



Sri Ranganatha Divyamani Padukabhyam Namah |
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Śrīman Nigamānta Mahādecikan's

கீதார்த்தசங்கிரகம் ŚRĪ GĪTĀRTHA SAṅGRAHAḤ

Sanskrit ślokas, word-by-word meaning and commentary

By

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|| Śrīh ||

Śrīmatē Nigamānta Mahādēśikāya Namaḥ |

GĪTĀRTHA SAṄGRAHAḤ

Śrī Bhagavadgītā came directly from the lotus mouth of God. It is the *Amṛta* that came from the Milky Ocean (*kṣīrasāgara*) known as *Mahābhāratam* written by *Śrī Vēdavyāsa*. It is the Treasure House of the fundamental truths that are very clearly depicted in and proclaimed by the *upaniṣats*. Its eighteen chapters are like the essence of the eighteen *parvas* (Sections) of *Bhārata*. There are innumerable commentaries on the *Gītā*. The great sages have referred to the *Gītā* by many statements like,

“तत्त्वं जिज्ञासमानानां हेतुभिःस्सर्वतोमुखैः।

तत्त्वमेको महायोगी हरिर्नारायणः परः ॥”

“*tattvaṃ jijñāsamānānāṃ hētubhiḥsarvatōmukhaiḥ |*
tattvamēkō mahāyōgī harirnārāyaṇaḥ paraḥ ||”

“आलोक्य सर्वशास्त्राणाणि विचार्यच पुनःपुनः ।

इदमेकं सुनिष्पन्नं धेयोनारायणस्सदा ॥”

“*ālōḍya sarvaśāstrāṇāṇi vicāryaca punaḥpunaḥ |*
idamēkaṃ suniṣpannaṃ dhēyōnārāyaṇassadā ||”

“अत्रोपनिषदं पुण्यां कृष्णद्वैपायनो अब्रवीत् ।”

“*atrōpaniṣadam puṇyāṃ kṛṣṇadvaipāyanō abravīt |*”

“भारते भगवद्गीता ।”

“*bhāratē bhagavadgītā* |”

“स्वधर्मज्ञानवैराग्यसाध्य भक्त्येकगोचरः ।

नारायणः परब्रह्म गीताशास्त्रे समीरितः ॥”

“*svadharmajñānavairāgyasādhyā bhaktyēkagōcaraḥ |*
nārāyaṇaḥ parabrahma gītāśāstrē samīritaḥ ||” etc.

It is very clear that the Fundamental Truth upheld by this very *Sātvika* discourse *Gītā* is “*Nārāyaṇa* alone”. Even so, there have been in the past many illogical interpretations of the *Gītā*. *Śrī Yāmunācārya*, the jewel among the learned ones that could redeem the lives of people, refuted those unacceptable interpretations and to insure that such interpretations would not raise their heads again in the future, obliged the world by presenting a concise work called “*Śrī Gītārtha Saṅgraham*”. It is only because of the fact that this *Mahātma*’s approach was smooth and free from obstacles, “*Śrī Rāmānuja*, who followed him later wrote the *Gītābhāṣyam* along the same lines. Subsequently, our *Ācārya*, *Svāmi Dēshika* wrote an extensive and comprehensive commentary to *Gītābhāṣyam*, called “*Tātparyā Candrikā*”, in which he maintained that the interpretations contained in the *Gītābhāṣyam* alone are the correct ones. In this work, he refuted all the other doctrines that had been put forth, and replacing them with alternate definitions, established that *Śrī Bhāṣyakāra*’s conclusions alone represent correctly *Śrī Kṛṣṇa Paramātmān*’s statements and are also the essential summary of all the *vēdas*. *Svāmi Dēshika* wrote a short commentary called “*Gītārtha Saṅgraha Rakṣā*” on *Śrī Yāmunācārya*’s “*Gītārthasaggraha*”. Along with it he also gave us this *Divya Prabandham* called “*Gītārttasāṅgiragam*” with the same name

(as the original) written in lucid *Tamizh* language capturing its essence, so that the *Tamizh* speaking people may also have a chance to savor the work of *Śrī Yāmunācārya*.

This work presented here is an effort undertaken on the assumption that it is important that the opportunity to savor the philosophical thoughts that have been presented in this work of *Śrī Yāmunācārya* and followed up by *Svāmi Dēshika* in this *Grantham* be extended to the people of our State (*Karnāṭaka*) also. I hope that, with the supreme grace of the *Ācārya* and help from all the admirers of our *Satsamparadāya* (Great Tradition), this *Sēvā* (service) of mine will receive full support and turn out to be successful.

Śubhakṛt
1962

Śrī Dēśikamaṇikṛpābhājanam
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|| Śrīh ||

|| Śrīmatē Nigamānta Mahādēśikāya Namaḥ ||

Śrī Gitārtha Saṅgrahaḥ

Taniyan

Original:

கட்டப் பொருள் விரித்த காசினியில் நான் மறையில்
இட்டப் பொருள் இயம்பும் இன் பொருளைச்சிட்டர் தொழும்
வேதாந்த தேசிகனை மேவுவார் தங்கள் திருப்
பாதாம்புயம் அடியேன் பற்று (i)

kaṭṭap poruḷ viritta kāciṇiyil nāṇ maraiyil
iṭṭap poruḷ iyambum iṇ poruḷaiccittar toḷum
vēdānda tēcigaṇai mēvuvār taṅgaḷ tirup
pādāmbuyam aḍiyēṇ parṛu (i)

கீதை மொழிந்தருளும் வேதாந்த தேசிகனார்
பாதாரவிந்தமலர் பத்தியுடனென் பற்று (ii)

kīdai moḷindaruḷum vēdānda tēcigaṇār
pādāravindamalar parṛu (ii)

Meaning: *kaṭṭap poruḷ viritta kāciṇiyil* = In this world where only the inappropriate interpretation gets widely spread, *iyambum* = follow *iṭṭap poruḷ* = the correct meaning that is hidden *nāṇ maraiyil* = in the *veda*s. *parṛu* = The Refuge *aḍiyēṇ* = for me *tirup pādāmbuyam* = is the Auspicious Lotus Feet *mēvuvār taṅgaḷ* = of those great ones who worship *vēdānda tēcigaṇai* = Śrī Nigamānta Dēśika *poruḷai* = who has provided

(such a meaning) (and) *ciṭṭar toḷum* = who is served by the learned *bhāgavatas*.

pādāravinda malar = The Lotus Feet, (endowed with) *ār* = all the auspicious attributes, *vēdānda tēcigaṇ* = of *Śrī Nigamānta Mahādēśika* *kīdai moḷindaruḷum* = who gave us this *gītārtha* (the Meaning of the *Gītā*) *paṛru* = are our Refuge.

TS: In this world where only the erroneous interpretations of the *veda*s have received wide-spread circulation, *Śrī Vedānta Dēśika* gave us with clarity the true meanings hidden in the *Vedic* statements. Let us follow only those interpretations. I take refuge in the Lotus feet of the great *bhāgavatas* who serve at the feet of such an *Ācārya* as *Svāmi Dēśhika* who clarified these meanings for us and who is worshipped by all pious *bhāgavatas*.

दृष्टार्थैकप्रचारे भुवन इह चतुर्वेदनिष्ठं सदर्थं

गृहीध्वं शिष्टसेव्यं श्रुतिशिखरगुरुं ये भजन्तेऽतिभक्त्या।

तेषां पादाम्बुजानि श्रयणपद महो मे तथा योऽन्वगृह्णात्

गीतार्थं वेदचूडागुरुमणि रनघ स्तत्पदाब्जे श्रयध्वम्॥

drṣṭārthaikapracāre bhuvana iha caturvedaniṣṭhaṁ sadartham
grhṇīdhvaṁ śiṣṭasevyaṁ śrutiśikharagurum ye
bhajante'tibhaktyā|

teṣāṁ pādāmbujāni śrayaṇapada maho me tathā yo'nvagrṇāt
gītārthaṁ vedacūḍāgurumaṇi ranagha statpadābje
śrayadhvam||

Original:

கருமமும் ஞானமும் கொண்டெழும் காதலுக்கோர்
 இலக்கென்று
 அரு மறை உச்சியுள் ஆதரித்தோதும் அரும் பிரமம்
 திருமகளோடு வரும் திருமால் என்று தான் உரைத்தான்
 தருமம் உகந்த தனஞ்சயனுக்கு அவன் சாரதியே (1)

karumamum ñāṇamum koṇḍelum kādalukkōr ilakkeṇṟu
 aru maṟai ucciyuḷ ādarittōdum arum piramam
 tirumagaḷōḍu varum tirumāl eṇṟu tāṇ uraittāṇ
 tarumam uganda taṇaṇṇjayaṇukku avaṇ cāradiyē (1)

Meaning: *avaṇ* = That *Paramātman* *cāradiyē* = the Charioteer for *taṇaṇṇjayaṇukku* = *Dhanaṇjaya* *uganda* = who cherished (practiced) *tarumam* = *Dharma* (the code of ethics), *tāṇ* = personally *ādarittu* = and affectionately *uraittāṇ* = said to him (preached) *Śrī Gītā* *ōr ilakkeṇṟu* = that there is only one Goal *kādalukku* = for the *Bhaktiyōga* *eḷum* = that arises from *koṇḍu* = practicing *karumamum* = *Karmayōga* *ñāṇamum* = and *Jñānayōga*, and *eṇṟu* = that (Goal is) *tirumāl* = *Śrīmannārāyaṇa*, the *Sarvēśvara* (the universal Master) of both the *vibhūtis* (Manifestations), Who *piramam* = is the *Parabrahman*, *arum* = the Uncomprehendable and Unreachable One *aru maṟai ucciyuḷ* = for even the extremely complex *upaniṣats* *varum* = and Who will come to us *tirumagaḷōḍu* = always accompanied by *Mahālakṣmī*.

Summary:

स्वधर्मज्ञानवैराग्यसाध्य भक्त्येकगोचरः ।

नारायणः परब्रह्म गीताशास्त्रे समीरितः ॥

svadharma jñāna vairagya sādhyā bhaktyēkagōcaraḥ |¹
nārāyaṇa parabrahma gītāśāstrē samīritaḥ |

Śrī Kṛṣṇa became the *Sārathi* (Charioteer) for His very dear friend *Arjuna* and at the appropriate time and in a very friendly way explained to him that He Himself, accompanied by His Consort *Mahālakṣmī*, is the only Goal for the *Bhaktiyōga* (The Path of Devotion) that ultimately results from the practice of *Karmayōga* (The path of Action) and *Jñānayōga* (The Path of Intellectualism), and also that only He accompanied by *Mahālakṣmī*, is the One Who is sought by the *upaniṣats*, and the One Who is the Overlord of both the *vibhūtis* namely, the *Nityavibhūti* (*Vaikuṇṭham*) and the *Līlāvibhūti* (the Material Universe). In the *Gītā* with eighteen *adhyāyas* (chapters) one can recognize, in a broad sense, three distinct groups of six chapters each, describing respectively the three paths of *Karma*, *Jñāna* and *Bhakti yōgas*. These are all summarized in this first *pācuram*. (The summary *Ślōka* of the original work of *Śrī Yāmunācārya* also conveys the essential message in the same manner).

यो वाधर्मानुभोक्तुः प्रभु रपि जगतां सारथिः पाण्डवस्य

कर्मज्ञानोदिताया भवति पदजुषा मेकलक्ष्यं च भक्तेः।

दुर्ज्ञेयान्नायमौलिष्वधिगतपरमब्रह्मनारायण स्सः

श्रीमानेवोपयात स्स्वयमुभयविभूतीश इत्याह तस्मै ॥ १ ॥

¹ The Sanskrit *Ślōka* at the beginning of each Summary is the corresponding *Ślōka* from *Śrīmad Yāmunācārya*'s composition, "*Śrī Gītārthasaṅgrahaḥ*"

yo vādharmānubhoktuḥ prabhu rāpi jagatām sārathīḥ
 pāṇḍavasya
 karmajñānoditāyā bhavati padajuṣā mekalakṣyaṁ ca bhakteḥ |
 durjñeyāmnāyamauliṣvadhigataparamabrahmanārāyaṇa ssaḥ
 śrīmānevopayāta ssvayamubhayavibhūtiśa ityāha tasmai
 (1)

Original:

உகவை அடைந்த உறவுடையார் பொரலுற்ற அந்நாள்
 தகவுடன் அன்பு கரை புரளத் தருமத்தளவில்
 மிக உளம் அஞ்சி விழுந்து அடி சேர்ந்த விசயனுக்கோர்
 நகை உடன் உண்மை உரைக்க அமைந்தனன் நாரணனே
 (2)

ugavai aḍainda uṛavuḍaiyār uravaRRa{poralurra} annā!
 tagavuḍaṇ aṇbu karai puraḷat tarumattaḷavil
 miga uḷam aṇji viḷundu aḍi cērnda vicayaṇukkōr
 nagai uḍaṇ uṇmai uraikka amaindaṇaṇ nāraṇaṇē
 (2)

Meaning: *annā!* = A t the time when *ugavai aḍainda* = his very dear *uṛav uḍaiyār* = relatives *urav aRRa* = disregarded that relationship (and came to fight), *tagav uḍaṇ* = his compassionate *aṇbu* = affection (attachment for them) *karai puraḷa* = went out of control for him, *uḷam miga aṇji* = and he became very frightened (confused) *tarumattu aḷavil* = about the intricacies of *Dharma*, (*Arjuna*) *viḷundu* = prostrated *aḍi cērnda* = and took refuge at *Kṛṣṇa*'s feet (seeking guidance). *vicayaṇukku* = To (that) *Arjuna*, (who became his student) *nāraṇaṇē* = *Narāyaṇa* indeed *ōr nagai uḍaṇ* = with that characteristic affectionate smile on His face *amaindaṇaṇ* = became his greatest teacher *uraikka* =to teach him *uṇmai* = about the Fundamental Truth.

Summary:

आस्थानस्नेहकारुण्य धर्माधर्मधियाकुलं ।

पार्थम् प्रपन्नमुद्दिश्य शास्त्रावतरणम् कृतम्

*āsthānasnēhakāruṇya dharmādharmadhiyākulaṃ |
pārtham prapannamuddiśya śāstrāvataṛaṇam kṛtam ||*

Arjuna had been the recipient of the full love and affection of his teachers and elders such as *Drōṇa*, *Bhīṣma* etc. Even so, they stood opposing him on the battlefield. When he saw this, *Arjuna*, instead of engaging in the *dhAarmic* fight which was his sacred duty as a heroic *Kṣatriya*, he began to have feelings of affection and compassion towards them. He did not realize that this amounted to the dereliction of his duties as a *Kṣatriya*. Overcome by grief and unable to think properly, he dropped his bow and arrows and simply sat down on the floor of the chariot. He pleaded to *Śrī Kṛṣṇa* to help him to get out of this mental confusion. Then *Śrī Kṛṣṇa* taught *Arjuna*, who had taken refuge at His feet (and had thus become a “*Prapanna*”), in a lucid manner the characteristics of *Jīva* and *Paramātmān*, the means by which the *Jīva* can attain *Paramātmān*, and the *Parama Puruṣārtha* (the Supreme Goal that human beings should aspire for), so as to make him discharge his duty (as a warrior), become enlightened (a great *Jñāni*) and attain victory at the battle.

बान्धव्यप्रीतिमन्तोऽप्युभयविरहित स्सन्त आसन् तदा वै

कारुण्यस्नेहयो स्स्वां मिति मतिवहतोः मानसे धर्ममामे।

भीतोऽत्यन्तं प्रणम्य स्वचरण मयमाने च पार्थेऽथ तस्मै

तत्त्वं बोद्धुं स्मितास्यो गुरुमणि रूपयाति स्म नारायण स्सन् ॥ २ ॥

bāndhavyaprītimanto'pyubhayavirahita ssanta āsan tadā vai
 kāruṇyasnehayo ssvām miti mativahatoḥ mānase
 dharmamāme |
 bhīto'tyantaṁ praṇamya svacaraṇa mayamāne ca pārthe'tha
 tasmai
 tatvaṁ boddhuṁ smitāsyo gurumaṇi rūpayāti sma nārāyaṇa
 ssan (2)

Original:

உடலம் அழிந்திடும் உள் உயிர் ஒன்றழியாதெனைப் போல்
 விடுமது பற்று விடாததடைத்த கிரிசைகளே
 கடுக உனக்குயிர் காட்டும் நினைவு அதனால் உளதாம்
 விடு மயல் என்று விசயனைத் தேற்றினன் வித்தகனே (3)

uḍalam alindiḍum uḷ uyir onṛaliyādeṇaip pōl
 viḍumadu parṛu viḍādadaḍaitta kiricaigaḷē
 kaḍuga unakkuyir kāṭṭum niṇaivu adaṇāl uḷadām
 viḍu mayal enṛu vicayaṇait tērrinaṇ vittagaṇē (3)

Meaning: *vittagaṇ ē = (then) that Paramātman* of
 mesmerizing accomplishments *tērrinaṇ = spoke vicayaṇai = to*
Arjuna, who was bound for victory (the following words);
 “*uḍalam = The Body alindiḍum = will perish; uyir onṛu = The Jīva*
is the one aliyāde = that will not be destroyed (i.e., it is
permanent) eṇaip pōl = just like Me. kiricaigaḷē = The karmas,
however, aḍaitta = that are to be performed (as prescribed by
the śāstras) viḍādada = are not to be given up (They must be
performed). parṛu = But attachment to them viḍumadu = must
be given up. adaṇāl = With (or performing) such Niṣkāmakarma
(performing duty for its own sake without the expectation of any
result therefrom) niṇaivu = cognitive awareness (leading to

Jñānayōga) *uyir kātṭum* = that can reveal the *Ātmasvarūpa* (the true nature of your Self) *kaḍuga* = will soon *uḷadām* = happen (come) *uṇakku* = to you. *viḍu* = So, give up (or, shed) *mayal* = this confusion (engulfing you)".

Summary:

नित्यात्मासङ्गकर्मेहागोचरा साङ्ख्ययोगधीः ।

द्वितीये स्थिरधीलक्ष्या प्रोक्तातन्मोहशान्तये ॥

nityātmāsaṅgakarmēhāgōcarā sāṅkhyayōgadhiḥ |
dvitīyē sthīradhīlakṣyā prōktātanmōhaśāntayē ||

- The above is the summary of the second chapter of the *Gītā*. The following is what *Śrī Kṛṣṇa* teaches *Arjuna* in this chapter: “*Arjuna!* I am *Sarvēśvara* (The Supreme Lord), I am *Nitya* (Permanent) without any end. Like Me, the *jīvātmans* are also *nityas*. Do not have any doubts about this. So there is need to worry about being “born” or “dead’. Childhood, youth and old age are the phases that the body undergoes. The *Jīva* passes through these natural phases one after another, rarely if ever thinking about his ‘birth’ or ‘death’. The reason of course is that *Ātman* is eternal. These two events are also part of the same continuous process; the *Ātman* leaves one body (during ‘Death’) and according to one’s *Karma*, passes into another body (during ‘Birth’) and later leaves that body, and so on. The wise man will not worry about this. Now these *jīvas*, who you think are going to be killed by you in this war, will go to *Svarga* and will acquire new and better bodies and will enjoy the pleasures there. Therefore, you should learn from the *śāstras* the true nature of the *Ātman* and perform your duty without seeking any benefits and purely viewing it as *Bhagavat Sēvā* (Service to God). You have to perform your duty but without aspiring for any benefits therefrom. Fighting on the battle field is the prescribed duty for

the *Kṣatriya*; so there is no better duty for you than fighting a just war. So do your duty; you will attain *Mukti* (salvation) by doing so. When your mind gets purified by following this *Karmayōga* and comes under your control, you will be able to contemplate steadily on the nature of the *Jīvātman*. When this *Jñānayōga* matures, you will attain *Ātmasākṣātkāra* (Self-Realization). Realizing your own true nature and understanding that fighting this war is the *Karmayōga* which is the Means to attain that Realization, you must shed this ignorant thinking that the 'Body itself is the *Ātman*'."

नश्यत्येव शरीर मन्त रुषितो जीव स्तु नाहं यथा

त्याज्य स्सङ्ग उपात्तकर्मनिकरो न त्याज्य एवाशु ते।

तस्मादात्मविगोधनस्मृतिततिर्जायेत मोहं त्यजे-

त्युक्त्वा तं विजयं विचित्रचरितः श्रीश स्समाश्वासयत्॥ ३॥

naśyatyeva śarīra manta ruṣito jīva stu nāhaṁ yathā
tyājya ssaṅga upāttakarmanikaro na tyājya evāśu te |
tasmādātmavigodhanasmṛtitatirjāyeta moham tyaje-
tyuktvā taṁ vijayaṁ vicitracaritaḥ śrīśa ssamāśvāsayat (3)

Original:

சநகம் தவிர்ந்து சகம் சதிர் பெற்ற தனஞ்சயனே
பொந்கும் குணநகள் புணர்ப்பனைத்தும் புக விட்டவற்றுள்
நந்கண் உரைத்த கிரிசை எலாம் எனவும் நவின்றார்
எந்கும் அறிவர்களே என்று நாதன் இயம்பினனே (4)

caṅgam taviṛṇḍu cagam cadiṛ peṛṛa taṇaṇḍijayaṇē
 poṅgum kuṇaṅgaḷ puṇarppaṇaittum puḡa viṭṭavarṛuḷ
 naṅgaṇ uraiṭṭa kiricai elām eṇavum naviṇṛār
 eṇḡum aṛivargaḷē eṇṛu nādaṇ iyambiṇaṇē (4)

Meaning: Then *nādaṇ* = *Śrī Kṛṣṇa*, the Great Master *iyambiṇaṇ ē* = went on to say *eṇṛu* = these words, “*taṇaṇḍijayaṇē* = Hey *Arjuna*, *cadiṛ peṛṛa* = the one who has earned the reputation of being very smart at distinguishing between worthy and unworthy pursuits in this world! *aṛivargaḷē* = They are also *jñānis* (Realized Ones) *eṇḡum* = in every way, who *taviṛṇḍu* = give up *caṅgam* = attachment (to the results of their *Karma*) and *puḡa viṭṭu* = having attributed *aṇaittu puṇarppum* = all the *Sātvic* activities *poṅgum kuṇaṅgaḷ* = caused by the onrush of the three *guṇas* (*Sātvic*, *Rājasa* and *Tāmasa*) *avarṛuḷ* = as being the work of those *sātvic guṇas* only and *naviṇṛārum* = further say *eṇa* = that *kiricai elām* = all those activities *uraiṭṭa* = prescribed by the *śāstras* *naṇ kaṇ* = are in Me”.

Summary:

असत्या लोकरक्षायै गुणेषु आरोप्य कर्तृतां ।

सर्वेश्वरे वान्यस्योक्ता तृतीये कर्मकारता ॥

asatyā lōkarakṣāyai guṇēṣu ārōpya kartṛtām |
sarvēśvarē vānyasyōktā tṛtīyē karmakāratā ||

“*Kṣatriya*’s *dharma* is to fight and not to give up in resignation”.
 “Hey *Arjuna*! Your fame as a great warrior has now spread far and wide all over this world. You should practice *Karmayōga* only. Don’t have an eye towards its results. Do not jump to practice *Jñānayōga* directly. Without *Karmayōga*, *Jñānyōga* cannot be successfully practiced. After all, except during the time

of the *Praḷaya* (The Great Deluge), all the *jīvas* will be engaged in some kind of activity during every moment of their life. Otherwise life is impossible, is it not? If a *Karamādhikāri* (a person eligible to practice *Karmayōga*) like you gives up his *Karma* and instead tries to follow the path of *Jñāna* directly, then even those who are ineligible will try to follow you and will unnecessarily get destroyed. People like you will then have to carry the burden of responsibility for having misled those poor *jīvas*. Even if we say that it is the three *guṇas* such as the *Sattva*, *Rajas* and *Tamas* that are responsible for making one perform those actions or it is the *Jīvātman* who performs these actions under the control of the three *guṇas*, the wise person should in any case divest himself from associating with the results of those activities and declare that he is performing those activities only in the service of and purely for the pleasure of *Paramātman*. Only those who perform their duties with this mindset are the *jñānis*. The *śāstras* also resoundingly say the same thing. Always keep in mind that it is the *Paramātman* alone, Who does everything as per His Will and for His pleasure only, by using the *Cētana* as merely a “tool” to “perform” the activity. If you perform your duty with this mindset, you will be completely insulated from any *Pāpa* (sin) resulting from the activity”. Thus in the third chapter of the *Gītā*, *Śrī Kṛṣṇa* taught these matters, introduced *Arjuna* to “*Karmayōga*” and steered him towards performing his duty as a warrior.

सारासारज्ञ एक श्वतुरमतिरिति ख्यातिपात्रार्जुनात्र

त्यक्त्वा सङ्गं समुद्यद्गुणकृतिमखिलां सत्त्वं आरोपय त्वम्।

सर्वाण्युक्तानि कर्माण्यपि मयि विनिवेश्यानि चेत्युब्रुवन् ये

सर्वत्र ज्ञानिन स्तेऽप्यतिशययशस श्रेति नाथो जगाद ॥ ४ ॥

sārāsārajña eka ścaturamatiriti khyātipātrārjunātra
 tyaktvā saṅgaṁ samudyadguṇakṛtimakhilāṁ satvaṁ āropaya
 tvam |
 sarvāṇyuktāni karmāṇyapi mayi viniveśyāni cetyubruvan ye
 sarvatra jñānina ste'pyatiśayayaśasa śceti nātho jagāda(4)

Original:

பிறவாமை தந்திடத் தானே பிறக்கும் பெருமைகளும்
 துறவாக் கிரிசைகள் தூ மதி தன்னால் துலங்குகையும்
 இறவா உயிர் நன்னிலை கண்டிடும் உலகின் நிலையும்
 மறை வாழு மாயவன் நேயனுக்கன்றறிவித்தனனே (5)

piravāmai tandiḍat tāṇē pirakkum perumaigaḷum
 tuṛavāk kiricaigaḷ tūy madi taṇṇāl tulaṅgugaiyum
 iravā uyir naṇṇilai kaṇḍiḍum ulagiṇṇilaiyum
 maṛai vāḷu māyavaṇēye{a}ṇakkinṛarivittaṇaṇē² (5)

Meaning: *māyavaṇē* = That *Paramātman* Himself, Who, at His own Will, takes on several forms of incarnation *maṛai vāḷu* = and Who is glorified in the *vedas arivittaṇaṇē yeṇakku* = explained to me indeed (who was confused) *iṇṇu* = on this day (blessed by the grace of the *Sadācārya*) {alternarely, *nēyaṇakku aṇṇu arivittaṇaṇē* = explained to the friend *Arjuna* on that day} all the following:

pirakkum perumaigaḷum = the glories of the incarnations tāṇē = which He, the One with all the great

² Alternate reading: *maṛai vāḷu māyavaṇ nēyaṇukkaṇṛarivittaṇaṇē*

attributes, Himself takes *tandiḍa* = in order to grant (i.e., bestow on) the living beings *piravāmai* = the freedom from rebirth.

how *tuṛavā kiricaigaḷ* = the prescribed *karmas* (duties) are required to be performed without fail,
tulaṅgugaiyum = how they will become sanctified *tūy madi taṇṇāl* = by clear *Jñāna* (knowledge), and
 about *kaṇḍiḍum* = finding *naṇṇilai* = the nature *nilaiyum* = and state of existence of *iṛavā uyir* = the imperishable *Ātman* and *nilaiyum* = the nature and state of existence *ulagiṇ* = of the world.

Summary:

प्रसङ्गात् स्वभावोक्तिः कर्मणो कर्मतास्य च ।

भेदोज्ञानस्य माहात्म्यं चतुर्थेऽध्याय उच्यते ॥

prasaṅgāt svabhāvōktiḥ karmaṇōkarmatāsyā ca |
bhēdōjñānasya māhātmyaṃ caturthēsdhyāya uchyatē ||

Śrī Kṛṣṇa, in the role of the Great Preceptor, explained to *Arjuna*, the recipient of His compassionate attention, that He indeed is the *Paramātmn* Who is the One described in the *vedas* and the One, Who on His own Will, takes various incarnations on this earth. Further, to enable all the *cētanās* of this world that have taken refuge in Him to avoid rebirth and attain *Mōkṣa* immediately after their death, He described to *Arjuna* (and through him to the world) the glory of His incarnations, and said that they must perform the appropriate duties as prescribed by the *śāstras* for them and also that these duties, only if performed without aspiring for any specific benefit therefrom, will retain their purity and lead to the realization of the state of existence of the imperishable *Ātman*. (This is the fourth chapter of the *Gītā*).

मायावी वेदजीवी वितरितु मपुनर्जन्मभावं मुकुन्दः
 स्वाविर्भावानुभावान् स्वय मिह निखिलावर्ज्यकर्माणि चैव।
 शुद्धज्ञानात्तशुद्धीन्यपि हतिरहितात्मस्थितिं लोकनिष्ठं
 एवं प्रावेदयन्मे सुविशद मधुनाचार्यसम्प्रेक्षिताय ॥ ५ ॥

māyāvī vedajīvī vitaritu mapunarjanmabhāvaṁ mukundaḥ
 svāvirbhāvānubhāvān svaya miha nikhilāvarjyakarmāṇi caiva |
 śuddhajñānāttaśuddhīnyapi hatirahitātmasthitiṁ lokaniṣṭhāṁ
 evaṁ prāvedayanme suviśada madhunācāryasamprekṣitāya (5)

Original:

கண்டெளி தாம் கருமம் உயிர் காட்டக் கடுகுதலும்
 மண்டி அதன் படியில் மனம் கொள்ளும் வரிசைகளும்
 கண்டறியா உயிரைக் காணல் உற்ற நினைவுகளும்
 வண் துவரேசன் இயம்பினன் வாசவன் மைந்தனுக்கே (6)

kaṇḍeḷi tām karumam uyir kāṭṭak kaḍugudalum
 maṇḍi adaṇ paḍiyil maṇam koḷḷum varicaigaḷum
 kaṇḍariyā uyiraiḱ kāṇal urra niṇaivugaḷum
 vaṇ tuvarēcaṇ iyaṁbiṇaṇ vācavaṇ maindaṇukkē (6)

Meaning: *ēcaṇ* = The Lord of *vaṇ tuvar* = the beautiful City
 of *Dvāraka* *iyambiṇaṇ* = spoke *maindaṇukkē* = to the son of
vācavaṇ = *Indra* (i.e., *Arjuna*)

- about the *kaḍugudalum* = the speed with which
karumam = *Karmayōga*, *eḷi tām* = that is very easy to

practice *kaṇḍ* = if properly understood, *kāṭṭa* = can help reveal *uyir* = the *Ātman*;

- about *varicaigaḷum* = the various *karmas* *maṇam koḷḷum* = towards which one's mind will be directed *maṇḍi* = when one gets earnestly involved *adaṇ paḍiyil* = in the various aspects of that *Yōga*; and
- about *niṇaivugaḷum* = the acquiring (from the practice of *Karmayōga*) of *jñānas* *kāṇal urra* = that have the ability to perceive *kaṇḍariyā* = the unseen and unundertood *uyirai* = *Ātman*.

Summary:

कर्मयोगस्य सौकर्यं शैघ्र्यं कास्चगतद्विधाः ।

ब्रह्मज्ञानप्रकारस्च पञ्चमेऽध्याय उच्यते ॥

karmayōgasya saukaryaṃ śaighryaṃ kāścagatadvīdhāḥ |
brahmajñānaprakārasca pañcamēsdhyāya uccyatē ||

Karmayōga is easier to practice than *Jñānayōga*. It will also produce the result much quicker. By performing the duties prescribed by the *śāstras* in the spirit of *Bhagavatsēvā* (Service to God) one will become free of *Rajōguṇa* (impulsive qualities) and *Tamōguṇa* (“dark” qualities associated with illusion and ignorance) and one's mind will become clear and pure. When the mind becomes pure, all the other senses will become obedient to the mind. One who has understood the true nature of the *Ātman* will realize that the all *ātman*s are identical in their nature. This understanding will facilitate the attainment of *Ātmasākṣātkāram* (direct visualization of the *Ātman*). Being locked together by *Karma*, the *indriyas* (Senses) and the *prāṇas* (the “life breaths”) work along with the *Jīva*. One should not mistakenly see their activity as being that of the *Jīva*. The *Jīva* should learn from a

Sadācārya about his (*Jīva*'s) true nature. Even though different bodies may be of different forms, the *ātman*s inside each of them are identical, that is, they are all “*Jñānasvarūpa*” (“Pure Consciousness in nature”) and also “*jñānaguna*”s (possessing *Jñāna* as their quality). This is what is described in the fifth chapter of the *Gītā*.

आत्मालोके च शैध्यं सुविदितसुकरोपात्तकर्मोदितं तत्

संसक्त स्तत्प्रकारेष्वधिकमपि मनः प्रापिका स्ताः क्रियाश्च।

दुष्प्रेक्ष्यात्मावलोकिकरणपरिकरज्ञानयोगप्रकारान्

रम्याया द्वारकाया अधिपति रवदद्वासवस्यात्मजाय ॥ ६ ॥

ātmāloke ca śaidhyaṁ suviditasukaropāttakarmomoditaṁ tat
saṁsakta statprakāreṣvadhikamapi manaḥ prāpikā stāḥ
kriyāśca |

duṣprekṣyātmāvalokikaraṇaparikarajñānayogaprakārān
ramyāyā dvārakāyā adhipati ravadadvāsavasyātmajāya (6)

Original:

யோக முயற்சியும் யோகில் சம நிலை நால் வகையும்

யோகின் உபாயமும் யோகு தன்னால் வரும் பேறுகளும்

யோகுதனில் தன் திறமுடை யோகுதன் முக்கியமும்

நாகணை யோகி நவின்றனன் நன் முடி வீரனுக்கே (7)

yōga muyarciyum yōgil cama nilai nāl vagaiyum

yōgiṇ upāyamum yōgu taṇṇāl varum poruḷum {pērugaḷum}

yōgudaṇil taṇ tiramuḍai yōgudaṇ mukkiyamum

nāgaṇai yōgi naviṇṛaṇaṇ naṇ muḍi vīraṇukkē

(7)

Meaning: *nāgaṇai yogi* = The Great *Yōgi Nārāyaṇa* reposing on *Ādiśēṣa naviṇṛaṇaṇ* = instructed *vīraṇukkē* = to the hero *Arjuna naṇ muḍi* = wearing the great crown about *muyaṛciyum* = the practice of *yōga* = *Yōga* (consisting of looking inwards into one's own *Ātman* made possible through the practice of *Jñānayōga* and *Karmayōga*), *nāl vagaiyum* = the four types of *cama nilai* = practice leading to the perception of Equality *yōgil* = in *Yōga*, *yōgiṇ upāyamum* = the *yōgic* procedures, *poruḷum* {*pērugaḷum*} = the benefits *yōgu taṇṇāl varum* = attainable through *Yōga* and *yōgu taṇil* = among all the *yōgas* *yōgu taṇ mukkiyamum* = the importance of the *Yōga taṇ tīramuḍai* = in which one's own self is the subject.

Summary:

योगाभ्यासविधिर्योगी चतुर्धा योगसाधनं ।

योगसिद्धिस्स्वयोगस्य पारम्यं षष्ठ उच्यते ॥

yōgābhyāsavidhīr yōgī caturdhā yōgasādhanaṃ |
yōgasiddhissvayōgasya pāramyaṃ ṣaṣṭha ucyatē ||

One must practice at the appropriate time and in the prescribed manner the *Yōga* directed towards the realization of the *Ātman*, that is made possible through the observance of *Jñāna* and *Karma yōgas*. The practice of *Samadarśana* (perceiving equality of all the *jīvas*) is of four types. When this *Yōga* is successful, the *Jīvātman* will be seen by the *Yōgi* in his pure state as *Jñānasvarūpa* (Pure Consciousness) without any contamination with the *Prakṛti* (material world). This will bring to the *Yōgi* the maturity of *Sāmyadarśana* (Perception of Equality) that all the *jīvas* are just like one another. This perception will enable him

to free himself from the burden of *Punya* and *Pāpa* (good and bad *karmas*) and attain *Īśvarsāmyatva* (equality with *Īśvara*). The *Jīva* will also develop the sense of equality amongst all the *jīvas*, and that they are like him only. Not bound any more by *Karma* and not suffering any more the constriction in *Jñāna*, he will perceive himself as equal to all *jīvas* and an *Apr̥thak-Siddha Viśēṣaṇa* (a natural ever-existent attribute) of *Īśvara*. Treating *Sukha* and *Duḥkha* (good and bad events) with the same stoic indifference, he will become free from all flaws to attain *Vairagya* and the final Goal.

Śrī Kṛṣṇa thus instructed *Arjuna* very lucidly in the sixth chapter of the *Gītā*, all about the *yōgic* procedures and the results achievable through the successful practice of *Yōga*, especially when that *Yōga* is directed towards the realization of one's own self, when it would be of the greatest value to the *Yōgi*.

योगाभ्यासं प्रभेदांश्चतुर इह समानस्थितींश्चापि योगे
योगोपयांश्च योगादधिगतपरमार्थांश्च योगेषु तेषु।
स्वात्मोद्देशैकयोगं सकलजनहितं मुख्यतां योगनिष्ठां
वीराग्रण्ये त्ववोचद्वरमकुटभृते भोगिपर्यङ्गयोगी ॥ ७ ॥

yogābhyāsaṁ prabhedāṁścatura iha samānasthitīmścāpi yoge
yogopayāṁśca yogādadhigataparamāṛthāṁśca योगेषु तेषु |
svātmoddeśaikayogaṁ sakalajanahitaṁ mukhyatām
yoganiṣṭhām
vīrāgraṇye tvavocadvaramakuṭabhr̥te bhogiparyāṅgayogī (7)

Original:

தான் நின்ற உண்மையைத் தன் தனி மாயை
 மறைத்தமையும்
 தான் அன்றி மாயைதனைத் தவிர்ப்பான் விரகற்றமையும்
 மேனின்ற பத்தர்கள் நால்வரில் ஞானி தன் மேன்மைகளும்
 தேன் நின்ற செங்கழலான் தெளிவித்தனன் பார்த்தனுக்கே
 (8)

tāṇ niṇṇa uṇmaiyaṭ taṇ taṇi māyai maṇaittamaiyum
 tāṇ aṇṇi māyaidanait tavirppāṇ viragarṛamaiyum
 mēṇiṇṇa pattargaḷ nālvaril ṇāṇi taṇ mēṇmaigaḷum
 tēṇ niṇṇa ceṇḡaḷalāṇ teḷivittaṇaṇ pārttaṇukkē
 (8)

Meaning: *tēṇ niṇṇa ceṇḡaḷalāṇ* = The *Paramapuruṣa* with feet rosy in color like a honey-filled lotus *teḷivittaṇaṇ* = explained in detail *pārttaṇukkē* = to *Arjuna* *uṇmaiyaṭ* = the truth about *tāṇ niṇṇa* = His existence (that has no beginning or end), *maṇaittamaiyum* = about the hiding power (like a screen) of *taṇ taṇi māyai* = His unique *Māyā* (*Prakṛti*), about *aṇṇi* = the non-existence *tāṇ aṇṇi tavirppāṇ* = of any one except Him who can help him cross *māyai taṇai* = that *Māyā*, and about the *mēṇmaigaḷum* = superiority *ṇāṇi taṇ* = of the *Jñānī* (the Enlightened one) *nālvaril* = among the four types *mēḷ niṇṇa* = of advanced *pattargaḷ* = *bhaktas* of His [namely, *Ārta* (one in distress), *Jijñāsu* (one who is the seeker of truth), *Arthārthī* (one who seeks wealth) and *Jñānī*].

Summary:

स्वयाथात्म्य प्रकृत्या स्यतिरोधिःशरणागतः ।

भक्तभेदः प्रबुद्धस्य श्रैष्ठ्यं सप्तम उच्यते ॥

svayāthātmya prakṛtyā syatirōdhiśśaraṇāgatiḥ |
bhaktabhēdaḥ prabuddhasya śraiṣṭyaṃ saptama ucyatē ||

Since He is in every way the *Parabrahman* (the All Mighty), *Samasta Śēṣi* [having everything as His *Śēṣa* (subordinate part)], *Sarvakāraṇa* (the Cause of every event), *Sarvādhāra* (Supporter of everything), *Sarvaśarīri* [having every thing as His *Śarīra* (body)], *Śrī Vāsudēva* is indeed Himself the *Sarvaśabdavācya* (Denoted by every word), *Sarva-niyāmaka* (The Controller of Everything), *Samastakalyāṇa-guṇanidhi* (The Repository of All the virtuous attributes) *Puruṣottama* (Superior Being). And no one else is. This is the Truth about Him. All the *cētanās* who realize this will enrich their lives.

The Truth about God, as stated above is, in fact, masked by the *Prakṛti* called *Bhagavan-māyā* (Lord's Screen of Illusion), which is in the form of the physical body and the senses that are characterized by the three *Guṇas* (attributes) namely, *Sattva*, *Rajas* and *Tamas*, that is the medium of external experience for the *Jīva*. This *Māyā* is what is responsible for the eternal accumulation of *Karma* by the *Jīva*, but it is *Śēṣabhūta* (Subservient Part) for the *Paramātmā* and is a tool used by Him in His amazing process of Creation.

The only Means for the *Jīva* to cross this masking *Māyā* and pursue the path towards God is to seek refuge at His Lotus Feet. Nothing else will help the *Jīva* to get over the *Māyā*.

There are four types of seekers who take refuge in God and continue on towards their desired Goal. Of these four types of seekers, those whose sole ultimate Goal is to experience God and to perform eternal *Kaiṅkaryam* (service) to Him, are considered to be *jñānis*. These are the superiormost of all the seekers.

The Great Compassionate Lord *Śrī Kṛṣṇa* has elucidated the above topics in great detail in the seventh chapter of the *Gītā*.

याथार्थं स्वीय मात्मप्रकृतिनिरुपमाच्छादकत्वं च तां च

माया मात्मैकतार्या समधिकचतुरात्म्यभक्तेषु तेषु।

ज्ञानी त्वात्मैव मे हीत्यसदृशमहिमोत्कर्षतां ज्ञानिनश्च

माध्वीपूर्णारुणश्रीचरण उपदिदेशात्र पार्थाय शौरिः ॥ ८ ॥

yāthārthyam svīya mātmaprakṛtinirupamācchādakatvam ca
tām ca

māyā mātmakatāryām samadhikacaturātmīyabhakteṣu teṣu |
jñānī tvātmaiva me hītyasadṛśamahimotkarṣatām jñānina śca
mādhvīpūrṇāruṇaśrīcaraṇa upadideśātra pāṛthāya śauriḥ (8)

Original:

ஆராத செல்வமும் ஆர் உயிர் காணும் அரும் பயனும்
பேராது தன் கழற்கீழ் அமரும் பெரு வாழ்ச்சிகளும்
சோராதுகந்தவர் தூ மதி கொள்வதும் செய்வனவும்
தேரா விசயனுக்குத் திருநாரணன் செப்பினனே (9)

ārāda celvamum ār uyir kāṇum arum payaṇum
pērādu taṇ kaḷarkīl amarum peru vāḷccigaḷum

cōrādugandavar tūmadi koḷvadum ceyvaṇavum
tōrā {tērā} vicayaṇukku tirunāraṇaṇ ceppiṇaṇē (9)

Meaning: *tirunāraṇaṇ = Śrīmannārāyaṇa ceppiṇaṇē* = told *tōrā{tērā}* = the invincible {seated in the Chariot} *vicayaṇukku* = *Arjuna* about *tūmadi koḷvadum* = the clear knowledge to be achieved and *ceyvaṇavum* = the duties to be performed *cōrādu ugandavar* = by those who continuously aspire for *peru vāḷccigaḷum* = the *Mahā puruṣārthas* (The Great Goals) such as *ārāda* = the never-ending *celvamum* = fortune, (or) *ār* = the satisfying (but) *arum* = hard-to-obtain *payaṇum* = benefit *kāṇum* = of the realization of *uyir* = the *Ātman*, (or) *amarum* = that allows them to attain and serve *kaḷal kīl* = at His feet *pērādu* = without ever having to be born again.

Summary:

ऐश्वर्याक्षर याथात्म्य भगवच्चरणार्थिनां ।

वेद्योपादेय भावानां अष्टमे भेद उच्यते ॥

aiśvaryākṣara yāthātmya bhagavaccaraṇārthinām |
vēdyōpādēya bhāvānām aṣṭamē bhēda uccyatē)

In the eighth chapter, *Śrī Kṛṣṇa* has taught *Arjuna* in great detail about what the four different categories of devotees (namely, *Ārta*, *Arthārthī*, *Jijñāsu* and *Jñānī*) need to know and practice in order to attain their desired individual goals pertaining to such things as the contemplation on God, memories at the time of leaving the body, and thought about the path towards their goal etc. Apart from those in dire distress (*Ārta*), that turn to God for immediate help, the categories of lifelong aspirants that are referred to here are (i) those seeking abundant wealth and prosperity that even exceeds those of *Indra*, *Brahma*, *Rudra* etc,

(*Arthārthī*) (ii) those seeking pure self-realization known as *Kaivalya* (*Jijñāsu*) and (iii) those (*Jñānī*) who seek nothing less than *Mōkṣa*, in which state they can stay forever at the lotus feet of *Śrīmannārāyaṇa* in *Paramapadam* and perform all kinds of *kainkaryams* to Him.

ऐश्वर्यं चानलंघीकरमखिलमलंबुद्धिपूर्णं फलं तत्

दुष्प्रापं चात्मसाक्षात्कृतिमदनुभवं वीतभूयोभवं च।

सेवास्स्वांध्यो रधस्तादभिलषितसदासेवनेच्छानुरूपाः

श्रीमन्नारायणोषस्मा अविजितविजयायाह सर्वानुकम्पी ॥ ९ ॥

aiśvaryam cānalamdhīkaramakhilamalambuddhipūrṇam
phalam tat

duṣprāpaṁ cātmasākṣātkṛtimadanubhavaṁ vītabhūyobhavaṁ
ca |

sevāssvāmdhyo radhastādabhilaṣitasadāsevanecchānurūpāḥ
śrīmannārāyaṇoṣasmā avijitavijayāyāha sarvānukampī (9)

Original:

தன் மேன்மையும் தன் பிறப்பில் தளராத் தனி நிலையும்
பன் மேனி நண்ணினன் பால் பிரியா அன்பர் ஆசைகளும்
புன் மேனி விண்ணவர் பால் புரியாத தன் பத்திமையும்
நன் மேனி நாரணன் தான் நரனுக்கு நவின்றனனே (10)

taṇ mēṇmaiyum taṇ piṛappil taḷarāt taṇi nilaiyum
paṇ mēṇi naṇṇiṇaṇ pāl piriya aṇbar ācaigaḷum
puṇ mēṇi viṇṇavar pāl puriyāda taṇ pattimaiyum
naṇ mēṇi nāraṇaṇ tāṇ naraṇukku navinṇaṇaṇē (10)

Meaning: *nāraṇaṇ* = *Nārāyaṇa* *nal mēṇi* = of Divine Auspicious Form *tāṇ naviṇṇaṇē* = Himself spoke *naraṇukku* = to *Arjuna* *taṇ mēṇmai*yum = about His greatness *par excellence*, about *taḷarā* = (His) undiminished *taṇi nilai*yum = and unique distinguishing characteristics present *taṇ piṇappil* = (even) in all His human incarnations, *pal mēṇi* = about His several physical forms during His incarnations, about *aṇbar ācaigaḷum* = the love of His *bhaktas* *naṇṇiṇaṇ pāl* = towards Him Who took those forms, and about *pattiy{m}aiyum* = the nature of the *Parabhakti* (Superior level of *Bhakti*) *taṇ* = towards Him *puriyāda* = that will never move (deviate) away from Him towards *viṇṇavar pāl* = any (other) *dēvatas* *pul mēṇi* = of lesser (or trivial) form (standing).

Summary:

स्वमहात्म्यं मनुष्यत्वे परत्वं च महात्मनाम् ।

विशेषो नवमे योगो भक्तिरूपः प्रकीर्तितः ॥

“*svamahātmyaṃ manuṣyatvē paratvaṃ ca mahātma- nām* |
viśēṣo navamē yōgō bhaktirūpaḥ prakīrtitaḥ ||

Śrī Kṛṣṇa has taught *Arjuna* in great detail in the ninth chapter of the *Gītā* about the fact that He retains all His supreme attributes even during his various incarnations on this earth in human and other forms, that He always remains the Supreme Being of infinite greatness, and the One possessing all the attributes that define His exalted nature. He also explained to him the exceptional qualities of the great *Jñāni*s and the advanced form of *Bhakti* towards Him which they practice.

श्रीमानप्राकृतात्मा स्वयं मतुलसमुत्कर्ष मात्मावतारे

वैलक्षण्यं त्वनूनं धृतविविधतनौ प्रीति मेतत्सुवित्सु।

भक्तिं त्यक्ताल्पकायत्रिदशपरिषदि स्वं प्रतीतं तदीयां

सर्वं चैवं नराय स्वपरहितपरः प्राह नारायणोऽस्मै ॥ १० ॥

śrīmānaprākṛtātmā svaya matulasamutkarṣa mātmāvatāre
vailakṣaṇyaṁ tvanūnaṁ dhṛtavividhatanau prīti metatsuvitsu |
bhaktiṁ tyaktālpakāyatridaśapariṣadi svaṁ pratītaṁ tadīyāṁ
sarvaṁ caivaṁ narāya svaparahitaparaḥ prāha nārāyaṇo'smai
(10)

Original:

எல்லையிலாத தன் சீலமாம் இன்னமுதக் கடலும்
எல்லையிலாத விபூதி எல்லாம் தனதானமையும்
எல்லை இல் பத்தி தனை எழுவிக்கத் திரு அருளால்
எல்லையில் ஈசன் இயம்பினன் இந்திரன் மைந்தனுக்கே (11)

ellaiyilāda taṇ cīlamām iṇṇamudak kaḍalum
ellaiyilāda vibūti ellām taṇadāṇamaiyum
ellai il patti taṇai eḷuvikkat tiru aruḷāl
ellai il īcaṇ iyambiṇaṇ indiraṇ maindaṇukkē
(11)

Meaning: *ellai il īcaṇ* = The Supreme Master of unlimited wealth *iyambiṇaṇ* = spoke *tiru aruḷāl* = with undisguised compassion *maindaṇukkē* = to **Arjuna** the son *indiraṇ* = of *iṇdra* *eḷuvikka* = for arousing and promoting (in him) *ellai il* = unlimited *patti taṇai* = **Bhakti** about *taṇ* = His *ellaiyilāda* = boundless *cīlamām* = **Sauśīlya** (friendly disposition), *iṇ* = enjoyable *amudak kaḍalum* = auspicious qualities extending like an ocean of **Amṛta**,

and how *ellaiyilāda ellām* = all the countless number of things
āṇamaiyum = became (were) *taṇad vibūti* = His manifestations
 of opulence.

Summary:

स्वकल्याणगुणानन्त्यकृत्स्न स्वाधीनतामतिः ॥

भक्त्युत्पत्तिविवृद्ध्यर्था विस्तीर्णा दशमोदिता ॥

“*svakalyāṇaguṇānāntyakṛtsna svādhīnatāmatiḥ* ||
bhakyutpattivivṛdhyarthā vistīrṇā daśamōditā ||”

Śrī Kṛṣṇa Paramātmā has explained to *Arjuna* in very clear terms in the tenth chapter of the *Gītā*, about His intrinsic limitless *Kalyāṇa guṇas* (auspicious attributes) like *Aiśvarya* (wealth), etc. He also conveyed to Him that the entire universe is His *Śarīra* (body) with Himself as its Soul and that its *Svarūpa* (Nature), *Stṭhiti* (State of existence) and *Pravṛtti* (activity) are all totally under His control. Those, who understand this message well, will automatically develop *Bhagavad Bhakti* (Devotion to God). Further, they will spend the rest of their life admiring His amazing and superhuman doings and will attain such a level of *Bhakti* that they cannot bear to live even for one moment without experiencing His great qualities. This detailed explanation by *Śrī Kṛṣṇa* is primarily for the purpose of promoting the *Bhakti* to grow to this level and take the *Jīva* to the next higher level in His journey towards *Mōkṣa*.

श्रीकारुण्येन भक्तिं निरवधि मुदयार्थं विवृद्ध्यर्थमस्याः

सौशील्यं च स्वकीयं निरवधि सुगुणापारभोग्यामृताब्धिम्।

सर्वामेतां विभूतिं निरवधिविभवा मात्ममात्राधिनाथां

निस्सीमैश्वर्यशाली हरि रमरपतेर्व्याजहारात्मजाय ॥ ११ ॥

śrīkāruṇyena bhaktiṁ niravadhi mudayārthaṁ
vivṛdhdyarthamasyāḥ
sauśīlyam ca svakīyam niravadhi
suguṇāpārabhogyāmṛtābdhim |
sarvāmetāṁ vibhūtiṁ niravadhivibhavā
mātmaatrādhināthāṁ
nissīmaśvaryaśālī hari ramarapatervyājahārātmajāya (11)

Original:

எல்லாம் தனக்குருவாய் இலங்கும் வகை தான் உரைத்துச்
சொல்லால் அறிந்தது சோராமல் கண்டிட வேண்டும் என்ற
வில்லாளனுக்கன்று மெய்க் கண் கொடுத்திது வேறும்
உண்டோ

நல்லார்கள் காண்பர் என்று நவின்றான் நங்கள் நாயகனே (12)

ellām taṇakkuruvāy ilaṅgum vagai tāṇ uraittuc
collāl aṛindadu cōrāmal kaṇḍiḍa vēṇḍum eṇṛa
villāḷaṇukkaṇṛu meyk kaṇ koḍuttidu vērum uṇḍō
nallārgaḷ kāṇbar eṇṛu navinṛāṇ naṅgaḷ nāyagaṇē (12)

Meaning: *naṅgaḷ nāyagaṇē* = Our Lord *tāṇ uraitta* = explained *vagai* = how *ellām* = every thing (in the universe) *ilaṅgum* = shines (manifests) *uruvāy* = as *Śarīra* (body) *taṇakku* = for Him. *aṇṛu* = Then *villāḷaṇukk* = to the Archer *Arjuna* *kaṇḍiḍa vēṇḍum eṇṛa* = who begged that he may actually witness in person *cōrāmal* = without missing anything *aṛindadu* = what he had understood *collāl* = from (*Śrī Kṛṣṇa*'s) words, He *koḍuttu* =

gave him *meyk kaṇ* = Divine Eyes and *enru* = said thus, “*uṇḍō* = Is there *idu vērum* = any other Means (except *Bhakti*)? *nallārga!* = (Only) the *sādhus* *kāṇbar* = will be able to see this (Form of Mine)”.

Summary: *Śrī Kṛṣṇa*, the Supreme Being spoke to *Arjuna* in very great detail about His very unique nature and limitless opulence and told him that the entire universe consisting of the sentient and non-sentient entities is indeed His *Śarīra* (Body) with Himself being its *Ātman*. Then *Arjuna* expressed the wish to witness actually and enjoy that Cosmic Form of His. Then the *Puruṣōttama*, the Ocean of attributes like unlimited Compassion, magnanimity, friendliness and affection, gave Him the Divine Eyes that would enable him to see His Cosmic Form. After that, He explained to Him that *Jñāna* and *Darśana* of this Form are both possible to be attained by a seeker only through the development of the highest level of *Bhakti* towards Him. These matters are described in detail in the eleventh chapter of the *Gītā*.

सर्वस्वं नायको न स्वतनु रिति लसत्तत्प्रकारं ब्रुवन् सन्

साक्षात्कर्तुं विभूतिं सपदि तदुदितां प्रार्थयामास धन्वी।

दत्वास्मै दिव्यचक्षुः किं मुचित मितरत्साधनं वास्ति भक्तेः

साक्षात्कुर्वन्ति सन्त स्त्विति च सुविशदं प्राब्रवीत् वासुदेवः ॥ १२ ॥

sarvasvaṁ nāyako na ssvatanu riti lasattatprakāraṁ bruvan san
sākṣātkartuṁ vibhūtiṁ sapadi taduditāṁ prārthayāmāsa
dhanvī|

datvāsmāi divyacakṣuḥ ki mucita mitaratsādhanam vāsti
bhakteḥ

sākṣātkurvanti santa stviti ca suviśadaṁ prābravīt vāsudevaḥ
(12)

Original:

தன் கழலில் பத்தி தாழாததும் அதன் காரணமாம்
இன் குண சிந்தையும் ஈதறியார்க்கவ்வடிமைகளும்
தன் கருமங்கள் அறியாதவர்க்கு இலகு நிலையும்
தன் கழல் அன்பர்க்கு நல்லவன் சாற்றினன் பார்த்தனுக்கே
(13)

taṇ kaḷalil patti tāḷādadum adaṇ kāraṇamām
iṇ kuṇa cindaiyum īdariyārkkavvaḍimaigaḷum
taṇ karumaṅgaḷ ariyādavarkku ilagu nilaiyum
taṇ kaḷal aṇbarkku nallavaṇ cārriṇaṇ pārttaṇukkē (13)

Meaning: *nallavaṇ* = *Paramapuruṣa*, the Supreme One, Who is very happy with *taṇ kaḷal aṇbarkku* = those who have a great devotion towards His lotus feet *cārriṇaṇ* = explained very clearly *pārttaṇukk* = to *Arjuna* that *patti* = *Bhaktiyōga* (performed) *taṇ kaḷalil* = at His feet *tāḷādadu* = is not slow in yielding the result. He further spoke to *Arjuna* about *kāraṇamām* = the Means *adaṇ* = for that *Bhaktiyōga* namely, *iṇ kuṇa cindaiyum* = the delightful *Guṇacintana* (contemplation on the auspicious qualities of God), or *ariyādavarkku* = for those who cannot practice *īd* = this *Guṇacintana*, *avvaḍimaigaḷum* = performing *kaiṅkaryams* (services) to God, *taṇ karumaṅgaḷ ariyādavarkku* = and for those that cannot observe those *kaiṅkaryams*, *ilagu nilaiyum* = some light *Niṣṭhā* (observance) (*Ātmaniṣṭha* consisting of contemplation on the nature of one's *Ātman*).

Summary:

भक्तेः श्रेष्ठं उपायोक्तिः अशक्यस्य आत्मनिष्ठता ।

तत्प्रकारस्त्वतिप्रीतिः भक्तेर्द्वादश उच्यते ॥

bhaktēḥśraiṣṭhyaṃ upāyōktiḥ aśakyasya ātmaniṣṭhatā |
tatprakārastvatiprītiḥ bhaktēdvādaśa ucyatē ||

Śrī Kṛṣṇa has made it very clear in the twelfth chapter of the *Gītā* that because it is more comfortable to practice and is a faster path to success, *Bhagavad Upāsana* (Worship of God) in the form of *Bhakti* as a means for attaining God is far superior to the process beginning with contemplation on one's Self (*Jñānayōga*), which is the means for the realization of the *Ātman*. Also He elaborated through the two *śloka*s, “*atha cittam samādhātum....*”, etc., the process of *Bhaktiyōga* and suggested that those who are unable to hold *Paramātman*'s form steadily in their mind may just try to concentrate on the *Bhagavad guṇa*s (the many auspicious qualities of God). Continuing further, He suggested that those who cannot even concentrate on the *Bhagavad guṇa*s, may engage in intimate services to the Loving *Paramātman*. *Śrī Kṛṣṇa* then added that if one is unable to do even that, then one may try to start with *Ātmaniṣṭhā*, and described its forms. However, He concluded this chapter by making it very clear that of all the *upāsaka*s (seekers) the *Bhakta* is the dearest to Him.

भक्तिः स्वाङ्घ्रिसमर्पिताऽऽशुफलदा ह्येषा विलम्बाक्षमा

तस्यास्साधनमेव भोग्यगुणिनो ध्यानं तदज्ञानिनाम्।

कैङ्कर्याणि लघुः स्वकर्ममतिहीनानां मुपायस्त्विति

श्रीशस्स्वीयपदप्रियप्रियतमः पार्थाय चोपदिशत्॥ १३॥

bhakti ssvāṅghrisamarpitā"śuphaladā hyeṣā vilambākṣamā

tasyāssādhana meva bhogyaguṇino dhyānaṁ tadajñāninām |
 kainkaryāṇi laghu ssvakarmamatihīnānā mupāyastviti
 śrīśa ssvīyapadapriyapriyatamaḥ pāṛthāya copadiśat (13)

Original:

ஊனின் படியும் உயிரின் பிரிவும் உயிர் பெறுவார்
 ஞானம் பெறு வகையும் ஞானம் ஈன்ற உயிர்ப் பயனும்
 ஊன் நின்றதற்கடியும் உயிர் வேறிடும் உள் விரகும்
 தேன் நின்ற பாதன் தெளிவித்தனன் சிலைப் பார்த்தனுக்கே (14)

ūṇiṇ paḍiyum uyiriṇ pirivum uyir peruvār
 ñāṇam peru vagaiyum ñāṇamīṇra uyirp payaṇum
 ūṇ niṇṇaradarkaiyumu uyir vēṇṇidum uḷ viragum
 tēṇ niṇṇra pādaṇ teḷivittaṇaṇ cilaip pārttaṇukkē (14)

Meaning: *tēṇ niṇṇra pādaṇ* = *Vāsudēva*, the One with nectar-filled lotus feet *teḷivittaṇaṇ* = explained in detail *cilaip pārttaṇukkē* = to the Archer *Pārtha*, *ūṇiṇ paḍiyum* = the nature of *Śarīra* (the body), *uyiriṇ pirivum* = the nature of the *Ātman*, *vagaiyum* = the manner in which *uyir peruvār* = those who know the *Ātman* *ñāṇam peru* = acquire that *Jñāna*, *uyirp payaṇum* = the reward of realization of the *Ātman* *ñāṇamīṇra* = arising from that *Jñāna*, *aḍiyum* = the fundamental reason *ūṇ niṇṇaradarku* = for the presence of the *Ātman* inside the body (the reason for the creation of various life forms), and *uḷ viragum* = the secret of *vēṇṇidum* = learning to separate (distinguish) *uyir* = the *Ātman* (from the body).

Summary:

देहस्वरूपमात्मापि हेतुरात्मविशोधनं ।

बन्धहेतुर्विवेकश्च त्रयोदश उदीर्यते ॥

dēhasvarūpamātmāpi hēturātmaviśōdhanam |

bandhahēturvivēkasca trayōdaśa udīryatē ||

In the thirteenth chapter of the *Gītā*, the *Gītācārya* has explained in an appropriate manner the nature of the *Dēha* (body) and the *Jīvātman*, the process of inquiry into the true nature of the *Dēha*, the means to the realization of the *Ātman* that is distinct from the *Śarīra* (as described in *śloka*s like “*amānitvam...*”, etc.), the inquiry into the nature of the *Ātman* that is separated from the *Dēha* (in *śloka*s starting from “*jñēyaṃ tat pravakṣyāmi.....*”), the reason for the association of the *Ātman* (*Cit*) with the *Dēha* (*Acit*) (as explained in the *Śloka* “*kāraṇaṃ guṇasaṅgōsya sadasasyōni janmasu*”) and finally the manner in which one performs the inquiry towards achieving the realization that the *Jīvātman* is distinct from the *Dēha* (as described in *śloka*s such as “*dhyānēnātmani paśyanti....*” Etc).

देहानां च स्वरूपं श्रुतिशतविदितं जीवभेदं तथात्म-

प्रेप्सूनां ज्ञानलाभक्रम मथ च फलं स्वात्मनो ज्ञानजस्य।

मूलं देहोपलब्धेः पृथगपि करणं चात्मनोऽन्तस्स्थमार्गं

पीयूषस्यन्दिपादो हरि रवगमयत् धन्विपार्थाय सम्यक् ॥ १४ ॥

dehānām ca svarūpaṃ śrutiśataviditaṃ jīvabhedaṃ tathātma-
prepsūnām jñānalābhakrama matha ca phalaṃ svātmano
jñānajasya |
mūlaṃ dehopalabdheḥ pṛthagapi karaṇaṃ
cātmano'ntassthāmārgaṃ

pīyūśasyandipādo hari ravagamayat dhanvipārthāya samyak
(14)

Original:

முக்குணமே உயிர் முற்றவும் கட்டிட மூண்டமையும்
முக்குணமே அனைத்தும் வினை கொள்ள முயன்றமையும்
முக்குண மாயை கடத்தலும் முக்கதி தந்தளிப்பும்
முக்குணம் அற்ற பிரான் மொழிந்தான் முடியோன் தனக்கே
(15)

mukkuṇamē uyir murṛavum kaṭṭiḍa mūṇḍamaiyum
mukkuṇamē aṇaittum viṇai kolḷa muyanṛamaiyum
mukkuṇa māyai kaḍattalum mukkadī tandalippum
mukkuṇam arṛa pirāṇ molindāṇ muḍiyōṇ taṇakkē
(15)

Meaning: *pirāṇ* = the Helpful *Narāyaṇa*, *mukkuṇam arṛa* = the One, Who transcends the three *guṇas* (namely, *Sattva*, *Rajas* and *Tamas*), *molindāṇ* = spoke *muḍiyōṇ taṇakkē* = to *Arjuna* also known as *Kirīṭi*, about *mukkuṇamē mūṇḍamaiyum* = the manner in which those very three *guṇas* attempt *murṛavum* = to totally *kaṭṭiḍa* = bind (control) *uyir* = the *Ātman*; about *muyanṛamaiyum* = how they pervade everywhere *kolḷa* = and commit *aṇaittum* = all *viṇai* = the *karmas* (activities); and about *kaḍattalum* = crossing (overcoming) *mukkuṇa māya* = of the *Māya* (the Illusion) characterized by the three *guṇas*. He also explained to *Arjuna* *mukkadī* = the three-fold goal [namely, *Kaivalya* (self-Realization)-*Aiśvarya* (Wealth) –*Apavarga* (*Mōkṣa*)] and *tand alippum* = how one can be rescued and helped to attain any of those goals.

Summary:

गुण बन्ध विधा तेषां कर्तृत्वं तन्निवर्तनं ।

गतित्रयस्य मूलत्वं चतुर्दश उदीर्यते ॥

guṇa bandha vidhā tēṣāṃ kartṛtvaṃ tannivartanaṃ |
gatitrayasya mūlatvaṃ caturdaśa udīryatē ||

Among the three *guṇas*, the *Sattvagūṇa* binds the *Jīva* through *Sukhajñāna* (beneficial, comfort-giving knowledge), the *Rajagūṇa* through association with *Karma*, and the *Tamogūṇa* through *Pramāda* (negligence), *Ālasya* (lethargy), *Nidrā* (sleepiness) etc. This is what is known as “*Guṇabandhavidhā*”. In the fourteenth chapter of the *Gītā Śrī Kṛṣṇa Paramātmān* spoke to *Arjuna*, the *Kirīṭi* about these matters and also explained to him

- that as already mentioned earlier, through statements like “*nānyaṃ guṇēbhyaḥ kartāraṃ*” etc., about recognizing from acquired or unacquired wisdom, that it is the *guṇas* that are the actual “doers” of all actions.
- through statements like “*māṃ ca yōsavyabhicārēṇa*”, that undivided *Bhakti* towards *Paramātmān* is the only way to escape from the control of those *guṇas*, and thence to realize the truth about the nature of the *Ātman* and attain *Paramātmān*, and
- about the resulting experience of Eternal *Brhmānandam*.

बन्धुं त्रैगुण्यमेवाखिलपुरुष मिहानूनतः सम्प्रवृत्तं

कर्तुं त्रैगुण्यमेव प्रसृतवदखिलं दुष्कृतं बन्धमूलम्।

एवं त्रैगुण्यमायोत्तरण मपि गतीनां च दानाभिरक्षे

निस्त्रैगुण्योपकारी निजगद मकुटालङ्कृतायार्जुनाय ॥ १५ ॥

bandhum̐ traiguṇyamevākhilapuruṣa mihānūnataḥ
 sampravṛttaṁ
 kartum̐ traiguṇyameva prasṛtavadakhilam̐ duṣkṛtam̐
 bandhamūlam̐
 evam̐ traiguṇyamāyottaraṇa mapī gatīnām̐ ca dānābhirakṣe
 nistraiguṇyopakārī nijagada makuṭālaṅkṛtāyārjunāya(15)

Original:

மூ எட்டிலும் அதின் மோகம் அடைந்த உயிர்களிலும்
 நா எட்டெழுத்தொடு நல் வீடு நண்ணின நம் பரிலும்
 மேவெட்டு வன் குண விண்ணோர்களிலும் விசயனுக்குத்
 தாவிட்டுலகளந்தான் தனை வேறென்று சாற்றினனே (16)

mū eṭṭilum adiṇ mōgam aḍainda uyirgaḷilum
 nā eṭṭeḷuttoḍu nal vīḍu naṇṇiṇa nam parilum
 mēveṭṭu vaṇ kuṇa viṇṇōrgaḷilum vicayaṇukkut
 tāviṭṭulagaḷandāṇ taṇai vēreṇru cārriṇaṇē (16)

Meaning: *tāviṭṭu ulag aḷandāṇ* = *Paramātman*, who strode over (pervaded) and scaled the universe *cārriṇaṇē* = explained in detail *vicayaṇukku* = to *Arjuna* about *taṇai* = Himself being *vēreṇru* = uniquely different from *mū eṭṭilum* = the (3 x 8 =) 24 *tattvas*, *adiṇ mōgam aḍainda uyirgaḷilum* = from the *jīvātman*s who are captivated by those *tattvas* (i.e. *Baddha cētanās* or Bound *jīvas*), *nam parilum* = from the very dear ones *nal vīḍu naṇṇiṇ* = who have attained the *Paramapadam* *nā eṭṭu-eḷuttu-oḍu* = through the *Aṣṭākṣara Mantra* on their tongue (i.e, the *muktas* or the ones who have attained *Mokṣa* from their original

Baddha status), and also from the *mēvu* = the much-admired *viṇṇōrgaḷilum* = eternal residents of *Paramapadam* (i.e. the *nityasūris*) possessing the *eṭṭu vaṇ kuṇa* = eight auspicious qualities (just like the *Paramātman*).

Summary:

अचिन्मिश्राद्विशुद्धच्च चेतनात् पुरुषोत्तमः ।

व्यापनाद्भरणात् स्वाम्यात् अन्यः पञ्चदशोदितः ॥

acinmiśrādvīśuddhacca cētanāt puruṣottamaḥ |
vyāpanādbharaṇāt svāmyāt anyḥ pañcadaśōditaḥ (

Prakṛti (The Material Universe), *Mahat* (“Great Principle”), *Ahaṅkāra* (Ego), the five *jñānēndriyas* (The Five Sensory Organs), the five *karmēndriyas* (The Five organs of action), *Manas* (The Mind), the five *mahābhūtas* (The Five Fundamental Elements of life), the five *tanmātras* (The Five Subtle substances corresponding to the Fundamental Elements). – These are the 24 *tattvas*. *Paramātman*, Who has them as His *Śarīra* (Body), is distinct from them. The *Baddha Jīva* is the one who is caught in the attraction of *Prakṛti* and remains struggling within it continuously experiencing the results of his *karmas*. The *Mukta* is one who, though initially caught in the *Samsāra*, somehow found the correct path, learnt the *rahasyārthas* (The subtle hidden *mantras*) such as *Aṣṭākṣara* etc, and performed *Prapatti* to attain *Mukti*. Finally, there are the *nityas*, the Eternal Residents of *Paramapadam*, who have never been touched by *Samsāra* or have experienced it. They, just like the *Paramapuruṣa*, are endowed with the *aṣṭaguṇas* (the eight auspicious attributes), and their *Jñāna* is not masked by the

surroundings. The *Paramātmān* is distinct from the *Acētaṇa* (inert) *tattvas* as well as the three kinds of *cētaṇas*, namely *baddhas*, *muktas* and *nityas* but He shines as the *Antaryāmi* (Internal Dweller) in all those entities, has them as His *Śarīra* and controls all of them as their Super Master. Isn't it why the *Śruti*, *Smṛti*, etc praise Him as the *Puruṣōttama*? *Śrī Kṛṣṇa* has explained all these matters to *Arjuna* in the fifteenth chapter of the *Gītā*.

तत्वेभ्य स्त्यूष्टकेभ्य स्तनुगतपुरुषेभ्योऽपि तन्मोहितेभ्यः

जिह्वाप्रोक्ताष्टवर्णैः सह परमपदप्रेप्सु विश्वासिपुंभ्यः ।

आदर्तव्यैः परव्योमन्यपि विमलगुणै रष्टभिर्भासुरेभ्यः

व्यापी विक्रान्तलोको निजगद विजयाय स्वमन्यं विचित्रम् ॥ १६ ॥

tatvebhya styūṣṭakebhya stanugatapuruṣebhyo'pi

tanmohitebhyaḥ

jihvāproktāṣṭavarṇai

ssahaparamapadaprepsuviśvāsipuṁbhyaḥ |

ādartavyaiḥ paravyomṇyapi vimalaguṇai

raṣṭabhirbhāsurebhyaḥ

vyāpī vikrāntaloko nijagada vijayāya svamanyam vicitram

(16)

Original:

ஆணை மறாதவர் தேவர் அல்லா வழக்கோர் அசுரர்

கோணை மராத குணச்செல்வ நீ குறிக்கொள் மறையைப்

பேணிய தத்துவமும் பிணி அற்ற கிரிசைகளும்

காண் இதனால் விசயா என்று கண்ணன் இயம்பினனே(17)

āṇai maṛādavar tēvar allā vaḷakkōr acurar
 kōṇai marāda kuṇaccelva nīkuṛikkoḷ maṛaiyaip
 pēṇiya tattuvamum piṇi arṛa kiricaigaḷum
 kāṇ idaṇāl vicayā eṇru kaṇṇaṇ iyambiṇaṇē (17)

Meaning: *kaṇṇaṇ* = *Śrī Kṛṣṇa* *iyambiṇaṇē* = said, “*vicayā* = Hey *Arjuna*! *maṛādavar* = Those who will not transgress *āṇai* = the injunction *tēvar* = are the *dēvas* (submissive to God’s command); *alla vaḷakkōr* = those who engage in evil (or unethical) activities *acurar* = are the *rAkṣasa*s; So Hey *nī* = You, who *celva* = possess the wealth of *kuṇa* = noble qualities! *kuṛikkoḷ* = Follow *maṛaiyai* = the *Veda* (i.e. *Śāstra*). *idaṇāl* = From this *Śāstra*, *kāṇ* = see (learn) in detail about *pēṇiya* = the venerable *tattuvamum* = *Paratattva* (The Supreme Entity) and about the *kiricaigaḷum* = the activities [*Karma-Jñāna-Bhakti* that can eradicate your *Bandhahlēśa* (bondage and miseries)]”.

Summary:

देवासुर विभागोक्तिपूर्विका शास्त्रवश्यता ॥

तत्त्वानुष्ठान विज्ञानस्थेम्ने षोडश उच्यते ॥

“*dēvasura vibhāgōktipūrvikā śāstravaśyatā* ||
tattvānuṣṭhāna vijñānasthēmnē ṣoḍaśa uccyatē ||”

The *Śāstra* is God’s Command. Those who follow it are the *dēvas*. Only such ones are the recipients of God’s grace. Those who transgress God’s command are the *asuras*. They are the recipients of His punishment. We should not be like the *asuras*. We should conduct ourselves like the *dēvas*. In the sixteenth chapter of the *Gītā*, the *Gītācārya* classified people according to their *Guṇa* (nature) and *Kriyā* (activity), and said to *Arjuna* that

they should be bound by the *Śāstric* rules of conduct as applicable to their classification. All this is needed so that the *Śāstra-vihita-anuṣṭhāna* (the practice of performing all the *karmas* as prescribed by the *Śāstra*) – *Karmayōga*, along with the gaining of the *Vedic*-based *Prāpyatattvajñāna* (knowledge of the nature of the Goal to be reached, namely *Paramātmān*) and *Prāpyaprāpti-Upāya Jñāna* (the knowledge of the Means to reach that Goal) – *Jñānayōga*, can be firmly established, which will lead to *Bhakti*.

ये स्वाज्ञापरिपालका स्सुकृतिनो देवा मता स्ते तथा

ये वा तद्विपरीतकर्मनिरता स्ते राक्षसा दुष्कृताः।

त्वं तावत् प्रभुशासनानुगुणैश्वर्यः श्रुतीराश्रय

ग्राह्यं तत्त्व मदुः स्वकर्म विजयावेहीति कृष्णोऽब्रवीत्॥ १७॥

ye svājñāparipālakā ssukṛtino devā matā ste tathā
ye vā tadviparītakarmaniratā ste rākṣasā duṣkṛtāḥ |
tvam tāvat prabhuśāsanānugaguṇaiśvaryaḥ śrutīrāśraya
grāhyaṁ tattva maduḥ svakarma vijayāvehīti kṛṣṇo'bravīt

(17)

Original:

மறை பொருந்தாதவை வல் அசுரார்க்கு வகுத்தமையும்
மறை பொருந்தும் நிலையும் வண் குணப்படி மூ வகையும்
மறை நிலை தன்னை வகுக்கும் குறி மூன்றின் மேன்மையும்
மறை உமிழ்ந்தான் உரைத்தான் வாசவன் தன்
சிறுவனுக்கே

(18)

maṛai porundādavai val acurarkku vaguttamaiyum
 maṛai porundum nilaiyum vaṇ kuṇappaḍi mūvagaiyum
 maṛai nilai taṇṇai vagukkum kuṛi mūṇṇiṇ mēṇmai
 maṛai umiṇdāṇ uraittāṇ vācavaṇ taṇ ciṛuvaṇukkē (18)

Meaning: *umiṇdāṇ* = *Paramātmān*, Who unveiled = the *vedas uraittāṇ* = explained *ciṛuvaṇukkē* = to *Arjuna*, the son of *vācavaṇ taṇ* = *Vāsava* (i.e., *Indra*) *maṛai porundādavai* = that the rituals that are not approved by the *vedas vaguttamaiyum* = have been demarcated *val acurarkku* = (only) for the use of the powerful *asuras*; The *Paramātmān* also spoke about *nilaiyum* = the practice of *karmas* *maṛai porundum* = that are approved by the *vedas mū vagaiyum* = as being of three types *vaṇ kuṇappaḍi* = based on the dominant *guṇas*, and *mēṇmai* = the great significance of *kuṛi mūṇṇiṇ* = the three types *vagukkum* = in classifying *maṛai nilai taṇṇai* = the practice of the *karmas* approved by the *śāstras*.

Summary:

अशास्त्रमासुरं कृत्स्नं शास्त्रीयं गुणतः पृथक् ।

लक्षणं शास्त्रसिद्धस्य त्रिधा सप्तदशोदितम् ॥

aśāstramāsuram kṛtsnam śāstrīyam guṇataḥ pṛthak |
lakṣaṇam śāstrasiddhasya tridhā saptaśōditam ||

The main requirement for attaining *Mukti* and other *puruṣārthas* (desired goals) is the performance of the *karmas* as prescribed by the *śāstras* such as *Yajña*, *Dāna*, *Tapas*, etc, and nothing else. Also, their performance should be unconditional and without specific expectations. The characteristic aspect common to all *Vaidika karmas* (*karmas* prescribed by the *vedas*) is “Love”. The difference between them is indicated by the

words “*Tat*” or “*Sat*” used while performing the particular *Karma*. This will decide the *Śāstric* definition of these *karmas*. The practice of this type of *Karma* is also initiated by the ascendance of the *Sattvaguna* in the individual performing the *Karma*. Also, that *Sattvaguna* will grow only by the consumption of *Sātvic* food by the individual. Those who perform the daily rituals in this manner are considered to be “*sura*”s. All *karmas* that are the opposite of this in nature are considered to be “*Āsuric*” or “*Asura*”-like. The result they will lead to is “*Naraka*” only. Therefore, one must give up the *karmas* that are prohibited by the *śāstras*. They must perform only those *karmas* that are permitted by the *śāstras* even if they may differ in their characteristics, and attain their desired goal, prosperity and ultimate happiness. This is what *Śrī Kṛṣṇa* instructed *Arjuna* in the seventeenth chapter of the *Gītā*.

वेदानुक्तानि कर्माण्यतिबलदितिजेभ्यो विभक्तानि तद्वत्

वेदोक्तां कर्मनिष्ठां दृढतरगुणत स्त्रीन् प्रकारांस्तदीयान्।

वेदोक्तायाश्च तस्या स्त्रिविधविभजने लक्षणं तत्प्रभावं

वेदोद्गारी मुरारिर्निजगद विशदं वासवस्यात्मजाय ॥ १८ ॥

vedānuktāni karmāṇyatibaladitijebhyo vibhaktāni tadvat

vedoktām karmaniṣṭhām dṛḍhataraguṇata strīn

prakārāmstadīyān |

vedoktāyāśca tasyā strividhavibhajane lakṣaṇam tatprabhāvaṁ

vedodgārī murārirnijagada viśadam vāsavasyātmajāya (18)

Original:

சத்துவ வீடுடை நற்கருமம் தான் உகந்தமையும்
 சத்துவம் உள்ளது தான் குறிக்கொள் வகை செய்ததுவும்
 சத்துவ நற்கிரிசைப் பயனும் சரணாகதியும்
 சத்துவமே தருவான் உரைத்தான் தனிப் பார்த்தனுக்கே (19)

cattuva vīḍuḍai naṛkarumam tāṇ ugandamaiyum
 cattuvam uḷḷadu tāṇ kuṛikkoḷ vagai ceydaduvum
 cattuva naṛkiricaip payaṇum caraṇāgadiyum
 cattuvamē taruvāṇ uraittāṇ taṇip pārttaṇukkē (19)

Meaning: *cattuvamē taruvāṇ* = *Paramātmn*, Who bestows only *Sattvaguna* (on His devotee) *uraittāṇ* = spoke to *taṇip* = the extraordinary one *pārttaṇukkē* = *Arjuna* about *tāṇ* = how He *ugandamaiyum* = loves very much *naḷ karumam* = good *Karma* (activity) *cattuva vīḍuḍa* = that has *sātvic Tyāga* in it (i.e., accompanied by *sātvic* renunciation of the results), and *tāṇ* = how He *ceydaduvum* = makes (enables) *cattuvam uḷḷadu* = *sātvic* activity *kuṛikkoḷ vagai* = to set its goal. He then spoke to *Arjuna* about *payaṇum* = the outcome *cattuva naṛkiricaip* = of good *sātvic* deeds, *caraṇāgadiyum* = and about *Śaraṇāgati*.

Summary:

ईश्वरे कर्तृताबुद्धिः सत्त्वोपादेयतान्तिमे ।

स्वकर्मपरिणामश्च शास्त्रसाराथ उच्यते ॥

īśvarē kartṛtābuddhiḥ sattvōpādēyatāntimē |
svakarmapariṇāmashca śāstrasārārtha ucyatē ||

Tyāga and *Sanyāsa* that are regarded as the means for *Mukti* are really not different from each other. *Śrī Kṛṣṇa* reiterated that the two are indeed the same and went on to explain the nature of *Tyāga* and instructed that one should keep in mind that the One

who is worshipped through all the *karmas* are *Śrīmannārāyaṇa* only. He then described to *Arjuna* the doings of the *sattva-raja-tamōguṇas* but advised him that one should select the *Sattvaguṇa* only. He made it clear that one ought to perform through all of one's life the *karmas* that are appropriate for one's *Varṇa* (societal classification) and *Āśrama* (stage in life), that those are the forms of worshipping God and those are the ones that will eventually enable the *Jīva* to attain the Supreme Goal. Finally towards the end of the eighteenth (and last) chapter of the *Gītā*, He described for *Arjuna* the forms of those *karmas* and reiterated that the essential meaning and message of the entire *Gītā* is *Bhaktiyōga* only. (It may be noted that in the *Āṅgādhikāra* of *Bhagavad Ramānuja*'s *Gītābhāṣya*, *Prapatti* indeed is regarded as *Aṅga* (component) of *Bhakti* (or *Bhakti* is the “*Aṅgi*” for *Prapatti*). Also, *Śrī Yāmunācārya* says “*bhaktyēka gōcaraḥ*” (Visible solely to *Bhakti*) in his *Ślōka*. These descriptions are thus consistent with *Gītā*'s concluding message.

सत्कर्मप्रियं मे तदिह यदि भवेत्सात्विकत्यागयुक्तं

सत्त्वानुष्ठाननिष्ठो यदपि विहितवानात्मलक्ष्यत्वत् स्तत्।

सत्त्वानुष्ठानलभ्यं फलमपि शरणागत्यनुष्ठान मेवं

सत्त्वस्यैव प्रदाता ह्यतिशययशसे प्राह पार्थाय शौरिः ॥ १९ ॥

satkarmātipriyaṁ me tadiha yadi bhavetsātvikatyāgayuktaṁ
satvānuṣṭhānaniṣṭho yadapi vihitavānātmalakṣyatvat stat |
satvānuṣṭhānalabhyaṁ phalamapi śaraṇāgatyanuṣṭhāna
mevaṁ

satvasyaiva pradātā hyatiśayayaśase prāha pāṛthāya śauriḥ

Original:

வன் பற்றறுக்கும் மருந்தென்று மாயவன் தான் உரைத்த
இன்பக்கடல் அமுதாம் என நின்ற இக்கீதை தன்னை

அன்பர்க்குரைப்பவர் கேட்பவர் ஆதரித்தோதும் அவர்
துன்பக் கடலுல் துளங்குகை நீங்கித் துலங்குவரே (20)

vaṇ paṛṛaṛukkum marundenṛu māyavaṇ tāṇ uraitta
iṇbakkaḍal amudām eṇa niṇṛa ikkīdai taṇṇai
aṇbarkkuraippavar kēṭṭavar ādarittōdum avar
tuṇbak kaḍalul tuḷaṅgugai nīṅgit tuḷaṅguvarē (20)

Meaning: *avar* = Those that *uraippavar* = tell (teach)
aṇbarkku = to God's devotees, *kēṭṭavar* = or listen to, *ādarittu*
ōdum = or earnestly read (study) *ik kīdai taṇṇai* = this
Bhagavadgītā, - which *iṇbakkaḍal amudām eṇa niṇṛa* = is like
the *Amṛta* taken out of the delightful ocean, and which *māyavaṇ*
= the *Paramātman* the Performer of amazing deeds *tāṇ* =
Himself *uraitta* = recited (offered to the world) *eṇṛu* = as *marund*
= the medicine (remedy) *aṛukkum* = for severing (curing) *vaṇ*
paṛṛ = the powerful attachment (of one to this *Samsāra*), - *nīṅgi*
= will come out of *tuḷaṅgugai* = wandering *tuṇbak kaḍalul* = in
the ocean of misery and *tuḷaṅguvarē* = will shine with flawless
brightness.

Summary: The *Gītā* is the great Divine Medicine for those
that are suffering from having been trapped and tied down in
the powerful *Samsāra*. This is what the Amazing *Kṛṣṇa*
Paramātman Himself taught *Arjuna* face to face. It is like the
Amṛta taken out by churning the magnificent and delightful
ocean. Those that teach this Great *Bhagvadgītā* earnestly to

students, or listen to it with interest, or read and study it seriously, will all free themselves from struggling and drowning in the miserable ocean of *Samsāra*. They will develop purity of mind and will shine in flawless brilliance. They will realize all their *puruṣārthas* (Desired Goals).

सङ्गोन्मूलौषधं हीत्यतिबल ममुना मायिना शौरिणोक्तां
भोग्याम्भोधेरिवेमा मतिमधुरसुधां सर्वदात्रीं च गीताम्।
भक्तेभ्यो ये प्रयच्छन्त्यथ च निशमयन्त्यादराद्वा पठन्ति
भ्राजन्ते धूतदुः खाम्बुधिगतविविधभ्रान्तय स्ते कृतार्थाः ॥ २० ॥

saṅgonmūlauṣadham hītyatibala mamunā māyinā śauriṇoktām
bhogyāmbhodherivemā matimadhrasudhām sarvadātrīm ca
gītām |
bhaktebhyo ye prayacchantyatha ca niśamayantyādarādvā
paṭhanti
bhrājante dhūtaduḥ khāmbudhigatavividhabhbrāntaya ste
kṛtārthāḥ (20)

Original:

தீதற்ற நற்குணப் பாற்கடல் தாமரைச் செம் மலர்மேல்
மாதூற்ற மாயன் மருவ இன் கீதையின் வண் பொருளைக்
கோதற்ற நான்மறை மௌலியின் ஆசிரியன் குறித்தான்
காதல் துணிவுடையார் கற்கும் வண்ணம் கருத்துடனே (21)

tīdarra narḥkuṇap pārkaḍal tāmaraic cem malarmēl
mādurra māyaṇ maruva iṇ kīdaiyiṇ vaṇ poruḷaik

kōdarṛa nāṇmarai mauiyiṇ āciriyaṇ kuṛittāṇ
kādal tuṇivuḍaiyār kaṛkum vaṇṇam karuttuḍaṇē (21)

Meaning: āciriyaṇ = Śrī Vēdāntācārya, the respected Ācārya kōd arṛa = of the flawless nāṇmarai mauiyiṇ = crown of the four vedas (namely, the upaniṣats) kuṛittāṇ kādal tuṇivuḍaiyār kaṛkum vaṇṇam = has kindly summarized with the intention (for the benefit of) that uḍaiyār = those who have both kādal = Bhakti (devotion) and tuṇivu = faith (Viśvāsa, Prapatti) [meaning, bhaktas and prapannas] kaṛkum vaṇṇam = may be able to study and follow, vaṇ poruḷai = the beautiful meanings maruva = in the popular iṇ kīdaiyiṇ = delightful Gītā (taught) māyaṇ = by the the Amazing Charmer, Śrī Kṛṣṇa Who pāṛkaḍal = is like the Great Ocean Kṣīrasamudra tīdarṛa = of blemishless naṛkuṇa = auspicious qualities and tāmaraic cem malar mēl madu uṛṛa = Who is always with Mahālakṣmī, the Resident of the fully blossomed large beautiful lotus.

Summary: Śrī Nārāyaṇa, Who is free from any undesirable quality, but on the other hand, is an Ocean of nectar of auspicious qualities and Who is always accompanied by Mahālakṣmī, the Resident of the fully blossomed delightful lotus flower, enunciated as Śrī Kṛṣṇa, the Performer of Amazing feats, the Gītā to Arjuna, His very dear friend. With the intention of enabling the bhaktas and prapannas to understand the essential beautiful meanings contained in the Gītā, our Svāmi Dēśika, who has earned the title of the Ācārya (The Preceptor) of all the flawless vedāntas, has very kindly presented them in this Prabandham. In fact, he has summarized the meaning of these eighteen chapters of the Gītā in one Ślōka in his work, “Tātparyacandrikā”.

निर्धूताखिलदोषमङ्गलगुणक्षीराब्धिपद्मासिनी-

वक्षोऽत्यद्भुतचेष्टितप्रियतमा गीता तदीयं हि तं।

निर्दोषागममौलिदेशिकवरो भक्तिप्रहृत्यर्थिनोः

साराथं सुखबोधधारणकृते सङ्गृह्य चान्वग्रहीत् ॥ २१ ॥

nirdhūtākhilladoṣamṅgalaguṇakṣīrābhipadmāsini-
vakṣo'tyadbhuta-ceṣṭitapriyatamā gītā tadīyaṁ hi taṁ |
nirdoṣāgamamaulideśikavaro bhaktiprapṭtyarthinoḥ
sārāthaṁ sukhabodhadhāraṇakṛte saṅgrhya cānvagrahīt (21)

श्रीमते निगमान्तमहादेशिकाय नमः

||*Śrīmatē Nigamānta Mahādēśikāya Namaḥ* ||

श्रीमद्यामुनयोगिदर्शितपथे गीतार्थसङ्ग्राहकः

ग्रन्थ इश्रीनिगमान्तदेशिककृतो वर्वर्ति यो द्राविडः।

गोपालो गुरुराडनुग्रहफलः तत्सूक्तिलोलो मुद्रा

व्याख्यात् कन्नडभाषया च विभुधव्याहारतोऽश्लोकयत् ॥

śrīmadyāmunayogidarśitapathe gītārthasaṅgrāhakaḥ
grantha śśrīnigamāntadeśikakṛto varvarti yo drāviḍaḥ |
gopālo gururāḍanugrahaphalaḥ tatsūktilolo mudrā
vyākhyāt kannaḍabhāṣayā ca vibhudhavyāhārato'slokat | |

Śrī Nigamānta Dēśika wrote again in Tamil the composition called “*Gītārttasāṅgiragam*” following the path of *Śrīmad Yāmunācārya*. With the *Anugraha* of the *Ācarya*, *Gōpalācarya*, a lover of this work, has happily written the commentary for this work in the *Kannada* language and also rendered the *pācurams* into *ślokas* in the Sanskrit language.

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