

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 15)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

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Swamy Desikan, Thiruvahindrapuram

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V.S. Sharma
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Srimad Ramanuja Gita Bhashyam – 15th Chapter
(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ पञ्चदशोऽध्यायः

भाष्यावतारिका

क्षेत्राध्याये क्षेत्रक्षेत्रज्ञभूतयोः प्रकृतिपुरुषयोः स्वरूपं विशोध्य विशुद्धस्य अपरिच्छिन्न-ज्ञानैकाकारस्य एव पुरुषस्य प्राकृतगुणसङ्गप्रवाहनिमित्तो देवाद्याकारपरिणतप्रकृतिसंबन्धः अनादिः इत्युक्तम् । अनन्तरे च अध्याये पुरुषस्य कार्यकारणोभयावस्थप्रकृतिसंबन्धो गुणसङ्गमूलो भगवता एव कृतः, इति उक्त्वा गुणसङ्गप्रकारं सविस्तरं प्रतिपाद्य गुणसङ्गनिवृत्तिपूर्वकात्मयाथात्म्यावासिः च भगवद्भक्तिमूला इति उक्तम् । इदानीं भजनीयस्य भगवतः क्षराक्षरात्मकबद्धमुक्तविभूतिमत्तां विभूतिभूतात् क्षराक्षरपुरुषद्वयात् निखिलहेयप्रत्यनीक-कल्याणैकतानतया अत्यन्तोत्कर्षेण विसजातीयस्य भगवतः पुरुषोत्तमत्वं च वक्तुम् आरभते । तत्र तावत् असङ्गरूपशस्त्रच्छिन्नबन्धाम् अक्षराख्यविभूतिं च वक्तुं छेद्यरूप बन्धाकारेण विततम् अचित्परिणामविशेषम् अश्वत्थवृक्षाकारं कल्पयन् श्रीभगवानुवाच ऊर्ध्वमूलमिति –

क्षेत्राध्याये क्षेत्रक्षेत्रज्ञभूतयोः प्रकृतिपुरुषयोः स्वरूपं विशोध्य - A summary of the 13th chapter is given first in the avataarika of this chapter. In the thirteenth chapter known as क्षेत्राध्याय, the differences in the nature of prakruti and purusha told as क्षेत्र and क्षेत्रज्ञ was told with good amount analysis विशुद्धस्य अपरिच्छिन्न-ज्ञानैकाकारस्य एव पुरुषस्य – To that Purusha only who is pure and of the nature of unlimited consciousness,

प्राकृतगुणसङ्गप्रवाहनिमित्तो देवाद्याकारपरिणतप्रकृतिसंबन्धः अनादिः इत्युक्तम् – the association with prakruti which has modified into the forms of deva and others is beginningless. And that is due to the stream of attachment to qualities of prakruti. That is the summary of the teachings of 13th chapter.

अनन्तरे च अध्याये – In the next chapter which is 14th,

पुरुषस्य कार्यकारणोभयावस्थप्रकृतिसंबन्धो – the association with prakruti in both the causal state and the state of effect for the Individual Self,

गुणसङ्गमूलो भगवता एव कृतः, - was caused due to attachment to the qualities such as satva and others and it was done by Bhavan only, (in the sense he is the controller of all these)

इति उक्त्वा गुणसङ्गप्रकारं सविस्तरं प्रतिपाद्य – having said that, the way attachment to Gunas happens was taught in detail,

गुणसङ्गनिवृत्तिपूर्वकात्मयाथात्म्यावाप्तिः च भगवद्भक्तिमूला इति उक्तम् – It was told that for realisation of true nature of Self after getting rid of attachment also devotion to Bhagavan only is the cause.

इदानीं भजनीयस्य भगवतः क्षराक्षरात्मकबद्धमुक्तविभूतिमत्तां – Now, in this chapter, the fact that Bhagavan who is the object of meditation has two vibhutis, namely baddha and mukta told as क्षर and अक्षर,

विभूतिभूतात् क्षराक्षरपुरुषद्वयात् निखिलहेयप्रत्यनीक-कल्याणैकतानतया अत्यन्तोत्कर्षेण विसजातीयस्य – and compared to the two – क्षरपुरुष and अक्षरपुरुष which are HIS vibhutis, being of a different class due to the attributes of being far from anything defiling and being an abode to only auspicious qualities and for that reason possessing unsurpassed excellence,

भगवतः पुरुषोत्तमत्वं च वक्तुम् आरभते – That Bhagavan is none other than the most exalted purusha or पुरुषोत्तम is going to be told.

तत्र तावत् असङ्गरूपशस्त्रच्छिन्नबन्धाम् अक्षराख्यविभूतिं च वक्तुं – In this context, in order to tell about the मुक्तात्म विभूति called अक्षर who have the bondage cut off by the weapon of the form of non-attachment,

छेद्यरूप बन्धाकारेण विततम् अचित्परिणामविशेषम् – The body which is the special modification of matter which is pervading in the form of bondage to be cut off,

अश्वत्थवृक्षाकारं कल्पयन् श्रीभगवानुवाच ऊर्ध्वमूलमिति – is imagined to be of the form of a papal tree (अश्वत्थ tree) and the nature of that prakruti is being told by Bhagavan.

Bhashyakarar gives a brief summary of previous two chapters. In the thirteenth chapter, the nature of prakruti and purusha taught in the first six chapters was searched further. In this chapter, the nature of Paramatman who controls the prakruti having the gunas, by transgressing

whose commands purusha gets bound, and because of whose grace only he gets released from that bondage – all these are going to be taught. परमात्मस्वरूप विशोधन is going to be done now.

This is as per गीतार्थसङ्ग्रह श्लोक by Bhagavad Yamunacharya:

अचिन्मिश्रात् विशुद्धाच्च चेतनात् पुरुषोत्तमः । व्यापनात्-भरणात्-स्वाम्यात् अन्यः पञ्चदशोदितः ॥

So in these three chapters 13, 14 and 15, the स्वरूप of तत्त्वत्रयस – अचित्, चित् and ईश्वर are being explored is to be observed as per Swamy Deshika's commentary of Gitartha Sangraha.

Bhashyakarar explains this व्यापनात्-भरणात्-स्वाम्यात् अन्यः in the commentary of यो लोकत्रयमाविश्य विभर्ति अव्यय ईश्वरः.

In the last sloka मां च योऽव्यभिचारेण, of the fourteenth chapter it was told that Paramatman only is to be worshipped with unswerving devotion and that HE is only the bestower of all fruits. In this fifteenth chapter, HIS greatness is told as भजनीयस्य भगवतः and HIS पुरुषोत्तमत्व is established.

This is the सङ्गति for this chapter with previous one.

Swamy Deshikan observes several aspects to establish the relevance of this sloka and chapter:

1. The metaphorical depiction of अश्वत्थवृक्ष is for प्रतिपत्तिसौकर्यार्थ – for ease of understanding of this very important aspect. This is also as per shrutis – it is said similarly in Kathopanishat and taittiriya also. Some say this is to generate वैराग्य by generating interest in knowing about the nature of Paramatman. Because it is mainly to establish the fact that Paramatman controls the vibhutis being their master.
2. Later it becomes clear that the imagined ashvattha tree is nothing but samsara which is about attachment because cutting it with the weapon of non-attachment is told. And it is differentiated from the wordly papal tree by depicting it as having its root at the top.
3. And why should the tree be not मूलप्रकृति itself? It cannot be because here what is told is the aspect of attachment which does not happen in primordial matter – मूलप्रकृति. And it is to be cut off which also does not apply to मूलप्रकृति as it is eternal. Considering these, Bhashyakarar says in bhashya as अचित्परिणामविशेषम् अश्वत्थवृक्षाकारम् etc.

4. The same thing is also told in puranas. Mahabharata says thus: अव्यक्तमूल प्रभवः
तस्यैवानुग्रहोच्छ्रितः । बुद्धिस्कन्दमयश्चैव इन्द्रियान्तर कोटरः ॥ महाभूतविशाखश्च विषयैः पत्रशाखवान् ।
धर्माधर्मसुपुष्पश्च सुखदुःखफलोदयः ॥ आजीव्यः सर्वभूतानां ब्रह्मवृक्षः सनातनः । एतद्ब्रह्मवनं चैव ब्रह्मवृक्षस्य
तस्य तत् ॥ एतच्छ्रित्वा च भित्वा च ज्ञानेन परमासिना । ततश्चात्मरतिं प्राप्य यस्मान्नावर्तते पुनः (भा. 14-35).
5. Some said so comparing the body of every individual self as the head is on top and hands/legs below etc. which is figuratively said as ऊर्ध्वमूलम् etc.
6. While some said about the body of हिरण्यगर्भ (collectivity of sentient). तदिदं व्यष्टिक्षेत्रम्, अथ समष्टिक्षेत्रमुच्यते, कृत्स्नमिदं ब्रह्माण्डं हिरण्यगर्भशरीरं विराडित्युच्यते, तस्य, द्यौश्शिरः चक्षुषी चन्द्रसूर्यौ etc.
7. So Swamy Deshika notes several ways in which this is explained and concludes that what needs to be understood from all these is that samsara is to be rejected totally. Hence instead of explaining it in many ways, it is better to imagine the samsara as the tree.

15.1

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ 1 ॥

ऊर्ध्वमूलम् Having its roots at the top, अधःशाखम् and the branches spreading downward अव्ययं and being indestructible यं अश्वत्थं प्राहुः that samsara which they said as ashvattha, यस्य पर्णानि the leaves of which ashvattha tree छन्दांसि are the Vedas तं that tree यः वेद who knows सः वेदवित् he knows the essence of the meanings of Vedas.

यं संसाराख्यम् अश्वत्थम् उर्ध्वमूलम् अधःशाखम् अव्ययं प्राहुः श्रुतयः - 'ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।' (क. उ. 6-1) 'ऊर्ध्वमूलमवाक्छाखं वृक्षं यो वेद संप्रति' (तै. आ. 1-11-5) इत्याद्याः । सप्तलोकोपरि निविष्ट चतुर्मुखादित्वेन तस्य ऊर्ध्वमूलत्वम् । पृथिवीनिवासि सकलनरपशुमृग-कृमिकीटपतङ्गस्थावरान्ततया अधःशाखत्वम् । असङ्हेतुभूतात् आसम्यग् ज्ञानोदयात् प्रवाहरूपेण अच्छेद्यत्वेन अव्ययत्वम् । यस्य च अश्वत्थस्य छन्दांसि पर्णानि आहुः । छन्दांसि – श्रुतयः, 'वायव्यं श्वेतमालभेत भूतिकामः' (तै. सं. 2-1-1) 'ऐन्द्राग्रमेकादशकपालं निर्वपेत् प्रजाकामः' (तै. सं. 2-2-1) इत्यादिश्रुतिप्रतिपादितैः काम्यकर्मभिः वर्धते अयं संसारवृक्षः, इति छन्दांसि एव अस्य पर्णानि । पर्णैः हि वृक्षो वर्धते । यः

तम् एवंभूतम् अश्वत्थं वेद, स वेदवित् । वेदो हि संसारवृक्षं छेदोपायं वदति; छेद्यवृक्षस्वरूपज्ञानं छेदनोपायज्ञानोपयोगि इति वेदवित् इति उच्यते ।

यं संसाराख्यम् अश्वत्थम् उर्ध्वमूलम् अधःशाखम् अव्ययं प्राहुः श्रुतयः – That ashvattha tree called samsara which the shrutis say as having its roots on top and branches below and is eternal,

'ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।' (क. उ. 6-1) – Kathopanshat says 'This is the ashvattha which has roots on top and branches below and is very old',

'ऊर्ध्वमूलमवाक्छाखं वृक्षं यो वेद संप्रति' (तै. आ. 1-11-5) इत्याद्याः – And taittiriya aranyaka says 'one who knows the true nature of the tree which has its roots on top and has branches spreading downwards', - these are the shruti pramanas.

सप्तलोकोपरि निविष्टं चतुर्मुखादित्वेन तस्य ऊर्ध्वमूलत्वम् – And it has its roots on top because it has chaturmukha brahma who is placed above the seven worlds as the foremost among beings.

पृथिवीनिवासि सकलनरपशुमृग-कृमिकीटपतङ्गस्थावराण्णतया अधःशाखत्वम् – Because it ends with the entirety of humans, cows, animals, insects, flies, and till the immovables who are all residing in this world at the bottom and so has its branches below.

असङ्हेतुभूतात् आसम्यग् ज्ञानोदयात् प्रवाहरूपेण अच्छेद्यत्वेन अव्ययत्वम् – And because it cannot be cut off as it is continuing like a flood till the true knowledge arises from non-attachment, it is said to be immutable,

यस्य च अश्वत्थस्य छन्दांसि पर्णानि आहुः – And also whose leaves are said to be the chandas.

छन्दांसि – श्रुतयः, 'वायव्यं श्वेतमालभेत भूतिकामः' (तै. सं. 2-1-1) 'ऐन्द्राग्नमेकादशकपालं निर्वपेत् प्रजाकामः' (तै. सं. 2-2-1) इत्यादिश्रुतिप्रतिपादितैः काम्यकर्मभिः वर्धते अयं संसारवृक्षः, इति छन्दांसि एव अस्य पर्णानि – Chandas means shrutis. As told by the shruti vakyas such as, 'One who is desirous of amassing wealth should offer a white goat associated with the इष्टि of God Vayu and perform yajna', 'One who wants progeny should offer पुरोदाश in eleven kapalas to gods Indra and Agni', this samsara grows through kamyakarmas told in shrutis and so these chandas are the leaves of the ashvattha tree.

पर्णैः हि वृक्षो वर्धते – It is well known that a tree grows with its leaves only.

यः तम् एवंभूतम् अश्वत्थं वेद, स वेदवित् – One who knows the ashvattha in this way knows the Vedas.

वेदो हि संसारवृक्षं छेदोपायं वदति; - Because, the Vedas only teach the means to cut off the tree of samsara.

छेद्यवृक्षस्वरूपज्ञानं छेदनोपायज्ञानोपयोगि इति वेदवित् इति उच्यते – The knowledge of the nature of the tree of samsara which has to be cut off is useful to acquire the knowledge of the means to cut off the tree of samsara and so such a one is called a वेदवित् – a knower of Vedas.

यं संसाराख्यम् अश्वत्थम् – It is the tree called samsara. In the second sloka it is said अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः where तस्य शाखाः - indicates that it is the same tree that is being referred to here and not a different one. Even in the third sloka, न रूपमस्य, the same tree is being talked about. Hence Bhashyakarar has explained the tree as the same samsara.

प्राहुः श्रुतयः - Sloka says just प्राहुः and since no author is indicated who said this, in order to make it clear that it is not some other mata being told but it is told so by shrutis.

The Kathopanishit says ऊर्ध्वमूलोऽवाक्छाख एषोऽश्वत्थः सनातनः - Should not the word एषः in sloka be interpreted as the samsara as well as पुरुष who is going to be taught later? It is not right because the nature of Purusha does not have ऊर्ध्वमूलत्व etc. And it is going to be told that the same tree is to be cut off with the weapon of non-attachment. अश्वत्थ means न श्वः अश्वः - श्वो न स्थास्यति इति अश्वत्थः. And it is said to be वृक्ष because it is छेद्य. The word वृक्ष is formed from the root व्रश्चू छेदने. 'ऊर्ध्वमूलोऽवाक्छाख एषोऽश्वत्थः सनातनः ।' (क. उ. 6-1) 'ऊर्ध्वमूलमवाक्छाखं वृक्षं यो वेद संप्रति' (तै. आ. 1-11-5) – The two shruti vakyas selected indicated generally that samsara is compared to a vruksha and specifically as ashvattha vruksha.

सप्तलोकोपरि निविष्टं चतुर्मुखादित्वेन तस्य ऊर्ध्वमूलत्वम् – The aspect of ऊर्ध्वमूलत्व and अधश्शाखत्व would apply if both व्यष्टि and समष्टि are considered and that is indicated in bhashya as सप्तलोकोपरिनिविष्टं. In Bhashya, पृथिवीनिवासि includes all worlds below also.

असङ्हेतुभूतात् आसम्यग् ज्ञानोदयात् प्रवाहरूपेण अच्छेद्यत्वेन अव्ययत्वम् – How can अच्छेद्यत्वेन and अव्ययत्वम् be possible is explained as असङ्हेतुभूतात् आसम्यग् ज्ञानोदयात्. And before the knowledge of realities arises also नाश happens during pralaya etc. and so it is justified as प्रवाहरूपेण.

छन्दांसि – श्रुतयः, - The word छन्दस् also means यत् अक्षरपरिमाणम् छन्दः like in गायत्री छन्दस् etc. The meaning as per context here is explained as श्रुतयः.

यस्य च अश्वत्थस्य छन्दांसि पर्णानि आहुः – The shrutis cover and protect the real nature of samsara just as the leaves cover a tree is indicate by this.

'वायव्यं श्वेतमालभेत भूतिकामः' (तै. सं. 2-1-1) 'ऐन्द्राग्रमेकादशकपालं निर्वपेत् प्रजाकामः' (तै. सं. 2-2-1)

इत्यादिश्रुतिप्रतिपादितैः काम्यकर्मभिः वर्धते अयं संसारवृक्षः, इति छन्दांसि एव अस्य पर्णानि - And because the shrutis are said to be like leaves in the tree of samsara, it pertains to the karmakanda bhaga as told earlier वेदवादरताः पार्थ (2-42) for attaining त्रिवर्गपुरुषार्थस्य – dharma, artha and kaama. That is why Bhashyakarar picks shruti vakyas instructing one interested in wealth, progeny etc as भूतिकामः, प्रजाकामः etc.

And why specifically the shrutis are compared to leaves is explained as पर्णैः हि वृक्षो वर्धते.

यः तम् एवंभूतम् अश्वत्थं वेद, स वेदवित् – A doubt may arise – how can one who knows the ashvattha called samsara be called वेदवित्? Because samsara is neither ashvattha or veda so that one knowing it can be called a vedavit? So here what is to be understood is as per what Manu says – आद्यं तु त्र्यक्षरं ब्रह्म त्रयी यत्र प्रतिष्ठिता । स गुह्योऽन्यस्त्रिवृद्धेदो यस्तं वेद स वेदवित् ॥ (मनु. 11-265). Manu says all Vedas are established in the pranava and one who knows it is a वेदवित्. So it should be taken to have प्रणव as the subject. The अर्धमात्रा of pranava is said to have Parama Purusha as its अधिदेवता. So its ऊर्ध्वमूलत्व is justified. That kind of a knower of Vedas only is praised to be a vedavit is the purvapaksha here.

Answer is: वेदो हि संसारवृक्षे छेदोपायं वदति; छेद्यवृक्षस्वरूपज्ञानं छेदनोपायज्ञानोपयोगि इति वेदवित् इति उच्यते – Here Veda indicates the part of Vedas which establish the means to liberation – अपवर्ग उपाय. Vedas tell how this tree of samsara can be cut off. And the nature of samsara which has to be cut off is useful to knowing the means to cut it off. Hence such a one is called Vedavit here.

Since later it is going to be said that this tree has to be cut off with असङ्गशस्त्र it does not relate to Pranava. It is also going to be said ततः परं तत् परिमार्गितव्यम् which does not apply to pranava also. For all these reasons, the ashvattha tree said to be known is the nature of samsara only.

Sloka 15.2

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्तानि कर्मानुबन्धीनि मनुष्यलोके ॥ 2 ॥

तस्य शाखाः The branches of this ashvattha tree गुणप्रवृद्धाः having grown being nourished by satva and other qualities विषयप्रवालाः and having the objects of senses such as shabda, sparsha, rupa, rasa and gandha as its tendershoots, ऊर्ध्वम् अधश्च प्रसृताः are spread upwards and downwards too. अधश्च The branches spread downwards मनुष्यलोके कर्मानुबन्धीनि मूलानि having become the roots which are the abode to the karmas of chetanas in this human world अनुसन्तानि and have spread joined with lower branches.

तस्य - मनुष्यादिशाखस्य वृक्षस्य तत्तत्कर्मकृता अपराः च अधः शाखाः पुनरपि मनुष्यपञ्चादि-रूपेण प्रसृताः भवन्ति । ऊर्ध्वं च गन्धर्वयक्षदेवादिरूपेण प्रसृता भवन्ति । ताः च गुणप्रवृद्धाः - गुणैः सत्त्वादिभिः प्रवृद्धाः, विषयप्रवालाः - शब्दादिविषयपल्लवाः । कथम्? इति अत्र आह - ब्रह्मलोकमूलस्य अस्य वृक्षस्य मनुष्याग्रस्य अधः - मनुष्यलोके मूलानि अनुसन्तानि । तानि च कर्मानुबन्धीनि - कर्माणि एव अनुबन्धीनि मूलानि, अधो मनुष्यलोके च भवन्ति इत्यर्थः । मनुष्यत्वावस्थायां कृतैः हि कर्मभिः अधो मनुष्यपञ्चादयः, ऊर्ध्वं च देवादयो भवन्ति ।

तस्य - मनुष्यादिशाखस्य वृक्षस्य - तस्य means that tree which has branches of the form of humans and others,

तत्तत्कर्मकृता अपराः च अधः शाखाः - some other branches formed from the karmas of the sentient beings and have gone down,

पुनरपि मनुष्यपञ्चादि-रूपेण प्रसृताः भवन्ति - have again spread in the form of manushya, pashu and others.

ऊर्ध्वं च गन्धर्वयक्षदेवादिरूपेण प्रसृता भवन्ति - ऊर्ध्वं च means above this world also in the form of gandharva, yaksha, deva and others the branches have spread.

ताः च गुणप्रवृद्धाः - गुणैः सत्त्वादिभिः प्रवृद्धाः, - and those branches have grown abundantly nourished by the qualities of satva and others.

विषयप्रवालाः - शब्दादिविषयपल्लवाः - They have for their shoots the sense objects shabda, sparsha and others.

कथम्? इति अत्र आह – How does this happen? If asked thus, Bhagavan Krishna answers -

ब्रह्मलोकमूलस्य अस्य वृक्षस्य मनुष्याग्रस्य – For this tree which has the chaturmukha loka as its root and having the world of humans at its crest,

अधः - मनुष्यलोके मूलानि अनुसंततानि – Below, means in the world of humans again new roots have joined from those branches only.

तानि च कर्मानुबन्धीनि - कर्माणि एव अनुबन्धीनि मूलानि – And they are the roots which binding are formed of karmas of sentients only.

अधो मनुष्यलोके च भवन्ति इत्यर्थः – they are formed in the lower human world also.

मनुष्यत्वावस्थायां कृतैः हि कर्मभिः अधो मनुष्यपञ्चादयः, उर्ध्वं च देवादयो भवन्ति – That means the states of manushya, pashu and others which are found in the lower world are due to the karmas performed while being born as humans. In the same way births such as of deva and others above also happen.

Now what is told is according to नित्यसृष्टि which is indicated by पुनरपि in bhashya. The word अपरा in bhashya shows there is no पुनरुक्ति here.

In this tree which has manushya and others as its branches, some more branches in the form of manushya, pashu and others spread from the downward branches. And some others spread upwards in the form of Deva, gandharva, yaksha and others. All these are due to their respective karmas. Since what is spreading upwards is from the Karmaloka point of view, it is explained as deva, gandharva and such lokas. That is why there is no contradiction to what was told earlier as lokas below chaturmukha's world. These branches grow being nourished by satva and other qualities as per what was taught earlier that satva and other gunas become causes of subsequent births by developing attachment.

The qualities of satva and others are common causes for growth just as water is a common cause for all plants. The sense objects shabda, sparsha, rupa, rasa and gandha are the wonderful shoots of these branches told as विषय in sloka.

For this tree which has brahma loka as its root and manushya loka at the crest, many many additional roots have spread alongside each other in this world of humans where people

perform a lot of karmas and that is told as अधश्च मूलानि in sloka and explained as मनुष्यलोके च मूलानि अनुसन्तनानि.

पुरुषमनुबध्नन्तीति अनुबन्धीनि – they are mainly due to karmas and that is indicated as कर्माणि एव अनुबन्धीनि.

They are explained as मनुष्यत्वलोके भवन्ति – How can the karmas which are related to the Atman be told as being in Manushya loka as roots is explained as मनुष्यत्वावस्थायां कृतैः कर्मभिः हि अधो मनुष्यपञ्चादयः, ऊर्ध्वं च देवादयो भवन्ति - Because of the karmas performed by sentients when born as humans, they are born again as humans, pashus etc in the worlds below and as gods in the worlds above.

Sloka 15.3

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा । (first half of sloka 3)

इह In this world अस्य रूपं the nature of this tree of samsara तथा न उपलभ्यते is not known as told above. तथा In the same way, अन्तः न its end is also not known. आदिः न Its beginning is also not known. सम्प्रतिष्ठा च न The support of that tree is also not known.

अस्य - वृक्षस्य चतुर्मुखादित्वेन ऊर्ध्वमूलत्वं, तत्संतानपरम्परया मनुष्याग्रत्वेन अधःशाखत्वं, मनुष्यत्वे कृतैः कर्मभिः मूलभूतैः पुनः अपि अधः च ऊर्ध्वं च प्रसृतशाखत्वम् इति यथा इदं रूपं निर्दिष्टं, न तथा संसारिभिः उपलभ्यते । 'मनुष्यः अहं देवदत्तस्य पुत्रो यज्ञदत्तस्य पिता तदनु रूप परिग्रहः च' इति एतावन्मात्रम् उपलभ्यते । तथा अस्य वृक्षस्य अन्तो - विनाशः अपि गुणमयभोगेषु असङ्गकृतः इति न उपलभ्यते । तथा अस्य गुणसङ्ग एव आदिः इति न उपलभ्यते । तस्य प्रतिष्ठा च अनात्मनि आत्माभिमानरूपम् अज्ञानम् इति न उपलभ्यते । प्रतितिष्ठति अस्मिन् एव इति हि अज्ञानम् एव अस्य प्रतिष्ठा ।

अस्य - वृक्षस्य चतुर्मुखादित्वेन ऊर्ध्वमूलत्वं, - As Chaturmukha is the origin of this tree of samsara, it has its roots on top,

तत्संतानपरम्परया मनुष्याग्रत्वेन अधःशाखत्वं, - And it has its branches below having manushas at the tip with the continuing lineage,

मनुष्यत्वे कृतैः कर्मभिः मूलभूतैः पुनः अपि अधः च ऊर्ध्वं च प्रसृतशाखत्वम् इति – and the karmas done as humans only have become the roots and from that branches have spread downwards and upwards,

यथा इदं रूपं निर्दिष्टं, न तथा संसारिभिः उपलभ्यते – in this way the nature of this as told earlier, samsaris or worldly beings are not able to know as such.

'मनुष्यः अहं देवदत्तस्य पुत्रो यज्ञदत्तस्य पिता तदनुरूप परिग्रहः च' इति एतावन्मात्रम् उपलभ्यते – They are only able to know 'I am man, son of Devadatta, father of yajnadatta and possess things accordingly' – this much alone.

तथा अस्य वृक्षस्य अन्तो - विनाशः अपि गुणमयभोगेषु असङ्गकृतः इति न उपलभ्यते – In the same way the end of this tree – destruction also is possible only by not having attachment to experience of objects of satva and other qualities – is also not known.

तथा अस्य गुणसङ्ग एव आदिः इति न उपलभ्यते – In the same way, it also has its beginning in attachment to qualities is also not known.

तस्य प्रतिष्ठा च अनात्मनि आत्माभिमानरूपम् अज्ञानम् इति न उपलभ्यते – Also, it has its base in the ignorance of the form of the egoistic feeling of self in what is not the self.

प्रतिष्ठति अस्मिन् एव इति हि अज्ञानम् एव अस्य प्रतिष्ठा – Ignorance is the substratum or base of this tree from the व्युत्पत्ति or derivation of the word प्रतिष्ठा as प्रतिष्ठति अस्मिन्नेव इति.

Earlier it was praised यस्तं वेद स वेदवित् – When the samsara is being directly perceived by all praising a person who knows it as very rare – how is it right? This question is answered here.

न रूपमस्य – Here it is not said that there is no form. The gist is though everyone is able to perceive the samsara here, those who perceive the reality that it has chaturmukha as its beginning and through his continuing progeny has spread downward having branches and sub-branches till humans – such ones are very rare.

संसारिभिः - Means those who do not have the knowledge useful to attain moksha. Only a rare one who knows it as told becomes similar to a liberated one.

मनुष्यः अहम् इति – This indicates that the people of the world have the knowledge to accept the samsara which is disgusting while there is no one who has the knowledge to reject it.

न च आदिः - The primary source is meant here.

सम्प्रतिष्ठा – The earth where the roots spread is said to be the substratum for the tree. In the same way, karma is told as the root for the tree of samsara.

अविद्या सञ्चितं कर्म – As per this statement, the karma is established in ignorance. Because the practice of karmas is due to this ignorance. The idea of selfishness also arises due to karma only. So ignorance of the form of having an idea of self in what is not the self only is said to be the substratum for the tree of samsara.

Sloka 3 and first half of Sloka 4

अश्वत्थमेनं सुविरूढमूलम् असङ्गशस्त्रेण दृढेन छित्त्वा ॥ 3 ॥

ततः पदं तत्परिमार्गितव्यम् यस्मिन्गता न निवर्तन्ति भूयः । (first half of sloka 4)

एनं सुविरूढमूलम् अश्वत्थं This tree of samsara which has grown its roots in several ways दृढेन firmly असङ्गशस्त्रेण with the weapon of the form of non-attachment in worldly aspects छित्त्वा having cut off, ततः and because of that reason यस्मिन् पदे गताः those who have gone in that path भूयः न निवर्तन्ते do not return to samsara again तत् पदं परिमार्गितव्यम् that path has to be searched.

एनम् - उक्तप्रकारं सुविरूढमूलं - सुष्ठु विविधं रूढमूलम् अश्वत्थं सम्यग्ज्ञानमूलेन दृढेन गुणमयभोगासङ्गाख्येन शस्त्रेण छित्त्वा ततः - विषयासङ्गाद् हेतोः तत् पदं परिमार्गितव्यम् - अन्वेषणीयम् यस्मिन् गता भूयः न निवर्तन्ते ।

एनम् - उक्तप्रकारं सुविरूढमूलं - सुष्ठु विविधं रूढमूलम् अश्वत्थं – The tree of samsara which has many types of firm and deep roots as told,

सम्यग्ज्ञानमूलेन दृढेन गुणमयभोगासङ्गाख्येन शस्त्रेण छित्त्वा – cutting it off with the weapon of non-attachment in the experience of objects composed of the three qualities of satva and others, firmly with true knowledge of discrimination,

ततः - विषयासङ्गाद् हेतोः तत् पदं परिमार्गितव्यम् - अन्वेषणीयम् यस्मिन् गता भूयः न निवर्तन्ते – for the very reason of having renounced sense experiences, that place should be sought. That place having attained which there is no return to samsara has to be sought.

एनम् - उक्तप्रकारं सुविरूढमूलं - सुष्ठु विविधं रूढमूलम् – By एनम् – The wonderful nature of prakruti which causes attachment is meant here and that is indicated in bhashya as उक्त प्रकारम्.

सुविरूढमूलम् – That which is impossible to cut off as it is made of वासनाs which are rooted firmly.

विविधं रूढमूलम् - Different types of roots - means the samsara which is spread with its roots in various ways caused by wonderful unending activities performed through mind, speech and body – knowingly or unknowingly.

दृढेन शस्त्रेण – Non-attachment can happen sometimes temporarily due to diseases etc. That is not firm or strong because when one becomes alright the attachment comes back. So it has to be cut off only through proper true knowledge told in bhashya as सम्यक् ज्ञानमूलेन.

ततः - विषयासङ्गाद् हेतोः तत् पदं परिमार्गितव्यम् – This indicates that the असङ्ग or non-attachment should continue in the state of आत्मान्वेषणे also just as it should be present while renouncing the sense objects.

अन्वेषणीयम् – Inline with what is said in Mahabharata – आत्मानमन्विच्छेत्.

कथम् अनादिकालप्रवृत्तो गुणमयभोगसङ्गः तन्मूलं च विपरीतज्ञानं निवर्तते इत्यत आह –

How does the ignorance which has risen from the attachment to experience of gunas and which is continuing from time immemorial, be got rid of is taught here.

Bhagavan said असङ्गशस्त्रेण दृढेन छित्त्वा, ततः पदं तत्परिमार्गितव्यम् – the question is if such a weapon is easily available only one can use it to cut off the tree of samsara. But it is so difficult to find, so how would one cut off the tree of samsara? That is answered here. Bhashyakarar gives that as the avatarikaa indicating this.

Second half of Sloka 4

तमेव चाद्यं पुरुषं प्रपद्येत् यतः प्रवृत्तिः प्रसृता पुराणी ॥ 4 ॥

यतः By whom पुराणी the beginningless प्रवृत्तिः functioning due to ignorance प्रसृता has spread आद्यं that primeval cause तमेव पुरुषं that Purusha alone प्रपद्येत् has to be sought as refuge.

अज्ञानादिनिवृत्तये तम् एव च आद्यं - कृत्स्नस्य आदिभूतम्, 'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।' (9-10) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ॥' (10-8) 'मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।' (7-7) इत्यादिषु उक्तम् आद्यं पुरुषम् एव शरणं प्रपद्येत् - तम् एव शरणं प्रपद्येत् । यतः - यस्मात् कृत्स्नस्य स्रष्टुः इयं गुणमय भोगसङ्ग प्रवृत्तिः पुराणी - पुरातनी प्रसृता । उक्तं हि मया एतत् पूर्वम् एव - 'दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।' (7-14) इति । 'प्रपद्येयतः प्रवृत्तिः' इति वा पाठः । तम् एव च आद्यं पुरुषं प्रपद्य शरणमुपगम्य, इयतः अज्ञाननिवृत्त्यादेः कृत्स्नस्य एतस्य साधनभूता प्रवृत्तिः पुराणी - पुरातनी प्रसृता । पुरातनानां मुमुक्षूणां प्रवृत्तिः पुराणी । पुरातना हि मुमुक्षवो माम् एव शरणम् उपगम्य निर्मुक्तबन्धाः संजाता इत्यर्थः ।

अज्ञानादिनिवृत्तये तम् एव च आद्यं - कृत्स्नस्य आदिभूतम्, - In order to get rid of ignorance that purush who is prayed to, that primeval cause of everything,

'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।' (9-10) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ॥' (10-8) 'मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।' (7-7) इत्यादिषु उक्तम् – praised as 'the prakruti being presided by ME only creates movables and immovables', and 'I am the source of everything and everything functions because of ME only', and 'Hey Dhananjaya, there is nothing greater than ME' and so on, आद्यं पुरुषम् एव शरणं प्रपद्येत् - तम् एव शरणं प्रपद्येत् – That Primal Purusha only should be sought – one should surrendered unto HIM only.

यतः - यस्मात् कृत्स्नस्य स्रष्टुः इयं गुणमय भोगसङ्ग प्रवृत्तिः – From whom, who has created everything, this activity of the form of attachment to the experience arising from the abundance of gunas, पुराणी - पुरातनी प्रसृता – which is age old has spread widely, one should surrender unto that Purusha only.

उक्तं हि मया एतत् पूर्वम् एव - 'दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।' (7-14) इति – This I have told earlier itself as 'This daivi maayaa made of triguna is impossible to cross over. Only those who surrender unto ME they cross over this maaya'.

'प्रपद्येयतः प्रवृत्तिः' इति वा पाठः – It can also be taken as प्रपद्येयतः.

तम् एव च आद्यं पुरुषं प्रपद्य शरणमुपगम्य, - Having done prapatti in that primeval Purusha only, means having surrendered unto HIM only,

इयतः अज्ञाननिवृत्त्यादेः कृत्स्नस्य एतस्य साधनभूता – इयतः means that which is the means for getting rid of ignorance and everything else needed,

प्रवृत्तिः – that practice known as sharanagati,

पुराणी - पुरातनी प्रसृता – Is in practice since very long time.

पुरातनानां मुमुक्षूणां प्रवृत्तिः पुराणी – The practice of mumukshus of yore is known as पुराणी.

पुरातना हि मुमुक्षवो माम् एव शरणम् उपगम्य निर्मुक्तबन्धाः संजाता इत्यर्थः – That means, mumukshus who were living long long back got rid of their bondage by surrendering unto ME only.

अज्ञानादिनिवृत्तये – Considering the next sloka where it is said निर्मानमोहाः, bhashya says अज्ञानादिनिवृत्तये.

तमेव चाद्यम् – By transgressing whose orders one is bound to samsara, the very same person when pleased will get us released from the bondage. That is indicated by the अवधारण तम् एव and Bhashyakarar picks the words of Bhagavan such as मया अध्यक्षेण, अहं सर्वस्य, मत्तः परतरम् etc. – one has to surrender unto HIM only – तमेव शरणं प्रपद्येत.

यतः प्रवृत्तिः - To show that it is not mere creation related to creation of mahat and others, what all was told earlier in the prapattivakya is reminded as उक्तं हि. Here other words of Bhagavan such as 'तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता' (10-10), 'मच्चित्तः सर्वं दुर्गाणि मत्प्रसादात् तरिष्यसि' (18-58), मामेकं शरणं ब्रज (18-66) and so on would also be relevant.

प्रपद्येद्यतः - Has another पाठ प्रपद्येयतः which has to be split as प्रपद्य इयतः and not प्रपद्ये यतः as that would be not proper to say प्रपद्ये in उत्तम पुरुष. And the usage प्रपद्येत् in parasmaipada is आर्षप्रयोग just as छान्दस (in Vedas) and in bhashya given as प्रपद्येत. The meaning of इयतः is explained as अज्ञाननिवृत्त्यादेः कृत्स्नस्य. Sharanagati is the साधन and elimination of ignorance and any other obstruction and anything to be achieved is the साध्य. Thus the doubt how can this विपरीतज्ञान be eliminated is answered by this directly.

प्रसृता पुराणी – For ages, those desirous of liberation have surrendereed unto ME and got rid of the bondage. This also establishes शिष्टाचार which is very important.

An important thing to be noted here is that for this sloka, all acharyas have extolled the greatness of prapatti and that without prapatti at the lotus feet of Bhagavan, nothing can be achieved is being stressed.

Sloka 15.5

निर्मानमोहा जितसङ्गदोषाः अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ 5 ॥

अमूढाः Those who are knowledgeable, निर्मानमोहाः and do not have the delusion of the nature of perceiving what is not the Self as the Self, जितसङ्गदोषाः who have overcome the defect of attachment to sense objects caused by triguna, अध्यात्मनित्याः always contemplating on the nature of the Self, विनिवृत्तकामाः not having desire in anything other than the Atman, सुखदुःखसंज्ञैः द्वन्द्वैः विमुक्ताः who are liberated from the dualities called sukha-dukha, तत् अव्ययं पदं गच्छन्ति they attain the atma svarupa which is of the nature of boundless consciousness.

एवं मां शरणमुपगम्य निर्मानमोहाः - निर्गत अनात्मात्माभिमानरूपमोहाः जितसङ्गदोषाः - जित गुणमयभोग सङ्गाख्यदोषाः, अध्यात्मनित्याः - आत्मनि यत् ज्ञानं तत् अध्यात्मम्, आत्मज्ञाननिरताः, विनिवृत्तकामाः - विनिवृत्त तदितरकामाः, सुखदुःखसंज्ञैः द्वन्द्वैश्च विमुक्ताः, अमूढाः - आत्मानात्म स्वभावज्ञाः, तदव्ययं पदं गच्छन्ति - अनवच्छिन्न ज्ञानाकारम् आत्मानं यथावस्थितं प्राप्नुवन्ति । मां शरणम् उपगतानां मत्प्रसादादेव एताः सर्वाः प्रवृत्तयः सुशकाः सिद्धिपर्यन्ता भवन्तीत्यर्थः ।

एवं मां शरणमुपगम्य निर्मानमोहाः - निर्गत अनात्मात्माभिमानरूपमोहाः - Having got rid of the delusion of the nature of thinking what is not atman as atman after having surrendered unto ME as told,

जितसङ्गदोषाः - जित गुणमयभोग सङ्गाख्यदोषाः, - Having won over the defect of the nature of attachment to sense experiences caused by satva and other gunas,

अध्यात्मनित्याः - आत्मनि यत् ज्ञानं तत् अध्यात्मम्, आत्मज्ञाननिरताः, - Adhyatma means the true knowledge of the Atman, Adhyatma-nityah means those who are established incessantly in the contemplation of the nature of the Self,

विनिवृत्तकामाः - विनिवृत्त तदितरकामाः, - not having desire in anything other than the Atman,

सुखदुःखसंज्ञैः द्वन्द्वैश्च विमुक्ताः, - having got rid of dualities known as sukha-dukha,

अमूढाः - आत्मानात्म स्वभावज्ञाः, - having known the nature of self and what is not the self,

तदव्ययं पदं गच्छन्ति – अनवच्छिन्न ज्ञानाकारम् आत्मानं यथावस्थितं प्राप्नुवन्ति – they attain the Self of the nature of unlimited consciousness as it exists.

मां शरणम् उपगतानां – To those who have surrendered unto ME,

मत्प्रसादादेव एताः सर्वाः प्रवृत्तयः सुशकाः सिद्धिपर्यन्ता भवन्तीत्यर्थः - with MY grace only, all these things become very easy to attain – means they reach fruition.

निर्मानमोहाः - That which is responsible for getting rid of attachment. Accordingly bhashya explains as not having the wrong idea of atman in what is not the atman. Those who have got rid of this by surrendering unto Bhagavan.

जित गुणमयभोग सङ्गाख्यदोषाः - Sloka simply says जितसङ्गदोषाः - to make it clear that it is not आत्मसङ्ग, bhashya is गुणमयभोगसङ्गाख्यदोषाः.

अध्यात्मनित्याः - जितसङ्गत्वफल - The benefit of winning over attachment is अध्यात्मनित्यत्व. That means being steadfast in आत्मज्ञान as was told earlier अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थचिन्तनम् (13-11). And it is without break during योगकाल and abundant during उत्थानकाल. A specific time is reserved for yoga everyday and at that time meditation is done which is intense. One cannot do yoga all the day as other duties such as sandhyavandana etc need to be done. But the intensity of meditation causes continuation of that आत्मज्ञान even after getting up from yoga. That is told as अध्यात्मनित्यत्व. When one is enjoying the joy of आत्मज्ञान, other desires go away.

विनिवृत्तकामाः - Is विशेषतो निवृत्तकामाः - Means even when the sense objects are directly in front, ignoring them. It was told earlier सङ्गात् सञ्जायते कामः - so here ignoring the sense objects when they are accessible is meant thus avoiding punarukti.

द्वन्द्वैः विमुक्ताः सुखदुःखसंज्ञैः - Means favourable and unfavourable things. During उपायदशा one should tolerate the dualities and during the फलदशा all grief will be completely destroyed.

अमूढाः - Is explained as आत्मानात्म स्वभावज्ञाः - They know the nature of आत्म and अनात्म. The मोह told as त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् । मोहितं नाभिजानाति (8-13) of the nature of देहात्मभ्रमे – its

elimination is already told as निर्मानमोहाः. So what is meant by अमूढाः is different than that – knowing the nature of what is atman and what is not atman thus eliminating all kinds of delusions. Or it can also be taken to mean elimination of causes of delusion. By knowing the unique and different characteristics of Atma and what is not Atma, the moha of the nature of आत्म-अनात्म-ऐक्य is to be got rid of.

अव्ययं तत् पदम् – Here पदम् is जीवात्मस्वरूप – पद्यते इति पदम् – even Jivatma svarupa is one to be attained – it is also प्राप्य. व्यय with respect to the Atman who in his essential nature is immutable is expansion/contraction of dharmabhuta jnana only. When that सङ्कोचविकास in धर्मज्ञान is not present, that is अनवच्छिन्नज्ञानाकार आत्मा which they attain.

Here this word पद does not denote Paramatman because in the next slokas it is told that Jivatma is different from paramatman as ममधाम, ममैवांशः etc. And also the words धाम and पद do not denote paramapada because the विधि तत् पदं परिमार्गितव्यम् that one should do अन्वेषण is not applicable to परमपद. That परमपद is available as the fruit of liberation and so it has to be known only and not to be searched like the nature of Atman through समाधि etc. And the word पदम् here denoting Jivatma svarupa is inline with what is going to be told next as मम धाम, ममैवांशो जीवलोके etc.

Sloka 15.6

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ 6 ॥

सूर्यः The Sun तत् न भासयते cannot illumine that pure nature of the Individual Self शशाङ्कः न Neither can the Moon पावकः न nor fire. यद्गत्वा having achieved that realization of the nature of the Self, न निवर्तन्ते one does not get bound to samsara again तत् that मम परमं धाम exalted state is my glory, means it is the Jivatman or Individual Self who is my inseparable attribute.

तद् आत्मज्योतिः न सूर्यो भासयते, न शशाङ्को न पावकः च । ज्ञानम् एव हि सर्वस्य प्रकाशकम् । बाह्यानि तु ज्योतींषि विषयेन्द्रिय संबन्धविरोधि तमोनिरसनद्वारेण उपकारकाणि । अस्य च प्रकाशको योगः, तद्विरोधि च अनादिकर्म, तन्निवर्तनं च उक्तं भगवत्प्रपत्तिमूलम् असङ्गादि । यद् गत्वा पुनः न निवर्तन्ते, तत् परमं धाम - परमं ज्योतिः, मम - मदीयं मद्भिभूतिभूतो ममांश इत्यर्थः । आदित्यादीनाम् अपि प्रकाशकत्वेन तस्य परमत्वम् । आदित्यादीनि हि ज्योतींषि न ज्ञानज्योतिषः प्रकाशकानि, ज्ञानम् एव हि सर्वस्य प्रकाशकम् ।

तद् आत्मज्योतिः न सूर्यो भासयते, न शशाङ्को न पावकः च – Sun does not illumine that Light of the Self.

ज्ञानम् एव हि सर्वस्य प्रकाशकम् – Knowledge only can enlighten everything.

बाह्यानि तु ज्योतीषि विषयेन्द्रिय संबन्धविरोधि तमोनिरसनद्वारेण उपकारकाणि – The external lights are all useful only through removal of darkness which is preventing the sense organs from sensing the objects.

अस्य च प्रकाशको योगः, - That which enlightens the effulgent Self is yoga.

तद्विरोधि च अनादिकर्म, - And what is opposed to such enlightenment is beginningless karma.

तन्निवर्तनं च उक्तं भगवत्प्रपत्तिमूलम् असङ्गादि – And it was told that what destroys that karma is non-attachment and others which arise on surrendering unto Bhagavan.

यद् गत्वा पुनः न निवर्तन्ते, तत् परमं धाम - परमं ज्योतिः, - Having attained which one does not return to samsara, that is exalted place, supreme light.

मम - मदीयं मद्भिभूतिभूतो ममांश इत्यर्थः – That is mine – that means being my glory it is part of MYSELF (inseparable attribute).

आदित्यादीनाम् अपि प्रकाशकत्वेन तस्य परमत्वम् – That Jivatma svarupa is said to be supreme because it can illumine even bright sources of light such as the Sun and others.

आदित्यादीनि हि ज्योतीषि न ज्ञानज्योतिषः प्रकाशकानि, - Because light sources such as Sun and others cannot illumine radiant sources of the form of knowledge.

ज्ञानम् एव हि सर्वस्य प्रकाशकम् – Only radiant sources of knowledge can reveal everything.

तद् आत्मज्योतिः – To illumine the Self there is no need for any other light is indicated by interpreting the word तत् as अत्मज्योतिः. And this sloka is clearly about जीवात्मन् only because in previous sloka पदमव्ययं तत् was told as परिशुद्धात्मस्वरूप and the next sloka says ममैवांशो जीवलोके जीवभूतः also is about Jivatman only. So the Jivatma svarupa which is well established in shruti as स्वयंज्योति is only meant here also.

न सूर्यो भासयते, न शशाङ्को न पावकः च । ज्ञानम् एव हि सर्वस्य प्रकाशकम् – Why Sun or fire cannot illumine the Self is because of difference in nature. They are all inert objects and only ज्ञान can illumine everything. The word सर्वस्य indicates that it is not only atma svarupa but even the light sources such as sun, fire and others are illumined by ज्ञान only.

बाह्यानि तु ज्योतीषि विषयेन्द्रिय संबन्धविरोधि तमोनिरसनद्वारेण उपकारकाणि – But in normal usage we say sunlight illumines everything. What it means is it removes the darkness between the object and sense organ that's all.

अस्य च प्रकाशको योगः, - If the आत्मज्योति enlightens everything, why is not illumining itself? How does that enlightenment happen is told as अस्य च प्रकाशको योगः. Though it is self-illuminating, the bound selves can only grasp it through yoga as the means. So the view that Atman cannot be known at all is rejected by this.

तद्विरोधि च अनादिकर्म, - And the next question that if Yoga is the means why is it not possible for all to achieve it is told as due to अनादिकर्म. Karma is the obstruction to योगोत्पत्ति.

तन्निवर्तनं च उक्तं भगवत्प्रपत्तिमूलम् असङ्गादि – And it is not that the obstruction cannot be eliminated at all. It can be destroyed through non-attachment which again is possible by surrendering unto Bhagavan.

यद् गत्वा पुनः न निवर्तन्ते, तत् परमं धाम - परमं ज्योतिः,- Here गत्वा means प्राप्य. धाम means the Atmajyoti. That is why anvaya for अद्धाम परमं मम is तत् परमं धाम मम.

मम - मदीयं मद्भिभूतिभूतो ममांश इत्यर्थः – Meaning of मम is explained clearly – मद्भिभूतिभूतः - and the विभूति or wealth or glory is not like a house for a owner but it is being तदपृथक्सिद्धविशेषणांशत्वेन as explained by Swamy Deshikan in tatparyachandrika. Jivatman is told as अंश or part of Paramatman in sutra – अंशो नानाव्यपदेशात् अन्यथा चापि दाशकितवादित्वमधियत एके – There are two parts in an object – विशेष्यांश and विशेषणांश. Visheshya is the substratum and visheshana is the attribute. In that way Jivatma is विशेषणांश of Bhagavan. And that is again being an inseparable attribute. This is a very important aspect in our sidhanta.

The अंशत्व is not being a part of the essential nature of a partless object निरवयव स्वरूप. But अंशस्य-एकवस्तु-एकदेशरूपत्वेन भेदाश्रयत्वात् अंशांशिभावः. Otherwise questions such as who is अंश and who is

अंशि will arise – he himself cannot be his own part and it cannot be भेदाभेद etc as all shruti pramanas are against it. So as per the pramanas, पदोऽस्य विश्वा भूतानि (पु.सू.), तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् (श्वे, 4-10), यथाऽग्नेः क्षुद्रा वुष्पुलिङ्गा (tiny sparks) व्युच्चरन्ति (fly) एवमेव अस्मादात्मनः सर्व एवात्मानो व्युच्चरन्ति (वृ. 4-1-20) – from all such innumerable pramanas what is known is that it is विशेषणांश of a विशिष्टवस्तु. That is established in sutra प्रकाशादिवत् नैवं परः (वे.सू. 2-3-45) where it is established that प्रकाशादिवत् जीवः परमात्मनः अंशः. Just as the brightness of the form of rays of the sun is an अंश of the Sun. And the class such as cowness of a cow is also an attribute and अंश. And for a human, body is अंश. All these are established clearly and in detail in sribhashya and other works according to shruti, smruti and sutra pramanas.

आदित्यादीनाम् अपि प्रकाशकत्वेन तस्य परमत्वम् । आदित्यादीनि हि ज्योतींषि न ज्ञानज्योतिषः प्रकाशकानि, ज्ञानम् एव हि सर्वस्य प्रकाशकम् – And it is said to be supreme because only Jnana can enlighten everything.

Sloka 15.7

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ 7 ॥

जीवलोके In the world of bound selves, मम अंश एव one who is present as an inseparable attribute of mine and a mode सनातनः who is beginningless and eternal जीवभूतः and present is Jivatman, प्रकृतिस्थानि मनःषष्ठानि इन्द्रियाणि कर्षति attracts the six senses including the mind which exist in the body which is a modified state of prakruti.

इत्थम् उक्तस्वरूपः सनातनो मम अंश एव सन् कश्चित् अनादिकर्मरूपाविद्यावेष्टितो जीवभूतो जीवलोके वर्तमानो देवमनुष्यादि प्रकृतिपरिणामविशेष शरीरस्थानि मनःषष्ठानि इन्द्रियाणि कर्षति । कश्चित् च पूर्वोक्तेन मार्गेण अस्या अविद्याया मुक्तः स्वेन रूपेण अवतिष्ठते । जीवभूतः तु अतिसंकुचितज्ञानैश्वर्यः कर्मलब्ध-प्रकृतिपरिणाम-विशेषरूप-शरीरस्थानाम् इन्द्रियाणां मनःषष्ठानाम् ईश्वरः तानि कर्मानुगुणम् इतस्ततः कर्षति ।

इत्थम् उक्तस्वरूपः सनातनो मम अंश एव सन् – Thus being of the nature as told, the eternal who exists as an inseparable attribute to ME being my body,

कश्चित् अनादिकर्मरूपाविद्यावेष्टितो जीवभूतो – one being covered by ignorance of the form of beginningless karma, the Jivatman,

जीवलोके वर्तमानो – being present in the world of bound selves,

देवमनुष्यादि प्रकृतिपरिणामविशेष शरीरस्थानि मनःषष्ठानि इन्द्रियाणि कर्षति – attracts the six sense organs including the mind which are present in the bodies of deva, manushya and others, and the body being a modification of prakruti,

कश्चित् च पूर्वोक्तेन मार्गेण अस्या अविद्याया मुक्तः स्वेन रूपेण अवतिष्ठते – while there is another one who having got released from the clutches of ignorance through the means told earlier, stays in the form of his own essential nature,

जीवभूतः तु अतिसंकुचितज्ञानैश्वर्यः – This Jivatman having the wealth of the form of Jnana which is extremely contracted,

कर्मलब्ध-प्रकृतिपरिणाम-विशेषरूप-शरीरस्थानाम् इन्द्रियाणां मनःषष्ठानाम् ईश्वरः – Being the lord of the six senses including mind which are present in the body which is nothing but a specific modification of prakruti and got due to his own karma of yore,

तानि कर्मानुगुणम् इतस्ततः कर्षति – attracts them according to his karma here and there.

To the doubt that if the Jivatma is the अंश of Paramatman being HIS vibhuti or glory, why does he not stay in his pure original state all the time just like the नित्यसुरिः, answer is given here as Bhagavan tells that even the bound self बद्धजीव is also HIS विभूति only and the nature of a bound self is told here thereby establishing the order of baddhas and muktas.

जीवलोके – means मनुष्यलोके here.

कश्चित् अनादिकर्मरूपाविद्यावेष्टितो जीवभूतो, कश्चित् च पूर्वोक्तेन मार्गेण अस्या अविद्याया मुक्तः – two types of Atmans.

Their forms are – देवमनुष्यादि, जीवभूतः तु अतिसंकुचितज्ञानैश्वर्यः while मुक्तः स्वेन रूपेण अवतिष्ठते – छा. एवमेवैष संप्रसादः अस्मात् शरीरात् समुत्थाय परंज्योतिरुपसम्पद्य स्वेनरूपेण अभिनिष्पद्यते | अष्टगुण आविर्भाव – अपहृतपाप्मा etc. Both are told as मम परमं धाम and ममैवांशः. Both are Bhagavan's विभूति or शेषभूतः and told as अंश of Bhagavan.

ममैवांशः - Amsha as explained earlier is not mere 'part' of an object but the attributive part – विशेषणांश here. If a part of the substratum of an object is told as amsha, the defects of the part

would touch the object too. It is also not a cut portion of the object as the substratum is partless here. So it is to be understood as an attributive part of an object associated inseparably with the object and being an object by itself in the case of Jiva and not mere quality like form or colour etc. So this amsha cannot exist without the amshi and the existence, functioning etc are under the control of the amshi who is the sheshi. This अंश-अंशिभाव only is told severally as शरीर-शरीरिभाव, प्रकार-प्रकारिभाव etc.

Sloka 15.8

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ 8 ॥

ईश्वरः This Jivatman who is the lord of body and senses यत् शरीरं which ever body यदा आप्नोति whenever he gets यत् च अपि having died from whichever state of body उत्क्रामति departs from it, that time एतानि गृहीत्वा carrying these senses वायुः आशयात् गन्धानि इव just as air carries scents from the flowers and others which house these scents, संयाति he departs.

यत् शरीरम् अवाप्नोति, यस्मात् शरीरात् उत्क्रामति, तत्र अयम् इन्द्रियाणाम् ईश्वरः एतानि इन्द्रियाणि भूतसूक्ष्मैः सह गृहीत्वा संयाति । वायुः गन्धान् इव आशयात् - यथा वायुः स्रक्चन्दनकस्तूरिकाद्याशयात् - तत्स्थानात् सूक्ष्मावयवैः सह गन्धान् गृहीत्वा अन्यत्र संयाति तद्वदित्यर्थः ।

यत् शरीरम् अवाप्नोति, - whichever body this Jivatman has got,

यस्मात् शरीरात् उत्क्रामति, - in the same way from whichever body he departs,

तत्र अयम् इन्द्रियाणाम् ईश्वरः – this Jivatman who is being the lord of the senses in that body,

एतानि इन्द्रियाणि भूतसूक्ष्मैः सह गृहीत्वा संयाति – he departs from the body carrying with him these senses along with the subtle elements.

वायुः गन्धान् इव आशयात् - यथा वायुः स्रक्चन्दनकस्तूरिकाद्याशयात् - तत्स्थानात् सूक्ष्मावयवैः सह गन्धान् गृहीत्वा अन्यत्र संयाति तद्वदित्यर्थः – It is just like air travels carrying with it scents with subtle parts from fragrant substances such as flower garlands, sandal, kasturi etc.

In this sloka, when Jivatman carries subtle elements and senses with him is told. He is the lord of the body and senses. He has acquired the body according to the karma done earlier. When the duration of that life ends, he departs from that body and would enter into another body. That time he carries with him the subtle elements and all six senses in subtle state is told here as per shrutis, sutras also. This association exists for the Jivatman till moksha. It is said in brahma sutra तदन्तर प्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्न निरूपणाभ्याम् (वे.सू. 3-1-1). Though only sense organs of knowledge – ज्ञानेन्द्रियs are mentioned here, it includes कर्मेन्द्रियs also. The functioning of the karmendriyas are under the control of jnaanendriyas and so it is assumed that they are also included.

Sloka 15.9

कानि पुनः तानि इन्द्रियाणि? इत्यत्राह -

Which are those senses is told now.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ 9 ॥

श्रोत्रं The organ of hearing, चक्षुः sight, स्पर्शनं sense organ of touch, रसनं taste घ्राणमेव च and of smell, मनः च along with mind अयम् thus these six organs अधिष्ठाय making them as base means through them विषयान् उपसेवते he enjoys the experiences of sense objects of touch and others.

एतानि मनःषष्ठानि इन्द्रियाणि अधिष्ठाय - स्वस्वविषयवृत्त्यनुगुणानि कृत्वा तान् शब्दादीन् विषयान् उपसेवते उपभुङ्क्ते ।

एतानि मनःषष्ठानि इन्द्रियाणि अधिष्ठाय - स्वस्वविषयवृत्त्यनुगुणानि कृत्वा तान् शब्दादीन् विषयान् उपसेवते उपभुङ्क्ते -

Making six sense organs including mind as his subordinates – means making them act according to the objects sensed by those respective organs, he enjoys the sense objects of sound and others.

The experience of objects of sound, touch etc has to happen through those respective sense organs only. The experience that is possible through eye cannot happen through any other sense organ. Thus every sense organ has its own specific nature. This point of view is told in bhashya as स्वस्वविषयवृत्त्यनुगुणानि कृत्वा. This is how the sense organs of knowledge and mind

become causes of bondage. In the same way they can also be used to get released from the bondage. The sense organs connect with objects and cause experience through the mind. In order to stress this point, bhashya says अधिष्ठाय मनश्च.

Sloka 15.10

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ 10 ॥

गुणान्वितम् One who is bound being associated with satva and other gunas, उत्क्रामन्तं one who departs leaving the body, स्थितं one who stays in the body itself, भुञ्जानं वा or one who is enjoying the experiences of sense objects, such this Self, विमूढाः the ignorant ones नानुपश्यन्ति do not see. ज्ञानचक्षुषः Those who have the eyes of knowledge पश्यन्ति they see the Atman who is very different.

एवं गुणान्वितं सत्त्वादिगुणमय प्रकृतिपरिणामविशेष मनुष्यत्वादि संस्थानपिण्डसंसृष्टं, पिण्डविशेषात् उत्क्रामन्तं पिण्डविशेषे अवस्थितं वा, गुणमयान् विषयान् भुञ्जानं वा कदाचिद् अपि प्रकृतिपरिणामविशेष मनुष्यत्वादि पिण्डात् विलक्षणं ज्ञानैकाकारं विमूढा न अनुपश्यन्ति । विमूढाः – मनुष्यत्वादि पिण्डा(कारा)त्माभिमानिनः । ज्ञानचक्षुषः तु पिण्डात्मविवेकविषय ज्ञानवन्तः सर्वावस्थम् अपि एनं विविक्ताकारम् एव पश्यन्ति ।

एवं गुणान्वितं सत्त्वादिगुणमय प्रकृतिपरिणामविशेष मनुष्यत्वादि संस्थानपिण्डसंसृष्टं, - In this way, the one who is so tightly attached to the bodies of the form of humans and others which are modifications of prakruti having excess of satva and other qualities,

पिण्डविशेषात् उत्क्रामन्तं – or, the one who departs from those specific bodies,

पिण्डविशेषे अवस्थितं वा, - or while he is staying in those specific bodies,

गुणमयान् विषयान् भुञ्जानं वा – Or the one who enjoys the sense experiences of satva and other qualities,

कदाचिद् अपि प्रकृतिपरिणामविशेष मनुष्यत्वादि पिण्डात् विलक्षणं ज्ञानैकाकारं विमूढा न अनुपश्यन्ति – whatever state he is in, this Self is a sentient being very different from the bodies such as manushyatva and others which are nothing but modifications of prakruti and the Self is of the nature of only consciousness – all these those who are deluded.

विमूढाः – मनुष्यत्वादि पिण्डा(कारा)त्माभिमानिनः – विमूढाः means those who are egoistic about the bodies of manushyatva and others.

ज्ञानचक्षुषः तु – But those who have the divine sight of the knowledge of shastras,

पिण्डात्मविवेकविषय ज्ञानवन्तः – being aware of the discriminating characteristics between body and the Self,

सर्वावस्थम् अपि एनं विविक्ताकारम् एव पश्यन्ति – perceive the Self as very different and distinct only in whatever state the Self exists.

For a Jiva bound by Karma, several things are told such as stay in the jail known as body शरीरकारागृहवास, departing from it उत्क्रमण, the grief of entering into a body again, and experience of lowly sense objects while being in a body etc. Telling that all these happen due to the theft called आत्मापहरणचौर्य – and that the knowledgeable ones who have realized the truth perceive the Atman in all states as different and distinct.

गुणान्वितम् – This is the cause of everything else and hence has been told first.

कदाचिदपि – उत्क्रमण and others told here denote all other states also. Considering that bhashya is कदाचिदपि न अनुपश्यन्ति – the deluded ones do not realize the existence of Atman in any state is the bhaava.

मनुष्यत्वादि पिण्डाद्विलक्षणम् – All know themselves as अहम्. So how can it be said that they do not see Atman as the vyavahara is I eat, I see etc addressing Atman as differently only. The answer is they do not perceive the Self of the nature of only consciousness and as different from bodies of human and others.

विमूढाः - This applies to the wrong knowledge about the nature of body and nature of Atman.

Sloka 15.11

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ 11 ॥

आत्मन्यवस्थितम् Being present in the body, एनं this self, यतन्तः योगिनः पश्यन्ति the Yogis who put effort through Karmayoga and others perceive. यतन्तोऽपि But even putting effort through karmayoga and others, अकृतात्मानः those who do not have the mind purified by taking refuge in Bhagavan, अचेतसः being devoid of the knowledge of discrimination एनं न पश्यन्ति do not perceive this Atman.

मत्प्रपत्तिपूर्वकं कर्मयोगादिषु यतमानाः तैः निर्मलान्तःकरणाः योगिनः योगाख्येन चक्षुषा आत्मनि शरीरे अवस्थितम् अपि शरीरात् विविक्तं स्वेन रूपेण अवस्थितम् एनं पश्यन्ति । यतमाना अपि अकृतात्मानः मत्प्रपत्तिविरहिणः तत एव असंस्कृतमनसः तत एव अचेतसः - आत्मावलोकनसमर्थचेतोरहिताः न एनं पश्यन्ति ।

मत्प्रपत्तिपूर्वकं कर्मयोगादिषु यतमानाः – Engaging in Karmayoga and others having taken refuge in ME, तैः निर्मलान्तःकरणाः योगिनः – Yogis who have got their mind purified by such karmayoga and others,

योगाख्येन चक्षुषा आत्मनि शरीरे अवस्थितम् अपि – through the eyes of Yoga, आत्मनि means though residing in the body only,

शरीरात् विविक्तं स्वेन रूपेण अवस्थितम् एनं पश्यन्ति – being very different from the body and this Atman who is present in his own true nature, they perceive.

यतमाना अपि – Though engaging in karmayoga and others,

अकृतात्मानः मत्प्रपत्तिविरहिणः – अकृतात्मानः means those who have not taken refuge in ME,

तत एव असंस्कृतमनसः – for that reason of not surrendering unto ME only, having a mind which is not sanctified,

तत एव अचेतसः - आत्मावलोकनसमर्थचेतोरहिताः न एनं पश्यन्ति – for that reason only they are अचेतसः - do not have the mind capable of perceiving the Self.

The meanings taught earlier are established with proper reasons here. Who are those having the eyes of knowledge? Through what practices do they know? Who are अकृतात्मानः? Why do they not realize? All these are addressed here.

यतन्तो योगिनः - What was told earlier is reminded here. Those told as यतन्तः here are कृतात्मानः.

They take refuge in Bhagavan and then put effort towards realization.

आत्मनि – This word denotes body here. Other meanings would not be proper in this context.

असंस्कृतमनसः - Those who have not done sharanagati in Bhagavan are addressed thus. Though they have a mind, it is as if they do not have it as it is of no use for them.

Sloka 15.12

एवं रविचन्द्राग्नीनाम् इन्द्रियसन्निकर्ष-विरोधि-संतमसनिरसनमुखेन इन्द्रियानुग्राहकतया प्रकाशकानां ज्योतिष्मताम् अपि प्रकाशक ज्ञानज्योतिः आत्मा मुक्तावस्थो जीवावस्थः च भगवद्विभूतिः इति उक्तम् - 'तद्धाम परमं मम ।' (15-6) 'ममैवांशो जीवलोके जीवभूतः सनातनः ॥' (15-7) इति । इदानीम् अचित्परिणामविशेषभूतम् आदित्यादीनां ज्योतिष्मतां ज्योतिः अपि भगवद्विभूतिः इत्याह –

एवं रविचन्द्राग्नीनाम् इन्द्रियसन्निकर्ष-विरोधि-संतमसनिरसनमुखेन – Thus as told so far, sun, moon, fire and others who help in removing the darkness which is obstructing the sense organs and the object sensed,

इन्द्रियानुग्राहकतया प्रकाशकानां – even these sources of light, which assist the sense organs by illuminating objects,

ज्योतिष्मताम् अपि प्रकाशक ज्ञानज्योतिः आत्मा – and that which illumines even these objects which are sources of light, the Atman who is ज्ञानज्योतिः,

मुक्तावस्थो जीवावस्थः च - existing in the liberated state and bound state also,

भगवद्विभूतिः इति उक्तम् – were said to be the विभूति or glory of Bhagavan.

'तद्धाम परमं मम ।' (15-6) 'ममैवांशो जीवलोके जीवभूतः सनातनः ॥' (15-7) इति – as 'The liberated self is the exalted one of radiant form, who is my vibhuti', 'The sanatana who is the Jivatman is my amsha only' and so on.

इदानीम् अचित्परिणामविशेषभूतम् आदित्यादीनां ज्योतिष्मतां ज्योतिः अपि भगवद्विभूतिः इत्याह – Now the light of even Sun and other sources of light which are modifications of matter, that jyoti is also the vibhuti of Bhagavan – means it is sheshabhuta to Bhagavan is being told.

After telling that that आत्मज्योति is the vibhuti of Bhagavan, the material sources of light which were told as different from Atmajyoti as they do not have the capacity to illumine the Atma Jyoti, even they are Bhagavan's vibhuti is being told now.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ 12 ॥

यत् आदित्यगतं तेजः That radiance which is in the Sun, अखिलं जगत् भासयते which illumines the entire world, चन्द्रमसि यत् that radiance which is in the Moon, अग्नौ यत् and the radiance in Fire, तत् तेजः that radiance मामकं विद्धि know as Mine.

अखिलस्य जगतो भासकम् एतेषाम् आदित्यादीनां यत्तेजः तत् मदीयं तेजः - तैः तैः आराधितेन मया तेभ्यो दत्तम् इति विद्धि ।

अखिलस्य जगतो भासकम् एतेषाम् आदित्यादीनां यत्तेजः – The radiance of Sun and others, which illumine the entire world,

तत् मदीयं तेजः – know that radiance also as MINE.

तैः तैः आराधितेन मया तेभ्यो दत्तम् इति विद्धि – that means, it was bestowed upon them by ME who was worshipped by them.

How can the radiance of Sun be that of Bhagavan? How can one's brilliance be others? Does it now show identity of Bhagavan and Sun and others? This doubt is answered as तैः तैः आराधितेन मया तेभ्यो दत्तम् – they have a worshipped ME and being pleased with their worship, I have bestowed this power unto them is the meaning. To attain any position such as that of agni, indra, vayu, surya, chaturmukha brahma and so on one has to worship Bhagavan and with his grace only it is possible to attain them. It is said युगकोटिसहस्राणि विष्णुमाराध्य पद्मभूः.

Shrutis declare this as येन सूर्यस्तपति तेजसेद्धः (कठ. 3-9), न तत्र सूर्यो भाति न चन्द्रतारकम् नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति । (कठ. 5-15) and so on.

Here the word तेजस् does not mean चैतन्यज्योति – that is the Atmasvarupa of the chetana in aditya, because it is said जगद्भासयतेऽखिलम्. The चैतन्य present in Aditya and others cannot

illumine घट and others to us. Hence तेजः is explained as प्रकाशकत्वशक्तिः - power to illumine objects – means by removal of darkness in between.

Sloka 15.13

भाष्यावतारिका

पृथिव्याः च भूतधारिण्या धारकत्वशक्तिः मदीया इत्याह –

The धारकत्वशक्ति or power of Earth to support all beings is also due to ME only is told by Bhagavan.

Now Bhagavan says that all other objects and the special powers that they have to create various effects are all due to HIM only.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ 13 ॥

अहं गाम् आविश्य I, having entered into the earth, ओजसा with my power भूतानि धारयामि support the beings. रसात्मकः Being of the nature of Rasa or juice of various types, सोमो भूत्वा being the Moon सर्वाः ओषधीः पुष्णामि I nurrish all the herbs.

अहं पृथिवीम् आविश्य सर्वाणि भूतानि ओजसा - मम अप्रतिहतसामर्थ्येन धारयामि । तथा अहम् अमृतरसमयः सोमो भूत्वा सर्वौषधीः पुष्णामि ।

अहं पृथिवीम् आविश्य सर्वाणि भूतानि ओजसा - मम अप्रतिहतसामर्थ्येन धारयामि – **Having entered the Earth, I support all beings with my ओजस् – means unchallenged power.**

तथा अहम् अमृतरसमयः सोमो भूत्वा सर्वौषधीः पुष्णामि – **In the same way, I nourish all herbs being Soma of the form of nectarine juice.**

सर्वाणि भूतानि – Means the entirety of movable and immovable beings.

अहं धारयामि – The power of Pruthivi or earth to support everything is given by ME Bhagavan says. HE says I am the support of everything through Pruthivi. I am the support in two ways – स्वरूपतः, सङ्कल्पतः - I physically support their activities etc and through my willing I make some eternal, some impermanent and so on.

ओजसा – The meaning of Ojasa is through my unique power to support – असाधारण धारकशक्ति.

Without HIM, the power of pruthivi to support will not exist.

Shruti says, येन द्यौरुग्रा पृथिवी च दृढे (तै. सं. 4-1-8-5), स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम (4-2-8-2), येनेमे विधृते उभे, विष्णुना विधृते भूमी (तै. आ. 1-8-2), एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः (बृ. 5-8-9)- thus extolling the power of Bhagavan to support and bear everything.

सोमो भूत्वा – This means having Soma as MY body – सोमशरीरकः सन्.

रसात्मकः - The form of Soma is qualified by being रसात्मक. The meaning is रसैः पुष्णामि – I nourish them with nectarine essence. And having Moon as my body, I am only responsible for the growth of plants, trees etc is the bhaava.

Sloka 15.14

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ 14 ॥

अहं वैश्वानरो भूत्वा I am being present as the fire in the stomach of beings प्राणिनां देहमाश्रितः having taken resort in the body of beings प्राणापान समायुक्तः being associated with the praana and apaana vayus चतुर्विधम् अन्नं पचामि digest four kinds of food.

अहं वैश्वानरः - जाठरानलो भूत्वा सर्वेषां प्राणिनां देहम् आश्रितः तैः भुक्तं खाद्यचोष्यलेह्यपेयात्मकं चतुर्विधम् अन्नं प्राणापानवृत्तिभेदसमायुक्तः पचामि ।

अहं वैश्वानरः - जाठरानलो भूत्वा – I being present as वैश्वानर means the fire in the stomach,

सर्वेषां प्राणिनां देहम् आश्रितः – residing in the bodies of all beings,

तैः भुक्तं खाद्यचोष्यलेह्यपेयात्मकं चतुर्विधम् अन्नं – the four types of food that is consumed of the form of that which is chewed, sucked, licked and drunk,

प्राणापानवृत्तिभेदसमायुक्तः पचामि – uniting with the functions of praana and apaana forms of air, I digest them.

वैश्वानरोभूत्वा – This means having जाठराग्नि as body. Paramatman who is सर्वशरीरि or has everything as his body, has entered into जाठराग्नि also and is denoted by the word वैश्वानर.

चतुर्विधम् अन्नम् – खाद्य is food that is chewed and taken. चोष्य is eaten without using teeth. लेह्य – that which is taken through tongue by licking, पेय – liquids which are drunk.

प्राणापानसमायुक्तः - As told in अपानप्राणयोर्मध्ये प्राणापान समाहितः । समन्वितः समानेन सम्यक् पचति पावकः (भा. आनु. 246-23), the fire which glows due to the functions of air helps in digestion is the bhaava.

Sloka 15.15

अत्र परमपुरुषविभूतिभूतौ सोमवैश्वानरौ 'अहं सोमो भूत्वा', 'वैश्वानरो भूत्वा इति' तत्सामानाधिकरण्येन निर्दिष्टौ । तयोः च सर्वस्य भूतजातस्य च परमपुरुषसामानाधिकरण्यनिर्देश हेतुम् आह –

In this context, Soma and Vaishvaanara, the vibhutis of Paramapurusha, were told in concomitant coordination with Paramatman as 'अहं सोमो भूत्वा', 'अहं वैश्वानरो भूत्वा' – I being Soma, I being Vaishvanara and so on. In the next sloka, the reason why candra, agni and all other beings are denoted in co-ordination with Paramapurusha is going to be told.

In order to remove any doubts about whether the next sloka starting as सर्वस्यचाहम् is appropriate, the सङ्गति with previous slokas is established as - अत्र परमपुरुषविभूतिभूतौ etc to show the reason for सामानाधिकरण्य - तयोः च सर्वस्य भूतजातस्य च परमपुरुषसामानाधिकरण्यनिर्देश हेतुम् आह.

Though Bhagavan is one, while being present in the body of Vayu, he has several functions such as praana, apaana etc and that is told in Brahma Sutra, पञ्चवृत्तिः मनोवद्व्यपदिश्यते (वे.सू. 2-4-11) and the shruti vakya प्राणोव्यानोऽपान उदानः समान इत्येतत्सर्वं प्राण एव (बृ.1-5-3) is mentioned in Bhashya for this sutra.

Just as the Praanavayu is one though acting in several ways, Paramatman also being the support, controller and master of everything, the concomitant co-ordination of the form of 'I am everything' is because HE is pervading everything is told now.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ 15 ॥

अहं सर्वस्य च हृदि सन्निविष्टः I am residing in the heart of the entirety of the group of beings. मत्तः By ME only, means through ME only, स्मृतिः Remembrance, ज्ञानम् knowledge which arises out of direct perception and other valid means, अपोहनं absence of memory, all these happen. सर्वैः वेदैः By all Vedas, अहमेव I am only वेद्यः to be known. वेदान्तकृत् I am the one who bestows the fruits for all karmas ordained in the Vedas, वेदविदेव चाहम् and I am only the one who knows the essence of the Vedas.

तयोः सोमवैश्वानरयोः सर्वस्य च भूतजातस्य सकलप्रवृत्तिनिवृत्तिमूल-ज्ञानोदयदेशे हृदि सर्वं मत्संकल्पेन नियच्छन् अहम् आत्मतया सन्निविष्टः । तथा आहुः श्रुतयः - 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11) 'यः पृथिव्यां तिष्ठन्' (बृ. उ. 3-7-3) 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो... यमयति ।' (बृ. उ. 3-7-22) 'पद्मकोश प्रतीकाशं हृदयं चाप्यधोमुखम् ।' (तै. ना. 11) 'अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म' (छा. उ. 8-1-1) इत्याद्याः ।

तयोः सोमवैश्वानरयोः सर्वस्य च भूतजातस्य सकलप्रवृत्तिनिवृत्तिमूल-ज्ञानोदयदेशे हृदि – In the heart which is the place where knowledge arises, which knowledge is the source of all functioning and non-functioning of the host of beings and of moon and fire,

सर्वं मत्संकल्पेन नियच्छन् अहम् आत्मतया सन्निविष्टः – Controlling everything with my mere willing, I am residing as the Self.

तथा आहुः श्रुतयः - 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11) – The shruti vakyas tell the same thing as, 'The Self of all who has entered and is controlling all beings from inside',

'यः पृथिव्यां तिष्ठन्' (बृ. उ. 3-7-3) – 'One who residing in Prithivi',

'य आत्मनि तिष्ठन्नात्मनोऽन्तरो... यमयति ।' (बृ. उ. 3-7-22) – 'who residing in the Self, staying inside the Self...controls the Self from within'

'पद्मकोश प्रतीकाशं हृदयं चाप्यधोमुखम् ।' (तै. ना. 11) – 'The heart being like a lotus case with its tip downwards',

'अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म' (छा. उ. 8-1-1) इत्याद्याः – 'In this body which is the city of Brahman there is a small house like a lotus' and such others.

सकलप्रवृत्तिनिवृत्तिमूल-ज्ञानोदयदेशे हृदि – The reason why हृदि सन्निविष्टः is told is explained thus. That is the place where knowledge which is the source of all functions originates.

सर्वं मत्संकल्पेन नियच्छन् अहम् आत्मतया सन्निविष्टः - Sloka says सन्निविष्टः - residing. In order to show it is not like आकाश or ether, bhashya is आत्मतया सन्निविष्टः. Ether also resides but Paramatman is residing as the Self. That आत्मत्व is established as सर्वं मत्संकल्पेन नियच्छन्.

तथा आहुः श्रुतयः – तथा आहुः means in order to control HE entered into all and stays as Self of all.

'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11) – This shruti indicates that he did अन्तःप्रवेश for the purpose of शासन of all – HE is self of all.

'यः पृथिव्यां तिष्ठन्' (बृ. उ. 3-7-3) 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो... यमयति ।' (बृ. उ. 3-7-22) – Establishes that HE resides within everything, he controls and he is the Atman, अन्तर्यामी - controls all from within.

'पद्मकोश प्रतीकाशं हृदयं चाप्यधोमुखम् ।' (तै. ना. 11) 'अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म' (छा. उ. 8।1।1) इत्याद्याः – These are pramanas that HE resides in the heart.

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स्मृतयः च 'शास्ता विष्णुरशेषस्य जगतो यो जगन्मयः ।' (वि. पु. 1-17-20) 'प्रशासितारं सर्वेषामणीयांसमणीयसाम् ।' (मनु. 12-122) 'यमो वैवस्वतो राजा यस्तवैष हृदि स्थितः ।' (मनु. 8-92) इत्याद्याः ।

स्मृतयः च 'शास्ता विष्णुरशेषस्य जगतो यो जगन्मयः ।' (वि. पु. 1-17-20) – Even the smrutis declare thus, 'Vishnu who has become the whole world, and is residing in the heart rules over the entire world'

'प्रशासितारं सर्वेषामणीयांसमणीयसाम् ।' (मनु. 12-122) – 'One who controls everyone and is more subtle than the most subtle ones',

'यमो वैवस्वतो राजा यस्तवैष हृदि स्थितः ।' (मनु. 8-92) इत्याद्याः – 'One who is the Controller, punisher, king and is residing in your heart', and such others.

स्मृतयः च 'शास्ता विष्णुरशेषस्य जगतो यो जगन्मयः ।' (वि. पु. 1-17-20) - Vishnu is the shastaa – ruler, controller of entire world. HE is said to be जगन्मयः - HE is the world – means he is the antaryami of all , he is sarvaatmaa etc. It does not mean identity but entire world is his sharira and he is the self of all. He transformed HIMSELF into this world so called as Jaganmaya.

'प्रशासितारं सर्वेषामणीयांसमणीयसाम् ।' (मनु. 12-122) 'यमो वैवस्वतो राजा यस्तवैष हृदि स्थितः ।' (मनु. 8-92) इत्याद्याः – यमो वैवस्वतो राजा..तेन चेदविवादस्ते मा गङ्गां मा कुरुन् गमः..

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अतो मत्तः एव सर्वेषां स्मृतिः जायते, स्मृतिः - पूर्वानुभूतविषयम् अनुभव संस्कारमात्रजं ज्ञानम् । ज्ञानम् - इन्द्रियलिङ्गागमयोगजो वस्तुनिश्चयः, सः अपि मत्तः । अपोहनं च, अपोहनं ज्ञाननिवृत्तिः । अपोहनम् - ऊहनं वा, ऊहनं ऊहः, ऊहो नाम - इदं प्रमाणम् इत्थं प्रवर्तितुम् अर्हति इति प्रमाण-प्रवृत्त्यर्हताविषयं सामग्र्यादि निरूपणजन्यं प्रमाणानुग्राहकं ज्ञानम्; स च ऊहो मत्त एव ।

अतो मत्तः एव सर्वेषां स्मृतिः जायते, - Because of these, remembrance in all happens by MY grace only.

स्मृतिः - पूर्वानुभूतविषयम् अनुभव संस्कारमात्रजं ज्ञानम् – Knowledge arising out of the impressions or samskara of experiences of objects already experienced earlier is smruti.

ज्ञानम् - इन्द्रियलिङ्गागमयोगजो वस्तुनिश्चयः, सः अपि मत्तः - Determining nature of objects by perception thru senses, by inference, through shastras and by yoga or meditation. That is also because of ME only.

अपोहनं च, अपोहनं ज्ञाननिवृत्तिः – And even apohana – which means loss of knowledge.

अपोहनम् - ऊहनं वा, ऊहनं ऊहः, ऊहो नाम - इदं प्रमाणम् इत्थं प्रवर्तितुम् अर्हति इति प्रमाण-प्रवृत्त्यर्हताविषयं सामग्र्यादि निरूपणजन्यं प्रमाणानुग्राहकं ज्ञानम्; स च ऊहो मत्त एव – Apohana may also mean conjecture or inference. That is knowledge of the nature of 'this testimony is proper to operate thus', with respect to subject matter within its operative boundary by determining the instruments etc and supported by प्रमाण - valid testimony. This 'Uha' also arises from ME only.

अतो मत्तः एव सर्वेषां स्मृतिः जायते, - The first paada सर्वस्य चाहं हृदि शन्निविष्टः is the cause of what is taught in the second paada – मत्तः स्मृतिः ज्ञानमपोहनं च.

स्मृतिः - पूर्वानुभूतविषयम् अनुभव संस्कारमात्रजं ज्ञानम् – Here स्मृति is not used in the sense of श्रुत्युपबृह्मण and hence explained as 'remembrance' in bhashya. There are two things told here - पूर्वानुभूतविषयम् and अनुभव-संस्कारमात्रजं. In order to refute the argument that बाह्यविषयस्य or external objects are not related, पूर्वानुभूतविषयम् is used. In order to refute the argument of direct perception of remembering past things – प्रत्यभिज्ञानप्रत्यक्ष, अनुभव-संस्कारमात्रजम् the word मात्र is used to indicate that. Samskara is reminiscent impression – of previous experiences – knowledge arising from that is defined as smruti here.

ज्ञानम् - इन्द्रियलिङ्गागमयोगजो वस्तुनिश्चयः, - Bhashya mentions four प्रमाणs here or valid testimonies. Whether योगप्रत्यक्ष is accepted as separate testimony is clarified by swamy Deshika in his work न्यायपरिशुद्धि as – तत्रापि योगजप्रत्यक्षस्य प्राधान्यात् पृथक् व्यपदेशः । अन्तर्भावं च वक्ष्यामः. स्मृति is also यथार्थ प्रमाण but has its roots in direct perception. Taittiriya Aranyaka says स्मृतिः प्रत्यक्षमैतिह्यम् अनुमानश्चतुष्टयम् – etc. These are all analysed and finally three valid testimonies are established in our darshana as प्रत्यक्ष, अनुमान and शब्द. All others such as उपमान, उपलब्धि, अर्थापत्ति, ऐतिह्य etc. seen in other darshanas are all included in these only.

सः अपि मत्तः । अपोहनं च, अपोहनं ज्ञाननिवृत्तिः – As per Panini sutra अपपरी वर्जने (अष्टा.1-4-88), the meaning of अपोहनम् is given in bhashya as ज्ञाननिवृत्तिः - cessation of knowledge.

अपोहनम् - ऊहनं वा, ऊहनं ऊहः, ऊहो नाम - इदं प्रमाणम् इत्थं प्रवर्तितुम् अर्हति इति प्रमाण-प्रवृत्त्यर्हताविषयं सामग्र्यादि निरूपणजन्यं प्रमाणानुग्राहकं ज्ञानम्; - Meaning of अपोहनम् can also be taken as ऊहनम्, ऊहः and ऊह is can be taken as told in नामलिङ्गानुशासन kosha अध्याहारस्तक ऊहः. Here what is supporting the प्रमाण ज्ञान mentioned as ज्ञानम् in sloka, is तर्क and that is how it is explained.

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वेदैः च सर्वैः अहम् एव वेद्यः । अतः अग्निसूर्यवायुसोमेन्द्रादीनां मदन्तर्यामिकत्वेन मदात्मकत्वात् तत्प्रतिपादनपरैः अपि सर्वैः वेदैः अहम् एव वेद्यः, देवमनुष्यादिशब्दैः जीवात्मा इव ।

वेदैः च सर्वैः अहम् एव वेद्यः – I am only to be known from all the Vedas.

अतः अग्निसूर्यवायुसोमेन्द्रादीनां मदन्तर्यामिकत्वेन मदात्मकत्वात् तत्प्रतिपादनपरैः अपि सर्वैः वेदैः अहम् एव वेद्यः, देवमनुष्यादिशब्दैः जीवात्मा इव – for that reason, Agni, Surya, Vayu, Soma, Indra and others, who because of having ME as their अन्तर्यामि - inner controller, all have ME as their inner Self, by all the Vedas which propound them, I am only the ONE to be known, this is just as the Jivatman only is known by the words Deva, Manushya and others.

अतः अग्निसूर्यवायुसोमेन्द्रादीनां मदन्तर्यामिकत्वेन मदात्मकत्वात् तत्प्रतिपादनपरैः अपि सर्वैः वेदैः अहम् एव वेद्यः, ।

What is told in sloka as सर्वस्य चाहं हृदि सन्निविष्टः establishing HIS सर्वान्तरात्मत्व is only the reason why HE is known from all Vedas is indicated in bhashya here as अतः अग्नि etc.

वेदैः च सर्वैः अहम् एव वेद्यः – Primarily I am only to be known from all Vedas which is declared loud and clear in veda vakyas such as नारायणं महाज्ञेयं (ना), वचसां वाच्यमुत्तमम् (जितन्ता) etc.

देवमनुष्यादिशब्दैः जीवात्मा इव – The Atman only is to be known mainly from words which denote sharira. Swamy Deshika picks pramanas for this from Manusmriti – देवत्वं गच्छन्ति, याति स्थावरतां नरः, वाचिकैः पश्चिमूगताम् and so on. By these it is clear that the words manushya and others primarily mean Atman.

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वेदान्तकृत् वेदानाम् - 'इन्द्रं यजेत' (शत. ब्रा. 5-1-6) 'वरुणं यजेत' (शत. ब्रा. 2-3-37) इति एवमादीनाम् अन्तः – फलं । फले हि ते सर्वे वेदाः पर्यवस्यन्ति; अन्तकृत् – फलकृत्; वेदोदितफलस्य प्रदाता च अहम् एव इत्यर्थः । तदुक्तं पूर्वम् एव - 'यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।' (7-21) इत्यारभ्य 'लभते च ततः कामान् मयैव विहितान् हि तान् ।' (7-22) इति; 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (9-24) इति च ।

वेदान्तकृत् वेदानाम् - 'इन्द्रं यजेत' (शत. ब्रा. 5-1-6) 'वरुणं यजेत' (शत. ब्रा. 2-3-37) इति एवमादीनाम् अन्तः – फलं - Vedanta here means the अन्त or fruit of Vedas. What is told in Vedas is 'One should perform sacrifice for Indra', 'One should perform sacrifice for Varuna' and so on. The end or अन्त of all these means the fruits attained by such karmas.

फले हि ते सर्वे वेदाः पर्यवस्यन्ति; अन्तकृत् – फलकृत्; वेदोदितफलस्य प्रदाता च अहम् एव इत्यर्थः – All the Vedas culminate in fruits only. अन्तकृत् means फलकृत् means I am only the bestower of fruits obtained from Vedic Sacrifices and other karmas ordained in the Vedas.

तदुक्तं पूर्वम् एव - 'यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।' (7-21) इत्यारभ्य 'लभते च ततः कामान् मयैव विहितान् हि तान् ।' (7-22) इति; - That was told earlier itself starting with, 'Whichever devotee likes to worship whichever God who is body to ME with faith' and till 'for that reason only he will attain his desires which are all granted by ME only'.

'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (9-24) इति च – And also as 'I am only the object of worship of all Yajnas and am only the bestower of fruits as well'.

वेदान्तकृत् वेदानाम् - 'इन्द्रं यजेत' (शत. ब्रा. 5-1-6) 'वरुणं यजेत' (शत. ब्रा. 2-3-37) इति एवमादीनाम् अन्तः – फलं – For the word वेदान्त, meanings such as उपनिषत् or 'destruction of Vedas' etc. would not be appropriate here and hence अन्तः is explained as वेदानां फलम्. The reason why the word अन्तः is interpreted this way is further explained as फले हि ते सर्वे वेदाः पर्यवस्यन्ति. This is also as per what Bhagavan said earlier 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (9-24).

'इन्द्रं यजेत' (शत. ब्रा. 5-1-6) 'वरुणं यजेत' (शत. ब्रा. 2-3-37) इति एवमादीनाम् – ऐन्द्रं दध्मावास्यायाम् (यजु. 2-5-4-1), ऐन्द्रं पयोऽमावास्यायाम्, वारुणांश्चतुष्कपालान्निर्वेत् (यजु. 2-3-12-1) and such vaakyas specifically ordaining sacrifices for Indra, varuna and others.

अन्तकृत् – फलकृत्; वेदोदितफलस्य प्रदाता च अहम् एव इत्यर्थः । तदुक्तं पूर्वम् एव - 'यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।' (7-21) इत्यारभ्य 'लभते च ततः कामान् मयैव विहितान् हि तान् ।' (7-22) इति; इति च ।

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वेदविद् एव च अहम्, वेदवित् च अहम् एव । एवं मदभिधायिनं वेदम् अहम् एव वेद, इतः अन्यथा यो वेदार्थं ब्रूते, न स वेदवित् इति अभिप्रायः ।

वेदविद् एव च अहम्, वेदवित् च अहम् एव । एवं मदभिधायिनं वेदम् अहम् एव वेद, इतः अन्यथा यो वेदार्थं ब्रूते, न स वेदवित् इति अभिप्रायः – I am only Vedavit – knower of the essence of Vedas. That means I only know the Vedas which teach about ME. If anyone says the essence of Vedas differently, they are not वेदवित् – they do not know the meaning of Vedas is the gist.

वेदविद् एव च अहम्, वेदवित् च अहम् एव । एवं मदभिधायिनं वेदम् अहम् एव वेद, इतः अन्यथा यो वेदार्थं ब्रूते, न स वेदवित् इति अभिप्रायः – The word एव in वेदविदेव is interpreted as वेदविच्च as if it is taken as अवधारणा then it would not be proper as the question of not being Vedavit anytime does not arise.

How can वेदविच्च अहमेव be justified as it is said ये च वेदविदोविप्राः (भा. व. 86-26) etc. for others also as Vedavits is answered as एवं मदभिधायिनं वेदम् अहम् एव वेद.

Sloka 15.16

अतः मत्त एव सर्ववेदानां सारभूतम् अर्थं शृणु –

For that reason, listen to the quintessence of all Vedas from ME only Bhagavan says. That is the पुरुषोत्तमयाथात्म्यप्रतिपादन which is going to be done now. That is the essence of all Vedas.

What is the primary teaching of all Vedas is being told.

Bhagavan said वेदैः च सर्वैः अहम् एव वेद्यः HE is only known from all Vedas and how is HE known is going to be told now.

In Vedartha Sangraha, Bhashyakarar starts उपसंहार – conclusion in the end as follows:

एवम् इतिहासपुराण-धर्मशास्त्र-उपबृंहित-साङ्गवेद वेद्यः परब्रह्मभूतो नारायणः, निखिलहेयप्रत्यनीकः, सकलेतर विलक्षणः, अपरिच्छिन्नज्ञानानन्दैकस्वरूपः, स्वाभाविकानवधिक-अतिशय-असंख्येय कल्याणगुणगणाकरः, स्वसङ्कल्पानुविधायि स्वरूपस्थितिप्रवृत्तिभेद चिदचिद्वस्तुजातः, अपरिच्छेद्यस्वरूपस्वभाव अनन्तमहाविभूतिः नानाविध-अनन्त-चेतनाचेतनात्मकप्रपञ्च-लीलोपकरणः इति प्रतिपादितम् ।

Vedārtha Sangraha is the collection of most essential teachings of all Vedas and after establishing all the things that one should know, Bhashyakarar concludes thus एवम्... That is being taught here directly by Bhagavan.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ 16 ॥

इमौ पुरुषौ There purushas लोके as per the validity of shastras द्वौ are of two types. क्षरश्च One is the bound Self called as Kshara अक्षर एव च and the other is the liberated Self known as Akshara. क्षरः Those who are denoted by the word Kshara सर्वाणि भूतानि are all the bound embodied selves. कूटस्थः One who is without birth, old age or death and stays in his own true nature अक्षर उच्यते is known as Akshara.

क्षरः च अक्षरश्चेति द्वौ इमौ पुरुषौ लोके प्रथितौ । तत्र क्षरशब्दनिर्दिष्टः पुरुषो जीवशब्दाभिलपनीय – ब्रह्मादिस्तम्बपर्यन्त क्षरणस्वभाव-अचित्संसृष्ट-सर्वभूतानि । अत्र अचित्सङ्गरूपैकोपाधिना पुरुष इति एकत्वनिर्देशः । अक्षरशब्दनिर्दिष्टः कूटस्थः, अचित्संसर्गवियुक्तः, स्वेन रूपेण अवस्थितो मुक्तात्मा । स तु अचित्संसर्गाभावात् अचित्परिणाम विशेष ब्रह्मादिदेह असाधारणो न भवति इति कूटस्थ इति उच्यते । अत्र अपि एकत्वनिर्देशः अचिद्वियोगरूपैकोपाधिना अभिहितः । न हि इतः पूर्वम् अनादौ काले मुक्त एक एव । यथा उक्तम् - 'बहवो ज्ञानतपसा पूता मद्भावमागताः ॥' (4-10) 'मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥' (14-2) इति ।

क्षरः च अक्षरश्चेति द्वौ इमौ पुरुषौ लोके प्रथितौ – Two types of sentients known as Kshara and Akshara are well known according to Shastras.

तत्र क्षरशब्दनिर्दिष्टः पुरुषो जीवशब्दाभिलपनीय – Of them, the Purusha denoted by the word Kshara is called by the word Jiva

ब्रह्मादिस्तम्बपर्यन्त क्षरणस्वभाव-अचित्संसृष्ट-सर्वभूतानि – and including all the beings which are associated with matter and are of the nature of undergoing modification and includes beings all starting with Chaturmukha brahma and extending till the lowest of insects.

अत्र अचित्सङ्गरूपैकोपाधिना पुरुष इति एकत्वनिर्देशः – They are being addressed in singular as Purusha because they are all associated with one limiting adjunct of the form of association with matter.

अक्षरशब्दनिर्दिष्टः कूटस्थः, अचित्संसर्गवियुक्तः, स्वेन रूपेण अवस्थितो मुक्तात्मा – One who is addressed by the word Akshara is KuTastha: - means being dissociated from matter and existing in his own true form, who is the liberated Self.

स तु अचित्संसर्गाभावात् – But he because of not being associated with Matter,

अचित्परिणाम विशेष ब्रह्मादिदेह असाधारणो न भवति – does not get unique form such as the body of Brahma and others which are nothing but particular modifications of matter,

इति कूटस्थ इति उच्यते – And so is known as KuTastha.

अत्र अपि एकत्वनिर्देशः अचिद्वियोगरूपैकोपाधिना अभिहितः – Even in the case of Akshara, the use of word Purusha in singular is because of the one form of being detached from the limiting adjunct of matter which is common to all the liberated selves.

न हि इतः पूर्वम् अनादौ काले मुक्त एक एव – It is not that only one person was liberated prior to now from beginningless time.

यथा उक्तम् - 'बहवो ज्ञानतपसा पूता मद्भावमागताः ॥' (4-10) – It was earlier as, 'Many have attained similarity with ME in nature having got purified by the penance of knowledge of my incarnations',

'मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥' (14-2) इति – 'Those who have got liberated and attained similarity with ME are not subjected to creation and do not suffer during dissolution' and such.

लोके – As per the व्युत्पत्ति, लोक्यते अनेन, the word लोक here denotes प्रमाण – valid testimony such as shruti, smruti and others. The meaning 'in the world' would not be appropriate in this context

because the Muktas or liberated selves are not in this world. And the pramanas meant here are, 'अजोह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगाम् अजोऽन्यः (ना) and others.

तत्र क्षरशब्दनिर्दिष्टः पुरुषो जीवशब्दाभिलपनीय – Atman who is told as पुरुष does not undergo modifications in his essential nature and so the word क्षर is applicable only through body. That is explained thus. The bound selves only are called Jivas while the liberated selves are called Atmas only – muktatma.

अत्र अचित्सङ्गरूपैकोपाधिना पुरुष इति एकत्वनिर्देशः – The sloka has the word क्षरः in singular while what is addressed is told in plural as भूतानि. To eliminate any doubts whether the multiplicity of Jivas itself is औपाधिक, bhashya explains it as अचित्सङ्गरूपैकोपाधिना. The selves are several while the adjunct is the same – which is of the form of association with matter. If there is no difference in the essential nature of bound selves, then the experience of happiness and grief would be same for all. But in reality it is not so. So आत्मबहुत्व is real.

कूटस्थः - This word does not denote Paramapurusha though it has a meaning of the source person of a stream of persons - अनेकसन्ततिमूलपुरुष. Because Paramapurusha is separately told in the next sloka as उत्तमः पुरुषस्तु अन्यः. The Kutastha told here is also not Hiranyagarbha because he is also a bound self only. The meaning as per bhashya is muktatmas who do not undergo changes like brahma and others – experiencing happiness or grief arising from देहसम्बन्ध - association with body of brahma and such. That means when liberated he will of extraordinary form of असङ्कुचितज्ञानैकाकार – consciousness that never contracts as told in shruti स्वेन रूपेण अभिनिष्पद्यते (छा. 8-12-2). So the vyutpatti for word कूटस्थ can also be taken as कूटवत् तिष्ठति. So the meaning given here is अचित्संसर्गवियुक्तः for कूटस्थ who is told as अक्षरपुरुष. Here also for the word in singular it means all the liberated souls are having the same adjunct of the nature of अचित्संसर्गवियोग. That is explained with reason also as 'नहि इतः पूर्वमनादौ काले मुक्तः एक एव' along with Bhagavan's own words mentioning multiplicity of liberated souls.

Sloka 15.17

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ 17 ॥

उत्तमः पुरुषस्तु But the most exalted Purusha अन्यः is other than the Kshara and Akshara purusha. परमात्मा इति उदाहृतः He has been told as Paramatma. यः Who लोकत्रयम् the three types of realities namely acetana, baddha and mukta आविश्य having pervaded them as inner-controller or antaryami अव्ययः being immutable ईश्वरः being Ruler of all विभर्ति supports them, HE is Uttama Purusha.

उत्तमः पुरुषः तु ताभ्यां क्षराक्षरशब्दनिर्दिष्टाभ्यां बद्धमुक्तपुरुषाभ्याम् अन्यः - अर्थान्तरभूतः परमात्मा इति उदाहृतः सर्वासु श्रुतिषु । परमात्मा इति निर्देशाद् एव हि उत्तमः पुरुषो बद्धमुक्तपुरुषाभ्याम् अर्थान्तरभूतः इति अवगम्यते । कथम्? यो लोकत्रयम् आविश्य विभर्ति - लोक्यत इति लोकः, तत्रयं – लोकत्रयम्- अचेतनं तत्संसृष्टः चेतनो मुक्तः च इति प्रमाणावगम्यम् एतत् त्रयं य आत्मतया आविश्य विभर्ति, सः तस्मात् व्याप्यात् भर्तव्यात् च अर्थान्तरभूतः । इतः च उक्तात् लोकत्रयात् अर्थान्तरभूतः, यतः सः अव्ययः, ईश्वरः च । अव्ययस्वभावो हि व्ययस्वभावात् अचेतनात् तत्संबन्धेन तदनुसारिणः चेतनात् अचित्संबन्धयोग्यतया पूर्वसंबन्धिनः मुक्तात् च अर्थान्तरभूत एव । तथा एतस्य लोकत्रयस्य ईश्वरः ईशितव्यात् तस्मात् अर्थान्तरभूतः ।

उत्तमः पुरुषः तु ताभ्यां क्षराक्षरशब्दनिर्दिष्टाभ्यां बद्धमुक्तपुरुषाभ्याम् अन्यः – But the Uttama Purusha is different from the two namely the bound selves and the liberated selves addressed by the word Kshara and Akshara,

अर्थान्तरभूतः परमात्मा इति उदाहृतः सर्वासु श्रुतिषु – Here अन्यः means अर्थान्तरभूतः - is different and has been told as the Supreme Self in all shrutis.

परमात्मा इति निर्देशाद् एव हि उत्तमः पुरुषो बद्धमुक्तपुरुषाभ्याम् अर्थान्तरभूतः इति अवगम्यते – By the very designation of Paramatma itself it is known that The Uttama Purusha is a different entity distinct from the two - bound and liberated Purushas.

कथम्? – How is it known?

यो लोकत्रयम् आविश्य विभर्ति – That HE supports the Lokatraya pervading them.

लोक्यत इति लोकः, तत्रयं – लोकत्रयम्- - The meaning of Lokatraya is lokyate iti loka: - that which is perceived – three of them.

अचेतनं तत्संसृष्टः चेतनो मुक्तः च – The non-sentient matter, the Self associated that matter and the liberated self.

इति प्रमाणावगम्यम् एतत् त्रयं य – Thus this triad which is known from valid means is lokatraya. These three,

आत्मतया आविश्य विभर्ति – HE supports or bears pervading them as their Self.

सः तस्मात् व्याप्यात् भर्तव्यात् च अर्थान्तरभूतः – For that reason only, HE is a different entity from that which is pervaded and supported by HIM.

इतः च उक्तात् लोकत्रयात् अर्थान्तरभूतः, यतः सः अव्ययः, ईश्वरः च – For this reason also HE is different from that triad, that HE is immutable and is the Lord of all.

अव्ययस्वभावो हि व्ययस्वभावात् अचेतनात् – One who is of avyaya svabhava – nature of not undergoing any change or deterioration is different from the non-sentient matter which undergoes deterioration,

तत्संबन्धेन तदनुसारिणः चेतनात् – And the self who follows it because of being associated with it, अचित्संबन्धयोग्यतया पूर्वसंबन्धिनः मुक्तात् च अर्थान्तरभूत एव – and the liberated Self who was qualified one time to be associated with the non-sentient matter and was associated with matter earlier, from all of three of them HE is a different entity being avyaya svabhava.

तथा एतस्य लोकत्रयस्य ईश्वरः ईशितव्यात् तस्मात् अर्थान्तरभूतः – In the same way, HE is the Lord of the loka trayas. Being the controller, HE is different from that which is controlled.

उत्तमः पुरुषः तु ताभ्यां क्षराक्षरशब्दनिर्दिष्टाभ्यां बद्धमुक्तपुरुषाभ्याम् अन्यः – Sloka says अन्यः but does not specify from whom is HE different. That is made clear in Bhashya as ताभ्यां..

अर्थान्तरभूतः परमात्मा इति उदाहृतः सर्वासु श्रुतिषु – Sloka has परमात्मा इति उदाहृतः - by whom is it told – all the shrutis. Which are they – तस्याशिखाया मध्ये परमात्मा व्यवस्थितः (ना), आत्मा नारायणः परः (ना) – and so on.. clearly say HE is परमात्मा.

परमात्मा इति निर्देशाद् एव हि उत्तमः पुरुषो बद्धमुक्तपुरुषाभ्याम् अर्थान्तरभूतः इति अवगम्यते । कथम्? – By the word Paramatma itself how it is known that HE is different is explained in second half of sloka.

यो लोकत्रयम् आविश्य विभर्ति - लोक्यत इति लोकः, तत्रयं – लोकत्रयम्- अचेतनं तत्संसृष्टः चेतनो मुक्तः च इति प्रमाणावगम्यम् एतत् त्रयं य आत्मतया आविश्य विभर्ति, सः तस्मात् व्याप्यात् भर्तव्यात् च अर्थान्तरभूतः – Here Lokatraya can have multiple meanings – if it is taken as three worlds – svarga, martya, paatala

– even then सर्वात्मत्व, परमात्मत्व etc can be said but that aspect of paramatman being different from kshara purusha and akshara purusha will not be clear. So Bhashyakarar explains meaning of lokatraya this way. Here लोकत्रयम् is explained as लोक्यते इति लोकः that which is perceived – but the Self is cannot be seen with out eyes etc so that is made clear as प्रमाणावगम्यम्.

यो लोकत्रयम् आविश्य विभर्ति - The shruti vakyas अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा (तै. आ. 3-11), भर्ता सन् भ्रियमाणो विभर्ति (तै. आ. 3-14), पतिं विश्वस्यात्मेश्वरम् and such pramanas establish that Paramatman is pervading everything, supporting everything and is the Lord. HE is शेषि is told as पतिं in shrutis. Thus HE is different and distinct from everything else. So these aspects of Paramatman pervading, supporting and being Lord of everythng establish that HE is different through कर्मकर्तृभाव. Karma is object – everything else is supported by HIM, HE is pervading – is the kartaa here. Rules over everything.

इतः च उक्तात् लोकत्रयात् अर्थान्तरभूतः, यतः सः अव्ययः, ईश्वरः च । अव्ययस्वभावो हि व्ययस्वभावात् अचेतनात् तत्संबन्धेन तदनुसारिणः चेतनात् अचित्संबन्धयोग्यतया पूर्वसंबन्धिनः मुक्तात् च अर्थान्तरभूत एव – But the aspect of अव्ययः is HIS very essential nature itself by which aso HE is differentiated from everything else. That is indicated in Bhashya as अव्ययस्वभावो हि. This is a very important explanation also. Bhashyakarar gives definition of Brahma shabda in the first Brahmasutra अथातो ब्रह्मजिज्ञासा as ब्रह्म शब्देन च स्वभावतो निरस्तनिखिलदोषः अनवधिक-अतिशय-असंख्येय कल्याणगुणः पुरुषोत्तमो अभिधीयते. The word Brahma denotes Purushottama – because HE is different and distinct from everything else as told here उत्तमः पुरुषस्त्वन्यः - यो लोकत्रयमाविश्य विभर्ति अव्यय ईश्वरः.

तत्संबन्धेन तदनुसारिणः चेतनात् – This means तदधीनजन्मविनाशादिक्लेशभाजः - being under the control of prakruti he is born, dies and so on. That is baddha jeeva.

तथा एतस्य लोकत्रयस्य ईश्वरः ईशितव्यात् तस्मात् अर्थान्तरभूतः – Here in addition to pervading everything, supporting everything and ruling over, HE is HIS own support and master (he does not have anyone equal or above) is also meant by the word स्वाम्यात् told by Bhagavad Yamunacharya in sangraha sloka – अचिन्मिश्रात् विशुद्धाच्च चेतनात् पुरुषोत्तमः । व्यापनात् भरणात् स्वाम्यात् अन्यः पञ्चदशोदितः । And this is mentioned in the avatarika of ext chapter observes swamy Deshikan here. Or the word ईश्वर itself can mean शेषि.

Bhagavan said earlier मयि सर्वमिदं प्रोतं, मे भिन्ना प्रकृतिरष्टधा अपरेयम् इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् – etc. that both prakrutis are HIS or HE is the master, that aspect of शेषित्व is meant by the word ईश्वर here.

All these Bhagavan said in third person –as though HE is talking about some one else as Purushottam. In order make it clear that the Purushottam told thus is none other than HIMSELF, Bhagavan continues..

Sloka 15.18

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 18 ॥

यस्मात् For what reason, अहं क्षरम् अतीतः I transcend the bound Selves, अक्षरादपि उत्तमः and am superior to the liberated selves अतः because of that reason only लोके in the Smrutis वेदे and in the Vedas पुरुषोत्तमः इति प्रथितः I am well known as Purushottama.

यस्माद् एवम् उक्तैः स्वभावैः क्षरं पुरुषम् अतीतः अहम्, अक्षरात् मुक्ताद् अपि उक्तैः हेतुभिः उत्कृष्टतमः, अतः अहं लोके वेदे च पुरुषोत्तमः इति प्रथितः अस्मि । वेदार्थावलोकनात् लोक इति स्मृतिः इह उच्यते । श्रुतौ स्मृतौ च इत्यर्थः । श्रुतौ तावत् - 'परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः' (छा. उ. 8-12-3) इत्यादौ । स्मृतौ अपि 'अंशावतारं पुरुषोत्तमस्य ह्यनादि मध्यान्तमजस्य विष्णोः । (वि. पु. 5-17-33) इत्यादौ ।

यस्माद् एवम् उक्तैः स्वभावैः क्षरं पुरुषम् अतीतः अहम्, - Because of which reason, due to the stated extraordinary nature of mine, I transcend the bound selves,

अक्षरात् मुक्ताद् अपि उक्तैः हेतुभिः उत्कृष्टतमः, - in the same way for the reasons stated I am superior to the liberated selves also,

अतः अहं लोके वेदे च पुरुषोत्तमः इति प्रथितः अस्मि – for those reasons I am well known in the smrutis and Vedas as Purushottama.

वेदार्थावलोकनात् लोक इति स्मृतिः इह उच्यते – Because smruti examines and explains the meanings told in the Vedas, the word loka here means smruti.

श्रुतौ स्मृतौ च इत्यर्थः – So the meaning of लोक and वेद is smruti and Vedas.

श्रुतौ तावत् - 'परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः' (छा. उ. 8-12-3) इत्यादौ – In the shrutis it is said as 'Reaching and touching the परंज्योति स्वरूपि – Bhagavan of the nature of supreme brilliance, he manifests in his own true form. He is uttama purusha'.

स्मृतौ अपि 'तस्मादहं भक्तिविनम्रचेताः ब्रजामि सर्वेश्वरमीश्वराणाम् । अंशावतारं पुरुषोत्तमस्य ह्यनादि मध्यान्तमजस्य विष्णोः । (वि. पु. 5-17-33) इत्यादौ – In the smruti also 'One who is without birth, who is without beginning or end, and who is Purushottama, that Vishnu's part incarnation, I will approach HIM who is the Lord of Lords with devotion' (akrura's words on seeing Krishna).

What was told as उत्तमः पुरुषस्त्वन्यः is again confirmed here. Bhagavan makes it clear that the उत्तमपुरुषत्व told earlier was about HIM only as 'अतोऽस्मि लोके वेद च प्रथितः'.

One meaning of पुरुष is पुरि शेते which was told in सर्वस्य चाहं हृद् सन्निविष्टः. Then HIS well established name as उत्तमपुरुष was told. The same is again confirmed by Bhagavan here. By this though in the previous sloka though Bhagavan said indirectly as यः, here it is confirmed that HE only is the person and it is all about HIM only.

The word क्षर in क्षरमतीतः is not about prakruti but as told earlier it means क्षरपुरुष the bound self is made clear in Bhashya as क्षरं पुरुषम् अतीतः. Here अतीतः indicates Bhagavan does not have even the faintest scent of the svabhava of ksharapurusha.

अक्षरात् – Similarly, the word अक्षर is used in the sense of prakruti and Ishvara also as in अक्षरात् परतः परः, एतस्य वा अक्षरस्य प्रशासने गार्गि etc. To show that in this context it means what was told earlier is made clear in bhashya as अक्षरात् मुक्तात् inline with कूटस्थोऽक्षर उच्यते.

उत्कृष्टतुभिः उत्कृष्टतमः - Mukta is superior to baddha – bound self. Bhagavan is superior to Mukta also due to सर्वान्तरात्मत्व and other reasons told. So the use of superlative उत्कृष्टतमः for उत्तमः. (उत्, उत्तर, उत्तम).

लोके वेदे च – Explained as smruti and Vedas. Because the word लोके is used along with the word वेद, it is taken to mean Smruti. Shruti means श्रूयते नित्यमिति श्रुतिः - so it is without the defects that come due to authorship etc. It is being passed on thru oral tradition for ever in guru-shishya parampara. वक्तृदोषप्रसङ्ग अभावात् अशिथिलसंप्रदायाच्च says swamy Deshikan. So it is verbal

testimony which is most valid. Manu, vyasa, parashara and others who are most trust-worthy have explained the meanings of Veda vakyas in detail and with more clarity without any contradiction and so their words are pramanas. Gauthama smruti says वेदो धर्ममूलं तद्विदां च स्मृतिशीले. One has to understand Vedas with the help of smrutis only it is said. They are called उपबृहणस - meaning they detail the meanings of Vedas. इतिहासपुराणाभ्यां वेदं समुपबृहणयेत् । विभेत्यल्पश्रुतात् वेदः मामयं प्रतरिष्यति । it is said.

उत्तमः पुरुषः - One who is endowed with unparalleled brilliance attained by Mukta. उपसम्पत्ति means स्पर्श of paramatman. He is said to be uttama purusha in shruti as स उत्तमः पुरुषः. That is explained in upabruhmana as उत्तमः पुरुषस्त्वन्यः and hence Bhashyakarar refers the shruti vakya परंज्योतिरुपसम्पद्यः. The two words उत्तमः, पुरुषः are separated in usage and similar usage in shruti is picked as स उत्तमः पुरुषः.

What is told as प्रथितः पुरुषोत्तमः is justified with the smruti pramana which explains it as, अंशावतारं पुरुषोत्तमस्य. Here the two words are combined into पुरुषोत्तमः. Other usages are also well known न च तेन विना निद्रां लभते पुरुषोत्तमः (रा.बा. 18-29), कः पुण्डरीकनयनः पुरुषोत्तमः कः (स्तोत्ररत्नम्. 12).

Sloka 15.19

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ 19 ॥

भारत Hey Arjuna, यः One who असंमूढः being without any delusion एवं पुरुषोत्तमं मां जानाति knows ME who is Purushottama as told earlier सः he सर्ववित् having known everything needed to attain ME सर्वभावेन मां भजति worships ME in every way prescribed such as devotion etc.

ग्रः एवम् - उक्तेन प्रकारेण पुरुषोत्तमं माम् असंमूढो जानाति - क्षराक्षरपुरुषाभ्याम् अव्ययस्वभावतया

व्यापनभरणैश्वर्यादियोगेन च विसजातीयं जानाति, स सर्ववित् - मत्प्राप्त्युपायतया यद् वेदितव्यं तत् सर्वं वेद । भजति मां सर्वभावेन - ये च मत्प्राप्त्युपायतया मद्भजनप्रकारा निर्दिष्टाः तैः च सर्वैः भजनप्रकारैः मां भजते । सर्वैः मद्द्विषयैः वेदनैः मम या प्रीतिः या च मम सर्वैः मद्द्विषयैः भजनैः उभयविधा सा प्रीतिः अनेन वेदनेन मम जायते ।

ग्रः एवम् - उक्तेन प्रकारेण पुरुषोत्तमं माम् असंमूढो जानाति – Thus one who knows ME as Purushottam in the way told without any delusion,

क्षराक्षरपुरुषाभ्याम् अव्ययस्वभावतया व्यापनभरणैश्वर्यादियोगेन च विसजातीयं जानाति, - Knows ME Purushottama as tod means that I am different and distinct from the kshrapurusha and aksarapurusha due to my nature of not being subjected to any modification and being associated with the extraordinary characteristics of pervading everything, supporting everything and having everything as MY glory,

स सर्ववित् – such as person is all-knowing,

मत्प्राप्त्युपायतया यद् वेदितव्यं तत् सर्वं वेद – means he will know everything that is to be known as the means to attain ME.

भजति मां सर्वभावेन – he will also worship ME in all ways,

ये च मत्प्राप्त्युपायतया मद्भजनप्रकारा निर्दिष्टाः तैः च सर्वैः भजनप्रकारैः मां भजते – means whatever is prescribed as the ways of worshipping ME as the means to attain ME, in all those ways he will worship ME.

सर्वैः मद्भिषयैः वेदनैः मम या प्रीतिः – My love which arises because of knowing everything about ME,

या च मम सर्वैः मद्भिषयैः भजनैः – and also move love which arises because of worshipping ME,

उभयविधा सा प्रीतिः अनेन वेदनेन मम जायते – both these kinds of love arises in ME towards him who has this kind of knowledge.

This is like the फलश्रुति for knowing Bhagavan's purushottamatva as taught here. The purpose of Bhagavan teaching HIS Purushottamatva as told, is for one to meditate upon HIM in this way. Hence Bhagavan praises such knowledge as capable of bestowing everything.

Shloka says जानाति पुरुषोत्तमम् – if this is taken to mean पुरुषोत्तमत्वेन जानाति, then the word असंमूढः will be futile. Hence bhashya explains as पुरुषोत्तमम् माम् असंमूढो जानाति as the anvaya meaning without any भ्रम if one knows my purushottamatva as that is what is told here.

एवमुक्तेन प्रकारेण – Means knowing AS HE IS, different and distinct – अन्यत्व from kshara and aksharapurushas due to the distinguishing characteristics told.

असंमूढः - By this anyatva jnana, it becomes clear that जीवेश्वर-ऐक्यवेदन is wrong knowledge or भ्रान्ति. And प्रकृति-पुरुष-ईश्वरभेद is पारमार्थिक - reality.

स सर्ववित् भवति – Though this means he will know everything, what is useful here is to be taken. So this does not mean he will know all the चतुर्दशविद्यास्थानs or अष्टादशविद्यास्थानs and all that which is told as well as Swamy Deshika says, other things such as अनपेक्षितकेशकीटादिसंख्यावेदन etc – so the saying उपयुक्तेषु वैशद्यं is important because unwanted knowledge is not praiseworthy also. So bhashya is मत्प्राप्त्युपायतया यद् वेदितव्यं तत् सर्वं वेद. So it is whatever is needed to be known as the means to attain Bhagavan. This is because, the sloka also has भजति मां सर्वभावेन. So whatever is needed for भजनानुष्ठान is meant by सर्ववित् here.

सर्वभावेन – In all ways – means it includes कीर्तन, यतन and so on as told earlier which are subdivisions of भजन.

ये च मत्प्राप्त्युपायतया मद्भजनप्रकारा निर्दिष्टाः तैः च सर्वैः भजनप्रकारैः मां भजते । सर्वैः मद्भिषयैः वेदनैः मम या प्रीतिः या च मम सर्वैः मद्भिषयैः भजनैः उभयविधा सा प्रीतिः अनेन वेदनेन मम जायते – Bhashya explains further to indicate that this includes what was told earlier as वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः (8-19). The gist is that this knowledge of Purushottamatva becomes the means to Moksha by causing Bhagavat preeti.

Here though what is taught is – तत्त्वहितवेदन and हितानुष्ठान as शास्त्रफल. Knowledge of the Supreme and the means to attain HIM should lead to following the same through अनुष्ठान else it will be futile. SO one who is सर्वविद् will do भजन of Bhagavan in all ways needed – सर्वभावेन. And if a question is asked that should not one know also परव्यूहविभवगुणचेष्टित and so on – they are all included in the स्वरूपयाथात्म्यज्ञान of Bhagavan told here as told in bhashya सर्वैः मद्भिषयैः भजनैः.

Sloka 15.20

इति एतत् पुरुषोत्तमत्ववेदनं पूजयति –

Thus the knowledge of Bhagavan's Purushottamatva is praised by Bhagavan.

A doubt arises here – if the knowledge of Purushottamatva of Bhagavan gets one Bhagavan's complete grace, what is the ue of Bhajane and others? Answer is that the knowledge that

Bhagavan is Purushottama as taught here is the cause of all further Jnana and Anushthanas. That is why it is praised as being equal to attaining everything. Hence having attained such knowledge one should be wise and become one who has done what ought to be done.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ 20 ॥

अनघ O pure one, इति in this way, इदं गुह्यतमं शास्त्रं the meaning of this most secret shastra known as Purushottamatva मया उक्तम् was told by ME. भारत Hey Arjuna, एतद्बुद्ध्वा having known this बुद्धिमान् स्यात् you should become wise. कृतकृत्यश्च and one who has done what ought to be done.

इत्थं मम पुरुषोत्तमत्वप्रतिपादनं सर्वेषां गुह्यानां गुह्यतमम् इदं शास्त्रं त्वम् अनघतया योग्यतम इति कृत्वा मया तव उक्तम् । एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यः च - मां प्रेषुना उपादेया या बुद्धिः सा सर्वा उपात्ता स्यात् । यत् च तेन कर्तव्यम्, तत् च सर्वं कृतं स्याद् इत्यर्थः । अनेन श्लोकेन अनन्तरोक्तं पुरुषोत्तमविषयं ज्ञानं शास्त्रजन्यम् एव एतत् सर्वं करोति, न तु साक्षात्काररूपम् इति उच्यते ।

इत्थं मम पुरुषोत्तमत्वप्रतिपादनं सर्वेषां गुह्यानां गुह्यतमम् इदं शास्त्रं त्वम् अनघतया योग्यतम इति कृत्वा मया तव उक्तम् – In this way this shastra which is most secret teaching among secret teachings was taught to you because you are worthy of receiving this instruction as you are without any sins.

एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यः च - मां प्रेषुना उपादेया या बुद्धिः सा सर्वा उपात्ता स्यात् – Knowing this all the intellect that is needed one who wants to attain ME would be acquired.

यत् च तेन कर्तव्यम्, तत् च सर्वं कृतं स्याद् इत्यर्थः – Whatever means have to be adopted by such a one desiring liberation would be fulfilled.

अनेन श्लोकेन अनन्तरोक्तं पुरुषोत्तमविषयं ज्ञानं शास्त्रजन्यम् एव एतत् सर्वं करोति – This knowledge about Purushottam that was told now in this sloka, though is acquired through shastra, will fulfill all these.

न तु साक्षात्काररूपम् इति उच्यते – But it is not said to be that which causes direct vision of Lord.

इत्थं मम पुरुषोत्तमत्वप्रतिपादनं – In order to show that this is not the end of the shastra as told by other commentators, Bhashyakarar says that in this chapter Purushottamatva is established in

this chapter. What is going to be taught next is that which is needed to make this knowledge stay firmly.

सर्वेषां गुह्यानां गुह्यतमम् इदं शास्त्रं - The teaching of this chapter is concluded telling that it is the most secret teaching and hence has to be protected with utmost care as it begets the ultimate benefit one can aspire for with the sloka इति गुह्यतमं शास्त्रम्...

त्वम् अनघतया योग्यतम इति कृत्वा – Addressing Arjuna as अनघ indicates that he is eligible to receive this instruction about Purushottamatva as he is sinless. Addressing Arjuna as भारत indicates that he is eligible by birth also belonging to such a noble clan.

मया तव उक्तम् – The mula sloka इदं indicates that a very very rare one would receive such instruction as told in Kathopanishat – वक्ता श्रोता च दुर्लभः. And this shastra is more exalted than all others is also meant by this. That is as told by Acharyas, यस्मिन् प्रसादसुमुखे कवयोऽपि ते ते शास्त्राण्यशासुरिह तन्महिमाश्रयाणि । कृष्णेन तेन यदिह स्वयमेव गीतं शास्त्रस्य तस्य सदृशं किमिहास्ति शास्त्रम्.

मया – means by ME who knows what is the reality to be taught and who knows that you are eligible to receive this instruction and also by your friend.

तव उक्तम् - मां प्रेषुना उपादेया या बुद्धिः सा सर्वा उपात्ता स्यात् – Indicates that it is not just repetition of what was told earlier. Earlier Bhagavan said एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोन्वथा and Vishnu Purana says सा विद्या या विमुक्तये (वि.पु. 1-19-41), संदृश्यते वाप्यधिगम्यते वा तज्ज्ञानमज्ञानमतोन्वदुक्तम् (वि.पु. 6-5-87) – whether all these will be equal to अबुद्धि? To show that it is not so, the meaning of बुद्धिमान् is explained as मां प्राप्सुना उपादेया या बुद्धिः.

एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यः च | यत् च तेन कर्तव्यम्, तत् च सर्वं कृतं स्याद् इत्यर्थः – The word कृत्य indicates what is desired by a मुमुक्षु. What is to be done – as told in Vishnu Purana, तत्कर्म यन्नबन्धाय (वि.पु. 1-19-41) and everything else आयासायापरं कर्म – all other actions are mere waste of energy.

अनेन श्लोकेन अनन्तरोक्तं पुरुषोत्तमविषयं ज्ञानं शास्त्रजन्यम् एव एतत् सर्वं करोति, - So why not praise such knowledge or the object of such knowledge, why shastra is needed? And what is taught in this sloka is repetition of what was taught in previous sloka. The शास्त्रज्ञान with becomes fruitful is only taught as एतत् बुद्ध्वा – so what is taught is अर्थज्ञान only. The word शास्त्र is used to indicate

that even the knowledge that arises out of mere shAstra, it has to culminate in yielding the ultimate benefits.

Hey Arjuna, by knowing this, you have also become one who has done the required duties is the bhaava.

अंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम
पञ्चदशोऽध्यायः