् ब्रह्मणि स्थितः ।

One should not jump of joy gaining the desired, nor become dejected gaining the undesired. With steadfast knowledge, without being deluded, the knower of Self is established in the Self.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः इत्यत्र व्याख्यातं पूर्वार्धम् । जीवन्मुक्तानां स्वाभाविकं चरितमेव मुमुक्षुभिः प्रयत्नपूर्वकमनुष्ठेयमिति वदितुं लिङ्गत्ययौ । अद्वितीयात्मदर्शनशीलस्य व्यतिरिक्तप्रियाप्रियप्राप्त्ययोगान्न तन्निमित्तौः हर्षविषादावित्यर्थः ।

The first half of the shloka was already explained in 'duḥkheṣvanudvignamanāḥ sukheṣu vigatasprṛhaḥ' – one should be dejected in sorrow and be attached to the happiness. The inherent nature of the Jivanmukta is to be practiced by the the seekers of Self with effort, to show this the ling suffix is used. [liṅpratyaya (potential) is used in the sense of injunction, invitation, question, request etc. Here to show that it should be practiced, the words prahṛṣyet and udvijet are said]. As for the one who perceives the non-dual Self, there is no possibility for

seeing things to be different from the Self, there cannot be sorrow and happiness due to them. [For this reason, samam – same, is translated as non-dual].

अद्वितीयात्मदर्शनमेव विवृणोति स्थिरबुद्धिः स्थिरा निश्चला संन्यासपूर्वकवेदान्तवाक्यविचारपरिपाकेन सर्वसंशयशून्यत्वेन निर्विचिकित्सा निश्चिता ब्रह्मणि बुद्धिर्यस्य स तथा । लब्धश्रवणमननफल इति यावत् । एतादृशस्य सर्वासंभावनाशून्यत्वेऽपि विपरीतभावनाप्रतिबन्धात्साक्षात्कारो नोदेतीति निदिध्यासनमाह असंमूढः निदिध्यासनस्य विजातीयप्रत्ययानन्तरितसजातीयप्रत्ययप्रवाहस्य परिपाकेन विपरीतभावनाख्यसंमोहरहितः ततः सर्वप्रतिबन्धापगमाद्ब्रह्मविद्वद्ब्रह्मसाक्षात्कारवान् ततश्च समाधिपरिपाकेन निर्दोषे समे ब्रह्मण्येव स्थितो नान्यत्रेति ब्रह्मणि स्थितो जीवन्मुक्तः स्थितप्रज्ञ इत्यर्थः । एतादृशस्य द्वैतदर्शनाभावात्प्रहर्षोद्वेगो न भवत इत्युचितमेव । साधकेन तु द्वैतदर्शने विद्यमानेऽपि विषयदोषदर्शनादिना प्रहर्षविषादौ त्याज्यावित्यभिप्रायः ।

This immediate knowledge of the Self is explained – sthirabuddhir – steadfast intellect, for one who has steadfast, undisturbed through the fructification of the Vedanta inquiry gained post Sannyasa, has gotten rid of all the doubts therefore without any doubt, with clarity in the Self one who has the knowledge of the Self is called as sthirabuddhir. That is, has gained the result of the Shravana and Manana. For such an one though there may not be any doubt regarding the existence (of the Pramana and Self), as there is the obstacle of the contradictory knowledge, one may not gain the immediate knowledge of the Self, therefore for him the nidhidhyasana is sad asammūḍho. Nidhidhyasana which is of the nature of the flow of similar thought function without being disturbed by any other thought function, when gets ripe becomes devoid of the contrary thought functions that is the delusion, therefore as he is devoid of any type of obstacle for knowledge, becomes brahmaid – the knower of the Self, one with the immediate knowledge of the self, and therefore through the fructification of the Samadhi, brahmaṇi sthitaḥ - becomes established only in the Self, the Self that is non-dual, defectless and not anywhere else, that Jivanmukta, Sthitapragna. For one of this nature there is no possibility of prahṛa – happiness or udvija – sorrow, is rightly said. The idea is, for the seeker as he though may perceive the duality, by seeing the defects of the objects etc, should giveup the sorrow and happiness.

ननु बाह्यविषयप्रीतेरनेकजन्मानुभूतत्वेनातिप्रबलत्वात्तदासक्तचित्तस्य कथमलौकिके ब्रह्मणि दृष्टे सर्वसुखरहिते स्थितिः स्यात् । परमानन्दरूपत्वादिति चेत् न तदानन्दस्याननुभूतचरत्वेन चित्तस्थितिहेतुत्वाभावात् । तदुक्तं वार्तिके - अप्यानन्दः श्रुतः साक्षान्मानेनाविषयीकृतः । दृष्टानन्दाभिलाषं स न मन्दीकर्तुमप्यलम् ॥ इति । तत्राह

But as the external objects that are perceived are gained through the experience of many past births (Experiences), therefore are very strong therefore for the one who is attached to them it is difficult to be established in the Self that is not experiential as the worldly things, devoid of the perceived happiness. If the Self is said to be of the nature of absolute bliss, then as the bliss of the Self is non-experiential therefore the mind cannot be established in that. [The Self though is said to be 'ānandam brahma' – the Self is Bliss etc were established to negate the opposite, that is to negate the sorrow it is said as bliss, to negated the void/non-existence it is said as existence etc. Therefore the Self cannot be experience in the same way as the objects, where there is the duality of experience and experienced. And all the objects have a strong existence due to the thought imprints of the past. And it is logical to conclude that something which cannot be experienced cannot replace that which gives bliss]. This is what is said in Vartika too – 'apyānandaḥ śrutaḥ sāksānmānenāviṣayīkṛtaḥ | dr̥ṣṭānandābhilāṣaṃ sa na mandīkartumapyalam' – Though the Self is said to be of the nature of bliss, it cannot be experienced through any Pramana, therefore it is not capable to dullen the desire for the experiential happiness. Therefore it is said.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५-२१ ॥

bāhyasparśeṣvasaktātmā vindatyātmani yatsukham ।

sa brahmayogayuktātmā sukhamakṣayamaśnute ॥ 5-21 ॥

बाह्य-स्पर्शेषु असक्त-आत्मा, आत्मनि यत् सुखम् विन्दति, सः ब्रह्म-योग-युक्तात्मा अक्षयम् सुखम् अश्नुते ।

The happiness one gains in the self (inner organ), when is not attached to the external objects, that one who is endowed with the identification of the Self gains the eternal bliss.

इन्द्रियैः स्पृश्यन्त इति स्पर्शाः शब्दादयः । तेच बाह्या अनात्मधर्मत्वात् । तेष्वसक्तात्माऽनासक्तचित्तस्तृष्णाशून्यतया विरक्तः सन्नात्मनि अन्तःकरणेव बाह्यविषयनिरपेक्षं यदुपशमात्मकं सुखं तद्विन्दति लभते निर्मलसत्त्ववृत्त्या । तदुक्तं भारतेयच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् । तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ॥ इति ।

sparśa – touch, is that which are touched by the sense organs, the sound etc. and they are bāhya – external, as they are of the nature of non-self. And one who is

aktātmā – non attached, whose mind is not involved with them, i.e. devoid of any thirst (yearning), and therefore is one who is being dispassionate ātmani – in the self, only the inner organ (mind), because of not being dependent upon the external objects, the sukham – happiness, born of the peace, vindati – gains, which he experiences, through the thought function which is pure sattva. [The happiness we experience is not due to the objects, as they do not give the same experience at all time and place, therefore we understood the happiness is not in the objects. When the mind as though function gains the association of object of desire, its goal is achieved therefore returns peacefully to the point of origin, in this thought function which is turned inwards, the Self is reflected, and therefore the bliss of the Self is as though engulfed by the thought function, this peace and bliss is what is experienced by us when we gain the desired object. As the happiness is the attribute of the Sattva, only the thought function which has predominant Sattva, the pure thought function can reflect the bliss unhindered]. This is said in Mahabharata – ‘yacca kāmasukhaṃ loke yacca divyaṃ mahatsukham | tṛṣṇākṣayasukhasyaite nārhaṭaḥ ṣoḍaśīṃ kalām’ – The happiness that is experienced in this world through the desires, and the happiness that is experienced hereafter (in heaven), they do not even equal to one sixteenth of the bliss experienced by the one who is dispassionate.

अथवा प्रत्यगात्मनि त्वंपदार्थे यत्सुखं स्वरूपभूतं सुषुप्ताननुभूयमानं बाह्यविषयासक्तिप्रतिबन्धादलभ्यमानं तदेव तदभावाल्लभते । न केवलं त्वंपदार्थसुखमेव लभते किंतु तत्पदार्थैक्यानुभवेन पूर्णसुखमपीत्याह स तृष्णाशून्यो ब्रह्मणि परमात्मनि योगः समाधिस्तेन युक्तस्तस्मिन्व्यापृत आत्मान्तःकरणं यस्य स ब्रह्मयोगयुक्तात्मा । अथवा ब्रह्मणि तत्पदार्थे योगेन वाक्यार्थानुभवरूपेण समाधिना युक्त ऐक्यं प्राप्त आत्मा त्वंपदार्थः स्वरूपं यस्य स तथा । सुखमक्षय्यमनन्तं स्वस्वरूपभूतमश्रुते व्याप्नोति । सुखानुभवरूप एव सर्वदा भवतीत्यर्थः । नित्येऽपि वस्तुन्यविद्यानिवृत्त्यभिप्रायेण धात्वर्थयोग औपचारिकः । तस्मादात्मन्यक्षयसुखानुभवार्थी सन्बाह्यविषयप्रीतेः क्षणिकाया महानरकानुबन्धिन्याः सकाशादिन्द्रियाणि निवर्तयेत्तावतैव च ब्रह्मणि स्थितिर्भवतीत्यभिप्रायः ।

Or in ātmā - the individual self, the implied meaning of the term ‘tvam’, yatsukham - the bliss, the inherent nature that is experienced in the deep sleep, which is not experience due to bāhyasparśeṣvasakta - being attachment to the external objects, vindatyātmani sukham - that very bliss is experienced due to the absence of that obstacle. Not just the bliss of the implied meaning of the term ‘tvam’, but also the absolute bliss through the identification with the implied meaning of the term ‘tat’. That one who is yearningless, brahma - in the Self, the Absolute Self, yoga – Yoga is Samadhi, through that, one whose the mind that is

completely immersed in that Samadhi is brahmayogayuktātmā. Or Due to the yoga – Samadhi, in that brahma - individual self, the implied meaning of the term ‘tat’, that is gained through the experience of the knowledge of the implied meaning (of tat ant tvam), one who is yukta – associated, having gained the identification, that nature of the ātmā – individual self, the one implied through the term ‘tvam’ is said here. sukhamakṣayam – the bliss that is decayless, that which is eternal, that which is the inherent nature of the Self (oneself), aśnute – experiences, gains. [Here the gaining, or experiencing may seem to be like in the world of duality. But here being non-dual is the experience, as the Self is the nature of experience. ‘यत् साक्षात् अपरोक्षात् ब्रह्म yat sāksāt aparokṣāt brahma’ – the Self is of the inherent nature of immediate experience]. sukhamakṣayam 0 the eternal bliss, the absolute bliss, that is one’s inherent nature aśnute – experiences, pervades. That is, he is always of the nature of bliss experience. Though the Self is eternal, from the point of view of the annihilation of the ignorance, the use of the Dhatu (root word) is for namesake. [gaining, experiencing etc are not possible as said, they are used as namesake, customary usage]. Therefore, person who desires the experience of the eternal bliss in the self, the desire for the external objects that are momentary and cause for the eternal hell, one should retrieve the sense organs, only then one can be established in the Self. [This was explained through the example of tortoise. Like the tortoise retrieves its limbs similarly the seeker should retrieve the sense organs from the sense objects].

ननु बाह्यविषयप्रीतिनिवृत्तावात्मन्यक्षयसुखानुभवस्तस्मिंश्च सति तत्प्रसादादेव  
बाह्यविषयप्रीतिनिवृत्तिरितीतरेतराश्रयवशात्रैकमपि सिध्येदित्याशङ्क्य विषयदोषदर्शनाभ्यासेनैव  
तत्प्रीतिनिवृत्तिर्भवतीति परिहारमाह

But, for the external knowledge to be negated we need the experience of the eternal absolute bliss of the Self, and when we have gained it then just through its grace the external knowledge gets negated, thus there is a interdependence (catch 22 situation), therefore we cannot gain any of them, doubting this, the external knowledge is negated with practice of seeing the defects in the objects, this solution explained.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२ ॥

ye hi saṁsparśajā bhogā duḥkḥayonaya eva te ।



ādyantavantaḥ kaunteya na teṣu ramate budhaḥ ॥ 5-22 ॥

हे कौन्तेय! ये हि संस्पर्शजाः भोगाः ते दुःख-योनयः आदि अन्तवन्तः एव, तेषु बुधः न रमते ।

O Son of Kunti! The enjoyments that are gained through the sense organs are definitely cause for sorrow. They are with a definitive beginning and end, the knowledgeable one does not involve himself in them.

हि यस्मात् ये संस्पर्शजा विषयेन्द्रियसंबन्धजा भोगाः क्षुद्रसुखलवानुभवाः इह वा परत्र वा रागद्वेषादिव्याप्तत्वेन दुःखयोनय एव ते ते सर्वेऽपि ब्रह्मलोकपर्यन्तं दुःखहेतव एव । तदुक्तं विष्णुपुराणेषु अन्तः कुरुते जन्तुः संबन्धान्मनसः प्रियान् । तावन्तोऽस्य निखन्यन्ते हृदये शोकशङ्कवः ॥ इति । एतादृशा अपि न स्थिराः किंतु आद्यन्तवन्तः आदिर्विषयेन्द्रियसंयोगोऽन्तश्च तद्वियोग एव तौ विद्येते येषां ते । पूर्वापरयोरसत्त्वान्मध्ये स्वप्नवदाविर्भूताः क्षणिका मिथ्याभूताः । तदुक्तं गौडपादाचार्यैः आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा इति ।

hi – definitely, since it is so, ye saṁsparśajā – those that are gained thorough the association with the sense organs, bhogā – enjoyments, that are menial small experience of happiness, either here or hereafter, duḥkhaṅyona eva – are cause for sorrow, as they are engulfed (pervaded) by the desire and hate, te – they, all of them till the Brahmaloaka is cause for sorrow. This is said in Vishnupurana – ‘viṣṇupurāṅeyāvantaḥ kurute jantuḥ saṁbandhānmanasaḥ priyān | tāvanto'sya nikhanyante hṛdaye śokaśaṅkavaḥ’ – till the being associated the mind with the objects of desire, till then he is sowing the thrown of sorrow in one’s heart. [If the world is sorrow, then thse menial and small happiness is a welcome experience, for this doubt it is answered]. Though it maybe so, they are not eternal, but ādyantavantaḥ - they have a beginning and end, beginning is the sense objects coming into contact with the sense organs, and end is their separation, that exists for which is said here as ādyantavantaḥ. Since they do not have any existence before or after, their existence in the middle is like the manifestation in dream and therefore are illusory (non-existent). This is said by Shri Gaudapadacharya (in mandukya karika) – ‘ādāvante ca yannāsti vartamāne'pi tattathā’ – that which does not have existence prior and latter has no existence in the present too. [This is similar to the Buddhist Nagarjuna statement ‘ādāvante ca yannāsti madhye'pi tattathā’]. But since the karika was written in an earlier period this can clearly be accepted as the Vedantic view].

यस्मादेवं तस्मात्तेषु बुधो विवेकी न रमते प्रतिकूलवेदनीयत्वान्न प्रीतिमनुभवति । तदुक्तं भगवता पतञ्जलिनापरिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः इति । सर्वमपि विषयसुखं

दृढमानुश्रविकं च दुःखमेव प्रतिकूलवेदनीयत्वात् । विवेकिनः परिज्ञातेक्लेशादिस्वरूपस्य न त्वविवेकिनः । अक्षिपात्रकल्पो हि विद्वानत्यल्पदुःखलेशेनाप्युद्विजते यथोर्णातन्तुरतिसुकुमारोऽप्यक्षिपात्रे न्यस्तः स्पर्शेन दुःखयति नेतरेष्वङ्गेषु तद्वद्विवेकिन एव मधुविषसंपृक्तान्नभोजनवत्सर्वमपि भोगसाधनं कालत्रयेऽपि क्लेशानुविद्धत्वाद्दुःखं विवेकिनः न मूढस्य बहुविधदुःखसहिष्णोरित्यर्थः ।

Since it is so, budhaḥ - the knowledgeable one, the one with discrimination, na teṣu ramate – does not enjoy them, as there is not conducive does not experience joy in it. . This is said by Shri Patanjali in Yoga Sutra – ‘pariṇāmatāpasamṣkāraduḥkhaiguṇavṛttivirodhācca duḥkhameva sarvaṃ vivekinaḥ’ – since there is sorrow due to the change, hate and thought imprints and also since the Guna are contradictory to each other the yogi sees everything as sorrow. All the All the experience of happiness the perceived and that which is said in the Vedas (here and hereafter), are only of the nature of sorrow as they are not conducive. [Happiness is defined as that which is conducive for everyone and sorrow as that which is not conducive for everyone]. Only for the knowledgeable, that is the one who has understood the nature of the klesha etc, and not to the ignorant. [Avidya – ignorance etc are said as klesha – troubles (obstacles). This will be explained later. The reason for that only the knowledgeable one understands is said, as said in the commentary of Yoga Sutra by Shri Vyasa]. The knowledgeable one is like the eye (akṣipātrakalpo), and therefore is disturbed even by a small amount of sorrow. For example, the cobweb of spider though is very soft to touch (with other body parts) when falls inside the eyes produces great amount of sorrow (pain) through the mere touch, and not to other parts of the body. Similarly, only for the knowledgeable, like the food which is mixed with honey and poison. All the objects of experience are endowed with the sorrow inn all the three periods of time, therefore gives sorrow for the knowledgeable and not for the idiots (ignorant) who tolerate the different types of sorrow. [The food that is laced with poison is not edible for eating, even though it may not kill the person but will trouble for some time. The intelligent one will avoid but the idiots who are slave to their sense organs, even after knowing the effects of the poison will enjoy the food].

तत्र परिणामतापसंस्कारदुःखैरिति भूतवर्तमानभविष्यत्कालेऽपि दुःखानुविद्धत्वादौपाधिकं दुःखत्वं विषयसुखस्योक्तम् । गुणवृत्तिविरोधाच्चेत्यनेन स्वरूपतोऽपि दुःखत्वं तत्र परिणामश्च तापश्च संस्कारश्च त एव दुःखानि तैरित्यर्थः । इत्यंभूतलक्षणे (पा.सू. 2.3.21) तृतीया । तथाहि रागानुविद्ध एव सर्वोऽपि सुखानुभवः । नहि तत्र न रज्यति तेन सुखी चेति संभवति । राग एव च पूर्वमुद्भूतः सन्विषयप्राप्त्या सुखरूपेण परिणमते । तस्य च प्रतिक्षणं वर्धमानत्वेन

स्वविषयाप्राप्तिनिबन्धनदुःखस्यापरिहार्यत्वाद्दुःखरूपतैव । याहि भोगेष्विन्द्रियाणामुपशान्तिः  
परितृप्तत्वात्सुखम् । या लौल्यादनुपशान्तिस्तदुःखम् । नचेन्द्रियाणां भोगाभ्यासेन वैतृष्णयं कर्तुं शक्यम् ।  
यतो भोगाभ्यासमनु विवर्धन्ते रागाः कौशलानि चेन्द्रियाणाम् । स्मृतिश्चन जातु कामः इत्यादिः ।  
तस्माद्दुःखात्मकरागपरिणामत्वाद्विषयसुखमपि दुःखमेव कार्यकारणयोरभेदादिति परिणामदुःखत्वम् । तथा  
सुखानुभवकाले तत्प्रतिकूलानि दुःखसाधनानि द्वेष्टि । नानुपहत्य भूतान्युपभोगः संभवतीति भूतानि च  
हिनस्ति ।

[Only the final portion of the sutra was explained, now the other words of the Yoga sutra are explained]. Among them, the pariṇāmatāpasamṣkārāduḥkhair are endowed with sorrow in the past, present and future, therefore it is said that the happiness of the objects are embodied by the sorrow. And with guṇavṛttivirodhācca they are also inherently of the nature of sorrow is said. Here the word pariṇāmatāpasamṣkārāduḥkhair, the pariṇāma – transformation (desire), tāpa – torture (hate) and samṣkāra – thought imprint are the duḥkha – sorrow, for whom, and this is in instrumental case in the sense of ‘this is how it is’ [ityam̐bhūtalakṣaṇe – Panini Sutra]. That is – All the experience of happiness is associated with the desire. And there is no situation that one does not desire something and also gains experience through that. First the desire manifests and then it transforms into the happiness. And as the desire grows every moment one cannot avoid the sorrow arising due to not gaining the desired object, therefore (desire) is of the nature of sorrow. When the sense organs rest, (are at peace) due to the experience, after being satisfied, that is happiness. And it is impossible to gain the dispassion of sense organs by practicing the enjoyments. As following the experience the desire too grows, and the sense organs become subtle (powerful/expert). [Even with a microscope an untrained eye cannot find out the bacteria etc. Similarly the mistakes while proofreading a book. And if we dream of extinguishing the sense organs through the experience. This idea springs form the experience of one stopping after eating a number of sweet meat, but one should remember there is a saturation point for eating and not for the desire, as one saves some for later or eats when offered later]. And the Smṛiti too says – ‘na jātu kāmāḥ’ – the desire cannot be satisfied through the enjoyments, as they are like the fire which into which the fire oblation material is thrown. [In Vivekacudamani BB explains this with two examples, 1. The desire is like a ball rolled slowly from the top of the staircase, picks up speed on the way and like the clarified butter (ghee) thrown into the fire to extinguish it]. As the happiness of objects is a transformation of the desire which is endowed with sorrow, they are sorrow too, as there is identity between the cause and effect, thus the pariṇāmaduḥkha is

explained. [According to the Vedanta the cause is what is seen in a different from as effect]. Similarly, during the time of experience of the happiness one hates the means for sorrow that is non-conducive. There is no possibility of enjoyment without troubling the other beings, and therefore he involves in violence. [When we enjoy something which is not there for the other, then our mere existence causes torture. Therefore practice of non-violence is impossible for anyone. All that we can do is to practice from our side, and leave the rest as said through the SannyasaYoga here].

द्वेषश्च सर्वाणि दुःखसाधनानि मे माभूवन्निति संकल्पविशेषः । नच तानि सर्वाणि कश्चिदपि परिहर्तुं शक्नोति । अतः सुखानुभवकालेऽपि तत्परिपन्थिनं प्रति द्वेषस्य सर्वदैवावस्थितत्वात्तापदुःखं दुष्परिहरमेव । तापो हि द्वेषः । एवंच दुःखसाधनानि परिहर्तुमशक्तो मुह्यति चेति मोहदुःखतापि व्याख्येया । तथाचोक्तं योगभाष्यकारैःसर्वस्य द्वेषानुविद्धश्चेतनाचेतनसाधनाधीनस्तापानुभवः इति । तत्रास्ति द्वेषजः कर्माशयः । सुखसाधनानि च प्रार्थयमानः कायेन वाचा मनसा च परिस्पन्दते । ततः परमनुगृह्णात्युपहन्ति चेति परानुग्रहपीडाभ्यां धर्माधर्मावुपचिनोति । स कर्माशयो लोभान्मोहाच्च भवतीत्येषा तापदुःखतोच्यते । यथा वर्तमानः सुखानुभवः स्वविनाशकाले संस्कारमाधत्ते । सच सुखस्मरणं तच्च रागं सच मनःकायवचनचेष्टां साच पुण्यापुण्यकर्माशयौ तौ च जन्मादीनि संस्कारदुःखता । एवं तापमोहयोरपि संस्कारौ व्याख्येयौ ।

And hate is the special kind of thought of the nature of 'let there be no association for me with the cause of sorrow'. And no one can avoid all of them. Therefore, even during the experience of the happiness, there is always the existence of the hate for the enjoyer therefore the sorrow of tāpaduḥkha is impossible to avoid. Tāpa is hate. Thus the one who is not able to avoid the cause for the sorrow becomes deluded too, therefore this way one should understand the sorrow due to Moha (delusion). This is what is said by the commentator of Yoga Sutra (Shri Vyasa) – The experience of hate is dependent upon all the cause of the nature of both the sentient and inert ones that are endowed with the hate. There is a group of karmas born of hate. The one who wants the means for happiness makes effort through the body, speech and mind. And thus, protects or punishes the other, and through the protection and punishment gains Punya and Papa. And this group of karmas are due to the greed and delusion, and this is called as tāpaduḥkha. This is – in the destruction of the experience of happiness it produces a thought imprint. And this memory (remembrance) of happiness generates desire and that in turn produces effort through the body, speech and mind, and again that produces the Punya and Papa karmas, and they in turn generated the birth etc, this is saṃskāraduḥkha. Similarly the saṃskāra of tāpa and moha should be understood.

एवं कालत्रयेऽपि दुःखानुवेधाद्विषयसुखं दुःखमेवेत्युक्त्वा स्वरूपतोऽपि दुःखतामाह गुणवृत्तिविरोधाच्च गुणाः सत्त्वरजस्तमांसि सुखदुःखमोहात्मकाः परस्परविरुद्धस्वभावा अपि तैलवर्त्यग्रय इव दीपं पुरुषभोगोपयुक्तत्वेन त्र्यात्मकमेकं कार्यमारभन्ते। तत्रैकस्य प्राधान्ये द्वयोर्गुणभावात्प्रधानमात्रव्यपदेशेन सात्त्विकं राजसं तामसमिति त्रिगुणमपि कार्यमेकेन गुणेन व्यपदिश्यते। तत्र सुखोपभोगरूपोऽपि प्रत्यय उद्धृतसत्त्वकार्यत्वेऽप्यनुद्धूतरजस्तमःकार्यत्वात्त्रिगुणात्मक एव। तथाच सुखात्मकत्वदुःखात्मकत्वं विषादात्मकत्वं च तस्य ध्रुवमिति दुःखमेव सर्वं विवेकिनः। नचैतादृशोऽपि प्रत्ययः स्थिरः। यस्माच्चलं च गुणवृत्तमिति क्षिप्रपरिणामि चित्तमुक्तम्।

Similarly, as the happiness gained through the sense objects are associated with the sorrow in all the three points of time therefore, they are established as sorrow, after saying this even its inherent nature they are of the nature of sorrow is said. guṇavṛttivirodhācca – and, as the Gunas have different functionalities. The Gunas are Sattva, Rajas and Tamas, and they as happiness, sorrow and delusion natured, respectively and though have contradictory nature to one another, they function combined like the oil, wick and fire in a lamp and start the effects with these three attributes for the experience of the beings. [The oil is water natured, wick is earthly natured and fire is fire natured, they though are of contradictory nature join together to produce light in a lamp]. When one is overpowering the other two, they group is referred to with the predominant natured Guna as Sattvika, Rajasa and Tamasa, i.e. though the effects are always of three Gunas they are referred to with the main Guna. [Never can a Guna exist individually. Even when we say Suddha Sattva (pure Sattva), what we mean is that it is predominantly, maybe 99.99% or so Sattva, and not Sattva without any Rajas or Tamas]. Though, during the experience of the happiness, there is the manifestation of Sattva and non-manifestation of the Rajas and Tamas, therefore the Gunas are always exist in trinity. Therefore, like the experience of happiness, the experience of sorrow or grief is definitely there, therefore all experience are seen to be of the nature of sorrow by the people of discrimination. And this thought function too is not fixed. This is the reason the ‘function of the Gunas is always turbulent’, therefore the mind is said to transform suddenly.

नन्वेकः प्रत्ययः कथं परस्परविरुद्धसुखदुःखमोहत्वान्येकदा प्रतिपद्यत इति चेत् न। उद्धृतानुद्धृतयोर्विरोधाभावात्। समवृत्तिकानामेव हि गुणानां युगपद्विरोधो न विषमवृत्तिकानाम्। यथा धर्मज्ञानवैराग्यैश्वर्याणि लब्धवृत्तिकानि लब्धवृत्तिकैरेवाधर्माज्ञानावैराग्यानैश्वर्यैः सह विरुध्यन्ते नतु स्वरूपसद्भिः। प्रधानस्य प्रधानेन सह विरोधो नतु दुर्बलेनेति हि न्यायः। एवं सत्त्वरजस्तमांस्यपि परस्परं प्राधान्यमात्रं युगपन्न सहन्ते नतु सद्भावमपि।

But, how can one thought function give rise to different contradiction experience of happiness, sorrow and delusion? We say No, as there is no contradiction here between the manifest and the unmanifest. Only the one with similar function has contradictions and not the one with dissimilar functions. For example, the function of Dharma (virtue), Jnana (knowledge), Vairagya (dispassion) and Aishvarya (accomplishments) that which exists can have contradictions with the other Adharma (vice), Ajnana (ignorance), Avairagya (passion) and Anaishvarya (non-accomplishments) that manifests, and not their mere existence. The primary has contradictions with the other primary and not with the secondary, that is weak, is the logic. Similarly, the Sattva, Rajas and Tamas do not tolerate the other's primacy of each other and not just their mere existence.

एतेन परिणामतापसंस्कारदुःखेष्वपि रागद्वेषमोहानां युगपत्सद्भावो व्याख्यातः प्रसुप्ततनुविच्छिन्नोदाररूपेण क्लेशानां चतुरवस्थत्वात्। तथाहि 'अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः' (यो.सू. 2.3) । 'अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदारानाम्' (यो.सू. 2.4) । 'अनित्याशुचिदुःखानामत्सु नित्यशुचिसुखात्मख्यातिरविद्या' (यो.सू. 2.5) । 'दृग्दर्शनशक्तयोरेकात्मतैवास्मिता' (यो.सू. 2.6) । 'सुखानुशयी रागः' (यो.सू. 2.7) । 'दुःखानुशयी द्वेषः' (यो.सू. 2.8) । 'स्वरसवाही विदुषोऽपि तथा रूढोऽभिनिवेशः' (यो.सू. 2.9) । 'ते प्रतिप्रसवहेयाः सूक्ष्माः' (यो.सू. 2.10) । 'ध्यानहेयास्तद्वृत्तयः' (यो.सू. 2.11) । 'क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः' (यो.सू. 2.12) । 'सति मूले तद्विपाको जात्यायुर्भोगाः' (यो.सू. 2.13) इति पातञ्जलानि सूत्राणि । तत्रातस्मिंस्तद्बुद्धिर्विपर्ययो मिथ्याज्ञानमविद्येति पर्यायाः । तत्राशेषसंसारनिदानम् । तत्रानित्ये नित्यबुद्धिर्यथा ध्रुवा पृथिवी ध्रुवा सचन्द्रतारका द्यौरमृता दिवौकस इति । अशुचौ परमबीभत्से काये शुचिबुद्धिर्यथा नवेव शशाङ्गलेखा कमनीयेयं कन्या मध्वमृतावयवनिर्मितेव चन्द्रं भित्त्वा निःसृतेव ज्ञायते नीलोत्पलपत्रायताक्षी हावगर्भाभ्यां लोचनाभ्यां जीवलोकमाश्वासयतीवेति कस्य केन संबन्धः । 'स्थानाद्वीजादुपष्टम्भान्निष्यन्दान्निधनादपि । कायमाधेयशौचत्वात्पण्डिता ह्यशुचिं विदुः ॥' (व्या.भा.) इति च वैयासकः श्लोकः । एतेनापुण्ये पुण्यप्रत्ययोऽनर्थे चार्थप्रत्ययो व्याख्यातः । दुःखे सुखख्यातिरुदाहृता 'परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः' इति । अनात्मन्यात्मख्यातिर्यथा शरीरे मनुष्योऽहमित्यादिः । इयं चाविद्या सर्वक्लेशमूलभूता तम इत्युच्यते । बुद्धिपुरुषयोरभेदाभिमानोऽस्मिता मोहः । साधनरहितस्यापि सर्वं सुखजातीयं मे भूयादिति विपर्ययविशेषो रागः । सएव महामोहः । दुःखसाधने विद्यामानेऽपि किमपि दुःखं मे माभूदिति विपर्ययविशेषो द्वेषः । स तामिस्रः । आयुरभावेऽप्येतैः शरीरेन्द्रियादिभिरनित्यैरपि वियोगो मे माभूदित्यविद्वदङ्गनाबालं स्वाभाविकः सर्वप्राणिसाधरणो मरणत्रासरूपो विपर्ययविशेषोऽभिनिवेशः । सोऽन्धतामिस्रः । तदुक्तं पुराणे - तमो मोहो महामोहस्तामिस्रो ह्यन्धसंज्ञितः । अविद्या पञ्चपर्वेषा प्रादुर्भूता महात्मनः ॥ इति ।

With this, even among the Parinama, Tapa, Samskara and Dukha the simultaneous existence of the desire, hatred and delusion are explained, as the klesha are of four types, namely prasupta, tanu, viccheda and udara. Patanjali in his Yoga Sutra explains it with these aphorisms – ‘avidyāsmītārāgadveṣābhīniveśāḥ pañca kleśāḥ’ - The five kleśāḥ - disturbances, are avidyā, asmitā, rāga, dveṣa and abhīniveśāḥ. ‘avidyā kṣetramuttareṣāṃ prasuptatanuvicchannodārāṇām’ - Avidya is the field for all the later disturbances. ‘anītyāsuciduḥkhānāmatṣu nītyāsucisukhātmakhyātīraavidyā’ - avidyā is, to see in things that are non-eternal, impure, sorrow and non-self that they are eternal, pure, bliss and Self. ‘dṛgdarśanaśaktyorekātmataivāsmitā’ - asmitā is to identify the power of the seer and the seen. ‘sukhānuśayī rāgaḥ’ - The mind involved in the enjoyments is desire. ‘duḥkhānuśayī dveṣaḥ’ - The mind involved in the sorrow is hate. ‘svarasavāhī viduṣo’pi tathā rūḍho’bhīniveśāḥ’ - The fear of death that exists even in the knowledgeable is abhīniveśāḥ. ‘te pratīprasavaheyāḥ sūkṣmāḥ’ – The kleshas should be completely annihilated and made subtle (like fried seed). ‘dhyānaheyāstadvṛttayaḥ’ - And these thought functions of disturbances are to be given up through meditation. ‘kleśamūlaḥ karmāśayo dṛṣṭādrṣṭajanmavedanīyaḥ’ – The karmas that have their root in the klesha are both experienced in this life and later life. ‘sati mūle tadvipāko jātyāyurbhogāḥ’ – When these karmas fructify they become the cause for the life style, life span and experiences therein. The Avidya, illusory knowledge, viparyaya are synonyms for the knowledge of one in another which is not that. [Like the knowledge of snake in rope or mother of pearl in nacre]. The whole of samsara is based on that. Example for the knowledge of eternal in non- eternal is, the earth is eternal, the ether (space) along with the moon, stars etc are eternal, the deities are eternal etc. The example for the purity in impurity in the very fearsome body is, this attractive damsel is like a newborn moon, her limbs seems to be made of honey and nectar, she seem to have come by tearing open the moon, her eyes seem to be similar to the petal of the blue lotus, and with her eyes filled with love she seems to be soothing the world – with these kind of words what is equated with what. As said in Vyasa bhashya (of yoga sutra) ‘sthānādbījādupaṣṭambhāt..’ – People of wisdom accept the body to be impure, inquiring into the stance of purity in the different stages like birth, seed (breed), association, disassociation and death. With this the idea of seeing the virtue in vice and usefulness in useless is also explained. Seeing the happiness in things that are sorrow was already explained with the sutra ‘parīṇāmatāpasamskāraduḥkhairguṇavṛttivirodhācca duḥkhameva sarvaṃ vivekinaḥ’. The idea of Self in non-self is, having the idea of ‘I am human’ in the

body. This avidya that is root cause for all the troubles is called as tamaḥ. The asmita that is the identity of the intellect and the Self is called as mohāḥ. Even for the one who lacks the wherewithal the viparyaya thought function of the nature of 'let me have all the means for the happiness' is called as rāgaḥ. And this verily is called mahāmohaḥ. And even when there is existence of the means for the sorrow the thought 'let me not gain any kind of sorrow' is called as dveṣaḥ. And this is called tāmīśraḥ. Though one does not have lifespan, and though these body sense organs etc are non-eternal, the thought 'let them not be separated from me' that is seen naturally from knowledgeable one till a child, this common fear of death which is a distinguished form of viparyaya is called as abhiniveśaḥ. And this is andhatāmīśraḥ. This is said in the Purana – 'tamo moho mahāmohastāmīśro...' - avidyā that is seen in five forms of tamaḥ, mohāḥ, mahāmohaḥ, tāmīśraḥ and andhatāmīśraḥ manifested from the Absolute.

एते च क्लेशाश्चतुरवस्था भवन्ति । तत्रासतोऽनुत्पत्तेरनभिव्यक्तरूपेणावस्थानं सुप्तावस्था । अभिव्यक्तस्यापि सहकार्यलाभभावात्कार्याजनकत्वं तन्ववस्था । अभिव्यक्तस्य जनितकार्यस्यापि केनचिद्बलवताभिभवो विच्छेदावस्था । अभिव्यक्तस्य प्राप्तसहकारिसंपत्तेरप्रतिबन्धेन स्वकार्यकरत्वमुदारावस्था । एतादृगवस्थाचतुष्टयविशिष्टानामस्मितादीनां चतुर्णां विपर्ययरूपाणां क्लेशानामविद्यैव सामान्यरूपा क्षेत्रं प्रसवभूमिः । सर्वेषामपि विपर्ययरूपत्वस्य दर्शितत्वात् । तेनाविद्यानिवृत्त्यैव क्लेशानां निवृत्तिरित्यर्थः । ते च क्लेशाः प्रसुप्ता यथा प्रकृतिलीनानां तनवः प्रतिपक्षभावनया तनूकृता यथा योगिनाम् ।

These mental disturbances are of four states. The state where the non-manifestation of the non-existence is called deep sleep. Even though there is manifestation as there is no supporting aides there is no effect produced and this is tanu state. Even though when the manifested has produced an effect when it is suppressed by something powerful that state is called as viccheda. The state where the manifested through the supporting aides has the power to produce the effect without any obstacle is called as udāra. The four different disturbance like asmita etc that have these four states (like supta etc), has as its common denominator Avidya, and it is the base, the place of origin (for all the four states). All the different erroneous stages are shown. Therefore, only through the removal of the avidyā, the kleśā can be removed. And all these kleśā are as though in the state of supta (deep sleep) for the one who is merged in the prakruti and are tanu (subtle) for the yogis as they have made them subtle through the contradictory thought function.

त उभयेऽपि सूक्ष्माः प्रतिप्रसवेन मनोनिरोधेनैव निर्बीजसमाधिना हेयाः । ये तु सूक्ष्मवृत्तयस्तत्कार्यभूताः स्थूला विच्छिन्ना उदाराश्च विच्छिद्य विच्छिद्य तेन तेनात्मना पुनः प्रादुर्भवन्तीति विच्छिन्नाः । यथा रागकाले



क्रोधो विद्यमानोऽपि न प्रादुर्भूत इति विच्छिन्न उच्यते। एवमेकस्यां स्त्रियां चैत्रो रक्त इति नान्यासु विरक्तः किंत्वेकस्यां रागो लब्धवृत्तिरन्यासु च भविष्यद्वृत्तिरिति स तदा विच्छिन्न उच्यते। ये यदा विषयेषु लब्धवृत्तयस्ते तदा सर्वात्मना प्रादुर्भूता उदारा उच्यन्ते। तत उभयेऽप्यतिस्थूलत्वाच्छुद्धसत्त्वमयेन भगवद्द्वानेन हेया न मनोनिरोधमपेक्षन्ते। निरोधहेयास्तु सूक्ष्मा एव। तथाच परिणामतापसंस्कारदुःखेषु प्रसुप्ततनुविच्छिन्नरूपेण सर्वे क्लेशाः सर्वदा सन्ति। उदारता तु कादाचित्की स्यादिति विशेषः। एते च बाधनालक्षणं दुःखमुपजनयन्तः क्लेशशब्दवाच्या भवन्ति। यतः कर्माशयो धर्माधर्माख्यः क्लेशमूलक एव। सति च मूलभूते क्लेशे तस्य कर्माशयस्य विपाकः फलं जन्मायुर्भोगश्चेति। सच कर्माशय इह परत्र च स्वविपाकारम्भकत्वेन दृष्टादृष्टजन्मवेदनीयः। एवं क्लेशसंततिर्घटीयन्त्रवदनिशमावर्तते। अतः समीचीनमुक्तं हि संस्पर्शजा भोगा दुःखयोनय एव ते। आद्यन्तवन्तः इति। दुःखयोनित्वं परिणामादिभिर्गुणवृत्तिविरोधाच्च आद्यन्तवत्त्वं गुणवृत्तस्य चलत्वादिति योगमते व्याख्या।

These two (prasupta and tanu) are subtle and only through the control of mind, the nirbija samadhi they need to be given up. And the effect of these subtle thought functions are gross, called vicchinna and udaara. That though function which manifest interminently in the same form is called viccchina. For example, during the time of desire the thought function of anger though existent is unmanifest therefore is called vicchinna. Or if the person named Chaitra is involved with a lady, that does not mean that he is dispassionate about the other ladies, the desire is manifest now for this lady and the thought function will manifest later for the others, this is called vicchinna. When the thought function pertaining to a subject is existent always it is called as udaara. Since they both are very gross (thought functions) they need to be negated through the thought function of Sattva or through the worship of Iswara, and do not depend upon the cessation of the mind. The one that need to be given up through the cessation of mind are subtle. Therefore, the sorrows in the form of transformation (parinama), trouble (tapa) and through imprint (samskara) exists always. But with respect to the udaara, it is existent only rarely is the difference. These that produce the sorrow of the nature of trouble are referred to by the term klesha. Since the group of karmas of the nature of Dharma and Adharma, are definitely an effect of klesha. When the causal klesha exists then the effect of the karmas in the form of birth, lifespan and experience thereof takes place. And this group of karma can fructify here or hereafter, therefore are called dr̥ṣṭajanmavedanīyaḥ (the perceived results) and adr̥ṣṭajanmavedanīyaḥ (non-perceived results). In this way the flow of the klesha happens continuously like a clockwork. Therefore it is rightly said – The experiences that are born of touch (association) is always a cause for sorrow. They are with definitive beginning and end. They being the

cause for the sorrow is because the contradictory thought function like transformation etc and because they are with beginning and end they are turbulent – is how we should understand this shloka from the viewpoint of Yoga Shastra.

औपनिषदानां तु अनादिभावरूपमज्ञानमविद्या । अहंकारधर्म्यध्यासोऽस्मिता ।  
 रागद्वेषाभिनिवेशास्तद्वृत्तिविशेषा इत्यविद्यामूलत्वात्सर्वेऽप्यविद्यात्मकत्वेन मिथ्याभूता  
 रज्जुभुजङ्गाध्यासवन्मिथ्यात्वेऽपि दुःखयोनयः स्वप्नादिवदृष्टिसृष्टिमात्रत्वेनाद्यन्तवन्तश्चेति  
 बुधोऽधिष्ठानसाक्षात्कारेण निवृत्तभ्रमस्तेषु न रमते । मृगतृष्णिकास्वरूपज्ञानवानिव तत्रोदकार्थी न प्रवर्तते । न  
 संसारे सुखस्य गन्धमात्रमप्यस्तीति बुद्धा ततः सर्वाणीन्द्रियाणि निवर्तयेदित्यर्थः ।

But the Vedantin's accept Avidya to be nescience defined as beginningless existence. [Avidya etc klesha was explained form the standpoint of the Yogis, is now explained from the standpoint of the Vedantin. Avidya is accepted as that which is anādi – beginningless, and bhāvarūpa – having existence, here this should be understood in the light of Vedanta. If it is existence, it cannot be negated and if it is non-existence it need not be negated. Since it is creating all the troubles, we accept the ignorance to be that which is different from non-existence]. Asmita is that which is the superimposition of the attributed, the ego. [Superimposition is of two types dharmādhyāsa – the superimposition of the attributes, like the superimposition of the redness of flower on the crystal and dharmyadhyāsa – the superimposition of the attributed, like the snake on the rope]. Raga, Dvesha and Abhinivesha are the functions of the ego. Therefore, as they all have their base in the Avidya, all are of the nature of Avidya, therefore are of illusory nature, like the snake on the rope. [The effect is not accepted to be different from the cause]. Though is of illusory nature they are the cause for all the troubles, like the dream they have existence only when perceived (dṛṣṭisṛṣṭi), therefore has a definitive beginning and end, seeng this the knowledgeable ones, having the knowledge of the substratum, are not involved in them. Like the one who has the knowledge of mirage, does not rush towards that to quench the thirst. That is, by knowing that there is not even a fragrance of happiness in the world, the knowledgeable one should stay away from the experiences.

सर्वानर्थप्राप्तिहेतुर्दुर्निवारोऽयं श्रेयोमार्गप्रतिपक्षः कष्टतमो दोषो महता यत्नेन मुमुक्षुणा निवारणीय इति  
 यत्नाधिक्यविधानाय पुनराह

This which is the cause for all the troubles that is an obstacle for the path of realization is difficult to be removed, since the hardest of the defects are to be

removed by the seeker through greater effort, therefore to show there is a need for more effort it is said again.

शक्रोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्धवं वेगं स युक्तः स सुखी नरः ॥ ५-२३ ॥

śaknotīhaiva yaḥ soḍhum prākśarīravimokṣaṇāt ।

kāmakrodhodbhavaṃ vegaṃ sa yuktaḥ sa sukhī naraḥ ॥ 5-23 ॥

इह एव शरीर-विमोक्षणात् प्राक्, यः काम-क्रोध-उद्धवम् वेगम् सोढुम् शक्रोति, सः नरः युक्तः, सः सुखी (भवति) ।

One who can forbear the power of the desire and anger, even before the body drops off (dead), is the one who is endowed (with Yoga) and is the happiest person.

आत्मोऽनुकूलेषु सुखहेतुषु दृश्यमानेषु श्रूयमाणेषु स्मर्यमाणेषु वा तद्गुणानुसंधानाभ्यासेन यो रत्यात्मको गर्धोऽभिलाषस्तृष्णा लोभः स कामः । स्त्रीपुंसयोः परस्परव्यतिकराभिलाषे त्वत्यन्तरूढः कामशब्दः । एतदभिप्रायेण 'कामः क्रोधस्तथा लोभः' (16.23) इत्यत्र धनतृष्णा लोभः स्त्रीपुंसव्यतिकरस्तृष्णा कामः इति कामलोभौ पृथगुक्तौ । इह तु तृष्णासामान्याभिप्रायेण कामशब्दः प्रयुक्त इति लोभः पृथङ्गोक्तः । एवमात्मनः प्रतिकूलेषु दुःखहेतुषु दृश्यमानेषु श्रूयमाणेषु स्मर्यमाणेषु वा तत्तद्दोषानुसंधानाभ्यासेन यः प्रज्वलनात्मको द्वेषो मन्युः स क्रोधः । तयोरुक्तटावस्था लोकवेदविरोधप्रतिसंधानप्रतिबन्धकतया लोकवेदविरुद्धप्रवृत्त्युत्पन्नखत्वरूपा नदीवेगसाम्येन वेग इत्युच्यते । यथा हि नद्या वेगो वर्षास्वतिप्रबलतया लोकवेदविरोधप्रतिसंधानेनानिच्छन्तमपि गर्ते पातयित्वा मज्जयति चाधो नयति च तथा कामक्रोधयोरपि वेगो विषयाभिध्यानाभ्यासेन वर्षाकालस्थानीयेनातिप्रबलो लोकवेदविरोधप्रतिसंधानेनानिच्छन्तमपि विषयगर्ते पातयित्वा मज्जयति चाधो महानरकान्नयति चेति वेगपदप्रयोगेण सूचितम् । एतच्च 'अथ केन प्रयुक्तोऽयम्' (3.36) इत्यत्र विवृतम् ।

Those that are cause for the happiness, that which is conducive for oneself, whether it be something seen, heard or remembered, through the repeated practice of thinking about their nature the involvement, yearning, desire, thirst, greed takes place that is kāma. The term 'kāma' is used normally in the yearning for the association seen between the man and woman. Based on this in the shloka 'kāmaḥ krodhastathā lobha' (desire, anger and greed), lobha is interpreted as the greed for wealth, the desire for the association between the man and woman as kāmaḥ, therefore kāmaḥ and lobha are said individually. But here, with the idea



the yoga, sa sukhī – he the one who is blissful, and sa narah - he is the man (human), as he has attained the pursuit of human beings. The others are just animals (cattles) in the garb of t human being.

प्राक्शरीरविमोक्षणादित्यत्रान्यद्ब्रूयाख्यानं यथामरणादूर्ध्वं विलपन्तीभिर्युवतीभिरालिङ्ग्यमानोऽपि पुत्रादिभिर्देह्यमानोऽपि प्राणशून्यत्वात्कामक्रोधवेगं सहते तथा मरणात्प्रागपि जीवन्नेव यः सहते स युक्त इत्यादि । अत्र यदि मरणवज्जीवनेऽपि कामक्रोधानुत्पत्तिमात्रं ब्रूयात्तदैतद्युज्येत । यथोक्तं वसिष्ठेनप्राणे गते यथा देहः सुखं दुःखं न विन्दति । तथा चेत्राणयुक्तोऽपि स कैवल्यश्रमे वसेत् ॥ इति । इह तूत्पन्नयोः कामक्रोधयोर्वेगसहने प्रस्तुते तयोरनुत्पत्तिमात्रं न दृष्टान्त इति किमतिनिर्बन्धेन ।

prākśārīravimokṣaṇāt – before the liberation from the embodiment, is commented upon differently. As one when dead, being devoid of the Prana bears the power of the desire and anger as in the case of being hugged by a desireful woman or when is cremated by son etc, similarly even before the death, while being alive one who forbears is endowed with Yoga etc. If it is said that like in the case of the death, while being alive Bhagavan speaks about the non-manifestation of the desire, anger etc then it is proper. As said by Vashishta – When the Prana leaves the body one does not experience happiness or sorrow, similarly if one is even when is endowed with Prana then he should stay in the Sannyasa (liberation). But here is said to bear the power of the desire and anger that has already manifested, when they are not born there is no example, therefore there is no need to be stuck with this explanation.

कामक्रोधवेगसहनमात्रेणैव मुच्यत इति न किंतु

It is not that one becomes liberated just by forbearing the desire and anger, but.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५-२४ ॥

yo'ntaḥsukho'ntarāramastathāntarjyotireva yaḥ ।

sa yogī brahmanirvāṇaṃ brahmabhūto'dhigacchati ॥ 5-24 ॥

यः अन्तः-सुखः, अन्तर-आरामः, तथा यः अन्तर्-ज्योतिः एव, सः योगी ब्रह्म-भूतः ब्रह्म-निर्वाणम् अधिगच्छति ।

One who is blissful inside, enjoying inside and has the immediate knowledge (experience) of the Self is Yogi and being the Self gains the Self.

अन्तर्बाह्यविषयनिरपेक्षमेव स्वरूपभूतं सुखं यस्य सोऽन्तःसुखः । बाह्यविषयजनितसुखशून्य इत्यर्थः । कुतो बाह्यसुखाभावस्तत्राह अन्तरात्मन्यैव नतु स्त्र्यादिविषये बाह्यसुखसाधने आराम आरमणं क्रीडा यस्य सोऽन्तरारामः । त्यक्तसर्वपरिग्रहत्वेन बाह्यसुखासाधनशून्य इत्यर्थः । ननु त्यक्तसर्वपरिग्रहस्यापि यतेर्यदृच्छोपनतैः

कोकिलादिमधुरशब्दश्रवणमन्दपवनस्पर्शनचन्द्रोदयमयूरनृत्यादिदर्शनादिमधुरशीतलगङ्गोदकपानकेतकीकुसुम सौरभाद्यवघ्राणादिभिर्ग्राम्यैः सुखोत्पत्तिसंभवात्कथं बाह्यसुखतत्साधनशून्यत्वमिति तत्राह तथान्तर्ज्योतिरेव यः । यथान्तरेव सुखं न बाह्यैर्विषयैस्तथान्तरेवात्मनि ज्योतिर्विज्ञानं न बाह्यैरिन्द्रियैर्यस्य सोऽन्तर्ज्योतिः श्रोत्रादिजन्यशब्दादिविषयविज्ञानरहितः । एवकारो विशेषणत्रयेऽपि संबध्यते । समाधिकाले शब्दादिप्रतिभासाभावात् व्युत्थानकाले तत्प्रतिभासेऽपि मिथ्यात्वनिश्चयान्न बाह्यविषयैस्तस्य सुखोत्पत्तिसंभव इत्यर्थः । य एवं यथोक्तविशेषणसंपन्नः स योगी समाहितो ब्रह्मनिर्वाणं ब्रह्म परमानन्दरूपं कल्पितद्वैतोपशमरूपत्वेन निर्वाणं तदेव कल्पिताभावस्याधिष्ठानात्मकत्वात् अविद्यावरणनिवृत्त्याधिगच्छति नित्यप्राप्तमेव प्राप्नोति । यतः सर्वदैव ब्रह्मभूतो नान्यः ‘ब्रह्मैव सन्नब्रह्माप्येति’ (बृ.उ. 4.4.6) इति श्रुतेः ‘अवस्थितेरिति काशकृत्स्नः’ (ब्र.सू. 1.4.22) इति न्यायाच्च ।

One who experiences the Bliss of the Self which is devoid of the internal and external objects is antahsukha. That is, devoid of the happiness gained through the external objects. How is he devoid of the happiness from external objects antarārāma – one who rests, enjoys and not in the objects external like woman etc. That is, as he has given up all the external attachments, is devoid of the means for external enjoyments. But even for the one who has given up all the external objects of enjoyment there are objects that occur naturally, like listening to the sweet sound of a koel etc, experience of the touch of the soft breeze, the vision of the rising of the moon, dancing peacock etc, the taste of the sweet and cold Ganges water, the fragrance of the screw pine etc, worldly happiness is quite possible, therefore how can it be said that he is devoid of the external happiness and their means, is answered antarjyotireva yaḥ - one who is experiencing the bliss of the Self. As the internal bliss and not dependent upon the external objects similarly he experiences the immediate knowledge of the Self and not through the external sense organs. That is, he is devoid of the experience of the sound etc produced through the sense organ of listening etc. The term ‘eva’ – only, is associated with all the three adjectives. During the Samadhi there is no perception of sound etc and though the objects are perceived when he is out of Samadhi, they are clearly perceived as illusory therefore there is no possibility of experience of happiness through the external objects for him. One who is endowed with the aforesaid adjectives (attributes), sa yogī – for that Yogi, the one

who is established in the Samadhi, brahmanirvāṇaṃ - Brahman that which is of the inherent nature of Absolute Bliss, as the superimposed duality has merged, gains the liberation, as the superimposed is of the nature of the substratum. By the annihilation of the superimposed veiling of ignorance, adhigacchati – gains, that which is eternally gained. Since he is always brahmabhūto – the inherent Self, and not different, the Shruti too says ‘being the Self attains the Self’, and the Sutra too says this ‘Acharya Kashakrtsna says, the Self remains as the Jiva’. [The Shruti clearly says ‘tat śṛṣṭvā tadeva anuprāviśat’ – After creating the Self entered the creation].

मुक्तिहेतोर्ज्ञानस्य साधनान्तराणि विवृण्वन्नाह

The other means for the knowledge that is the cause for the liberation is explained in detail.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ५-२५ ॥

labhante brahmanirvāṇamṛṣayaḥ kṣīṇakalmaṣāḥ ।

chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ ॥ 5-25 ॥

क्षीण-कल्मषाः, छिन्न-द्वैधाः, यत-आत्मानः, सर्व-भूतहिते रताः ऋषयः ब्रह्म-निर्वाणम् लभन्ते ।

The Rishis who are devoid of any impurities of heart, who have destroyed the doubts, whose mind is controlled (focused), remains as the well-wisher of all the beings, gains the liberation.

प्रथमं यज्ञादिभिः क्षीणकल्मषाः ततोऽन्तःकरणशुद्ध्या ऋषयः सूक्ष्मवस्तुविवेचनसमर्थाः संन्यासिनः ततः श्रवणादिपरिपाकेन छिन्नद्वैधा निवृत्तसर्वसंशयाः ततो निदिध्यासनपरिपाकेन संयतात्मानः परमात्मन्येवैकाग्रचित्ताः एतादृशाश्च द्वैतादर्शित्वेन सर्वभूतहिते रता हिंसाशून्या ब्रह्मविदो ब्रह्मनिर्वाणं लभन्ते । ‘यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥’ (ई.उ. 7) इति श्रुतेः । बहुवचनं ‘तद्यो यो देवानाम्’ (बृ.उ. 1.4.10) इत्यादि श्रुत्युक्तनियमप्रदर्शनार्थम् ।

First are those who are kṣīṇakalmaṣāḥ - purity of heart, gained through the fire oblation etc. [It is said ‘yajñam dānam tapascaiva pāvanaani’ – fire oblation, donations and penance are purificatory. This also includes japa, puja etc. And this in itself is not end all, but after gaining this purity oone should enter the study of Shastra. A proper sadhana will lead one to that. If one is not ready to study Shastra, then he will enter the state called ‘tushti’ as explained in the mantra 22].

Thereafter through the purity of heart ṛṣayaḥ - the Rishis (sages), i.e. those who are capable of inquiry into the subtle things, the renunciates (monks). Thereafter through the fructification of the Shravana etc (by etc Manana is said) they have chinnadvaidhā – destroyed the doubts, those who are free from all the doubts. [dvaidhā – that which exists in two states, doubt. Through Shravana and Manana one gets rid of the doubts regarding the Pramana and the Prameya, respectively]. Thereafter through the fructification of the Nidhidhyasana, those who have gained complete focus of mind, yatātmānaḥ - those who have established their mind in the Absolute. As one with these qualification do not see the world of duality therefore sarvabhūtahite ratāḥ - are always well-wishers of all the beings, as they are established in complete non-violence, these knowers of Self brahmanirvāṇam – the establishment in the Self labhante – gain. [nirvāṇam normally means naked, here it is in the sense of liberation. They are devoid of the sheath of ignorance]. The Shruti – For those whom all these beings have become their very Self, what is the delusion and what is the sorrow, as they see the one non-dual Self. Plurality here is with reference to the rule said in the Shruti ‘those who among the deities understood, the same Self is understood by the mortals’. [In the statement ‘sarvāṇi bhūtāni’ – all the beings, is said in plural, the doubt may arise, when there is nothing other than the Self, how can there be ‘all the beings’, this is negated with another statement from the Shruti. With reference to that, the worldly view this is said].

पूर्व कामक्रोधयोरुत्पन्नयोरपि वेगः सोढव्य इत्युक्तमधुना तु तयोरुत्पत्तिप्रतिबन्ध एव कर्तव्य इत्याह  
Earlier it was said that the power of the desire and anger after it manifests should be forborne, but now it is said one should create obstacles for it from manifesting.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५-२६ ॥

kāmakrodhaviyuktānāṃ yatīnāṃ yatacetasām ।

abhito brahmanirvāṇaṃ vartate viditātmanām ॥ 5-26 ॥

काम- क्रोध-वियुक्तानाम् यत-चेतसाम् विदित-आत्मनाम् यतीनाम् अभितः ब्रह्म-निर्वाणं वर्तते ।

For the Sannyasis who are devoid of the desire and anger, and the one who has the immediate knowledge of the Self, is surrounded on both sides by the liberation.



कामक्रोधयोर्वियोगस्तदनुत्पत्तिरेव तद्युक्तानां कामक्रोधवियुक्तानाम् । अंत एव यतचेतसां संयतचित्तानां यतीनां यत्नशीलानां संन्यासिनां विदितात्मनां साक्षात्कृतपरमात्मनामभित उभयतो जीवतां मृतानां च तेषां ब्रह्मनिर्वाणं मोक्षो वर्तते नित्यत्वात् नतु भविष्यति साध्यत्वाभावात् ।

kāmakrodhaviyuktānām - being devoid of the desire and anger, i.e. non-manifestation of them is what is meant here. For this reason, they are yatacetasām – one who has their mind in control, established in the Self. Those yatīnām - monks, those who have the habit of putting strong effort, renunciates, one who viditātmanām – has the experience of the Self, the immediate knowledge of the Self. abhito – on both sides, while alive and after death, brahmanirvāṇam - liberation, emancipation vartate – exists, and it does not take place, as the liberation is not something that is not gained. [Since there exists nothing other than the Self, it cannot be and need not be gained through effort. All the effort one puts is only for removal of the ignorance. Before knowing, during the knowing and after knowing, one is and remains the Self].

पूर्वमीश्वरार्पितसर्वभावस्य कर्मयोगेनान्तःकरणशुद्धिस्ततः सर्वकर्मसंन्यासस्ततः श्रवणादिपरस्य तत्त्वज्ञानं मोक्षसाधनमुदेतीत्युक्तम् अधुना 'स योगी ब्रह्मनिर्वाणम्' (5.24) इत्यत्र सूचितं ध्यानयोगं सम्यग्दर्शनस्यान्तरङ्गसाधनं विस्तरेण वक्तुं सूत्रस्थानीयांस्त्रीञ्श्लोकानाह भगवान् । एतेषामेव वृत्तिस्थानीयः कृत्स्नः षष्ठोऽध्यायो भविष्यति । तत्रापि द्वाभ्यां संक्षेपेण योग उच्यते । तृतीयेन तु तत्फलं परमात्मज्ञानमिति विवेकः

Earlier it was said, for the one who has completely surrendered to Iswara, through the karma yoga gains the purity of mind, after that detachment from all the karmas, after that for the one who practices the Shravana etc, the knowledge of the Self that is the means for the liberation manifests. Now to say, the yoga of meditation (contemplation) that was implied in the shloka 'that yogi gains the liberation', that is the internal practice for the right knowledge three shlokas in the form of an aphorism are said. The sixth chapter will be like a commentary for these three shlokas. Even in that with two shlokas yoga is said in brief. And with the third the result for that yoga, that is the knowledge of the Absolute Self is said, is the understanding.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५-२८ ॥

sparsānkr̥tvā bahirbāhyāṃścakṣuścaivāntare bhruvoḥ ।

prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau ॥ 5-27 ॥

yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ ।

vigatecchābhayakrodho yaḥ sadā mukta eva saḥ ॥ 5-28 ॥

यः मुनिः बाह्यान् स्पर्शान् बहिः कृत्वा, चक्षुः च एव भ्रुवोः अन्तरे कृत्वा, प्राण-अपानौ नास-अभ्यन्तर-  
चारिणौ समौ ( कृत्वा), यत-इन्द्रिय-मनः बुद्धिः, विगत-इच्छा-भय-क्रोधः, मोक्ष-परायणः (स्यात्) सः  
सदा मुक्तः एव ।

The one who by leaving the external sense objects outside, by placing the eyesight in-between the eyebrows, controlling the Prana and Apana airs that travel in the nostrils, with control over the sense organs, mind and the intellect, devoid of the desire, fear and anger remains established in the Self is always liberated.

स्पर्शाब्ज्शब्दादीन्बाह्यान्बहिर्भवानपि श्रोत्रादिद्वारा तत्तदाकारान्तःकरणवृत्तिभिरन्तःप्रविष्टान्पुनर्बहिरेव कृत्वा परवैराग्यवशेन तत्तदाकारां वृत्तिमनुत्पाद्येत्यर्थः । यद्येते आन्तरा भवेयुस्तदोपायसहस्रेणामि बहिर्न स्युः स्वभावभङ्गप्रसङ्गात् बाह्यानां तु रागवशादन्तःप्रविष्टानां वैराग्येण बहिर्गमनं संभवतीति वदितुं बाह्यानि विविशेषणम् । तदनेन वैराग्यमुत्तवाभ्यासमाह चक्षुश्चैवान्तरे भ्रुवोः कृत्वेत्यनुषज्यते । अत्यन्तनिमीलने हि निद्राख्या लयात्मिका वृत्तिरेका भवेत् । प्रसारणे तु प्रमाणविपर्ययविकल्पस्मृतयश्चतस्रो विक्षेपात्मिका वृत्तयो भवेयुः । पञ्चापि तु वृत्तयो निरोद्धव्या इति अर्धनिमीलनेन भ्रूमध्ये चक्षुषो निधानम् । तथा प्राणापानौ समौ तुल्यावूर्ध्वाधोगतिविच्छेदेन नासाभ्यन्तरचारिणौ कुम्भकेन कृत्वा अनेनोपायेन यताः संयता इन्द्रियमनोबुद्धयो यस्य स तथा । मोक्षपरायणः सर्वविषयविरक्तो मुनिर्मननशीलो भवेत् । विगतेच्छाभयक्रोध इति 'वीतरागभयक्रोध' (2.56) इत्यत्र व्याख्यातम् । एतादृशो यः संन्यासी सदा भवति मुक्त एव सः । नतु मोक्षः तस्य कर्तव्योऽस्ति । अथवा य एतादृशः स सदा जीवन्नपि मुक्त एव ।

sparsān – the sound etc bāhyān – that which exists externally, that which though existing outside (of the body) enters inside through the thought function of the form of those objects, them bahir kṛtvā – by always keeping them outside, through the absolute dispassion, i.e. by not letting the thought function to transform into those forms. If they remain internally, they cannot be pulled outside even through the thousand different ways, as it will destroy its inherent nature. And the external that which has entered inside can be thrown outside

through the dispassion, to show this the adjective 'bāhyān' is used. Thus, through this the vairāgyam (dispassion), now abhyāsam (practice) is said. [Yoga Sutra clearly establishes the two ways for the cessation of the thought functions, 1. Vairāgyam and 2. Abhyāsam, with the sutra 'abhyāsavairāgyābhyām tannirodhaḥ']. cakṣuścaivāntare bhruvoḥ - by placing the eyes in-between the eyebrows. The word 'kṛtvā' is carried forward. If one closes the eyes completely then the thought function called nidrā (sleep) of the nature of laya (merging) will take place. [As we have instilled the idea that one should go to sleep when one closes the eyes, the mind acts naturally as it is programmed]. And if the eyes are open fully then the four disturbing thought functions of Pramana, Viparyaya, Vikalpa and Smruti will take place. [Yoga Sutra describes five types of disturbing thought function that needs to be controlled – 'pramāṇaviparyayavikalpanidrāsmṛtayaḥ']. All these five thought functions need to be controlled, therefore partially closing the eyes and placing it in-between the eyebrows is prescribed here. Similarly, prāṇāpānau samau – the Prana and Apana should be made still, by making it equal in both upward and downward movement, nāsābhyantaracāriṇau – that which travels through the nostrils, the practice of the kumbaka, kṛtvā – by doing it, through these means one who has yatendriyamanobuddhir – the sense organ, mind and intellect under control, is said here. mokṣaparāyaṇaḥ - the one who is established in the Self, the one who has complete dispassion over all the objects, munir – that sage, the one who has the habit of inquiring (into the subtle things). Vigatecchābhayakrodho – devoid of the desire, fear and anger, this was explained earlier in 'vītarāgabhayakrodha'. yaḥ - the one, a renunciate, sadā mukta eva saḥ - is definitely always liberated. There is no need for him to gain the liberation. Or else, the one who is so is liberated even while alive.

एवं योगयुक्तः किं ज्ञात्वा मुच्यत इति तदाह

Knowing which will the one who is endowed with this kind of Yoga, be liberated is explained.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

bhoktāraṃ yajñatapasāṃ sarvalokamaheśvaram ।

suhṛdaṃ sarvabhūtānāṃ jñātvā māṃ śāntimṛcchati ॥ 5-29 ॥

यज्ञ-तपसाम् भोक्तारम् सर्व-भूतानाम् सुहृदम् सर्व-लोक-महेश्वरम् माम् ज्ञात्वा शान्तिम् ऋच्छति ।

Knowing me, who is the experiencer of the fire oblation and the penance, the Lord of all the three worlds, the friend of all the beings, one gains the peace (liberation).

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे संन्यासयोगो नाम  
पञ्चमोऽध्यायः ॥ ५ ॥

सर्वेषां यज्ञानां तपसां च कर्तृरूपेण देवतारूपेण च भोक्तारं भोगकर्तारं पालकमिति वा । ‘भुज पालनाभ्यवहारयोः’ इति धातुः । सर्वेषां लोकानां महान्तमीश्वरं हिरण्यगर्भादीनामपि नियन्तारं सर्वेषां प्राणिनां सुहृदं प्रत्युपकारनिरपेक्षतयोपकारिणं सर्वान्तर्यामिणं सर्वभासकं परिपूर्णसच्चिदानन्दैकरसं परमार्थसत्यं सर्वात्मानं नारायणं मां ज्ञात्वा आत्मत्वेन साक्षात्कृत्य शान्तिं सर्वसंसारोपरतिं मुक्तिमृच्छति प्राप्नोतीत्यर्थः । त्वां पश्यन्नपि कथं नाहं मुक्त इत्याशङ्कानिराकरणाय विशेषणानि । उक्तरूपेणैव मम ज्ञानं मुक्तिकारणमिति भावः ।

For all the yajñatapasām - fire oblation and penance, in the form of the doer and the deity, bhoktāram - as the experiencer and as the one who is the provider of the experience or as the protector. From the root word ‘bhuja to protect and to eat’. Sarvalokamaheśvaram – one who is the Lord of all the worlds, the one who guides the Hiranyagarbha (first born) etc. And one who is suhṛdam - a friend, one who helps without expecting anything in return, sarvabhūtānām - of all the beings, the one who is the indweller in all the beings, the illumine of all things, the one who is of the inherent nature of changeless Absolute Existence, Knowledge, Bliss, the Absolute Truth, the Self of all, Narayana, māṃ jñātvā – knowing me, having the immediate knowledge as one’s Self. śāntim – the peace, of the nature of the annihilation of Samsara, the liberation, ṛcchati – he gains. [By nkwong me, one gains the liberation. Here me is not the attributed Self, to explain this]. Then how am is not liberated though I see you, doubting this, to negate this doubt, the adjectives are said. [Though Arjuna perceives and knows Sri Krishna to be son of so and so etc, he does not see him to be his own Self, non-dual. There is no identity of Jiva and Brahman for him, for this reason the three adjectives are said - bhoktāram, maheśvaram and suhṛdam]. The idea is, the knowledge of myself in the aforesaid form is the cause for the liberation.

अनेकसाधनाभ्यासनिष्पन्नं हरिणे रितम् ।

स्वस्वस्वरूपपरिज्ञानं सर्वेषां मुक्तिसाधनम् ॥

That which gained through different types of practices the knowledge of one's Self and that which is the means for the liberation, is said by Bhagavan

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्रीविश्वेश्वरसरस्वतीश्रीपादशिष्यप्रीमधुसूदनसरस्वतीविरचितायां  
श्रीमद्भगवद्गूढार्थदीपिकायां स्वस्वरूपपरिज्ञानं नाम पञ्चमोऽध्यायः