

ॐ श्री गुरुभ्यो नमः।

om śrī gurubhyo namaḥ ।

Om Salutations to the Guru!

An excellent Telugu translation of ādi śaṁkarācārya's bhagavadgītābhāṣya into Telugu is by Mahamahopadhyaya Shri Pullela Shriramachandrudu Garu. (It also contains a partial translation by Shri Ramaraya Kavi, which includes refutation of non-advaitin positions.)

At the end of the book is a collection of 70+ quotations from gītābhāṣya of śaṁkarācārya bhagavadpāda called as gītābhāṣyasudhābindavaḥ ('bhagavadgītābhāṣyamuloni konni śaṁkara vacana-sudhā-binduvulu' in Telugu). This series covers the originals in transliteration with annotations from Swami Gambhirananda's English translation.

१। ब्राह्मणत्वस्य हि रक्षणे रक्षितः स्याद्वैदिको धर्मः, तदधीनत्वाद्दर्णाश्रमभेदानाम् ॥

उपोद्धात - गीताभाष्य ॥

1 | brāhmaṇatvasya hi rakṣaṇe rakṣitaḥ syādvaidiko dharmah,  
tadadhīnatvādvārṇāśramabhedānām | | upodghāta - gītābhāṣya | |

1. When the brāhmaṇahood is preserved, the Vedic Dharma becomes well guarded, for the distinctions among the castes and stages of life depend on it.

२। स्वप्रयोजनाभावेऽपि भूतानुजिघृक्षया वैदिकं धर्मद्वयम् अर्जुनाय शोकमोहमहोदधौ निमग्न्या

उपदिदेश, गुणाधिकैर्हिगृहीतोऽनुष्ठीयमानश्च धर्मः प्रचयं गमिष्यतीति ॥ उपोद्धात - गीताभाष्य ॥

2 | svaprayojanābhāve'pi bhūtānujighṛkṣayā vaidikam dharmadvayam arjunāya  
śokamohamahodadhau nimagnāya upadideśa, guṇādhikairhigṛhīto'nuṣṭhīyamānaśca  
dharmah pracayaṁ gamiṣyatīti | | upodghāta - gītābhāṣya | |

2. Although He had no need for Himself, still for the sake of favoring the creatures He imparted that very two fold Vedic dharma to Arjuna who had sunk into the sea of sorrow and delusion, with the idea that dharma would surely propagate if it is accepted and put into by practice by people who are endowed with an abundance of good qualities.

३। अभ्युदयार्थोऽपि यः प्रवृत्तिलक्षणो धर्मो वर्णनाश्रमांश्चोद्दिश्य विहितः, स देवादिस्थानप्राप्तिहेतुरपि

सन्, ईश्वरार्पणबुद्ध्या अनुष्ठीयमानः, सच्चशुद्धये भवति फलाभिसंधिवर्जितः ॥ उपोद्धात - गीताभाष्य ॥

3 | *abhyudayārthau'pi yaḥ pravṛttilakṣaṇo dharmau varṇanāśramāṁścoddiśya vihitaḥ, sa devādisthānaprāptiheturapi san, īśvarāarpaṇabuddhayā anuṣṭīyamānaḥ, sattvaśuddhaye bhavati phalābhisarṁdhivarjitaḥ* || *upodghāta - gītābhāṣya* ||

3. That dharma, characterized by action and enjoined for different castes and stages of life, even though it is meant for achieving prosperity and attaining heaven etc. yet, when performed with the attitude of dedication to God and without hankering for [selfish] results, leads to the purification of the internal organ (consisting of citta—mindstuff, buddhi—intellect, manas—mind and ahaṁkāra—ego).

४। सर्वप्राणिनां शोकमोहादिदोषाविष्टचेतसां स्वभावत एव स्वधर्मपरित्यागः प्रतिषिद्धसेवा च स्यात्।

स्वधर्मं प्रवृत्तिनामपि तेषां वाङ्मनःकायादीनां प्रवृत्तिः फलाभिसंधिपूर्विकैव साहंकारा च भवति ॥

२ । ११ ॥

4 | *sarvaprāṇināṁ śokamohādidoṣāviṣṭacetasaṁ svabhāvata eva svadharmaparityāgaḥ pratiṣiddhasevā ca syāt* | *svadharme pravṛttināmapi teṣāṁ vāṅgmanahkāyādīnāṁ pravṛttiḥ phalābhisarṁdhīpūrvikāiva sāharṁkāra ca bhavati* || 2 | 11 ||

4. It is thus that in the case of all creatures whose minds come under the sway of the defects of sorrow, delusion etc. there verily follows, as a matter of course, abandoning their own duties and resorting to prohibited ones. Even when they engage in their own duties their actions with speech, mind, body, etc. are certainly motivated by hankering for rewards, and are accompanied by egoism

(Egoism consists in thinking that one is the agent of some work and the enjoyer of its result.)

५। संसारबीजभूतौ शोकमोहौ। तयोश्च सर्वकर्मसंन्यासपूर्वकादात्मज्ञानात् नान्यतो निवृत्तिरिति

तदुपदिदक्षुः सर्वलोकानुग्रहार्थम् अर्जुनं निमित्तीकृत्य आह भगवान्वासुदेवः ॥ २ । ११ ॥

5 | *sarṁsārabījabhūtau śokamohau* | *tayośca sarvakarmasāṁnyāsapūrvakādātmañānāt nānyato nivṛttiriti tadupadidakṣuḥ sarvalokānugrahārtham arjunam nimittīkṛtya āha bhagavānvāsudevaḥ* || 2 | 11 ||

5. Thus, sorrow and delusion are therefore the sources of the cycles of births and deaths. And their cessation comes from nothing other than the knowledge of the Self which is preceded by the renunciation of all duties. Hence, wishing to impart [knowledge of the Self] for favouring the whole world, bhagavān vāsudeva, making arjuna the medium said 'aśocyānanvaśochastvaṁ iti' (gītā 2.11)

६। न हि पित्तप्रशमनार्थिनः वैद्येन मधुरं शीतलं च भोक्तव्यम् इत्युपदिष्टे तयोरन्यतरत्पित्तप्रशमनकारणं  
ब्रूहि इति प्रश्नः संभवति ॥ २।११ ॥

6 | *na hi pittaprasāmanārthinaḥ vaidyena madhuraṁ śītalāṁ ca bhoktavyam ityupadiṣṭe tayloranyataratpittaprasāmanakāraṇaṁ brūhi iti praśnaḥ sambhavati* || 2 | 11 ||

6. Indeed, when a physician tells a patient who has come for a cure of his heartburn that he should take things which are sweet and soothing, there can be no such request as "Tell me which one of these two is to be taken as a means to cure heartburn."

७। न हि अत्र युद्धकर्तव्यता विधीयते, युद्ध प्रवृत्त एव हि असौ शोकमोहप्रतिबद्धः तुष्णीमास्ते। अतः  
तस्य प्रतिबन्धापनयनमात्रं भगवता कृत्यते। तस्मात् युध्यस्व इति अनुवादमात्रम्, न विधिः ॥ २।१८ ॥

7 | *na hi atra yuddhakartavyatā vidhīyate, yuddha pravṛtta eva hi asau śokamohapratibaddhaḥ tuṣṭīmāste | ataḥ tasya pratibandhāpanayanamātraṁ bhagavatā kṛyate | tasmāt yudhyasva iti anuvādamātram, na vidhiḥ* || 2 | 18 ||

7. Here, there is no injunction to take up the war as a duty, because he (arjuna), though he was determined for war, remains silent as a result of being overpowered by sorrow and delusion. Therefore, all that is being done by bhagavān is the removal of the obstruction of his duty. "Therefore, join the battle" is only an approval, not an injunction.

८। विदुषः कर्मासंभववचनात् यानि कर्माणि शास्त्रेण विधीयन्ते तानि अविदुषो विहितानि इति भगवतो  
निश्चयोऽवगम्यते ॥ २।२१ ॥

8 | *viduṣaḥ karmāsambhavavacanāt yāni karmāṇi śāstreṇa vidhīyante tāni aviduṣo vihītāni iti bhagavato niścayo'vagamyate* || 2 | 21 ||

8. From the statement that action is impossible for a man of realization it is understood that the conclusion of bhagavān is that, actions enjoined by the scriptures are prescribed for the unenlightened.

९। शास्त्राचार्योपदेशशमदमादिसंस्कृतं मनः आत्मदर्शने करणम् ॥ २।२१ ॥

9 | *śāstrācāryopadeśaśamadamādisaṁskṛtaṁ manaḥ ātma darśane karaṇam* || 2 | 21 ||

9. [In reply to an objection that the Self is beyond any scope of means of knowledge.] The mind that is purified by the instructions of the śāstras and the teacher, control of the body and organs, etc. becomes the instrument for realizing the Self.

१०। नैतेषां श्लोकानां पौनरुक्त्यं चोदनीयम् , यतः एकेनैव श्लोकेन आत्मनः नित्यत्वमविक्रियत्वं चोक्तम् 'न जायते म्रियते वा' इत्यादीना। तत्र यदेव आत्मविषयं किञ्चिदुच्यते तदेतत्स्मात् श्लोकार्थान्नातिरिच्यते; किञ्चिच्छब्दतः पुनरुक्तम् किञ्चिदर्थतः इति। दुर्बोधत्वात् आत्मवस्तुनः पुनः पुनः प्रसङ्गमापाद्य शब्दान्तरेण तदेव वस्तुनिरूपयति भगवान् वासुदेवः कथं नु नाम

संसारिणामसंसारिबुद्धिगोचरतामापन्नं सत् अव्यक्तं तच्च संसारनिवृत्तये स्यात् इति ॥ २ । २४ ॥

10| *naiteṣāṃ ślokanāṃ paunaruktyaṃ codanīyam, yataḥ ekenaiva ślokena ātmanaḥ nityatvamavikriyatvaṃ cōktam 'na jāyate mriyate vā' ityādīnā | tatra yadeva ātmaviṣayaṃ kiñciduccate tadetatmāt ślokārthānnātiricyate; kiñcicchabdataḥ punaruktam kiñcidarthataḥ iti | durbodhatvāt ātmavastunaḥ punaḥ punaḥ prasaṅgamāpādya śabdāntareṇa tadeva vastunirūpayati bhagavān vāsudevaḥ katharṃ nu nāma saṃsāriṇāmasaṃsāritvabuddhigocaratāmāpannaṃ sat avyaktaṃ tattvaṃ saṃsāranivṛttaye syāt iti || 2 | 24 ||*

10. It is not to be argued that 'these verses (gītā 2.21-24) are repetitive since eternity and changelessness of the Self have been stated in a single verse itself, "Never is this One born, and never does It die," etc. (gītā 2.20). Whatever has been said there about the Self does not go beyond the meaning of this verse. Something is repeated with those very words, and something ideologically.' Since the object, viz. the Self, is inscrutable, therefore bhagavān vāsudeva raises the topic again and again, and explains that very object in other words so that, somehow, the unmanifest Self may come within the comprehension of the intellect of the transmigrating persons and bring about a cessation of their cycles of births and deaths.

११। योगस्थः सन् कुरु कर्माणि केवलमीश्वरार्थनं; तत्रापि ईश्वरोपि मे तुष्यतु इति सङ्गं त्यक्त्वा ॥

२ । ४८ ॥

11| *yogasthaḥ san kuru karmāṇi kevalamīśvarārthanaṃ; tatrāpi īśvaropi me tuṣyatu iti saṅgaṃ tyaktvā || 2 | 48 ||*

11. *yogasthaḥ*—by becoming established in yoga; *kuru*—undertake; *karmāṇi*—actions, for the sake of God alone; even there, *tyaktvā*—casting off, *saṅgaṃ*—attached in the form, 'God will be pleased with me'. Undertake work for pleasing God, but not for propitiating Him to become favorable towards yourself.

१२। सर्वत्रैव हि अध्यात्मशास्त्रे कृतार्थलक्षणानि यानि तान्येव साधनानि उपदिश्यन्ते, यत्नसाध्यत्वात् ।

यानि यत्नसाध्यानि साधनानि लक्षणानि च भवन्ति तानि ॥ २ । ५४ ॥

12 | *sarvatraiva hi adhyātmaśāstre kṛtārthalakṣaṇāni yāni tānyeva sādhanāni upadiśyante, yatnasādhyatvāt | yāni yatnasādhyāni sādhanāni lakṣaṇāni ca bhavanti tāni || 2 | 54 ||*

12. For in all adhyātmaśāstras without exception, whatever are the characteristics of the man of realization are themselves presented as the disciplines for an aspirant, because these [characteristics] are the result of effort. And those that are disciplines requiring effort, they become the characteristics [of the man of realization].

१३। तावदेव हि पुरुषः यावदन्तःकरणं तदीयं कार्याकार्यविषयविवेकयोग्यम्। तदयोग्यत्वे नष्ट एव

पुरुषो भवति ॥ २ । ६३ ॥

13 | *tāvadeva hi puruṣaḥ yāvadantaḥkaraṇaṁ tadīyaṁ kāryākāryaviśayavivekayogyam | tadayogyatve naṣṭa eva puruṣo bhavati || 2 | 63 ||*

13. Indeed, a man continues to be himself so long as his mind remains fit to distinguish between what he ought to and ought not to do. When it becomes unfit, a man is verily ruined.

१४। मोक्षस्य च अकार्यत्वात् मुमुक्षोः कर्मानर्थक्यम् ॥ ३ । १ ॥

14 | *mokṣasya ca akāryatvāt mumukṣoḥ karmānarthakyam || 3 | 1 ||*

14. As Liberation is not a result [of karma], karmas become useless for one aspiring for Liberation.

१५। यदि विहिताकरणात् असंभाव्यमपि प्रत्यवायं ब्रूयात् वेदः, तदा अनर्थकरः वेदः अप्रमाणमित्युक्तं

स्यात् ; विहितस्य करणाकरणयोः दुःखमात्रफलत्वात् ॥ ३ । १ ॥

15 | *yadi vihītākaraṇāt asaṁbhāvyaṁapi pratyavāyaṁ brūyāt vedāḥ, tadā anarthakaraḥ vedāḥ apramāṇamityuktaṁ syāt; vihitasya karaṇākaraṇayoḥ duḥkhamātraphalatvāt || 3 | 1 ||*

15. Should the Vedas speak even of the impossible, that sin accrues from the non-performance of enjoined rites, then it will amount to saying that the Vedas are a source of evil and hence invalid! For the result of either doing or not doing what is enjoined would be pain.

१६। तस्मात् अज्ञेन अधिकृतेन कर्तव्यमेव कर्म ॥ ३ । १६ ॥

16 | *tasmāt ajñena adhikṛtena kartavyameva karma || 3 | 16 ||*

16. karma must be undertaken by one who is qualified (for karma) but is unenlightened.

१७। प्रारब्धकर्मायत्तः ब्रं लोकसंग्रहम् एव अपि लोकस्य उन्मार्गप्रवृत्तिनिवारणं लोकसंग्रहः, तमेवापि प्रयोजनं संपश्यन् कर्तुम् अर्हसि ॥ ३ । २० ॥

17। *prārabdhakarmāyattaḥ tvaṁ lokasaṁgraham eva api lokasya unmārgapravṛttinivāraṇaṁ lokasaṁgrahaḥ, tamevāpi prayojanaṁ saṁpaśyan kartum arhasi* || 3 | 20 ||

17. tvaṁ—you, who are under the influence of past actions; arhasi—ought; kartum—to perform [your duties]; saṁpaśyan api—keeping also in view; lokasaṁgraham—the prevention of mankind from going astray; even that purpose.

१८। प्रकृतिर्नाम पूर्वकृतधर्माधर्मादिसंस्काराः वर्तमानजन्मादौ अभिव्यक्ताः ॥ ३ । ३३ ॥

18। *prakṛtirnāma pūrvakṛtadharmādharmādisaṁskārah vartamānajanmādau abhivyaktāḥ* || 3 | 33 ||

18. Nature means the impressions of virtue, vice etc. acquired in the past [lives] and which become manifest at the commencement of the present life.

१९। यदि सर्वः जन्तुः आत्मनः प्रकृतिसदृशमेव चेष्टते, न च प्रकृतिशून्यः कश्चित् अस्ति, ततः पुरुषकारस्य विषयानुपपत्तेः शास्त्रानर्थक्यप्रप्तौ इदमुच्यते ॥ ३ । ३३ ॥

19। *yadi sarvaḥ jantuḥ ātmanaḥ prakṛtisadṛśameva ceṣṭate, na ca prakṛtiśūnyaḥ kaścit asti, tataḥ puruṣakārasya viśayānupapatteḥ śāstrānarthakyapraptau idamucyate* | | 3 | 33 | |

19. If all beings behave only according to their own nature—and there is none without nature—then, since there arises the contingency of the śāstras becoming purposeless owing to the absense of any scope for personal effort, therefore the following is stated ( in gītā 3.34: indriyasyendriyasyārthe ...)

२०। यदा पुनः रागद्वेषौ तत्प्रतिपक्षेण नियमयति तदा शास्त्रदृष्टिरेव पुरुषः भवति, न प्रकृतिवशः ॥ ३ । ३४ ॥

20। *yadā punaḥ rāgadveṣau tatpratipakṣeṇa niyamayati tadā śāstradrṣṭireva puruṣaḥ bhavati, na prakṛtivośaḥ* | | 3 | 34 | |

20. On the other hand, when a person controls love and hatred with the help of their opposites, then he becomes mindful only of śāstric teachings; he ceases to be led by his nature.

२१। कामो हि उद्भूतः रजः प्रवर्तयन् पुरुषं प्रवर्तयति ' तृष्णया हि अहं कारितः ' इति दुःखितानां

रजःकार्ये सेवादौ प्रवृत्तानां प्रलापः श्रूयते ॥ ३।३७॥

21 | *kāmo hi udbhūtaḥ rajaḥ pravartayan puruṣaṁ pravartayati ' tṛṣṇayā hi ahaṁ kāritaḥ' iti duḥkhitānāṁ rajaḥkārye sevādau pravṛttānāṁ pralāpaḥ śrūyate* || 3 | 37 ||

21. When desire comes into being, it instigates a person by arousing rajās. People who are engaged in service etc. which are effects of rajās, and who are stricken with sorrow are heard to lament, "I have been led to act by desire indeed"

२२। क्षिप्रं हि मानुषे लोके ' इति विशेषणात् अन्येष्वपि कर्मफलसिद्धिं दर्शयति भगवान् ॥ ४। १२ ॥

22 | *kṣipraṁ hi mānuṣe loke ' iti viśeṣaṇāt anyeṣvapi karmaphalasiddhiṁ darśayati bhagavān* || 4 | 12 ||

22. By the specific statement, "For, in the human world, success comes quickly", bhagavān shows that results of actions can accrue even in the other worlds.

२३। तदेतत् उक्तप्रतिवचनमपि असकृत् अत्यन्तविपरीतदर्शनभाविततया मोमुह्यमानो लोकः श्रुतमपि

असकृत् तच्च विस्मृत्य विस्मृत्य मिथ्याप्रसङ्गम् अवतार्यावतार्य चोदयति इति पुनः पुनः उत्तरमाह

भगवान् , दुर्विज्ञेयत्वं च आलक्ष्य वस्तुनः ॥ ४।१८॥

23 | *tadetat uktaprativacanamapi asakṛt atyantaviparītadarśanabhāvitatayā momuhyamāno lokaḥ śrutamapi asakṛt tattvaṁ viśmṛtya viśmṛtya mithyāprasaṅgam avatāryāvatārya codayati iti punaḥ punaḥ uttaramāha bhagavān, durvijñeyatvaṁ ca ālakṣya vastunaḥ* || 4 | 18 ||

23. Although this answer has been given more than once, still a man becomes repeatedly deluded under the influence of a totally opposite perception. And forgetting the truth that has been heard again and again, he repeatedly raises false issues and questions! And therefore, observing that the subject is difficult to understand, bhagavān gives His answer again and again.

२४। नापि नित्यानाम् अकरणात् अभावात् प्रत्यवायभावोत्पत्तिः, ' नासतो विद्यते भावः ' इति वचनात् ' कथं असतः सज्जायेत इति च दर्शितम् असतः सज्जन्मप्रतिषेधात्। असतः सदुत्पत्तिंब्रुवता असदेव सद्भवेत्, स च अपि असत् भवेत् इत्युक्तं स्यात्। तच्च अयुक्तम् सर्वप्रमाणविरोधात्। न च निष्फलं विदध्यात् कर्म शास्त्रम्, दुःखस्वरूपत्वात्, दुःखस्य च बुद्धिपूर्वकतया कार्यत्वानुपपत्तेः। तदकरणे च नरकपाताभ्युपगमात् अनर्थायैव उभयथा अपि करणे च अकरणे च शास्त्रं निष्फलं कल्पितं स्यात्॥

४ | १८ ||

24 | *nāpi nityānām akaraṇāt abhāvāt pratyavāyabhāvotpattiḥ, ' nāsato vidyate bhāvaḥ ' iti vacanāt ' katham asataḥ sajjāyeta iti ca darśitam asataḥ sajjanmapratiṣedhāt | asataḥ sadutpattiṁ bruvatā asadeva sadbhavet, sa ca api asat bhavet ityuktaṁ syāt | tacca ayuktam sarvapramāṇavirodhāt | na ca niṣphalaṁ vidadhyāt karma śāstram, duḥkhasvarūpatvāt, duḥkhasya ca buddhipūrvakatayā kāryatvānupapatteḥ | tadakaraṇe ca narakapātābhyupagamāt anarthāyaiva ubhayathā api karaṇe ca akaraṇe ca śāstram niṣphalaṁ kalpitaṁ syāt || 4 | 18 ||*

24. Nor can any evil, which is an entity, arise from the non-performance of nityakarmas, which is a non-entity, for there is the statement, "Of the unreal, there is no non-being" (gītā 2.16), and [in the Upanishad] it has been pointed out, "How can existence originate from non-existence?" (chhāndogyopaniṣad 4.2.2). Since emergence of the existent from the nonexistent has been denied, therefore anyone's assertion that the existence originates from the nonexistent will amount to saying that a non-entity becomes an entity, and an entity becomes a non-entity. And that is not rational because it runs counter to all the means of valid knowledge. Further, the scriptures cannot enjoin fruitless actions, they being naturally painful; and it is illogical that what is painful should be done intentionally. Also, if it is admitted that falling into hell results from their non-performance (i.e., of the nityakarmas), then that too is surely a source of evil. In either case, whether one undertakes them or not, the scriptures will be imagined to be useless. And that will be a contradiction with your standpoint when, after holding that the nityakarmas are fruitless, you assert that they lead to Liberation.

२५। ज्ञानवन्तोऽपि केचित् यथावत् तच्चदर्शनशीलाः, अपरे न ; अतो विशिनष्टि तच्चदर्शिनः इति। ये

सम्यग्दर्शिनः तैः उपदिष्टं ज्ञानं कार्यक्षमं भवति नेतरत् इति भगवतो मतम्॥ ४।३४॥

25 | *jñānavanto'pi kecit yathāvat tattvadarśanaśīlāḥ, apare na ; ato viśinaṣṭi tattvadarśinaḥ iti | ye samyagdarśinaḥ taiḥ upadiṣṭaṁ jñānaṁ kāryakṣamaṁ bhavati netarat iti bhagavato matam || 4 | 34 ||*



25. Although people may be wise, some of them are apt to know the Truth just as it is, while others may not be so. Hence the qualification, "who have realized the Truth". The considered view of bhagavān is that jñāna imparted by those who have full enlightenment becomes effective, not any other.

२६। संन्यासकर्मयोगौ ज्ञानतदुपायसमबुद्धिबादिसंयुक्तौ सांख्ययोगशब्दवाच्यौ इति भगवतो मतम् ॥

५।४॥

26। *saṁnyāsakarmayogau jñānatadupāyasamabuddhitvādisaṁyuktau sām̐khyayogaśabdavāccyau iti bhagavato matam* || 5 | 4 ||

26. Those very 'saṁnyāsa' and 'karmayoga', when they are [respectively] associated with jñāna and such of Its means (such as equanimity etc.) are meant by the words "sām̐khya" and "yoga". This is bhagavān's view.

२७। दृश्यते हि ब्रह्मवित् षडङ्गवित् चतुर्वेदवित् इति पूजादानादौ गुणविशेषसंबन्धः कारणम् ॥ ५।१९॥

27। *dr̥śyate hi brahmavit ṣaḍaṅgavit caturvedavit iti pūjādānādau guṇaviśeṣasaṁbandhaḥ kāraṇam* || 5 | 19 ||

27. It is indeed seen that in worship, charity, etc., the determining factors are the possession of such special qualities as being 'a knower of Brahman', 'versed in the six auxiliary branches of Vedic learning', and 'versed in the four Vedas'.

२८। स्वं नासिकाग्रं संप्रेक्ष्य सम्यक् प्रेक्षणम् दर्शनं कृत्वेव इति । इवशब्दो लुप्तो द्रष्टव्यः । न हि

स्वनासिकाग्रसंप्रेक्षणमिह विधित्सितम् । किं तर्हि चक्षुषो दृष्टिसंनिपातः । स च

अन्तःकरणसमाधानापेक्षो विवक्षितः । स्वनासिकाग्रसंप्रेक्षणमेव चेत् विवक्षितम् , मनः तत्रैव

समाधीयेत, नात्मनि ॥ ६।१३॥

28। *svaṁ nāsikāgraṁ saṁprekṣya samyak prekṣaṇam darśanaṁ kṛtveva iti | ivaśabdo lupto draṣṭavyaḥ | na hi svanāsikāgrasaṁprekṣaṇamiha vidhitasitam | kiṁ tarhi cakṣuṣo dr̥ṣṭisaṁnipātaḥ | sa ca antaḥkaraṇasamādhānāpekṣo vivakṣitaḥ | svanāsikāgrasaṁprekṣaṇameva cet vivakṣitam, manaḥ tatraiva samādhīyeta, nātmani* || 6 | 13 ||

28. *svaṁ nāsikāgraṁ*—at the tip of his own nose, looking at it intently, as it were; *ca*—and *anavalokayan*—not looking; *dishah*—around, i.e., not glancing in various directions. The words 'as it were' are to be understood because what is intended here is not an injunction for looking at the tip of one's own nose! What then? It is the fixing of the gaze of the eyes by withdrawing it from external objects; and that is enjoined with a view to concentrating the mind.

(What is sought to be presented here as the primary objective is the concentration of mind. If the gaze be directed outward, then it will result in interrupting that concentration. Therefore the purpose is to first fix the gaze of the eyes within.)

If the intention were merely the looking at the tip of the nose, then the mind would remain fixed there itself, not on the Self.

२९। एकस्य देवस्य सर्वाध्यक्षभूतचैतन्यमात्रस्य परमार्थतः सर्वभोगानभिसंबन्धिनः अन्यस्य  
चेतनान्तरस्य अभावे भोक्तुः अन्यस्य अभावात्। किंनिमित्ता इयं सृष्टिः इत्यत्र प्रश्नप्रतिवचने  
अनुपपन्ने, ' को अद्धा वेद क इह प्रवोचत्। कुतम् आजाता कुत इयं विसृष्टिः ' इत्यादिमन्त्रवर्णेभ्यः ॥

९ । १० ॥

29। *ekasya devasya sarvādhyakṣabhūtacaitanyamātrasya paramārthataḥ sarvabhogānabhisarṁbandhinaḥ anyasya cetanāntarasya abhāve bhoktuḥ anyasya abhāvāt | kiṁnimittā iyaṁ sṛṣṭiḥ ityatra praśnaprativacane anupapanne, ' ko addhā veda ka iha pravocat | kutam ājātā kuta iyaṁ visṛṣṭiḥ ' ityādimantravarṇebhyaḥ | | 9 | 10 | |*

29. There is no other conscious being apart from the one Deity who is the witness of all as the absolute Consciousness, and who in reality has no contact with any kind of enjoyment therefore there is no other enjoyer. Hence, in this context, the question, "For what purpose is this creation?", and its answer are baseless – in accordance with the Vedic text, "Who know [It] truly, who can fully speak about this here? From where has this come? From where is this variegated creation?" (*ṛgveda* 3.54.5 or 10.129.6—the *nāsadīya sūkta*)

३०। ज्ञानदीपेन विवेकप्रत्ययरूपेण भक्तिप्रसादस्नेहाभिषिक्तेन मद्भावनाभिनिवेशवातेरितेन  
ब्रह्मचर्यादिसाधनसंस्कारवत्प्रज्ञावर्तिना विरक्तान्तःकरणाधारेण विषयव्यावृत्तचित्तराग  
द्वेषाकलुषितनिवातापवरकस्थेन नित्यप्रवृत्तैकाग्र्यध्यानजनितसम्यग्दर्शनभास्वता ज्ञानदीपेनेत्यर्थः ॥

१०।११ ॥

30 | *jñānadīpena vivekapratyayarūpeṇa bhaktiprasādasnehābhiṣikṭena  
madbhāvanābhiniवेसवāteritena brahmācaryādisādhanasamskāravatprajñāvartinā  
viraktāntaḥkaraṇādḥāreṇa viśayavyāvṛttacittarāgadveṣākaluṣitanivātāpavarakasthena  
nityapravṛttaikāgryadhyānanajanasamyagdarsānabhāsvatā jñānadīpenetyarthaḥ | |  
10 | 11 | |*

30. jñānadīpena—with the lamp of jñāna, in the form of discriminating comprehension; i.e., bhāsvatā, with the luminous lamp of Knowledge fed by the oil of divine grace resulting from bhakti, fanned by the wind of intensity of meditation on Me, having the wick of the intellect imbued with the impressions arising from such disciplines as brahmācarya etc. in the receptacle of the detached mind, placed in the windless shelter of the mind withdrawn from objects and untainted by likes and dislikes, and made luminous by full Illumination resulting from the practise of constant concentration and meditation.

(Who says there is no poetry in bhaashhya literature?)

३१। ब्रह्माणं चतुर्मुखम् ईशम् ईशितारं प्रजानां कमलासनस्थं पृथिवीपद्ममध्ये

मेरुकर्णिकासनस्थमित्यर्थः ॥ ११।१५॥

31 | *brahmāṇam caturmukham īśam īśitāraṁ prajānāṁ kamalāsanastham  
pṛthivīpadmamadhye merukarṇikāsanasthamityarthaḥ | | 11 | 15 | |*

31. brahma—with four faces; īśam—the Ruler of creatures; kamalāsanastham—sitting on a lotus seat, i.e., sitting on Mount Meru which forms the pericarp of the lotus that is the earth.

३२। न हि ईश्वरद्वयं संभवति अनेकेश्वरत्वे व्यवहारानुपपत्तेः ॥ ११।४३॥

32 | *na hi īśvaradvayaṁ sambhavati anekeśvaratve vyavahāranupapatteḥ | | 11 | 43 | |*

32. There is no possibility of two Gods. Because all dealings will come to naught if there be many Gods.

३३। यथा अगस्त्येन ब्राह्मणेन समुद्रः पीतः इति इदानींतनाः अपि ब्राह्मणाः ब्राह्मणत्वसामान्यात्

स्तूयन्ते। एवं कर्मफलत्यागात् कर्मयोगस्य श्रेयःसाधनत्वमभिहितम् ॥ १२।१२॥

33 | *yathā agastyena brāhmaṇeṇa samudraḥ pītaḥ iti idānīntanāḥ api brāhmaṇāḥ  
brāhmaṇatvasāmānyāt stūyante | evaṁ karmaphalatyāgāt karmayogasya  
śreyaḥsādhanatvamabhihitam | | 12 | 12 | |*

33. As for instance, by saying that the sea was drunk by brāhmaṇa agastya, the brāhmaṇas of the present day are also praised owing to the similarity of brāhmaṇahood. In this way it has been said that karmayoga becomes a means for Liberation, since it involves renunciation of the rewards of works.

३४। अविद्यामात्रं संसारः यथादृष्टिविषयः एव। न क्षेत्रज्ञस्य केवलस्य अविद्या तत्कार्यं च। न च मिथ्याज्ञानं परमार्थवस्तु दूषयितुं समर्थम्। न हि ऊषारदेशं स्नेहेन पङ्कीकर्तुं शक्नोति मरीच्युदकम्। तथा अविद्या क्षेत्रज्ञस्य न किञ्चित् कर्तुं शक्नोति। अतः उक्तम् इदम् ' क्षेत्रज्ञं चापि मां विद्धि ', ' अज्ञानेनावृतं ज्ञानम् ' इति च॥ १३।२॥

34 | *avidyāmātram saṁsāraḥ yathādṛṣṭiviśayaḥ eva | na kṣetrajñasya kevalasya avidyā tatkāryam ca | na ca mithyājñānam paramārthavastu dūṣayitum samartham | na hi uṣāradeśam snehena paṅkīkartum śaknoti marīcyudakam | tathā avidyā kṣetrajñasya na kiñcit kartum śaknoti | ataḥ uktam idam ' kṣetrajñam cāpi māṁ viddhi ', ' ajñānenāvṛtam jñānam ' iti ca || 13 | 2 ||*

34. The mundane state consists of nothing but ignorance, and is an object of perception [to the ignorant man who sees it] just as it appears to him. Ignorance and its effects do not belong to the kṣetrajña, the Absolute. Moreover, false knowledge cannot taint the supreme Reality. For, water in a mirage cannot make a desert muddy with its moisture. Similarly, ignorance cannot act in any way on the kṣetrajña. Hence has this been said, "And understand Me to be the kṣetrajña" (gītā 13.2), as also, "jñāna remains covered by ajñāna" (gītā 5.15)

३५। ननु सर्वक्षेत्रेषु एक एव ईश्वरः, न अन्यः तद्व्यतिरिक्तः भोक्ता विद्यते चेत्, ततः ईश्वरस्य संसारिबं प्राप्तम् ; ईश्वरव्यतिरेकेण वा संसारिणः अन्यस्य अभावात् संसाराभावप्रसङ्गः। तच्च उभयमनिष्टम् बन्धमोक्षतद्धेतुशास्त्रानर्थक्यप्रसङ्गात्, प्रत्यक्षादिप्रमाणविरोधाच्च। प्रत्यक्षेण तावत् सुखदुःखतद्धेतुलक्षणः संसारः उपलभ्यते; जगद्वैचित्र्योपलब्धेश्च धर्माधर्मनिमित्तः संसारः अनुमीयते। सर्वमेतत्

अनुपपन्नमात्मेश्वरैकत्वे । न ; ज्ञानाज्ञानयोः अन्यत्वेनोपपत्तेः ॥ १३।२॥

35 | *nanu sarvakṣetreṣu eka eva īśvaraḥ, na anyaḥ tadvyatiriktaḥ bhoktā vidyate cet, tataḥ īśvarasya saṁsāritvaṁ prāptam; īśvaravyatirekeṇa vā saṁsāriṇaḥ anyasya abhāvāt saṁsārābhāvaprasaṅgaḥ | tacca ubhayamaniṣṭam bandhamokṣataddhetuśāstrānarthakyaprasaṅgāt, pratyakṣādipramāṇavirodhācca | pratyakṣeṇa tāvat sukhaduḥkhataddhetulakṣaṇaḥ saṁsāraḥ upalabhyate; jagadvaicitryopalabdheśca dharmādharmanimittaḥ saṁsāraḥ anumīyate | sarvametat anupapannamātmeśvaraikatve | na ; jñānājñānayoḥ anyatvenopapatteḥ || 13 | 2 ||*

35. Objection: Well, if it be that in all the kṣetras there exists God alone, and none else other than Him, as the enjoyer, then God will become a mundane being; or due to the absence of any mundane creature other than God, there will arise the contingency of the negation of mundane existence. And both these are undesirable, since the śāstras dealing with bondage, Liberation and their causes will become useless, and also because they contradict such valid means of knowledge as direct perception.

In the first place, mundane existence which is characterized by happiness, sorrow and their cause is apprehended through direct perception. Besides, from the perception of variety in the world it can be inferred that mundane existence results from virtue and vice. All this becomes illogical if God and individual soul be one.

Reply: No, because this becomes justifiable owing to the difference between jñāna and ajñāna.

३६। सर्वजन्तूनां हि प्रसिद्धः देहादिषु अनात्मसु आत्मभावः निश्चितः अविद्याकृतः, यथा स्थाणौ पुरुषनिश्चयः। न च एतावता पुरुषधर्मः स्थाणोः भवति, स्थाणुधर्मो वा पुरुषस्य । तथा न चैतन्यधर्मो देहस्य, देहधर्मो वा चेतनस्य। सुखदुःखमोहात्मकत्वादिः आत्मनः न युक्तः; अविद्याकृतत्वाविशेषत्, जरामृत्युत्वात् संसारसंसारित्वाभावे शास्त्रानर्थक्यादिदोषः स्यादिति चेत्, न; सर्वैरभ्युपगतत्वात्। सर्वैः हि आत्मवादिभिः अभ्युपगतः दोषः न एकेन परिहर्तव्यः भवति। कथम् अभ्युपगतः इति? मुक्तात्मनां हि संसारसंसारित्वव्यवहाराभावः सर्वैरेव आत्मावादिभिः इष्यते। न च तेषां शास्त्रानर्थक्यादिदोषप्राप्तिः अभ्युपगता। तथा नः क्षेत्रज्ञानाम् ईश्वरैकत्वे सति, शास्त्रानर्थक्यं भवतु; अविद्याविषये च अर्थवत्त्वम् यथा द्वैतवादिनां सर्वेषां बन्धावस्थायामेव शास्त्राद्यर्थवत्त्वं, न मुक्तावस्थायां, एवम्॥ १३।२॥

36 | sarvajantūnāṃ hi prasiddhaḥ dehādiṣu anātmasu ātmabhāvaḥ niścitaḥ avidyākṛtaḥ, yathā sthāṇau puruṣaniścayaḥ | na ca etāvata puruṣadharmāḥ sthāṇoḥ bhavati, sthāṇudharmo vā puruṣasya | tathā na caitanyadharmo dehasya, dehadharmo vā cetanasya | sukhaduḥkhamohātmakatvādiḥ ātmanaḥ na yuktaḥ; avidyākṛtatvāviśeṣat, jarāmṛtyutvāt sarṃsārasarṃsāritvābhāve śāstrānarthakyādidoṣaḥ syāditi cet, na; sarvairabhyupagatatvāt | sarvaiḥ hi ātmavādibhiḥ abhyupagataḥ doṣaḥ na ekena parihartavyaḥ bhavati | katham abhyupagataḥ iti? muktātmanāṃ hi sarṃsārasarṃsāritvavyavahārābhāvaḥ sarvairēva ātmāvādibhiḥ iṣyate | na ca teṣāṃ śāstrānarthakyādidoṣaprāptiḥ abhyupagatā | tathā naḥ kṣetrajnānām īśvaraikatve sati, śāstrānarthakyaṃ bhavatu; avidyāviśaye ca arthavattvam yathā dvaitavādināṃ sarveṣāṃ bandhāvasthāyāmeva śāstrādyarthavattvaṃ, na muktāvasthāyāṃ, evam || 13 | 2 | |

36. It is a well known fact in the case of all creatures that their self-identity with the body etc. which are not Self is definitely caused by ignorance. Just as, when a stump of tree is firmly regarded as a man, the qualities of a man do not thereby come to exist in the stump, nor do the qualities of the stump come to the person, similarly the property of consciousness does not come to the body, nor those of the body to the consciousness. It is not proper that the Self should be identified with happiness, sorrow, delusion etc., since they, like decrepitude and death, are equally the products of ignorance.

Objection: Owing to the nonexistence of the world and the mundane creatures, there will arise the defect of the uselessness of the śāstras, etc.

Reply: No, since this [defect] is admitted by all. A defect that is admitted by all who believe in the Self is not explained by one alone!

Objection: How has this been admitted by all?

Reply: People of all schools of thought who believe in the Self admit that there is no worldly behaviour or the behaviour of a worldling in the liberated ones. Yet, in their case [i.e., in those various schools], it is not admitted that there is any possibility of such a defect as the śāstras becoming useless etc. Similarly, in our case let the śāstras be useless when the kṣetrajñas become identified with God; and purposeful within the sphere of ignorance. This is just as in the case of all the dualists, where it is admitted that the śāstras etc. become useful in the state of bondage, not in the case of Liberation.

३७। अथ किमिदं संसारिणामिव 'अहमेवम्', 'ममैवेदम्' इति पण्डितानामपि ? श्रुणु; इदं तत्  
पाण्डित्यम्, यत् क्षेत्रे एव आत्मदर्शनम् । यदि पुनः क्षेत्रज्ञम् अविक्रियं पश्येयुः, ततः न भोगं कर्म वा  
आकांक्षेयुः 'मम स्यात्' इति। विक्रियैव भोगकर्मणी ॥ १३।२॥

37. *atha kimidarṇ saṁsāriṇāmiva 'ahamevam', 'mamaivedam' iti paṇḍitānāmapi?*  
*shruNu; idarṇ tat pāṇḍityam, yat kṣetre eva ātmadarshanam | yadi punaḥ kṣetrajñam*  
*avikriyaṁ pashyeyuḥ, tataḥ na bhogaṁ karma vā ākāṁkṣeyuḥ 'mama syāt' iti |*  
*vikriyaiva bhogakarmaNii | | 13.2 | |*

37. Objection: Then, what is this that even learned say like the worldly people, 'Thus am I', 'This verily belongs to Me'?

Reply: Listen. This is the learnedness which consists in seeing the kṣetra as the Self! On the contrary, they should realize the unchanging kṣetrajña, then they will not crave for enjoyment or action with the idea, 'May this be mine.' Enjoyment and action are mere perversions.

३८। इदं च अन्यत् पाण्डित्यं केषांचित् अस्तु क्षेत्रज्ञः ईश्वर एव । क्षेत्रं च अन्यत् क्षेत्रज्ञस्यैव विषयः । अहं तु संसारी सुखी दुःखी च । संसारोपरमश्च मम कर्तव्यः क्षेत्रक्षेत्रविज्ञानेन, ध्यानेन च ईश्वरं क्षेत्रज्ञं साक्षात्कृत्वा तत्स्वरूपावस्थानेनेति । यश्च एवं बुध्यते, यश्च बोधयति, नासौ क्षेत्रज्ञः इति । एवं मन्वानः यः सः पाण्डितापसदः, संसारमोक्षयोः शास्त्रस्य च अर्थवत्त्वं करोमीति; आत्महा स्वयं मूढः अन्यांश्च व्यामोहयति शास्त्रार्थसंप्रदायरहितत्वात् श्रुतहानिम् अश्रुतकल्पनां च कुर्वन् । तस्मात् असंप्रदायविदपि सर्वशास्त्रविदपि मूर्खवदेव उपेक्षयणीयः ॥ १३।२ ॥

38 | *idam ca anyat paṇḍityam keśāncit astu kṣetrajñah īśvara eva | kṣetram ca anyat kṣetrajñasyaiva viśayaḥ | aham tu saṁsārī sukhī duḥkhī ca | saṁsāroparamaśca mama kartavyaḥ kṣetrakṣetravijñānena, dhyānena ca īśvaram kṣetrajñam sāksātkṛtvā tatsvarūpāvasthāneneti | yaśca evam budhyate, yaśca bodhayati, nāsau kṣetrajñah iti | evam manvānah yaḥ saḥ paṇḍitāpasadaḥ, saṁsāramokṣayoḥ śāstrasya ca arthavattvam karomīti; ātmahā svayam mūḍhaḥ anyāmśca vyāmohayati śāstrārthasampradāyarahitavāt śrutahānim aśrutakalpanām ca kurvan | tasmāt sampradāyavidapi sarvaśāstravidapi mūrkhavadeva upekṣayaṇīyaḥ || 13|2 ||*

38. Some may have this other kind of learnedness: "the kṣetrajña is God Himself; and the kṣetra is something different and an object of knowledge to the kṣetrajña. But I am a mundane being, happy and sorrowful. And it is my duty to bring about the cessation of worldly existence through the knowledge of the kṣetra and the kṣetrajña, and by continuing to dwell in His true nature after directly perceiving through meditation God, the kṣetrajña." And he who understands this, he who teaches that 'he [the taught] is not the kṣetrajña,' and he who, being under such an idea, thinks, 'I shall render meaningful the scriptures dealing with the worldly state and Liberation' is the meanest among the learned. That Self-immolator, being devoid of any link with the traditional interpreters of the purport of the scriptures, misinterprets what is enjoined in the scriptures and imagines what is not spoken there, and thereby himself becoming deluded, befools others too. Hence, one who is not a knower of the traditional interpretation is to be ignored like a fool, though he may be versed in all the scriptures.

३९। अत्र आह सा अविद्या कस्य इति। यस्य दृश्यते तस्य एव। कस्य दृश्यते इति। अत्र उच्यते 'अविद्या कस्य दृश्यते?' इति प्रश्नः निरर्थकः। कथम्? दृश्यते चेत् अविद्या, तद्वन्तमपि पश्यसि। न च तद्वति उपलभ्यमाने 'सा कस्य' इति प्रश्नो युक्तः। न हि गोमति उपलभ्यमाने 'गावः कस्य?' इति प्रश्नः अर्थवान् भवति। ननु विषमो दृष्टान्तः। गवां तद्वतश्च प्रत्यक्षत्वात् तत्संबन्धोऽपि प्रत्यक्ष इति प्रश्नो निरर्थकः। न तथा अविद्या तद्वांश्च प्रत्यक्षौ, यतः प्रश्नः निरर्थकः स्यात्। अप्रत्यक्षेण अविद्यावता अविद्यासंबन्धे ज्ञाते, किं तव स्यात्? अविद्यायाः अनर्थहेतुत्वात् परिहर्तव्या स्यात्। यस्य अविद्या, सः तां परिहरिष्यति। ननु ममैव अविद्या। जानासि तर्हि अविद्यां तद्वन्तं च आत्मानम्॥ १३।२॥

39। atra āha sā avidyā kasya iti | yasya dṛśyate tasya eva | kasya dṛśyate iti | atra ucyate 'avidyā kasya dṛśyate?' iti praśnaḥ nirarthakaḥ | katham? dṛśyate cet avidyā, tadvantamapi paśyasi | na ca tadvati upalabhyamāne 'sā kasya' iti praśno yuktaḥ | na hi gomati upalabhyamāne 'gāvaḥ kasya?' iti praśnaḥ arthavān bhavati | nanu viśamo dṛṣṭāntaḥ | gavāṃ tadvataśca pratyakṣatvāt tatsaṃbandho'pi pratyakṣa iti praśno nirarthakaḥ | na tathā avidyā tadvāṃśca pratyakṣau, yataḥ praśnaḥ nirarthakaḥ syāt | apratyakṣeṇa avidyāvataḥ avidyāsaṃbandhe jñāte, kiṃ tava syāt? Avidyāyāḥ anarthahetutvāt parihartavyā syāt | yasya avidyā, saḥ tāṃ parihariṣyati | nanu mamaiva avidyā | jānāsi tarhi avidyāṃ tadvantāṃ ca ātmānam || 13|2||

39. Here, [the opponent] asks: to whom does ignorance belong?

[The answer is that] it belongs verily to him by whom it is experienced!

Objection: In whom is it perceived?

Reply: Here the answer is: It is pointless to ask, 'In whom is ignorance experienced?'

Objection: How?

Reply: If ignorance be perceived [by you], then you perceive its possessor as well. Moreover, when that possessor of ignorance is perceived it is not reasonable to ask, 'In whom is it perceived?' For when an owner of cattle is seen, the question, 'To whom do the cattle belong', does not become meaningful.

Objection: Well, is not the illustration dissimilar? Since the cattle and their owner are directly perceived, their relation also is directly perceived. Hence the question is meaningless. Ignorance and its possessor are not directly perceived in that manner, in which case the question would have been meaningless.



Reply: What will it matter to you if you know the relation of ignorance with a person who is not directly perceived as possessed of ignorance?

Opponent: Since ignorance is a source of evil, therefore it should be got rid of.

Reply: He to whom ignorance belongs will get rid of it!

Opponent: Indeed ignorance belongs to myself.

Reply: In that case, you know ignorance as also yourself who possess it?

४०। सर्वो हि शब्दः अर्थप्रकाशनाय प्रयुक्तः, श्रूयमाणश्च श्रोतृभिः, जातिक्रियागुणसंबन्धद्वारेण संकेतग्रहणसव्यपेक्षः अर्थं प्रत्याययति; न अन्यथा, अदृष्टत्वात्। तत् यथा 'गौः', 'अश्वः' इति वा जातितः, 'पचति', 'पठति' इति वा क्रियातः, 'शुक्लः', 'कृष्णः' इति वा गुणतः, 'धनी', 'गोमान्' इति वा संबन्धतः ॥ १३।१२ ॥

40 | sarvo hi śabdaḥ arthaprakāśanāya prayuktaḥ, śrūyamāṇaśca śrotṛbhiḥ, jātikriyāguṇasambandhadvāreṇa saṁketagrahaṇasavyapekṣaḥ artham pratyāyayati; na anyathā, adṛṣṭatvāt | tat yathā 'gauḥ', 'aśvaḥ' iti vā jātitaḥ, 'pacati', 'paṭhati' iti vā kriyātaḥ, 'śuklaḥ', 'kṛṣṇaḥ' iti vā guṇataḥ, 'dhanī', 'gomān' iti vā sambandhataḥ | | 13 | 12 | |

40. For every word used for expressing an object, when heard by listeners, makes them understand its meaning through the comprehension of its significance with the help of genus, action, quality and relation; not in other way, because that is not a matter of experience. To illustrate this: a cow, a horse, etc. [is comprehended] through genus; cooking or reading, through action; white or black through quality; a rich person or an owner of cows through relation.

४१। कः पुनः अयं संसारो नाम? सुखदुःखसंभोगः संसारः। पुरुषस्य सुखदुःखानां संभोक्तृत्वं संसारित्वमिति ॥ १३।२० ॥

41 | kaḥ punaḥ ayaṁ saṁsāro nāma? sukhaduḥkhasaṁbhogaḥ saṁsāraḥ | puruṣasya sukhaduḥkhānām saṁbhoktṛtvaṁ saṁsāritvamiti | | 13 | 20 | |

41. What again is this that is called worldly existence? Worldly existence consists in the experience of happiness and sorrow; and the state of mundane existence of the soul consists in its being the experiencer of happiness and sorrow.

४२। यथाशास्त्रं क्षेत्रक्षेत्रज्ञलक्षणभेदपरिज्ञानपूर्वकं प्राक् दर्शितरूपात् क्षेत्रात् मुञ्जादिव इषीकां यथोक्तलक्षणं क्षेत्रज्ञं प्रविभज्य ' न सत्तन्नासदुच्यते ' इत्यनेन निरस्तसर्वोपाधिविशेषं ज्ञेयं ब्रह्मस्वरूपेण यः पश्यति, क्षेत्रं च मायानिर्मितहस्तिस्वप्रदृष्टवस्तुगन्धर्वनगरादिवत् ' असदेव सदिव अवभासते ' इति एवं निश्चितविज्ञानः यः तस्य यथोक्तसम्यग्दर्शनविरोधात् अपगच्छति मिथ्याज्ञानम् ॥

१३।२६ ॥

42 | *yathāśāstram kṣetrakṣetrajñalakṣaṇabhedaparijñānapūrvokam prak darśitarūpāt kṣetrāt muñjādīva iṣīkām yathoktalakṣaṇam kṣetrajñam pravibhajya ' na sattannāsaducyate ' ityanena nirastasarvopādhiviśeṣam jñeyam brahmasvarūpeṇa yaḥ paśyati, kṣetram ca māyānirmitahastisvapradṛṣṭavastugandharvanagarādivat ' asadeva sadiva avabhāstate ' iti evam niścītavijñānaḥ yaḥ tasya yathoktasamyagdarśanavirodhāt apagacchati mithyājñānam* || 13|26 ||

42. After having known the distinction between the characteristics of the kṣetra and the kṣetrajña according to the śāstras, and having separated, like a stalk from muñjā-grass, the above-described kṣetrajña from the kṣetra whose characteristics have been shown earlier, he who realizes the Knowable [i.e., the kṣetrajña] which, in accordance with 'That is neither called being nor non-being' (gītā 13.12), is devoid of all distinctions created by adjuncts, as identical with Brahman; and he who has the firm realization that the kṣetra is surely unreal like an elephant created by magic, a thing seen in a dream, an imaginary city seen in the sky, etc. and it appears as though real for him; [for such a person] false knowledge becomes eradicated, since it is opposed to the right knowledge described above.

४३। एतस्मिन् परमार्थसांख्यदर्शने स्थितानां ज्ञाननिष्ठानां परमहंसपरिव्राजकानां

तिरस्कृताविद्याव्यवहाराणां कर्माधिकारो नास्ति इति तत्र तत्र दर्शितं भगवता ॥ १३।३१ ॥

43 | *etasmin paramārthasāṅkhyadarśane sthitānām jñānaniṣṭhānām paramahāṁsaparivrajakānām tiraskṛtāvidyāvyaavahārāṇām karmādhikāro nāsti iti tatra tatra darśitam bhagavatā* || 13|31 ||

43. It has been accordingly shown by bhagavān in various places that there is no duty to be performed by those who adhere to this philosophy of discriminating knowledge of the supreme Reality, who are steadfast in jñāna, who have spurned actions arising out of ignorance, and who are mendicants belonging to the highest order of monks.

४४। यद्यपि उदासीना भवन्ति केचित् स्वाभिप्रायेण, तथापि पराभिप्रायेण मित्रारिपक्षयोरिव भवन्ति इति। अयं तु तुल्यो मित्रारिपक्षयोः इत्याह ॥ १४।२५ ॥

44 | *yadyapi udāsīnā bhavanti kecit svābhiprāyeṇa, tathāpi parābhiprāyeṇa  
mitrāripakṣayoriva bhavanti iti | ayaṁ tu tulyo mitrāripakṣayoḥ ityāha || 14|25 ||*

44. mitrāripakṣayoḥ—both towards the side of the friend and of the foe although from their own standpoint some may be unattached, still, in others' view they may appear to be siding either with friends or foes; hence it is said 'equally disposed both towards the side of the friend and of the foe'

४५। उदासीनवत् इत्यादि गुणातीतः स उच्यते इत्येतदन्तम् उक्तं यावत् यत्नसाध्यं तावत् संन्यासिनः  
अनुष्ठेयं गुणातीतबसाधनं मुमुक्षोः, स्थिरीभूतं तु स्वसंवेद्यं सत् गुणातीतस्य यतेः लक्षणं भवति इति ॥

१४।२६ ॥

45 | '*udāsīnavat ' ityādi ' guṇātītaḥ sa ucyate ' ityetadantam uktam yāvāt yatnasādhyam  
tāvāt samnyāsinaḥ anuṣṭheyam guṇātītatvasādhanaṁ mumukṣoḥ, sthīrībhūtam tu  
svasamvedyam sat guṇātītasya yateḥ lakṣaṇam bhavati iti || 14|26 ||*

45. The disciplines leading to the state of transcendence of the guṇas, which have been stated [in the verses] beginning from 'he who, sitting like one indifferent,' and ending with 'he is said to have gone beyond guṇas,' (gītā 14.23-25) have to be practised by a monk, a seeker of Liberation, so long as they are to be achieved through effort. But when they become firmly ingrained, they become the indications, perceivable to himself, of a monk who has transcended the guṇas.

४६। यथा च ईश्वरशक्त्या भक्तानुग्रहादिप्रयोजनाय ब्रह्म प्रतितिष्ठते प्रवर्तते, सा शक्तिः ब्रह्मैव अहम् ,

शक्तिशक्तिमतोः अनन्यत्वात् इत्यभिप्रायः ॥ १४।२७ ॥

46 | *yathā ca īśvaraśaktiā bhaktānugrahādiprayojanāya brahma pratitiṣṭhate pravartate, sā  
śaktiḥ brahmaiva aham, śaktiśaktimatoh ananyatvāt ityabhiprāyaḥ || 14|27 ||*

46. Indeed, that power of God through which Brahman sets out, comes forth, for the purpose of favoring the devotees etc. that power which is Brahman Itself, and I. For a power and the possessor of that power are non-different.

४७। विरक्तस्य हि संसारात् भगवत्तत्त्वज्ञाने अधिकारः, न अन्यस्येति ॥ १५।१ ॥

47 | *viraktasya hi saṁsārāt bhagavattatvajñāne adhikārah, na anyasyeti || 15|1 ||*

47. The competence for the knowledge of the nature of God is only his who has become detached from the world; not of any other.

४८। ममैव परमात्मनः नारायणस्य, अंशः भागः अवयवः एकदेशः इति अनर्थान्तरं, जीवलोके जीवानां लोके संसारे जीवभूतः कर्ता भोक्ता इति प्रसिद्धः सनातनः चिरंतनः; यथा जलसूर्यकः सूर्यांशः जलनिमित्तापाये सूर्यमेव गत्वा न निवर्तते च तेनैव आत्मना गच्छति, एवमेव; यथा वा घटाद्युपाधिपरिच्छिन्नो घटाद्याकाशः आकाशांशः सन् घटादिनिमित्तापाये आकाशं प्राप्य न निवर्तते इत्येवम् । अतः उपपन्नम् उक्तम् ' यद्गत्वा न निवर्तन्ते ' इति ॥ १५।७ ॥

48 | *mamaiva paramātmanah nārāyaṇasya, aṁśaḥ bhāgaḥ avayavaḥ ekadeśaḥ iti anarthāntaram, jīvaloke jīvānām loke saṁsāre jīvabhūtaḥ kartā bhoktā iti prasiddhaḥ sanātanaḥ cirāntanaḥ; yathā jalasūryakaḥ sūryāṁśaḥ jalanimittāpāye sūryameva gatvā na nivartate ca tenaiva ātmanā gacchati, evameva; yathā vā ghaṭādyupādhiparicchinno ghaṭādyākāśaḥ ākāśāṁśaḥ san ghaṭādinimittāpāye ākāśam prāpya na nivartate ityevam | ataḥ upapannam uktam ' yadgatvā na nivartante ' iti || 15|7 ||*

48. It is eva—verily aṁśaḥ—a part, portion, limb, fragment these are all synonymous; mama—of mine, of the supreme Self; which jīvabhūtaḥ sanātanaḥ—becomes the eternal individual soul, well known as the enjoyer and the agent; jīvaloke—in the region of living beings, i.e., in the world.

As the sun [reflected] in water is a part of the [actual] sun, and goes to the sun itself and does not return when the water, the cause of the reflection, is removed, so also even this part becomes similarly united with that very Self; of, as space enclosed in a pot., etc, delimited by such adjuncts as the pot etc. being a part of ākāśa does not return after being united with ākāśa when the cause [of limitation], viz pot etc. is destroyed. This being so, it has been rightly stated, 'by reaching which they do not return' (gītā 15.6)

४९। ननु निरवयवस्य परमात्मनः कुतः अवयवः एकदेशः अंशः इति? सावयवत्वे च विनाशप्रसङ्गः अवयवविभागात्। नैष दोषः, अविद्याकृतोपाधिपरिच्छिन्नः एकदेशः अंशः एव कल्पितो यतः ॥

१५।७ ॥

49 | *nanu niravayavasya paramātmanah kutaḥ avayavaḥ ekadeśaḥ aṁśaḥ iti? sāvayavatve ca vināśaprasaṅgaḥ avayavavibhāgāt | naiṣa doṣaḥ, avidyākṛtopādhiparicchinnaḥ ekadeśaḥ aṁśaḥ eva kalpito yataḥ || 15|7 ||*

49. Objection: How can the partless supreme Self have any limb, fragment or part? If it has limbs, then there arises the contingency of Its becoming destroyed through the dismemberment of the limbs?

Reply: This fault does not arise, since Its fragment, which is delimited by an adjunct arising out of ignorance, is imagined to be a part, as it were.

५०। आदित्यादिषु हि सत्त्वं अत्यन्तप्रकाशम् अत्यन्तभास्वरम् ; अतः तत्रैव आविस्तरं ज्योतिः इति तत् विशिष्यते, न तु तत्रैव तत् अधिकमिति। यथा हि श्लोके तुल्येऽपि मुखसंस्थाने न काष्ठकुड्यादौ मुखम् आविर्भवति, आदर्शादौ तु स्वच्छे स्वच्छतरे च तारतम्येन आविर्भवति; तद्वत् ॥ १५।१२ ॥

50 | ādityādiṣu hi sattvaṁ atyantaprakāśam atyantabhāsvaram; ataḥ tatraiva āvistaraṁ jyotiḥ iti tat viśiṣyate, na tu tatraiva tat adhikamiti | yathā hi śloke tulye'pi mukhasaṁsthāne na kāṣṭhakudyādau mukham āvirbhavati, ādarśādau tu svacche svacchatare ca tāratamyena āvirbhavati; tadvat || 15|12 ||

50. Since in the sun etc. the sattva is very much in evidence, is greatly brilliant, therefore there is an abundance of the light [of Consciousness] in them alone. And so it [the sun etc.] is specially mentioned. But it is not that it [Consciousness] is abundant only there there. Indeed, as in the world, a face, though in the same position, is not reflected in wood, a wall etc., but in a mirror etc. it is reflected according to the degree in which there are more and more transparent, so is it here.

५१। गुणसंख्याने कापिले शास्त्रे तदपि गुणसंख्यानशास्त्रं गुणभोक्तृविषये प्रमाणमेव।

परमार्थब्रह्मैकत्वविषये यद्यपि विरुध्यते, तथापि ते हि कापिलाः गुणागौणव्यापारनिरूपणे अभियुक्ताः

इति तच्छास्त्रमपि वक्ष्यमाणार्थस्तुत्यर्थत्वेन उपादीयते इति न विरोधः ॥ १८।१९ ॥

51 | guṇasaṁkhyāne kāpile śāstre tadapi guṇasaṁkhyānaśāstraṁ guṇabhoktrviśaye pramāṇameva | paramārthabrahmaikatvaviśaye yadyapi virudhyate, tathāpi te hi kāpilāḥ guṇāgauṇavyāpāranirūpaṇe abhiyuktāḥ iti tacchāstramapi vakṣyamāṇārthastutyarthatvena upādīyate iti na virodhaḥ || 18|19 ||

51. Even that philosophy teaching about the guṇas is certainly valid so far as it concerns the experiencer of the guṇas, though it is contradictory so far as the non-duality of the supreme Reality, Brahman, is concerned. Those followers of Kapila are acknowledged authorities in the ascertainment of the functions of the guṇas and their derivatives. Hence, that scripture, too, is being referred to by way of eulogy of the subject-matter going to be spoken of. Therefore, there is no contradiction.

५२। एतेषां जातिविहितानां कर्मणां सम्यगनुष्ठितानां स्वर्गप्राप्तिः फलं स्वभावतः ॥ १८।४४ ॥

52 | eteṣāṁ jātivihitānāṁ karmaṇāṁ samyaganuṣṭhitānāṁ svargaprāptiḥ phalaṁ svabhāvataḥ || 18|44 ||

52. When rightly pursued, the natural result of these duties enjoined for the castes is the attainment of heaven.

५३। स्वभावनियतं कर्म कुर्वाणो विषजः इव कृमिः किल्बिषं न आप्नोतीति उक्तम् ॥ १८।४८॥

53 | *svabhāvānīyatam karmā kurvāṇo viṣajaḥ iva kṛmiḥ kilbiṣam na āpnōtīti uktam* || 18|48 ||

53. It has been said that, as in the case of a worm born in poison, a person does not incur sin while performing his duties which have been dictated by his own nature;

५४। सहजस्य कर्मणः स्वधर्माख्यस्य परित्यागेन परधर्मानुष्ठानेऽपि दोषात् नैव मुच्यते; भयावहश्च

परधर्मः ॥ १८।४८॥

54 | *sahajasya karmaṇaḥ svadharmākhyasya parityāgena paradharmānuṣṭhāne'pi doṣāt naiva mucyate; bhayāvahaśca paradharmaḥ* || 18|48 ||

54. One does not get freed from evil by giving up the dharma to which one is born called one's svadharma even though [he may be] fulfilling somebody else's dharma, Another's dharma, too, is fraught with fear.

५५। एकस्य अभावः, द्वयोः अभावः, सर्वस्य अभावः, प्रागभावः, प्रध्वंसाभावः, इतरेतराभावः,

अत्यन्ताभावः इति लक्षणतो न केनचित् विशेषो दर्शयितुं शक्यः ॥ १८।४८॥

55 | *ekasya abhāvaḥ, dvayoḥ abhāvaḥ, sarvasya abhāvaḥ, prāgabhāvaḥ, pradhvarṁsābhāvaḥ, itaretarābhāvaḥ, atyantābhāvaḥ iti lakṣaṇato na kenacit viśeṣo darśayiturṁ śakyaḥ* || 18|48 ||

55. Through such descriptions [of abhāva—nonexistence] as nonexistence of one, nonexistence of two, nonexistence of all, antecedent nonexistence, nonexistence after destruction, mutual nonexistence and absolute nonexistence, nobody can show any distinction [as regards nonexistence itself].

५६। विद्वांस्तु पुनः विद्यया अविद्यायां निवृत्तायां शक्नोत्येव अशेषतः कर्म परित्यक्तम् ,

अविद्याऽध्यारोपितस्य शेषानुपपत्तेः । न हि तैमिरिकदृष्टया अध्यारोपितस्य द्विचन्द्रादेः तिमिरापगमेऽपि

शेषः अवतिष्ठते ॥ १८।४८॥

56 | *vidvāṁstu punaḥ vidyayā avidyāyāṁ nivṛttāyāṁ śaknotyeva aśeṣataḥ karma parityaktum, avidyā'dhyāropitasya śeṣānupapatteḥ | na hi taimirikadr̥ṣṭayā adhyāropitasya dvicandrādeḥ timirāpagame'pi śeṣaḥ avatiṣṭhate | | 18 | 48 | |*

56. [The unlightened person is incapable of totally renouncing actions even for a moment (gītā 3.5).] The enlightened person, on the other hand, can totally renounce actions when ignorance has been dispelled through Illumination; for it is illogical that there can [then] remain any trace of what has been superimposed through ignorance. Indeed, no trace remains of the two moons, etc. superimposed by the vision affected by [the disease called] timira when the disease is cured.

५७। ज्ञानात्मनोश्च उभयोः निराकारत्वे कथं तद्भावनानिष्ठा इति? नः

अत्यन्तनिर्मलत्वातिस्वच्छत्वासूक्ष्मत्वोपपत्तेः आत्मनः। बुध्देश्च आत्मवत् नैर्मल्याद्युपपत्तेः

आत्मचैतन्याकाराभासत्वोपपत्तिः। बुद्ध्याभासं मनः, तदाभासानि इन्द्रियाणि, इन्द्रियाभासश्च

देहः। अतः लौकिकैः देहमात्रे एव आत्मदृष्टिः क्रियते ॥ १८।५० ॥

57 | *jñānātmanośca ubhayoḥ nirākāratve katham tadbhāvanāniṣṭhā iti? na: atyantanimālatvātisvacchatvātisūkṣmatvopapatteḥ ātmanaḥ | budhdeśca ātmavat nairmalyādyupapatteḥ ātmacaitanyākārābhāsatvopapattiḥ | buddhyābhāsaṁ manaḥ, tadābhāsāni indriyāṇi, indriyābhāsaśca dehaḥ | ataḥ laukikaiḥ dehamātre eva ātmadr̥ṣṭiḥ kriyate | | 18 | 50 | |*

57. Since it can be established that the Self is supremely taintless, pure and subtle, and it can also be established that the intellect can be taintless etc. like the Self, therefore it stands to reason that the intellect can take a form resembling the consciousness of the Self. The mind becomes impressed with the semblance of the intellect; the organs becomes impressed with the semblance of the mind; and the body becomes impressed with the semblance of the organs. Hence it is that the idea of the body itself being the Self is held by ordinary people.

५८। केचित्तु पण्डितंमन्याः ' निराकारत्वात् आत्मवस्तु न उपैति बुद्धिः। अतः दुःसाध्या सम्यग्ज्ञाननिष्ठा

' इत्याहुः। सत्यम्, एवं गुरुसंप्रदायरहितानाम् अश्रुतवेदान्तानाम् अत्यन्तबहिर्विषयासक्तबुद्धीनां

सम्यक्प्रमाणेषु अकृतश्रमाणाम्। तद्विपरीतानां तु लौकिकग्राहकद्वैतवस्तुनि सद्बुद्धिः नितरां दुःसंपाद्या,

आत्मचैतन्यव्यतिरेकेण वस्वन्तरस्य अनुपलब्धेः ॥ १८।५० ॥

58 | *kecittu paṇḍitaṁmanyāḥ ' nirākāratvāt ātmavastu na upaiti buddhiḥ | atah duḥsādhyā samyagjñānaniṣṭā ' ityāhuḥ | satyam, evaṁ gurusaṁpradāyarahitānām aśrutavedāntānām atyantabahirviśayāsaktabuddhīnāṁ samyakpramāṇeṣu akṛtaśramāṇām | tadviparītānāṁ tu laukikagrāhakadvaitavastuni sabbuddhiḥ nitarāṁ duḥsaṁpādyā, ātmacaitanyavyatirekeṇa vastvantarasya anupalabdheḥ | | 18 | 50 | |*

58. However, some wiseacres assert that the intellect cannot comprehend the entity called the Self since it is formless; hence, complete steadfastness in jñāna is impossible. This is truly so for those who have not associated with a traditional line of teachers; who have not heard the Upanishads; whose intellects are too much engrossed with external objects; and who have not applied themselves diligently to the perfect means of knowledge. For those, on the other hand, who are the opposite of these, it is absolutely impossible to have the idea of reality with regard to empirical objects, which are within the realm of duality involving the knower and the known, because in their case there is no perception of any other thing apart from the Consciousness that is the Self.

५९। यथा स्वदेहस्य परिच्छेदाय न प्रमाणान्तरापेक्षा, ततोऽपि आत्मनः अन्तरतमत्वात् तदवगतिं प्रति न प्रमाणान्तरापेक्षा ॥ १८।५० ॥

59 | *yathā svadehasya paricchedāya na pramāṇāntarāpekṣā, tato'pi ātmanaḥ antaratamatvāt tadavagatiṁ prati na pramāṇāntarāpekṣā | | 18 | 50 | |*

59. Just as for knowing one's own body there is no need for any other [external] means of knowledge, so also there is no need of any other means of knowledge for the realization of the Self which is innermost [in relation to the body etc.]

६०। ध्यानयोगपरः नित्यं नित्यग्रहणं मन्त्रजपाद्यन्यकर्तव्याभावप्रदर्शनार्थम् ॥ १८।५२ ॥

60 | *dhyānayogaparaḥ nityaṁ nityagrahaṇaṁ mantrajapādyanyakartavyābhāva-pradarśanārtham | | 18 | 52 | |*

60. dhyānayogaparaḥ nityaṁ—ever engaged in meditation on the Self, is used to indicate the absence of other duties like repetition of mantra etc.

६१। न हि पूर्वसमुद्रं जिगमिषोः प्रातिलोम्येन प्रत्यक्समुद्रजिगमिषुणा समानमार्गत्वं संभवति ।

प्रत्यगात्मविषयप्रत्ययसंतानकरणाभिनिवेशश्च ज्ञाननिष्ठा । सा च प्रत्यक्समुद्रगमनवत् कर्मणा

सहभाविबेन विरुध्यते । पर्वतसर्षपयोरिव अन्तरवान् विरोधः प्रमाणविदां निश्चितः ॥ १८।५५ ॥



61 | *na hi pūrvasamudraṁ jigamiṣoḥ prātilomyena pratyaksamudrajigamiṣuṇā samānamārgatvaṁ sambhavati | pratyagātma viśayapratyayasaṁtānakaraṇābhiniवेशासा ज्ञाननिश्चिह्ना | sā ca pratyaksamudragamanavaat karmaṇā sahabhāvītvena virudhyate | parvatasarṣapayoriva antaravān virodhaḥ pramāṇavidāṁ niścitaḥ || 18|55 ||*

61. [Besides, Liberation consists in being established in the changeless real nature of the indwelling Self. Indeed, ] it is not possible that one who wants to go to the eastern sea and the other who wants to go in the opposite direction to the western sea can have the same course! And steadfastness in jñāna consists in being totally absorbed in maintaining a current of thought with regard to the indwelling Self. And that is opposed to coexistence with duties, like going to the western sea. It has been the conclusion of those versed in the valid means of knowledge that the difference between them is as wide as that between a mountain and a mustard seed.

६२। अकार्यत्वाच्च निःश्रेयसस्य कर्मसाधनत्वानुपपत्तिः। न हि नित्यं वस्तुः कर्मणा ज्ञानेन व क्रियते ॥

१८।६६ ॥

62 | *akāryatvācca niḥśreyasasya karmasādhanatvānupapattiḥ | na hi nityaṁ vastuḥ karmaṇā jñānena va kriyate || 18|66 ||*

62. [... The highest good cannot be attained through mere karma, nor by a combination of jñāna and karma. Besides,] since Liberation is not a product, therefore it is illogical that it should have karma as its means. Indeed, an eternal entity cannot be produced by either karma or jñāna.

६३। न कर्मणोऽस्ति निःश्रेयससाधनत्वम्। न च ज्ञानकर्मणोः समुचितयोः। नापि ज्ञानस्य

कैवल्यफलस्य कर्मसाहाय्यापेक्षा, अविद्यानिवर्त्तकत्वेन विरोधात्। न हि तमः तमसः निवर्त्तकम्।

अतः केवलमेव ज्ञानं निःश्रेयससाधनम् इति ॥ १८।६६ ॥

63 | *na karmaṇo'sti niḥśreyasasādhanatvam | na ca jñānakarmaṇoḥ samuccitayoḥ | nāpi jñānasya kaivalyaphalasya karmasāhāyyāpekṣā, avidyānivartakātvena virodhāt | na hi tamaḥ tamasaḥ nivartakam | ataḥ kevalameva jñānaṁ niḥśreyasasādhanam iti || 18|66 ||*

63. karma does not constitute the means to the highest good. Nor do jñāna and karma in combination. Further, jñāna which has Liberation as its result can have no dependence on the assistance of karma, because, being the remover of ignorance, it is opposed [to karma]. Verily, darkness cannot be dispeller of darkness. Therefore, jñāna alone is the means to the highest good.

६४। अविहितमप्रतिषिद्धं च कर्म तत्कालफलम् , न तु शास्त्रचोदितं प्रतिषिद्धं वा तत्कालफलं भवेत् ॥

१८।६६ ॥

64 | *avihitamapratishiddham ca karma tatkālaphalam, na tu śāstracoditam  
pratiśiddham vā tatkālaphalam bhavet* || 18|66 ||

64. karmas which have not been enjoined or prohibited [by the śāstras] produce immediate results. But those enjoined or prohibited by the scriptures do not produce immediate results.

६५। भक्तेः पुनर्ग्रहणात् भक्तिमात्रेण केवलेन शास्त्रसंप्रदाने पात्रं भवतीति गम्यते ॥ १८।६८ ॥

65 | *bhakteḥ punargrahaṇāt bhaktimātreṇa kevalena śāstrasampradāne pātram bhavatīti  
gamyate* || 18|68 ||

65. By the repetition of [the word] bhakti—devotion [in the word madbhakteshu] it is understood that one becomes fit for being taught [this] Scripture by virtue of devotion alone to Him.

६६। शिष्यस्य शास्त्रार्थग्रहणाग्रहणविवेकबुभुत्स्यया पृच्छति। तदग्रहणे ज्ञाते पुनः ग्राहयिष्यामि

उपायान्तरेणापि इति प्रष्टुः अभिप्रायः। यत्नान्तरं च आस्थाय शिष्यस्य कृतार्थता कर्तव्या इति

आचार्यधर्मः प्रदर्शितो भवति ॥ १८।७२ ॥

66 | *śiṣyasya śāstrārthagrahaṇāgrahaṇavivekabubhutsyayā pṛcchati |  
tadagrahaṇe jñāte punaḥ grāhayiṣyāmi upāyāntareṇāpi iti praṣṭuḥ abhiprāyaḥ |  
yatnāntaram ca āsthāya śiṣyasya kṛtārthatā kartavyā iti ācāryadharmah  
pradarśito bhavati* || 18|72 ||

66. In order to ascertain whether or not the disciple has comprehended the meaning of the Scripture, bhagavān asks [the following question], the intention of the questioner being, "If it is known that it has not been comprehended, I shall again make him grasp it through other means." Hereby is shown the duty of the teacher that a student should be made to achieve his goal by taking the help of a different method.

६७। अनेन मोहनाशप्रश्नप्रतिवचनेन सर्वशास्त्रार्थज्ञानफलम् एतावदेवेति निश्चितं दर्शितं भवति, यतः

ज्ञानात् मोहनाशः आत्मस्मृतिलाभश्चेति ॥ १८।७३ ॥

67 | *anena mohanāśapraśnaprativacanena sarvaśāstrārthajñānaphalam etāvadeveti niścitam  
darśitam bhavati, yataḥ jñānāt mohanāśaḥ ātmasmṛtilābhaśceti* || 18|73 ||

67. By this question about the destruction of delusion and the answer to it, it becomes conclusively revealed that the fruit derived from understanding the import of the entire Scripture is this much alone which is the destruction of delusion arising from ignorance and the regaining of memory about the Self.

६८। यथा च सात्त्विकादिपुरुषः सत्त्वादिकार्याणि आत्मानं प्रति प्रकाश्य निवृत्तानि काङ्क्षति, न तथा गुणातीतो निवृत्तानि काङ्क्षति इत्यर्थः। एतत् न परप्रत्यक्षं लिङ्गम्। किं तर्हि? स्वात्मप्रत्यक्षत्वात् आत्मविषयमेव एतत् लक्षणम्। न हि स्वात्मविषयं द्वेषमाकाङ्क्षां वा परः पश्यति ॥ १४।२२ ॥

68 | *yathā ca sātत्वikādīpuruṣaḥ sattvādikāryāṇi ātmānaṁ prati prakāśya nivṛttāni kāṅkṣati, na tathā guṇātīto nivṛttāni kāṅkṣati ityārthaḥ | etat na parapratyakṣaṁ liṅgam | kiṁ tarhi? svātmapratyakṣatvāt ātmaviṣayameva etat lakṣaṇam | na hi svātmaviṣayaṁ dveṣamākāṅkṣāṁ vā paraḥ paśyati || 14|22 ||*

68. Unlike a person having sattva etc. who longs for the effects of sattva etc. which withdraw themselves after becoming manifest to him, the person who has gone beyond the guṇas na kāṅkṣati—does not long for them in that way, nivṛttāni—when they disappear. This is the idea.

This is not an indication that can be perceived by others. What then? Since this characteristic is perceivable to oneself, it is merely subjective. For dislike or longing, which is a subjective experience of a person, is not seen by another.

६९। क्षेत्रक्षेत्रयोः विषयविषयिणोः भिन्नस्वभावयोः इतरेतरतद्धर्माध्यासलक्षणः संयोगः

क्षेत्रक्षेत्रज्ञस्वरूपविवेकाभावनिबन्धनः, रज्जुशुक्तिकादीनां तद्विवेकज्ञानाभावात्

अध्यारोपितसर्परजतादिसंयोगवत् । सः अयं अध्यासस्वरूपः क्षेत्रक्षेत्रज्ञयोः संयोगः

मिथ्याज्ञानलक्षणः ॥ ( ब्रह्मसूत्रभाष्यस्थाध्यासभाष्य गतवाक्यानुकारि वाक्यम् ) ॥ १३।२६ ॥

69 | *kṣetrakṣetrayoḥ viṣayaviṣayiṇoḥ bhinnasvabhāvayoḥ itaretarataddharmādhyāsalakṣaṇaḥ saṁyogaḥ kṣetrakṣetrañāsvarūpavivekābhāvanibandhanaḥ, rajjuśuktikādīnāṁ tadvivekajñānābhāvāt adhyāropitasarparajatādisaṁyogavat | saḥ ayaṁ adhyāsasvarūpaḥ kṣetrakṣetrañayoḥ saṁyogaḥ mithyājñānalakṣaṇaḥ || ( brahmasūtrabhāṣyasthādhyāsabhāṣya gatavākyānukāri vākyaṁ ) || 13|26 ||*

69. [Objection: What is meant by this 'association of the kṣetra, and the kṣetrañā'']

[Reply: The answer is:] The association of the kṣetra and the kṣetrajña which are the object and the subject, respectively, and are of different natures is in the form of superimposition of each of the other as also of their qualities, as a consequence of the absence of discrimination between the real natures of the kṣetra and the kṣetrajña. This is like association of a rope, nacre, etc. with the superimposed snake, silver, etc. owing to the absence of discrimination between them. This association of the kṣetra and the kṣetrajña in the form of superimposition is described as false knowledge.

७०। मिथ्यात्वेऽपि उपायस्य उपेयसत्यतया सत्यत्वमेव स्यात् यथा अर्थवादानां विधिशेषाणाम् लोकेऽपि बलोन्मत्तादीनां पयआदौ पाययितव्ये चूडावर्धनादिवचनम्। प्रकारान्तरस्थानां च साक्षादेव वा प्रामाण्यं सिद्धम् प्रागात्मज्ञानात् देहाभिमाननिमित्तप्रत्यक्षादिप्रामाण्यवत् ॥ १८।६६ ॥

70 | *mithyātve'pi upāyasya upeyasatyatayā satyatvameva syāt yathā arthavādānāṃ vidhiśeṣāṇām; loke'pi balonmattādīnāṃ payāādau pāyayitavye cūḍāvardhanādivacanam | prakārantarasthānāṃ ca sākṣādeva vā prāmāṇyāṃ siddham prāgātmaññānāt dehābhimānanimittapratyakṣādiprāmāṇyavat || 18|66 ||*

Although the means be unreal [in itself], still it may be meaningful in relation to the truth of the purpose it serves, as are the arthavāda—eulogistic sentences occurring along with injunctions. Even in the world, when it becomes necessary to make a child or a lunatic drink milk etc. it is said that it will help growth of hair etc! Before the dawn of jñāna, the [ritualistic] Vedic texts concerned with a different situation, [the situation obtaining before the dawn of Self-knowledge] are also as valid in themselves as are direct perception etc. occurring due to Self-identification with the body etc.

(Concluded.)

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śrī gurucaraṇāravindamastu  
bhava śaṅkara deśika me sharaṇam

Ramakrishna Upadrasta