

**Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Avatarikai)**



**Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy**

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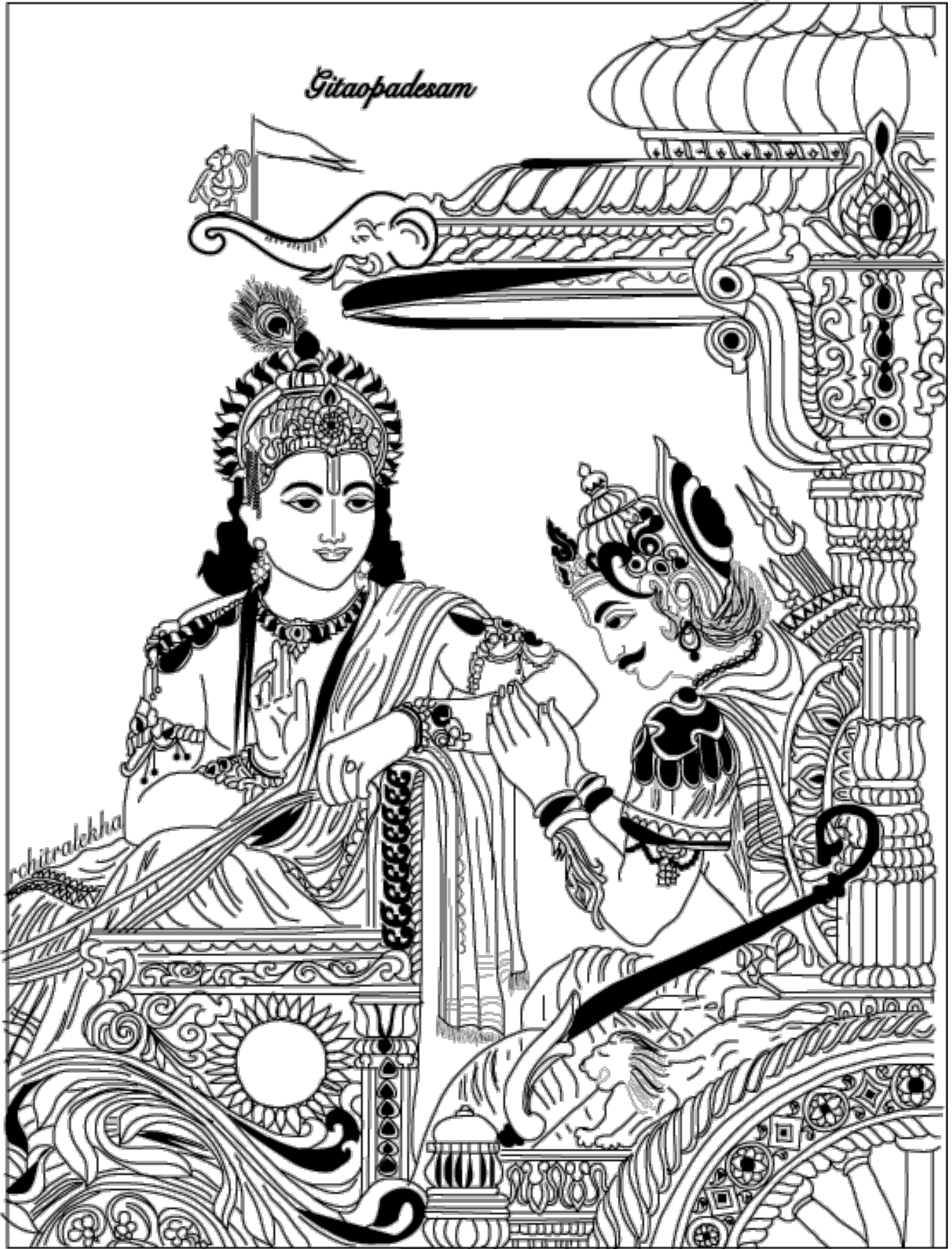
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Gitaopadesam



Art Work by Sau. R. Chitralkha

श्रीः

श्रीमते रामानुजाय नमः

Introduction to tAtparya CandrikA - Bhagavad Gita śAstra avatArikA

Dear RasikAs of Srimad Bhagavad GitA:

On behalf of the Members of Sri Hayagreeva likhita kaimkarya ghoshThI, it is my bhAgyam as its SampAtakar to release the First of the nineteen e-books as the special samarpNam during the year long celebration of SvAmi Vedanta Desikan's avatAram at Tooppul in 1268 C.E. The focus of this set of e-books is on Bhagavad Ramanuja's GitA BhAshyam and SvAmi Desikan's Commentary on that BhAshyam named tAtparya CandrikA. We will commence this series with an introduction today and seek GitAcAryan's blessings to have Kaimkarya pUrti on the 2018 PurattAsi SrAvaNam day.

There are many BhAshyams for Srimad Bhagavad GitA. From the ViśishTAdvaita darśanam point of view, SvAmi Alavandar's GitArtha sangraham, Bhagavad Ramanuja's GitA BhAshyam based on the Sri sUkti of SvAmi Alavandar and SvAmi Desikan's own GitA BhAshyam elaborating on Bhagavad Ramanuja's GitA BhAshyam named "tAtparya CandrikA" are the earliest BhAshyams and have provided the inspiration for subsequent Gita BhAshyams in Sanskrit, MaNipravALam, Kannada and Tamil. It is interesting to note that there are a few English translations and commentaries on GitA BhAshyam of AcArya Ramanuja, where as none exists until now for the word by word meanings and commentaries in English for the insightful GitA BhAshyam/tAtparya CandrikA of SvAmi Desikan Himself. Sri Hayagreeva likhita kaimkarya ghoshThI with the help of VidvAn Sri. A. Narasimhan of Bengaluru, the organizer of GitA BhAshyam online study group has been gracious to accept our invitation to address this important need to create the English Translations and commentaries on tAtparya CandrikA. VidvAn Sri Narasimhan is the tirukkumArar of Vedanta VidvAn, Dr. N.S. AnantharangAchAr SvAmi and has performed sampradAyiC kAlakshepams under the sacred feet of his revered Father. VidvAn Sri Narasimhan has created an online Sri Bhagavad Gita Study group on October 4, 2014 to cover the GitA BhAshyams of AcArya Ramanuja and SvAmi Desikan's tAtparya CandrikA. This interactive group has now covered the study of the first 15 chapters of GitA BhAshyams of Bhagavad Ramanuja and SvAmi VedAnta Desikan at this time and are looking forward to complete this sacred task by 2018 PurattAsi SrAvaNa dinam, the 750th Birth Anniversary of Sri NigamAnta MahA Desikan .

VidvAn Sri A. Narasimhan is supported in this major kaimkaryam by Sri Tirunarayana Trust of Bangalore created in 2000 to commemorate the life long kaimkaryams of the great scholar, Professor Srimad u. vE. V.T. Tirunarayana Iyengar SvAmi (1903-1995 C.E). Please refer to the informative web site at:

www.tirunarayana.in and http://www.tirunarayana.in/profile_page.html) for additional information on the activities of the Trust in general and the online study group on GitA BhAshyams supported by this Trust under the leadership of VidvAn Sri Narasimhan of Bengaluru in particular. The Hayagreeva likhita kaimkarya ghoshThI has been active in the last year to assist in bringing out the English Version of the 700 Page book, Ramanuja dayA, conceptualized and executed by Srimad u. vE NavalpAkkam VasudevAchAryar SvAmi for the recently concluded Bhagavad Ramanuja Millennium Celebrations. Srimad Bhagavad Ramanuja Millennium Foundation's current work to bring out the tAtparya CandrikA related e-books in the portal of www.sadagopan.org supported by the Guru Krupa Foundation of New York (www.guru-krupa.org).

The common goal of these three nonprofit foundations is summed up by the primary motto of Sri Tirunarayana Trust: "In to the future with knowledge from the Past".

Here, the Trust is referring to the development of the core content of ancient devotional literature of our AzhvArs and AcAryAs that exists in Sanskrit, Tamil and MaNipravALam. It is our sincere hope that the creation and dissemination of such a knowledge base for the GitA students and scholars through the coverage of the insightful Sri sUkti of tAtparya CandrikA would be of help to the wider community comfortable with English language and access to content through Digital Platforms.

It is my privilege now to thank deeply the members of Sri Hayagreeva likhita kaimkarya ghoshThI, for their extraordinary support to create the e-books and release them through digital media under tight dead lines. It is fair to say that such a huge task could not be completed without their dedicated support.

SvAmi Vedanta Desikan tiruvadigaLE SaraNam

dAsan, Oppiliappan Koil VaradAchAri Sadagopan

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tAtparya Candrika - Bhagavad Gita śAstra avatArikA

Explanations of the first three vAkyas of Srimad GitabhAshyam of Bhagavad Ramanujar

यत्पदाम्भोरुहध्यानविध्वस्ताशेषकल्मषः ।

वस्तुतामुपयातोऽहं यामुनेयं नमामि तम् ॥

The word यत् indicates the well known greatness of the greatest of AcAryas due to being endowed with abundant auspicious qualities. The word अम्भोरुह indicates its most enjoyable and thus suggests that meditation is of the form of loving devotion. The word ध्यान also indicates that BhAshyakArar is a student of Bhagavad Yamunacarya just like Ekalavya was to Dronacarya. The word ध्यानविध्वस्ताशेषकल्मषः indicates that with one darśana of Bhagavad Yamunacarya all defects were destroyed and the continuous contemplation done after that uprooted all defects along with the vAsana or reminiscent impressions. वस्तुताम् means one who is a सन्त as told in अस्ति ब्रह्मेति चेद्वेद, सन्तमेनं ततो विदुरिति (तै.आनन्दवल्ली - 6). By वस्तुताम् उपयातः, BhAshyakArar exclaims that even he became a vastu or a knower of Brahman. Thus BhAshyakArar does त्रिकरणप्रणाम – by meditating on the grace of Bhagavad Yamunacarya who got rid of all defects and made him attain the ultimate goal and expressing this great उपकार in speech and this is to teach the students that one should do this kind of प्रणाम and also to make all those who study or listen to this work attain all their desired benefits. By this BhAshyakArar is also making it clear that one should worship the प्राचार्य (AcArya's AcArya) also just as one worships one's AcArya and it is as told in śruti, स च आचार्यवंशो ज्ञेयो भवति आचार्याणामसावसावित्याभगवत्तः (रहस्याम्नायब्राह्मण). Thus BhAshyakArar starts the

great work by offering praNAMams to his ParamAcArya Bhagavad Yamunacarya who was the AcArya of Sri Mahapurna who was BhAshyakArar's AcArya.

श्रियः पतिः निखिलहेय-प्रत्यनीक-कल्याणैकतानः, स्वेतर-समस्तवस्तु-विलक्षणानन्त-ज्ञानानन्दैक-स्वरूपः, स्वाभाविकानवधिकातिशय-ज्ञानबलैश्वर्यवीर्यशक्तितेजः प्रभृत्य-संख्येयकल्याणगुणगण महोदधिः, स्वाभिमतानुरूपैक-रूपाचिन्त्य-दिव्याद्भुत-नित्य-निरवद्य-निरतिशयौज्वल्य-सौगन्ध्य-सौन्दर्य-सौकुमार्य-लावण्ययौवनाद्यनन्त-गुणनिधि-दिव्यरूपः, स्वोचित-विविध-विचित्रानन्ताश्वर्य-नित्य-निरवद्या-परिमित-दिव्यभूषणः, स्वानुरूपा-संख्येया-चिन्त्य-शक्ति-नित्य-निरवद्य-निरतिशय-कल्याण-दिव्यायुधः, स्वाभिमतानुरूप-नित्य-निरवद्य-स्वरूपरूपगुण-विभवैश्वर्य-शीलाद्यनवधिकातिशया-संख्येय-कल्याणगुण-श्रीवल्लभः, स्वसंकल्पानु-विधायि-स्वरूपस्थिति-प्रवृत्तिभेदा-शेषशेषतैकरतिरूप-नित्य-निरवद्य-निरतिशय-ज्ञान-क्रियैश्वर्याद्यनन्त-गुणगणा-परिमित-सूरिभिः अनवरताभिष्टुतचरणयुगलः, वाङ्मसा-परिच्छेद्य-स्वरूपस्वभावः, स्वोचित-विविध-विचित्रानन्त-भोग्य-भोगोपकरण-भोगस्थान-समृद्धानन्ताश्वर्यानन्त-महाविभवानन्त-परिमाण-नित्य-निरवद्याक्षर-परमव्योमनिलयः, विविध-विचित्रानन्त-भोग्य-भोक्तृवर्ग-परिपूर्ण-निखिल-जगदुदय-विभवलय-लीलः, परं ब्रह्म पुरुषोत्तमो नारायणो ब्रह्मादि-स्थावरान्तम् अखिलं जगत् सृष्ट्वा स्वेन रूपेण अवस्थितः, ब्रह्मादिदेवमनुष्याणां ध्यानाराधनाद्यगोचरः अपि अपारकारुण्य-सौशील्य-वात्सल्यौदार्यमहोदधिः, स्वमेव रूपं तत्तत्सजातीयसंस्थानं स्वस्वभावम् अजहद् एव कुर्वन् तेषु तेषु लोकेषु अवतीर्य अवतीर्य तैः तैः आराधितः, तत्तदिष्टानुरूपं धर्मार्थकाममोक्षाख्यं फलं प्रयच्छन्, भूभारावतारणापदेशेन अस्मदादीनाम् अपि समाश्रयणीयत्वाय अवतीर्य उर्व्यां सकलमनुजनयनविषयतां गतः, परावर-निखिल-जनमनोनयन-हारिदिव्यचेष्टितानि कुर्वन्, पूतना-शकट-यमलार्जुनारिष्ट-प्रलम्ब-धेनुक-कालिय-केशि-कुवलयपीड-चाणूर-मुष्टिक-तोसल-कंसादीन् निहत्य अनवधिकदया-सौहार्दानुराग-गर्भावलोकनालापामृतैः विश्वम् आप्याययन् निरतिशय-सौन्दर्य-सौशील्यादि-गुणगणाविष्कारेण अक्रूर-मालाकारादीन् परमभागवतान् कृत्वा पाण्डुतनय-युद्धप्रोत्साहनव्याजेन परमपुरुषार्थ-लक्षणमोक्ष-साधनतया वेदान्तोदितं स्वविषयं ज्ञानकर्मानुगृहीतं भक्तियोगमवतारयामास ।

श्रियःपतिः भक्तियोगमवतारयामास – Now BhAshyakArar achieves the following in this mahavakya starting with श्रियःपतिः and ending with भक्तियोगमवतारयामास -

1. Performance of mangalAcaraNam by explaining the divine nature, divine form, divine auspicious qualities and the glories of the Supreme Deity
2. Highlighting the distinguishing characteristics of the main objective which is Parabrahman, Narayana, to be established by the śAstra as per what Bhagavad Yamunacarya said in GitArtha Sangraha, स्वधर्मज्ञानवैराग्य साध्यभक्त्येकगोचरः । नारायणः परं ब्रह्म गीताशास्त्रे समीरितः ॥ (गी.सं. 1)
3. In order to establish the validity of the śAstra, BhAshyakArar justifies the आप्ततमत्व or the fact that HE is most dear, of BhagavAn who is teaching this śAstra by showing that there is complete absence of any intention to cause delusion, cheating, accidental mistakes or incapability on the part of Lord as HE is endowed with omniscience, utmost compassion, nature of looking forward to protecting the good natured devotees in all possible ways, omnipotence and so on.
4. BhAshyakArar shows the benefits of the śAstra – the secondary benefit being of the form of teaching all four PurushArthas with moksha as the primary one and the main benefit of experiencing the essential nature of BhagavAn along with all HIS modes in the liberated state.
5. Establishes the fact that study of this śAstra is justified by explaining the aspect of difference between the Individual Self and the Supreme Self as real and that it is favourable to our śAstra while study of the śAstra is not justified in other pakshas such as that established by ŚankarAcarya and others. Thus BhAshyakArar, by means of this mahAvAkya, declares that study of this śAstra is very much in order.
6. Reminds the fact that all the different types of vAkyas found in the śrutis such as कारणवाक्यs or śruti vAkyas telling the causality, शोधकवाक्यs or those telling the nature of realities, उपासनवाक्यs or those telling about the modes of meditation, भेदवाक्यs or those declaring

difference, अभेदवाक्यs or those declaring unity of Brahman and individual selves, घटकवाक्यs or those declaring the body-soul relation and all such vAkyas are to be taken in the primary sense.

7. The upanishadic statements that establish the qualities, divine form, incarnation, glories, wonderful acts and others as well as the upanishadic statements that negate all these in respect of the Supreme Brahman are having entirely different subjects is established by means of this mahAvAkya by BhAshyakArar. For example, some upanishadic statement say BhagavAn has divine qualities while some statement such as nirguNam etc negate attributes to the Supreme. The statements attributing qualities are talking about HIS auspicious qualities such as omniscience and others while the statements negating qualities are declaring that he is far from inferior qualities such as aging, grief and so on.
8. Even though the Supreme Lord has everything that can be desired, acts such as creation of the world and others are mere sport to HIM. Thus any apparent contradiction that why should BhagavAn do creation etc., is resolved indicating the way the second chapter of the BrahmasUtras resolves all conflicts in śruti vAkyas.
9. Establishes the specific deity to be meditated upon as Srimannarayana, the Supreme Brahman, by means of the logic of arriving at the meanings of śruti vAkyas considering all branches of Vedas. Also by applying the general-specific rule, the specific deity to be meditated upon is decided as none other than Narayana thus setting to naught all other arguments such as whether the trinity of Brahma, Vishnu and Maheśvara are equally Supreme or they are a union, or one of them is Supreme, or some other deity is Supreme and other such ill-founded arguments.
10. All the divine acts starting with willing 'बहु स्याम्' to create the world and till taking upon the role of charioteer to Arjuna – all these functions related to the world being for the sake of those who take refuge in HIM and being just a pretext, Lord with utmost compassion starts अध्यात्मशास्त्रावतरण – beginning to teach the śAstra about the Atman which can lead one to attain the Supreme Lord which is the ultimate gain to be attained, thus glorifying the unparalleled accessibility (saulabhyAtiśaya) of Lord.

11. In the mahAvAkya, BhAshyakArar elucidates the two categories of attributes in the divine Lord which are unique to establish that HE is the object of attainment and the objection of meditation. These are HIS being the master of the world, omniscience, omnipotence and being the Overlord of all as well as the group of attributes such as being most compassionate, having a divine form, incarnating for the sake of those who take refuge in HIM, destroying the opponents of the good natured ones, and being present to be perceived by all and so on.

12. Finally BhAshyakArar concludes with the word अवतारयामास thus culminating all these in the age old story of the war of Kurukshetra found in the Mahabharata, hailed as the fifth Veda, where Lord BhagavAn Narayana taught Bhagavad-Gita to Arjuna.

Thus SvAmy Vedanta Deśika highlights the beauty and all-encompassing message in the mahAvAkya of this great work. Now let us enjoy the inner meanings of each word and phrase of this first mahAvAkya.

श्रियःपतिः is Krishna –

Krishna, the vaktA of this śAstra is none other than Sriman Narayana. The specialty of Narayana śabda is the word 'nAra' includes everything other than the divine Brahman, the goal of attainment for all of them or अयन (ayana) is none other than श्रियःपति, BhagavAn Krishna.

Narayana śabdArtha - has two samAsa-s – tatpurusha and bahuvrihi and in both these the primary meaning is Narayana as utara padArtha or anyapadArtha.

श्रियःपति is what is to be know from the śAstra – with his prakarAs as told by Yamunacarya नारायणः परं ब्रह्म गीताशास्त्रे समीरितः.

The śAstra is taught by none other than the Supreme Lord - Establishes शास्त्रप्रामाण्य – the person who is telling has most wonderful qualities and is far from any blemish.

Does not have any defects such as - भ्रम (getting confused, wrong perception), विप्रलम्भ (cheating), प्रमाद (carelessness), अशक्ति (not having capacity) - which can be present in normal purushas

This is established by His GuNas - सर्वज्ञत्व, परमकारुणिकत्व, साधुपरित्राणोन्मुखावस्थत्व, सर्वशक्तित्व

They say even if ParamAtma tells us directly, we do not believe HIM. So AcAryas put lot of effort and establish the Aptatamatva of BhagavAn Himself through Veda pramANya etc. There is an eternal dialogue between us and BhagavAn as Sri Bhattar says -

त्वं मेऽहं मे कुतस्तत्, तदपि कुतः, इदं वेदमूलप्रमाणात्

एतच्चानादिसिद्धात् अनुभवविभवात् तर्हि साक्रोश एव ।

क्वाक्रोशः? कस्य? गीतादिषु मम विदितः उदितः (उदितः) कोऽत्र साक्षी सुधीः स्यात्

हन्त त्वत्पक्षपाती स इति नृकलहे मृग्यमध्यस्थवत् त्वम् ॥

But BhagavAn does not give up - tries HIS best to save the souls directly or through AcAryas.

श्री - purpose of starting the śAstra with SrI - विशेषज्ञप्तये भर्तुः अभिगम्यत्व सिद्धये ।
समस्त मङ्गलास्त्यै च प्रथमं श्रीरिहोदिता ।

विशेषज्ञप्तये - Narayana's unique identification is through inseparable association with SrI.

As told in - एष नारायणः श्रीमान् क्षीरार्णवनिकेतनः। नागपर्यङ्कमुत्सृज्य ह्यागतो मधुरां पुरीम् ॥
and अर्थो विष्णुरियं वाणी (वि.पु) and so on.

Bhattar - SrIGuNaratnakośa - वेदान्ताः तत्त्वचिन्तां मुरभिदुरसि यत्पादचिन्हैः तरन्ति ।

Yamunar – कः श्रीः श्रियः परमसत्वसमाश्रयः कः कः पुण्डरीकनयनः पुरुषोत्तमः कः

पतिः - पतिं विश्वस्यात्मेश्वरम् शाश्वतम् ...

हीश्च ते लक्ष्मीश्च पत्न्यौ अहोरात्रे पार्श्वे - Sri is associated even during srushTi is known from Purusha sUkta which is about creation.

AzhvAr says – akalakillen iraiyum enru – नित्ययोग of Sri with BhagavAn

पुरुष - is famously known from पुरुषसूक्त present in all Vedas

सहस्र शीर्षा पुरुषः विश्वमेवेदं पुरुषः ... तस्मात् विराडजायत – जगत्कारणत्व ।

भगवानिति शब्दोऽयं तथा पुरुष इत्यपि । निरुपाधी च वर्तेते वासुदेवे सनातने ॥ (वि.पु)

Subalopanishat – चक्षुश्च द्रष्टव्यं च नारायणः ... establishing the सर्वात्मकत्व and concludes पुरुष एवेदं सर्वम् ।

भर्तुः अभिगम्यत्व सिद्धये

She is known as पुरुषकार – one who takes us to BhagavAn and makes sure he accepts us without looking at our faults and forgives us. Else, with all the violations of ordained duties that we have done from beginningless time we cannot get the courage to stand in front of BhagavAn.

Sri is - “anugrahamayeem vande nitya ajnAtanigrahAm”

समस्त मङ्गलास्त्यै - Sri is mangala vAcaka

KurattAzhvAn in Sristava -

लोके यच्च हि मङ्गलं किमपि यल्लोके सदित्युच्यते

तत्सर्वं त्वदधीनमेव यदतः श्रीरित्यभेदेन वा

यद्वा श्रीमत् इतीदृशेन वचसा देवि प्रथामश्रुते ॥

निखिलहेयप्रत्यनीक – In order to make it clear that BhagavAn is not like a puNya kshetra or puNya teertha etc which can get us rid of some defects, the adjective निखिल is used. BhagavAn gets us rid of all the defects. By this it is clear that he is without any defects. When one has the capacity to make others get rid of all defects, how can he himself have any defect? So HIS very nature is opposed to everything defiling. So the word निखिल summarises all defects that ensue in the essential nature of non-sentients and in the attributive nature of sentients. So BhagavAn is without any defect either in essential or attributive nature is made clear by this.

कल्याणैकतानः - the avadhAram shows Brahman is untouched by avidyA, upadhi or amśabheda etc

स्वेतरसमस्तवस्तुविलक्षण-अनन्तज्ञानानन्दैकस्वरूपः -

स्वेतर – Only ParamAtma is स्वतन्त्र , everything else is परतन्त्र. So, he is स्वेतरसमस्तवस्तुविलक्षण – different from everything else other than himself. वस्तु – shows REAL entities.

YamunacArya says स्वाधीनत्रिविधचेतनाचेतनस्वरूपस्थितिप्रवृत्तिभेदम् –

अचेतन – triguNa (prakruti/avyakta/matter), kAla and Śuddhasatva

चेतन – baddha, mukta, nitya – though the svarUpa of all are same, there is vast difference

Śuddhasatva – is also ज्ञानात्मक but not ज्ञानाश्रय – so some classify this as acetana and some as ajaDa, it is स्वयंप्रकाश, धर्मभूतज्ञान is also स्वयंप्रकाश to its आश्रय but not ज्ञानाश्रय. But both are also substances – धर्मभूतज्ञान is substance as it undergoes expansion and contraction.

स्वरूपाधीन – very existence is due to ParamAtman. सङ्कल्पाधीन – all their functions are under control of ParamAtman – we do not directly realize this but it is known from śAstras thus. These two kinds of dependence is thru Śarira-Atma bhAva śruti – य आत्मनि तिष्ठन्...

शरीर-शरीरि bhAva definition – यस्य चेतनस्य यद्द्रव्यं सर्वात्मना स्वार्थे धारयितुं नियन्तुं च शक्यं तच्छेषतैकस्वरूपं च तत् तस्य शरीरम् इतरः शरीरी

वैकुण्ठस्तव - - इच्छात एव तव विश्व पदार्थ सत्ता – everything exists due to His Will.

उपादत्ते सत्ता स्थिति नोयमनाद्यैः चिदचित्तौ स्वमुद्दिश्य श्रीमानिति वदति वागौपनिषदी (श्रीरङ्गराजस्तव)

स्वेतर विलक्षणः – In Moksha also only ज्ञान-भोग साम्य but not in all aspects as told in Brahma sUtras – भोगमात्रसाम्यलिङ्गाच्च, जगद्वापारवर्जम् प्रकरणात् असन्निहितत्वाच्च - स्वेन रूपेण अभिनिष्पद्यते – असङ्कुचितज्ञान in moksha, सर्वान् कामान् सह ब्रह्मणा विपश्चिता – bhoga sAmya – so sAmya is only in j~nAna and bhoga (anandAnubhava)

अनन्त – नित्यं विभुं सर्वगतं सुसूक्ष्मम् (मु-१-१-६), विश्वमेवेदं पुरुषः (महानारायण) – त्रिविध परिच्छेदराहित्य – सर्वदेश-सर्वकाल-व्यापित्व-सर्वान्तर्यामित्व

वस्तुपरिच्छेदराहित्य – सर्ववस्तु-सामानाधिकरण्ययोग्यत्व – this is not तादात्म्य of parasparaviruddhavastu or मिथ्यात्व of स्वव्यतिरिक्तसमस्तवस्तु – as they are अत्यन्त असम्भव – never possible

आत्म परमात्मनोर्योगः योग इत्यभिधीयते ।

मिथ्यैतत् अन्यत् द्रव्यम् हि नैति तद्द्रव्यतां यतः ॥ (वि.पु)

NammAzhvAr - அவையா அவை அல்லனுமாம் (avaiyAyavai allunumAm) - He is antaryAmi in everything and still different, கூடாமை கூடினாலும் - அவனும் அவனே இவனும் இவனே (avanum avanE ivanum ivanE)

सामानाधिकरण्य - important to understand this concept.

- Brahman is उपादान कारण, निमित्त कारण also unlike anything seen here
- Brahman does अनुप्रवेश and then the division of nAma and rUpa
- Brahman has everything as his prakAra (mode) being his body (Śarira, शरीरात्म भावः) The terms अंश, वपुः, शरीरं, तनुः, विभूतिः, रूप - all synonyms
- Because he did anupraveśa and then only nAma and rUpa came, he exists as antaryAmi in everything, so all names in the real sense denote Brahman only. So everything is Him can also be said
- Every word has अपर्यवसान वृत्ति - when वृत्ति has 'पर्यवसान' it is निष्कर्षक शब्द - stops at something in between - like Jiva - devadatta, agni (fire, devatA, paramAtmA) - Bring agni (can mean the pancabhUta agni, acetana), अग्नये स्वाहा (though we are offering the havis to the physical fire that we see, we mean it is meant for agni devatA, cetana, vrutti is taken further), the same अग्नये स्वाहा can also mean ParamAtmA as the antaryAmi of devatA agni also - अग्रं नयतीति अग्निः परमात्मा - those who have knowledge of VedAnta only can get this vyutpatti in total (Sri Ramanuja says वेदान्तश्रवणेनैव व्युत्पत्तिः पूर्यते)
- यो माम् पश्यति सर्वत्र सर्वं च मयि पश्यति...etc
- Three persons realized this as we know from śAstras - ऋषिर्वाग्देवः प्रतिपेदे अहं मनुरभवं सूर्यश्च अहं कक्षीवान् ऋषिरस्मि विप्र (बृ.), NammazvAr - கடல் ஞானம் செய்தேனும் யானே என்னும் கடல் ஞானம் ஆவேனும் யானே என்னும்

kaDal j~nAnam ceYtEnum yAnE ennum kaDal j~nAnam AvEnum yAnE ennum (5-4) - depicts both aparyavasAna vrutti and samanadhikaraNya - (समुद्रो वा अश्वस्य योनिः समुद्रो बन्धुः), Prahlada - 'सर्वगत्वादनन्तस्य स एवाहमवस्थितः । मत्तः सर्वमहं सर्वं मयि सर्वं सनातने' - called अहं ग्रहोपासना - UpAsaka has to think ParamAtman as his AtmA - आत्मेति तु उपगच्छन्ति ग्राहयन्ति च (brahma sUtra) 'उपासिता प्रत्यगात्मा स्वशरीरस्य स्वयं यथा आत्मा तथा स्वात्मनोऽपि परंब्रह्म आत्मा इत्येव उपासीत इत्यर्थः' (श्रीभाष्य 4-1-3)

- Samanadhikaranya (concomitant co-ordination) - means many words intending different aspects of ONE object denoting the same object.
- Definition by KaiyaTa - भिन्न प्रवृत्ति निमित्तानां शब्दानाम् एकस्मिन् अर्थे वृत्तिः
- भिन्नविशेषणद्वारेण एकविशेष्याभिधानं सामानाधिकरण्यम् (न्या.परि.)
- श्यामो युवा समपरिमाणः देवदत्तः, सत्यं ज्ञानम् अनन्तं ब्रह्म, तत् त्वमसि
- ज्योतीषि विष्णुः भुवनानि विष्णुः वनानि विष्णुः गिरयो दिशश्च । नद्यः समुद्राश्च स एव सर्वं यदस्ति यन्नास्ति च विप्रवर्यं ॥
- न तदस्ति विना यत्स्यात् मयाभूतं चराचरम्
- The identity as per samanadhikaraNya is of विशेष्य in two or more words and never between विशेषण-विशेष्य

ज्ञानानन्दैकस्वरूपः

- started as सामान्य-विशेष nyAya - कल्याणैकतानः is सामान्य निर्देश and ज्ञानानन्दैकस्वरूप is विशेष. कल्याणैकतानः also shows that all the other GuNas which are told in future are only auspicious qualities

- uNarvin mUrTi - nammAzhvAr

स्वाभाविक-अनवधिकातिशय-ज्ञानबलैश्वर्यवीर्यशक्तितेजः प्रभृति-असङ्ख्येय-कल्याणगुणगण-महोदधिः -

Why only 6 guNas - तवानन्तगुणस्यापि षडेव प्रथमे गुणाः । यैः त्वयेव जगत्कुक्षौ अन्येऽप्यन्तर्निवेशिताः ।

संहति-सृष्टि-स्थिति - pair of two guNas respectively in sankarshana, pradyumna, aniruddha. All the six GuNas are present in all vyuhAs but two of them are pronounced in each vyuha.

ज्ञान - यो वेत्ति युगपत् सर्वं प्रत्यक्षेण सदा स्वतः - यः सर्वज्ञः सर्ववित् ...

बल - श्रमप्रसङ्गरहित-धारण-सामर्थ्य - एष सेतुः विधरणः, यो लोकत्रयमाविश्य विभर्ति -

ऐश्वर्य - अप्रतिहत सत्यसङ्कल्पत्व - सर्व नियन्तृत्व - एष सर्वेश्वरः ...

वीर्य - विकारविरहो वीर्यम्

शक्ति - जगत्प्रकृतिभावो मे यः सा शक्तिरितीर्यते - सर्वोपादानत्व - सर्वनिर्वाहकत्व

तेजस् - सहकार्यनपेक्षता सर्वकार्यविधौ, पराभिभवन सामर्थ्यम्

The order has a special significance - सर्व साक्षात्कार, साक्षात्कृतं धारयति, धारयन्नेव नियच्छति, while supporting/controlling does not undergo any change, सहकारिनिरपेक्ष अघटितघटनासामर्थ्य

The GuNas such as ज्ञान and others have been told first because they are required for धारण , नियमन of विग्रह and others. That is, all his wonderful nature and prakarAs are possible due to these basic GuNas. He supports and controls the vigraha through his GuNas such as ज्ञान and others. That is why first GuNas are told and then Vighraha and others. Though Vighraha is also inseparable just like GuNas, the vigraha is supported by svarupa GuNas only.

स्वाभाविकत्व – अनन्याधीनत्व, baddha, mukta, nitya are all bhagavadadheena but He is not under anyone's adheena – svAdheena trividha ...

परास्य शक्तिः विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च (श्वे-६-८) – each guNa has paratva and svAbhAvikatva

महोदधिः - vi.pu. says –

यथा रत्नानि जलधेः असङ्ख्यानानि पुत्रक ।

तथा गुणा ह्यनन्तस्य असङ्ख्या महात्मनः ॥

कल्याणगुणगण – हेयगुणनिषेध is as per उत्सर्ग-अपवाद nyAya

[Additional points:

गुणगण – the groups themselves are countless and the attributes in a group are also countless. This grouping can be seen in VishnusahasranAma, TiruvAimozhi etc.

Bhattar, in भगवद्गुणदर्पण does groups such as पर, विभव, व्यूह, अर्चा etc., and within each of these groups sub-types – in परस्वरूप – सर्वेश्वर पूर्णत्व, शेषित्व, अन्तरात्मत्व, प्रापकत्व, प्राप्यत्व and within each of these there are several guNas where each guNa is identified by a name. यानि नामानि गौणानि ...

Similarly, VedAnta Deśika, in Dramidopanishat tAtparya RatnAvali identifies groups of guNas and avantara guNas etc. ShatakAs – सेव्यत्व, भोग्यत्व, दिव्यमङ्गलविग्रहत्व etc. Under सेव्यत्व – सर्वस्मात्परत्व (daśaka-1), सर्वसमत्व (daśaka-2) etc. Again, under सर्वस्मात्परत्व – निरतिशयकल्याणगुणत्व (pAsura-1), निरवधिक आनन्दस्वरूपत्व (pAsura-2) and so on. The entire tiruvAimozhi extols 'देवः श्रीमान् स्वसिद्धेः करणम्'.]

स्वाभिमतानुरूप-एकरूप-अचिन्त्य-दिव्याद्भुत-नित्य-निरवद्य-निरतिशय-औज्वल्य-सौन्दर्य-सौगन्ध्य-
सौकुमार्य-लावण्य-यौवन-अनन्तगुणनिधि-दिव्यरूपः

ParamAtmA has divya mangala vighraha which is vilakshaNa – known from
कारण, उपासन प्रकरणs and also from अस्त्रभूषणाध्याय

[In VedArtha sangraha – 'रूपं वा अतीन्द्रियम् अन्तःकरणप्रत्यक्षनिर्देशात्' – वाक्यकार टङ्काचार्य
यथा ज्ञानादयः परस्य ब्रह्मणः स्वरूपतया निर्देशात् स्वरूपभूतागुणाः, तथा इदमपिरूपम्, श्रुत्या स्वरूपतया
निर्देशात् स्वरूपभूतमित्यर्थः

Quotes BhAshyakAra (द्रमिडाचार्य) – 'अञ्जसैव विश्वसृजो रूपम्' – अञ्जसा – स्वाभाविकम्,
'न हि अरूपाया देवताया रूपमुपदिश्यते, यथाभूतवादि हि शास्त्रम्']

('अन्तः तद्धर्मोपदेशात्' (ब्र.सू.१-१-२१), 'य एषोन्तरादित्ये हिरण्मयः पुरुषो दृश्यते, हिरण्यश्मश्रुः
हिरण्यकेशः ... (छा.१-६-६), 'य एष एतस्मिन् मण्डले पुरुषः (बृ.७-५-१), 'य एष एतस्मिन् मण्डलेर्चिषि
पुरुषः (महानारा), 'रुक्माभं स्वप्नधीगम्यम्' (मनु.१२-१२२), 'यदा पश्यः पश्यते रुक्मवर्णम्' (मु.३-१-३),
'आदित्यवर्णं तमसः परस्तात्' (पु.सू.), 'तस्य महारजतं वासः'(बृ.४-३-६), 'सर्वगन्धः सर्वरसः' (छा.३-१४-
४),

अभिमत-अनुरूप – agreeable and perfectly matching the svarUpa - both present
– in this world we see that either one of them is not there (due to
karmavaśyatva)

एकरूप – व्यूह, विभव and such states also HE has – हेयप्रत्यनीकत्व-आनन्दावहत्व-
मुमुक्षुपास्यत्व and other स्वभावs. [अपक्षयविनाशाभ्यां परिणामर्द्धिं जन्मभिः। वर्जितः शक्यते वक्तुं यः
सदास्तीति केवलम् ॥ (वि.पु)], परो वा व्यूहो व विभव उतवार्चावतरणो भवन् वान्तर्यामी वरवरद यो यो
भवसि वै । स स त्वं सन्नैशान् वगुणगणान् विभ्रदखिलान् भजञ्चो भास्येवं सततमितरेभ्यः त्वितरता
॥ (वै.स्तव)

अचिन्त्य – एकत्वे सति नानात्वं नानात्वे सति चैकता । अचिन्त्यं ब्रह्मणो रूपं कस्तद्वेदितुमर्हति ।

If vigraha is present, it becomes सावयव – then does it become anitya? such doubts are against the pramANas which establish ParamAtman's nityatva – this is known from acintya – beyond anyone's grasp.

दिव्याद्भुत, दिव्यरूपः - divya comes twice – one shows the vailakshanya of his divyamangalavigraha – the other shows अप्राकृतत्व

अद्भुत – his अवतार is vicitra, gives apUrva anubhava every kshaNa – AzhvAr says "எப்பொழுதும் நாள் திங்கள் ஆண்டு ஊழி ஊழிதொறும் அப்பொழுதைக்கு அப்பொழுது என்னாரவமுதே eppozhudum nAL tingal ANDu Uzhi UzhitoRum appozhutaikku appozhutu ennArAvamudamE" – 'यः पूर्याय वेधसे नवीयसे' – his being वटपत्रशायि, his विश्वरूप etc are also known from this.

नित्य – काल-अनवच्छिन्नत्व – not limited by time

निरवद्यत्व – old age etc does not touch him – जरादिराहित्यम्

निरतिशय-औज्वल्य - शुभाश्रयत्व-भोग्यत्व- and other mangala guNas

निरतिशयत्व – not having anything surpassing this – applies to each guNa

औज्वल्य – भास्वरत्व – न तत्र सूर्यो भाति न चन्द्र तारकम् । नेमा विद्युतो भान्ति कुतोयमग्निः । तमेव भान्तम् अनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ (कठ, श्वे, मुण्डक)

सौन्दर्य - अवयवशोभा

सौगन्ध्य – सर्वगन्धः सर्वरसः - (छा.3-14-4) – अप्राकृताः स्वासाधारणाः निरवद्याः निरतिशयाः कल्याणाः स्वभोग्यभूताः सर्वविधाः गन्धरसाः तस्य सन्तीत्यर्थः ॥

सौकुमार्य – even though he has महाबल, he is sukumAra also – सुकुमारौ महाबलौ (रा).

लावण्य – समुदायशोभा, 'विश्वमाप्याययन् कान्त्या पूर्णेन्द्रयुततुल्यया' (सात्वतसंहिता)

यौवन – he is नित्य युवा – युवा सुवासाः, His यौवन is स्वभावविशेष, it is अनादि and so it is not to be understood as a state which comes after कौमारदशा

आदि – includes all other guNas also which are told in various शभाश्रयप्रकरणs

स्वरूप, its गुणs and विग्रह and its गुणs are thus summarized

Now, the group of divine ornaments and divine weapons which are residing in the divyamangalavigraha are described

स्वोचित-विविध-विचित्र-अनन्त-आश्चर्य-नित्य-निरवद्य-अपरिमित-दिव्यभूषणः

स्वानुरूप-असङ्ख्येय-अचिन्त्यशक्ति-नित्य-निरवद्य-निरतिशय-कल्याण-दिव्यायुधः

Here 'sva' means what is said earlier – vigraha and AbharaNa viśishTa as told

विविध- the variety in ornaments is due to किरीट, हार etc

विचित्र – in the same type (say kirITa) diamond, gold and such special materials, wonderful variations in colour, form etc.

अनन्त is विशेषण to आश्चर्य – having unsurpassed most wonderful joy

OR, whose ornaments have endless wonderful qualities such as saugandhya, sukha sparśa and others

अपरिमित – innumerable for weapons also

अचिन्त्यशक्ति – means capable of achieving with one weapon what is normally achieved by many – such as an arrow cutting sAla vruksha, parvata, earth etc.

The weapons are divine and innumerable too. Among them primarily, शङ्ख, चक्र, गदा, शार्ङ्ग, नन्दक are called पञ्चायुधs – they are prasiddha in śAstras.

निरतिशयकल्याणत्व – आनन्दावहत्व has entered into भूषणs also.

भूषण and आयुध are दिव्य - अप्राकृत

स्वाभिमतानुरूप-नित्य-निरवद्य-स्वरूप-रूप-गुण-विभवैश्वर्य-शीलाद्यनवधिक-अतिशय-असङ्ख्येय-
कल्याणगुणगण-श्रीवल्लभः

At the beginning, with the word श्रियःपतिः, it was established that श्री is BhagavAn's स्वरूपनिरूपिका, now श्री is also in BhagavAn's विभूति is being told with all the विशेषs.

स्वरूप - दिव्यात्मस्वरूप of Sri which is qualified by असाधारणधर्मs

रूप – दिव्यविग्रह

गुण – निरतिशय औज्वल्य, सौन्दर्य and others

विभव indicates परिजनपरिबर्हा (upakaraNas) etc

ऐश्वर्य, शील – show two groups of attributes useful for परत्व and सौलभ्य

आदि – includes j~nAna, śakti, vAtsalya etc.

ऐश्वर्यशीलादयः अनवधिकातिशयाश्च असंख्येयाश्च कल्याणाश्च गुणाः, तेषां गणः - here svarUpa and rUpa are not included in guNa, so samAsa is done separately.

So, स्वरूपम्, रूपम्, तद्गुणः, विभवः, ऐश्वर्यादिगुणगणश्च इति द्वन्द्वः

नित्य – निर्विकारतया सर्वकालवर्तमानत्व

'नित्यैवैषा जगन्माता विष्णोः श्रीरनपायिनी ।

यथा सर्वगतो विष्णुः तथैवेयं द्विजोत्तम ।' -- (वि.पु).

(Ramanujar quotes this while establishing nityatva of ŚrI tatva in VedArtha Sangraha)

निरवद्य – whatever was told earlier for परमात्म svarUpa and in addition पितृत्वप्रयुक्त-ऊष्मलत्वराहित्य (Bhattar says श्रियं त्वत्तोऽप्युच्चैः वयमिह फणामः शृणुतराम)

All these are abhimata and anurUpa to BhagavAn.

अनुरूपत्व – 'देवत्वे देवदेहेयं मनुष्यत्वे च मानुषी ।

विष्णोर्देहानुरूपां वै करोत्येषात्मनस्तनुम् -- (vi.pu),

घनकनकद्युती युवदशामपि (श्रीगुण) shows anurUpatva,

शान्तानन्तमहाविभूति परमं यद्ब्रह्म रूपं हरेः

मूर्तं ब्रह्म ततोऽपि तत्प्रियतरं रूपं यदत्यद्भुतम् ।

यान्यन्यानि यथासुखं विहरतो रूपाणि सर्वाणि तानि

आहुः स्वैरनुरूपरूपविभवैः गाढोपगूढानि ते ॥

[शान्त – ऊर्मिषङ्करहित, अनन्त-त्रिविधपरिच्छेदरहित, महाविभूति – शुद्धाशुद्धविभूतियुत, परमं – सर्वोत्कृष्टम्, यत् – उपनिषत् प्रसिद्ध, ब्रह्म रूपं – निरतिशयबृहत्त्व-बृह्णत्वयुक्तस्वरूप ततोऽपि यत्प्रियतरं – निरतिशय आनन्दस्य भगवतः स्वरूपादपि सौन्दर्यादि गुणयोगात् अतिशयेन प्रीतिविषयभूतम् दिव्यविग्रहवत्वम्, अत्यद्भुतं – सन्निवेश-गुण-विहार-प्रभावादिभिः अतिविस्मयावहम्, यान्यन्यानि – यच्छब्दः अवतार-रहस्य-प्रकरणादिप्रसिद्धिपरः - बहुवचन reminds of - 'पश्य मे पार्थ रूपाणि शशशोथ सहस्रशः' etc.

यथासुखं विहरतो – अवताररूपाणां स्वेच्छामात्रहेतुकत्वं क्रीडार्थत्वं – राघवत्वे अभवत्सीता रुक्मिणी कृष्णजन्मनि । आहुः - श्रुतिस्मृत्यादीनि or तद्विदः - स्वयम्भूवसिष्ठपराशरादयः

गाढोपगूढानि – दृढसंबद्धानि – अपराधभीतानां भगवतः सर्वदा शरण्यत्वार्थं प्राप्तिदशायां शर्करान्वितदुग्धन्यायेन निरतिशयभोग्यत्वार्थं च सर्वप्रकारेण श्रिया गाढोपगूढत्वोक्तिः

--- चतुःश्लोकी व्याख्यानम्]

abhimatatva - अस्येशाना जगतो विष्णुपत्नी – in the form of विष्णुपत्नी she rules over the world, same way it is explained for ईश्वरीं सर्वभूतानाम् – because of abhimata, there is no द्वैराज्य etc.

Here some other views on SrIstatva are cleared by separately mentioning नित्यस्वरूप, रूप, गुण, विभव, ऐश्वर्य etc.

First view – श्री is अपृथक्सिद्ध शक्ति only just like ज्ञान and other gunas

Second – SrI is another vyuha viśesha,

Third view - स्वरूपैक्य with महाविष्णु - svarUpa is aikya with Vishnu

शक्तित्वादास्तु पत्नीत्वेन कार्योपयुक्त विशेषणाभिप्रायाः ।

एकत्ववादास्तु समस्तप्रपञ्च-प्रतियोगितैकशेषित्वाश्रयत्वेन ॥

विशिष्टैक्येन आत्महविः प्रति-उद्देश्य-एकदेवतात्वादिवेषेण वा निर्वाह्याः ॥

युवत्वादौ तुल्येपि अपरवशता शत्रुशमन स्थिरत्वादीन् कृत्वा भगवति हरौ पुंस्त्वसुलभान् ।

त्वयि स्त्रीत्वैकान्त्यान् अदिम-पतिपारार्थ्य-करुणा-क्षमादीन् वा भोक्तुं भवति युवयोरात्मनि भिदा ॥

'त्वमासीर्मातः श्रीः कमितुरिदं इत्थंत्वविभवः । तदन्तर्भावात् त्वां न पृथगभिधत्ते श्रुतिरपि'

'oru mithuname uddeśyam', 'अपान्डा भूयांसो यदुपरि परंब्रह्म तदभूत्'

'व्यापकावतिसंश्लेषात् एकतत्त्वविवोदितौ' – (अहि.सं.)

One view – There is no issue of dvairAjya due to a clear understanding of roles and responsibilities – according to Bhattar. They both are इङ्गितज्ञाIs and work with परस्परानुमति – तदिङ्गितपराधीनः विधत्ते अखिलम् - KoourattazvAn

उभयाधिष्ठानं च एकं शेषित्वम् – श्रीराममिश्र in षडर्थसंक्षेप

स्वसङ्कल्पानुविधायि-स्वरूप-स्थिति-प्रवृत्तिभेद-अशेष-शेषतैकरतिरूप-नित्य-निरवद्य-निरतिशय-ज्ञानक्रियैश्वर्यादि-अनन्तगुणगण-अपरिमितसूरिभिः-अनवरत-अभिष्टुत-चरणयुगळः

Now नित्यपरिजनविशिष्टता is being described

स्वरूपं – धर्मि अंशः, स्थितिः - अप्रच्युततया अवस्थानम्, प्रवृत्तिः - व्यापारः

Nityas' svarUpa and sthiti being subjected to sankalpa of ParamAtman is their नित्येच्छासिद्धत्व

Such svarUpa, sthiti, pravrutti being under the control of ParamAtmA's sankalpa is true for baddha, mukta, prakruti, prAkruta, kAla etc.

अशेष-शेषता – यथाभिमताकारता of the Śeshavrutti – like the arrows following Sri Rama in the guise of men – शरा नानाविधाश्चापि धनुरायतविग्रहम् । अन्वगच्छत काकुत्स्थं सर्वे पुरुषविग्रहाः ॥

निवासशय्यासनपादुकांशुकोपधानवर्षातपवारणादिभिः ।

शरीरभेदैस्तव शेषतां गतैर्यथोचितं शेष इतीरिते जनैः ॥ (स्रोत्ररत्न-40) –

kainkarya performed by each one gives all the joy to every other –that is the kind of anusandhAna they do mutually, so all will get the आनन्दानुभव of all kainkaryas. All of them are शेषभूताs to ParamAtman.

अशेषशेषतैकरतिरूप स्वरूप स्वभाव – having प्रीति in only such Śeshabhuta kainkaryas and not in anything else is only the svarUpa and svabhAva;

They are all nityAs. – Here nitya means नित्यासङ्कुचित-ज्ञानादिगुणाः - Since svarUpa nityatva is true for all Atmans here the word nitya means the difference from muktas in guNa (Muktas j~nAna was contracted earlier).

निरवद्याः - क्लेश-कर्म-स्वातन्त्र्याभिमानादिदोष-अत्यन्ताभाववन्तः, शेषः परार्थत्वात् (पाणिनि) –

without any स्वार्थ . வழுவிலா அடிமை செய்ய வேண்டும் vazhuvilA aDimai ceyya veNDum nAm

'परवानस्मि काकुत्स्थ त्वयि वर्षशतं स्थिते । स्वयं तु रुचिरे देशे क्रियतामिति मां वद । (रा.अरण्य)'

'தனக்கே ஆக எனை கொள்ளுமீதே tanakke Aka enai koLLumItE' (NammAzhvAr)

निरतिशयज्ञानक्रियैश्वर्यादि – niratísaya applies to j~nAna, kriyA and aiśvarya – their j~nAna being niratísaya means equal to that of ParamAtman’s j~nAna. kriyA being niratísaya means capability to do innumerable स्वच्छन्द कैङ्कर्यs.

aiśvarya being niratísaya means not having any obstruction to taking/controlling any form as per wish to do kaimkarya that is useful to ParamAtman. aiśvarya does not include everything and is as decided in जगद्ध्यापारवर्जम्.

Such गुणगण is अनन्त for them, and the NityasUris are अपरिमित – innumerable अनवरत-अभिष्टुत चरण युगळः – They are doing stotra of His Lotus Feet all the time without break - ‘सदा पश्यन्ति सूर्यः ... तद्विप्रासो विपन्यवो जागृवांसःसमिन्धते’ – विपन्यवः - विशेषेण स्तुतिशीलाः (पुनः पुनः स्तुतौ), वि शब्द = अभि ।

चरणद्वन्द्व – चरणयुगळ – BhAshyakArar says ‘अनतिक्रमणीयं हि चरणग्रहणम्’

वाङ्मनसापरिच्छेद्यस्वरूपस्वभावः -

अनवरत – स्तुतिशीलत्व of Nityas was told. Now the nature of the object of such stotra (स्तुतिविषय) is being described as – अपरिच्छेद्य

With all these wonderful descriptions if Nitya sUris are doing stotra all the time, do they know Brahman fully - BhAshyakArar says ParamAtman’s svarUpa and svabhAva cannot be described in words or known fully.

‘यतो वाचो नोवर्तन्ते’, ‘यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम्’, ‘यस्यामतं तस्य मतं मतं यस्य न वेद सः। अविज्ञातं विजानतां विज्ञातमविजानताम् ॥’(के), ‘नाहं मन्ये सुवेदेति नो न वेदेति वेद च’.

This is because śruti asks a question ‘अथा को वेद यत आबभूव । इयं विसृष्टिर्यत आबभूव । यदि वा दधे यदि वा ना । यो अस्याध्यक्षः परमे व्योमन् । सो अङ्ग वेद यदि वा न वेद’ (ऋग्वेद)

Does that mean Brahman cannot be known at all? – 'तद्विजिज्ञासस्व', 'मनसा तु विशुद्धेन', 'ब्रह्मविदाप्नोति परम्', 'आनन्दं ब्रह्मणो विद्वान्', 'य एवं वेद', 'तमेव एकं जानथ आत्मानं अन्या वाचो विमुञ्चत अमृतस्य एष सेतुः', 'प्रोवाच तां तत्वतो ब्रह्मविद्याम्' – these pramANas show that Brahman has to be known.

So there seems to be an apparent contradiction – śruti says Brahman cannot be known and at the same time Brahman is to be known. So this has to be understood as per pramANa – cannot be known means cannot be fully known. To be known means to be known that it cannot be known fully. This is told by KurattAzhvAn in Sristava as -

देवि त्वन्महिमावधिः न हरिणा नापि त्वया ज्ञायते यद्यप्येवमथापि नैव युवयोः सर्वज्ञता हीयते।

यन्नास्त्येव तदज्ञतां अनुगुणं सर्वज्ञताया विदुः व्योमांभोजमिदन्तया खलु विदन् भ्रान्तोयमित्युच्यते ।

This phrase 'वाङ्मनसापरिच्छेद्य' – is interpreted as meaning Paramapada in SrivaikuNThagadya. But in Gita 6-47, 'योगिनापि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः॥', BhAshyakArar uses this same phrase to describe Bhagavat svarUpa and not Paramapada. So Deśikar has taken the Gita path and says it is also necessary here to counter other mata-s which say Brahman is nirguNa (attributeless), cannot be known etc based on these śruti vAkyas.

स्वोचित-विविध-विचित्र-अनन्त-भोग्य-भोगोपकरण-भोगस्थानसमृद्ध-अनन्ताश्चर्य-अनन्तमहाविभव-

अनन्तपरिमाण-नित्य-निरवद्याक्षर-परमव्योमनिलयः

Now the NityavibhUti is being described. There are many pramANas which say clearly there is a nitya vibhUti called paramapada etc. 'तद्विष्णोः परमं पदं सदा', 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्', 'यो वै तां ब्रह्मणो वेद। अमृतेनावृतां पुरीम्', 'अक्षरे परमे व्योमन्',

'ध्रुवे सदसि उत्तमे सहस्रस्थूण आसाते'(ऋ.2.041.05c) etc.

अनन्त-आश्चर्य – has same meaning as earlier - अनन्त is विशेषण to आश्चर्य – having unsurpassed most wonderful joy OR, having wonderful qualities such as saugandhya, sukha sparśa and others.

विभव – वाहन, रत्न and others

अनन्तपरिमाणत्व - आनन्त्य is with respect to other worlds such as prakruti maNDala. It is limited in the prakruti maNDala below. Here also BhagavAn's arcA mUrthi etc is śuddha satva only but within this prakruti maNDala it is परिच्छिन्न. But in the Paramapada is it present in अनन्तपरिमाण. So the अनन्त śabda is repeated for आश्चर्य, विभव, परिमाण to give slightly different connotation for each.

नित्य – Does not have laya like the prakruti maNDala

निरवद्य – Because it is made of शुद्धसत्त्व – does not have रजस् and तमस् and their effects. That means it creates only Ananda. शुद्धसत्त्व is very different from the satva in triguNAत्मका prakruti. It is स्वयंप्रकाश and is ज्ञानात्मक.

अक्षर – even any minute part of it is not subject to creation or destruction.

'अक्षर-परम-व्योम' these three words are significant in establishing paramapada, exactly as told in śruti vAakya

परम – different from प्राकृत – Deśika says in the commentary 'परनिर्दिष्टप्रक्रियया' meaning as propounded by others. By others, he means Yadavaprakaśa which can be found in सर्वार्थसिद्धि – his commentary on तत्वमुक्ताकलाप.

He says the specific words अक्षर and परम in the śruti 'तदक्षरे परमे व्योमन्' – clearly establishes paramapada. Yadavaprakaśa has interpreted this shruti to mean prAkruta vyoma and it has been refuted in VedArtha Sangraha by Ramanujar and Deśika refutes it in tatvamuktakalApa in detail.

Thus the nityavibhUtiyoga has been established.

विविध-विचित्र-अनन्त-भोग्य-भोक्तृवर्गपरिपूर्ण -निखिल-जगदुदय-विभव-लयलीलः

Now, after describing the NityavibhUti yoga of ParamAtman, the leela vibhUti yoga is being described.

The लक्षण of Brahman which is defined by śruti vAkyas such as 'यतो वा इमानि भूतानि जायन्ते', and the sUtra 'जन्माद्यस्य यतः' is being described here.

भोग्य – विविध विचित्र – शब्द, स्पर्श रूपेण, दिव्य, अदिव्य etc.

भोक्तृवर्ग – As told in 'इमानि' by pointing to all the kArya prakAras here.

विविध, विचित्र of भोक्तृवर्ग – वैविध्य is in the form of देव, मनुष्य etc having varying levels of ज्ञान, सुख etc., वैचित्र्य is the subdivisions such as ब्राह्मण, क्षत्रिय etc., OR विविध itself can be all these bhedas and विचित्र may mean 'मेघोदयः सागरसन्निवृत्तिः इन्दोर्विभागाः गतिरुष्णरश्मेः । विद्युद्विभङ्गः स्फुरितानि वायोः विष्णोर्विचित्राः प्रभवन्ति मायाः'.

Here Deśika makes an observation that the भोक्तृवर्ग वैविध्य is not mentioned in Paramapada as there is no ज्ञानसुखतारतम्य among मुक्तs in paramapada and also Nityas have been separately mentioned.

भोगोपकरण-भोगस्थान – These are also अर्थसिद्ध – to be understood as present - all the instruments and places of experiences here. Though there is वैषम्य in them, it is only due to the अनादिकर्मप्रवाह of cetanas and hence there is no दोष for ParamAtman of the form of विषमसृष्टि (वैषम्यनैर्घृण्ये न सापेक्षत्वात् उपपद्यते चाप्युपलभ्यते च). ParamAtman does not have the defects of पक्षपात (bias) or निष्करुणे (not being compassionate)

निखिल जगत् उदय – creation of entire world not be leaving out anything. This separates HIM from Caturmukha Brahma and others who are causes of only few creations in comparison. Also, उदय śabda includes both सद्वारक सृष्टि and अद्वारक सृष्टि.

विभव – Includes स्थिति with the various forms such as विभवावतार, अन्तर्यामि etc.

लय – Here the वैविध्य is नित्य, नैमित्तिक, प्राकृत

What is the need for specifically mentioning all the three – उदय, विभव and लय when each one of them is sufficient to give a complete definition of Parabrahman? Just to make sure there is no doubt entertained as to whether any one else is the cause of laya etc.

लीलः - The udaya, vibhava and laya of this Jagat are all HIS leela. Also interpreted as दया. It is His act of enjoyment, like play. Even a sarvabhauma does such things in this world we can see. 'लोकवत्तु लीलाकैवल्यम्'

By this his उपादानत्व is also established. He is the material cause.

He did sankalpa as 'बहु स्यां प्रजायेय' (तै. and छा.). 'May I become many, may I be born'.

For this to happen, the सूक्ष्मचिदचिद्विशिष्ट ब्रह्म is only material cause. Just as a child becomes a youth, there is change in body but not Atman. So, for ParamAtman also there is no विकार in स्वरूप but only in his शरीर.

He is अवाप्तसमस्तकाम – how can he have any desire – सोऽकामयत – how can he do जगद्व्यापार etc., – this doubt is cleared by the word लीला – 'लोकवत्तु लीला

कैवल्यम् –

Just as a sArvabhauma also likes to play with a ball etc., it is his leela. By this His 'निमित्तकारणत्व' is also established.

In this world we do not see such a thing – this does not apply to ParamAtman as he is different from लौकिककारण and it is established by śrutis.

One person being both upAdAna and nimitta is also accepted by vaiśeshikas – Deśika says – in respect of Ívara and JivAtma.

परं ब्रह्म, पुरुषोत्तमो नारायणः

Bhagavad Ramanujar thus establishes that परब्रह्म is श्रीमन्नारायण and also indicates that various general (सामान्य) terms such as सत्, ब्रह्म, आत्मा, आकाश, ज्योति, दहर etc.

तदसदेव सन् मनोकुरुत स्यामिति (तै.ब्रा 2-1-50), सदेव सोम्येदमग्र आसीत् (छां), ब्रह्म वा इदमग्र आसीत् (बृ), आत्मा वा इदमग्र आसीत् (ऐतरेय), यतो वा इमानि भूतानि...तत् ब्रह्म (तै), सर्वाणि ह वा इमानि भूतानि आकाशादेव समुत्पद्यन्ते (छां), सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते (छां), अथ यदतः परो दिवो ज्योतिर्दीप्यते (छा.), तं देवा ज्योतिषां ज्योतिः (बृ.), दहरः अस्मिन्नन्तराकाशः तस्मिन् यदन्तः तदुपासितव्यम् (छा.) culminate in the specific term (विशेष वाचक शब्द) नारायण. 'य आत्मनि तिष्ठन्..' (बृ. अन्तर्यामिब्राह्मण), 'एष सर्वभूतान्तरात्मा अपहतपाप्मा दिव्यो देव एको नारायणः' (सुबाल) and in नारायणानुवाक śruti 'नारायण परं ब्रह्म' and as SrImadyAmunamuni has said in गीतार्थसङ्ग्रह - 'नारायणः परं ब्रह्म गीताशास्त्रे समीरितः'.

Ramanuja says as established here, these three terms are only most apt here and also they are as established in this śAstra too.

'परं ब्रह्म परं धाम पवित्रं परमं भवान्' (10-12), 'द्वाविमौ पुरुषौ... क्षरस्सर्वाणि भूतानि... उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः यो लोकत्रयमाविश्य... । यस्मात् क्षरमतीतोहम् अक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः' (15-18) (different from baddha, mukta etc), 'एष नारायणः श्रीमान्' (हरिवंशे विष्णुपर्व-54-50) – all these are only about Sri Krishna.

This, he summarises the well established meaning of अभेदश्रुति, भेदश्रुति, घटकश्रुति, कारण-शोधक-उपासनश्रुतिs as 'परं ब्रह्म, पुरुषोत्तमो नारायणः'

Significance of these three words – सर्वसामानाधिकरण्य (परं ब्रह्म), सर्ववैलक्षण्य (पुरुषोत्तमः) is established by सर्वान्तर्यामित्व (नारायणः). नर and their अयन are two different entities.

Thus, what was told in the beginning in general terms such as 'svetara samasta vilakshana' etc., is here established with śruti and smṛuti pramANas with these three terms.

All others who tell सामानाधिकरण्य through प्रपञ्चबाध and भेदाभेद etc. are refuted by this.

This is summarized in a mahAvAkya in VedArtha Sangraha by Bhagavad Ramanuja as:

एवं स्वल्पाल्पांशेन सर्वाश्चर्यमयं नानारूपं जगत् तदन्तरात्मतया प्रविश्य विष्टभ्य नानात्वेनावस्थितोपि सन्, अनवधिक असंख्येय कल्याणगुणगणः सर्वेश्वरेश्वरः परब्रह्मभूतः पुरुषोत्तमः नारायणः निरतिशयाश्चर्यभूतः नीलतोयदसंकाशः पुण्डरीकदलामलायतेक्षणः सहस्रांशुः सहस्रकिरणः परमे व्योम्नि, 'यो वेद निहितं गुहायां परमे व्योमन्', 'तदक्षरे परमे व्योमन्' इत्यादि श्रुतिसिद्ध एक एव अवतिष्ठते' ।

ब्रह्मादिस्थावरान्तमखिलं जगत्सृष्ट्वा

The history of this world starts from creation. Now, after establishing the wonderful nature of Sri Krishna as Parabrahman Sriman Narayana, Bhagavad Ramanuja is going to give the sangati – connection – from srushTi (creation) onwards to current Gita śAstra upadeśa.

'एको ह वै नारायण आसीन्न ब्रह्म नेशानः' (महो.1-1-1) 'तत्र ब्रह्मा चतुर्मुखोऽजायत' (महो-1-2-1), 'योब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै' (श्वे.6-18) – such pramANas show that ParamAtman only gave the body, indriyas etc and did वेदोपदेश etc to Caturmukha Brahma and rudra also. This is told in 'ब्रह्मादिस्थावरान्तमखिलं जगत् सृष्ट्वा'. Here 'अखिलं जगत्' shows that ParamAtman is only the cause for even the

सृष्टि till स्थावर which is done by Caturmukha Brahma. This means ParamAtman being the अन्तरात्म only does all the creations. He has Caturmukha Brahma as कञ्चुक (shield or shell). 'भोक्तु-भोग्यप्रभृति क्वचितात् विस्वसृष्टिः समीची'. The creations He does directly (till Caturmukha Brahma) is called अद्वारक (or, direct) and that done afterwards through caturmukha Brahma is called सद्वारक. But He does both these is told by this phrase.

स्वेन रूपेणावस्थितः ब्रह्मादि-देव-मनुष्याणां ध्यानाराधनाद्यगोचरः -

Now the fact that ParamAtman's अवतार is due His own Free Will (स्वेच्छा) and the प्रयोजन of His avatAras and that He does NOT get that प्रयोजन when not in अवतारदशा are all extolled here. That is because he is अगोचर when not in avatAradaśA.

He is अगोचर – as he is अव्यक्त as told in – 'यैः लक्षणैः उपेतः सहरिः अव्यक्तरूपधृत् । तैर्लक्षणैरुपेतौ हि व्यक्तरूपधरौ युवाम्' (म.भा.भो.). He is अगोचर to even Brahma and other Devas and मनुष्यस. This also shows that Brahma, Rudra and other Devas also do उपासना as they have अर्थित्व and सामर्थ्य as established by Badarayana in 'तदुपर्यपि बादरायणः सम्भवात्' .

This means He becomes गोचर in avatAra daśA. He shows His svarUpa and rUpa all thaht here as told in 'मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव', 'मन्मनाभव मद्भक्तः' etc. If He had not done that, it would not have been possible to do dhyAna or ArAdhana to Him. He cannot be seen by even Brahma and other Devas or manushyas etc., and hence He does avatAra and shows Himself. For meditation and ArAdhana, a form is needed for the mind as आलम्बन to contemplate on. A formless entity cannot be meditated upon or worshipped. But since he is अव्यक्त and so अगोचर, how can anyone worship Him or

meditate upon Him? So, he shows himself in a form which can be meditated upon or worshipped in the अवतारदशा, that is the meaning of this phrase.

But by these avatAras does He have any prayojana and if there is no prayojana why will he even do avatAra? That is answered as -

अपारकारुण्य-सौशील्य-वात्सल्य-औदार्य-महोदधिः स्वमेव रूपं तत्तत्सजातीयसंस्थानं स्वस्वभाव-
मजहदेव कुर्वन् तेषु तेषु लोकेषु अवतीर्यावतीर्य तैस्तैराराधितः तत्तदिष्टानुरूपं धर्मार्थकाममोक्षाख्यं फलं
प्रयच्छन्

अपारकारुण्य – स्वार्थनिरपेक्षया परदुःख-असहिष्णुता. He is अवाप्तसमस्तकाम but He is not able to tolerate the pitiable state in which all cetanas are lying. He gets आनन्द by doing the avatAras because of His स्वाभाविक कल्याण गुणाs.

कारुण्य -Deśika says 'करुणे त्वं च गुणेषु सार्वभौमी' – and BhagavAn is अपार कारुण्य महोदधिः

सौशील्य – महत्व-अप्रतिरुद्धया मन्दैः सह निरन्तरसंश्लेषरसिकता – This is brought out wonderfully by Sri KurattAzhvAn in अतिमानुषस्तव – he shows how He showed his Paratva all the time during His avatAras.

सर्वं गुणाय गुणिनामिति सत्यमेतत् यत्खल्विहेतरजने मलिनत्व हेतुः ।

यद्गोपवेष विनिवेषणमुत्तमं ते गोपालनं च गणयन्ति गुणं गुणेषु ॥

Whatever leads to be termed a defect in respect ordinary people that same thing becomes a good quality in great people. You have proven this in KrishNAvatAra. Bhaktas count your गोपवेषविनिवेषण - taking the role of GopAla, गोपालन - taking cows for grazing all these among most auspicious qualities of yours.

कोयं गुणः कतरकोटिगतः कियान् वा कस्याः स्तुतेः पदमहो बत कस्य भूमिः

वात्सल्य – स्वाभाविकेन परदोषतिरस्कारिणा संबन्धविशेषेण-

He remembers the सम्बन्ध that He is शेषि, other are all शेषभूतs etc. and just like for a parent the defects of a child are not visible, same way just by the सम्बन्धविशेष he does not see the defects of the cetanas.

औदार्य - He gives everything and feels He has not given anything. पिशाच-गोपाल-गोपिकादिभ्यः स्वात्मसमर्पणे कृतेऽपि कियत् दत्तमिति भावयता - even then He thinks 'afterall how much have I given ?' - this is His audArya - He does avatAra with this महौदार्य. Ranganatha is welcoming all with His स्वागतोदारनेत्रम्

त्वदङ्घ्रिमुद्दिश्य कदापि केनचित् यथा तथाऽपि सकृत् कृतोऽञ्जलिः ।

तदैव मुष्णात्यशुभान्यशेषतः शुभानि पुष्णाति न जातु हीयते ॥

--- (स्तोत्ररत्न 28)

ऐश्वर्यमक्षरगतिं परमं पदं वा कस्मैचिदञ्जलिभरं वहते वितीय ।

अस्मै न किञ्चिदुचितं कृतमित्यथाम्ब त्वं लज्जसे कथय कोऽयमुदारभावः ॥

--- (श्रीगुणरत्नकोश 58)

महोदधिः - Huge resort to such innumerable qualities - Having such great natural GuNas, he gets inspired (प्रेरणा) to do avatAras. These are impelling reasons for Him to do avatAra.

स्वमेव रूपम् तत्सजातीयसंस्थानं - In अस्त्रभूषणाध्याय of विष्णुपुराण, the vighraha of BhagavAn which is different from this viśvarUpa is told as 'समस्ताः शक्तयश्चैता नृप यत्र प्रतिष्ठिताः । तद्विश्वरूपवैरूप्यं रूपमन्यद्वरेर्महत्' (वि.पु.) (all the शक्तis are बद्ध, मुक्त and अविद्या (of the form of karma) are established in Him - through respective अभिमानिदेवताs - He has a divya vighraha in avatAra also and it is अन्यत् - द्रव्यान्तर and महत् - अपरिच्छेद्य) and that same form takes with His leelA these forms too

'समस्तशक्तिरूपाणि तत् करोति जनेश्वर । देवतिर्यङ्मनुष्याख्या चेष्टावन्ति स्वलीलया' (वि.पु), So He has ONE vighraha form of Himself and He is also present as all these. His vighraha in avatAra is a form which is अप्राकृत परमपदनिलयविग्रह विशेषांश. 'जगतामुपकाराय न सा कर्मनिमित्तजा' (वि.पु). - (all these quoted by BhAhyakAar in सविशेषब्रह्मस्थापन part of जिज्ञासाधिकरण).

This is also told as - 'नैष गर्भत्वमापेदे न योन्यामवसत् प्रभुः' (म.भा.स.), 'न तस्य प्राकृता मूर्तिः मांसमेदोस्थिसंभवा' (वायु.पु., वराह पु.), 'न भूतसंघसंस्थानो देहोऽस्य परमात्मनः' (म.भा.उ) etc. Also 'पिता पुत्रेण पितृमान् योनियोनौ' ।

स्वस्वभावमजहदेव - As told here 'अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् । प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया' (4-6) - He does avatara without leaving his svabhAa.

तेषु तेषु लोकेषु अवतीर्यावतीर्य - This gives the meanings of 'यदा यदा ... परित्राणाय साधूनां..युगेयुगे' (4-7, 8) and 'बहूनि मे व्यतीतानि जन्मानि' (4-5). His avatAra is going for ever - avatIrya avatIrya, 'स उ श्रेयान् भवति जायमानः' - एव is applicable to all, 'नवो नवो भवति जायमानः'

तैस्तैराराधितः -

'यस्यावताररूपाणि समर्चन्ति दिवोकसः । अपश्यन्तः परं रूपम्' (वि.पु) - to remind that even Devas who are not able to see His para rUpa, do worship his avatAra rUpa.

तत्तदिष्टानुरूपं धर्मार्थकाममोक्षाख्यं फलं प्रयच्छन् -

'तस्मिन् प्रसन्ने किमिहास्ति अलभ्यम् धर्मार्थकामैरलमल्पकास्ते । समाश्रितात् ब्रह्मतरोरनन्तात् निःसंशयं प्राप्स्यथ वै महत्फलम्।' (वि.पु.) - Advice to all to take refuge in the Ananta-Tree called Brahman get Mahat Phala of Moksha. - This also shows He does not

have any defect of the type of वैषम्य – discrimination or bias, in फलप्रदान. This is as told here in 'समोहं सर्वभूतेषु'

Till here, सामान्यावतारs and प्रयोजन of those अवतारs was described. Now continuing the सङ्गति, the अवतारविशेष, KrishNAvatAra is going to be described.

भूभार-अवतारण-अपदेशेन-अस्मदादीनामपि समाश्रयणीयत्वाय-अवतीर्य-उर्व्यां सकल-मनुज-नयन-विषयतां गतः, परावर-निखिलजन-मनोनयनहारि-दिव्यचेष्टितानि कुर्वन् , पूतना-शकट-यमलार्जुन-अरिष्ट-प्रलम्ब-धेनुक-कालिय-केशि-कुवल्यापीड-चाणूरमुष्टिक-तोसल-कंसादीन् निहत्य अनवधिक-दया-सौहार्द-अनुरागगर्भावलोकन-आलापामृतैः विश्वमाप्याययन् निरतिशय-सौन्दर्य-सौशील्यादिगुणगणाविष्कारेण-अक्रूरमालाकारादीन् परमभागवतान् कृत्वा

Here भूभारावतरण is only a व्याज – pretext. सर्वसमाश्रयणीयत्व is साक्षादुद्देश्य – main reason for avatAra is to make Himself available for ALL to take refuge in HIM.

BhAshyakArar says 'अपदेशेन' meaning व्याज – भूभारावतरण is done through दुष्कृत्विनाश and it is only आनुषङ्गिक – that which simply follows mukhya prayojana. It is not the mukhya prayojana. Mukhya prayojana is साधुपरित्राण only.

अस्मदादीनामपि – अयोगिनामपि – those of us who have not done any yoga such as karma yoga etc. He does avatAra so that even such people can take refuge in Him. BhAshyakArar does such नैच्यानुसन्धान – what to say of us?

(That is why Sri Manavala Maamuni says 'त्वत्पादभक्त इव शिष्टजनौघमध्ये मिथ्या चरामि यतिराज ततोऽस्मि मूर्खः' and 'इत्थं शठोपि अशठवत् भवदीयसंघे हृष्टश्चरामि यतिराज ततोऽस्मि मूर्खः')

सकलमनुजनयनविषयतां गतः - This is how he has 'sarva samaaśrayaNiyatva'. 'यन्न देवा न मुनयो न चाहं न च शंकरः । जानन्ति परमेशस्य तद्विष्णोः परमं पदम्' (वि.पु) – Here parama pada means svarUpa. (parama pada also means प्रकृतिवियुक्तात्मस्वरूप, स्थान – ref VedArtha Sangraha). Such ParamAtman who cannot be grasped even by the Pure Mind of महायोगिs, out of his निरतिशय सौलभ्य became the object of मांसचक्षुस् of manushyas. That too GopAlakas who do not even know what is विहित and what is विरुद्ध. They have no idea of any śAstra etc.

परावर-निखिलजन-मनोनयनहारि-दिव्यचेष्टितानि कुर्वन् – For such avatAra and नयनविषयत्व – He who is avyakta becoming an object of sight for common people, the prayojana is not just आराध्यत्व (for being worshipped) but also to give HIS अनुभव. This is what AzhvArs and all other Bhaktas have experienced and extolled in most wonderful ways.

Here पराः - means those who are capable of doing उपासना – like Brahma, Rudra, Bhishma, Akura, Uddhava etc. अवराः - Gopalakas – आभीराs they are called – who are by nature very scared people.

निखिलजन मनोनयनहारि – without any differentiation of any kind such as man, woman etc. 'सर्वभूत मनोहरः' (Hanuman and Sita samvAda), 'पुंसां दृष्टिचित्तापहारिणम्' – Sri Rama's form was most attractive to even men.

दिव्यचेष्टितानि कुर्वन् – नवनीतनाट्य and others. When AzhvAr thought of Yaśoda tieing Krishna to a grinding stone (ural), he thought of Krishna's सौलभ्यकाष्ठा – எத்திரம் உரலினோடு இணைந்து ஏங்கிய எளிவே ettiram uralinODu iNaintu Engiya eLiVE – as he just told the word 'ettiram' he got so deeply immersed in the saulabhya of ParamAtman that he went into a deep trance for six months! These two aspects show the साधुपरित्राणप्रकार.

पूतना-शकट-यमलार्जुन-अरिष्ट-प्रलम्ब-धेनुक-कालिय-केशि-कुवल्यापीड-चाणूरमुष्टिक-तोसल- कंसादीन्
निहत्य - Now दुष्कृद्विनाश which is आनुषङ्गिक is summarised here. This is not mukhya but follows another mukhya prayojana. Though Pralamba, Mushtika were killed by Balarama, because he is also Krishna's amśarUpa only, it has been told for Krishna himself.

अनवधिक-दया-सौहार्द-अनुरागगर्भावलोकन-आलापामृतैः विश्वमाप्याययन् - The भोग्यता which is included in साधुपरित्राण is being extolled here.

Here नयनविषयत्व, दिव्यचेष्टित and आलोकनालाप are told as - धारक, पोषक, भोग्य - Just as AzhvAr does anusandhAna about Krishna - உண்ணும் சோறு, பருகு நீர், தின்னும் வெத்தலை எல்லாம் கண்ணன் uNNum cORu, paruku nIr, tinnum vettalai ellAm KaNNan. Krishna's most loving स्वरूपसंदर्शन is धारक, His चेष्टितदर्शन is पोषक and His सहालाप etc., is भोग्य.

His आलोकन, कटाक्ष had the qualities of दया, सौहार्द and अनुराग - With such कटाक्ष and आलापामृत etc. He gave Joy to the entire world! That is the bhogyatA.

Here, दया - स्वार्थनिरपेक्ष-परदुःखनिराकरणेच्छा, सौहार्द - हितैषित्वम्, अनुराग - प्रीतिः

निरतिशय-सौन्दर्य-सौशील्यादिगुणगणाविष्कारेण-अकूर-मालाकारादीन् परमभागवतान् कृत्वा -

So, He showed His आराध्यस्वरूप directly. If Bhishma and others describe the form which they are meditating upon, it is not possible for others to grasp. Here Krishna showed Himself directly so that everyone can see the ArAdhyasvarUpa.

Another prayojana of avatAra is dharma samsthApana

In 4-8, 'परित्राणाय साधूनाम्...' BhAshyakArar says, 'मत्स्वरूपचेष्टित-अवलोकन-आलापादि दानेन तेषां परित्राणाय, तद्विपरीतानां विनाशाय च क्षीणस्य वैदिकधर्मस्य मदाराधनरूपस्य आराध्यस्वरूपप्रदर्शनेन तस्य स्थापनाय च, देवमनुष्यादिरूपेण युगे युगे संभवामि'.

धर्मसंस्थापन is done by आराध्यस्वरूपप्रदर्शन and देशकालविप्रकृष्टानामपि परम्परया अनुग्राहकेण उपदेशेन – So that all at all time get anugraha through dharma. धर्मस्थापन can be done through उपदेश by Vyasa and others also. But doing dharmasthApana by directly showing the आराध्य-आकार can be done only by HIM. Vaidika dharma becomes क्षीण over a period of time due to reduction in jnAna, śakti etc., of people. So in order to revive the dharma also he does avatAra from time to time.

गीताशास्त्र is being taught by guru-śishya parampara even today. That is another way of doing dharma samsthApana.

Till now the सङ्गति of श्रीमद्गीतार्थोपदेश was shown with प्राचीन-भगवच्चरित – from srshTi to krishNAvatAra.

Now the सङ्गति with Mahabharata story is going to be described -

पाण्डुतनययुद्धप्रोत्साहनव्याजेन परमपुरुषार्थलक्षण मोक्षसाधनतया वेदान्तोदितं स्वविषयं ज्ञानकर्मानुगृहीतं भक्तियोगमवतारयामास ॥

पाण्डुतनय-युद्ध-प्रोत्साहन-व्याजेन – Bhagavad Yamanu's GitArthasangraha says –
अस्थानस्नेहकारुण्यधर्माधर्मधियाकुलम् ।

पार्थ प्रपन्नम् उद्दिश्य शास्त्रावतरणं कृतम् ॥

Here the meaning of 'उद्दिश्य' is told as व्याज

Arjuna had sneha and kAruNya in AsthAna. AsthAna means with respect to those who were not to be shown sneha and karuNa, he did. Because of this he had the idea of adharma in dharma. Then he says -

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वा धर्मसंमूढचेताः ।

यत् श्रेयस्स्यात् निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ -

If there is doubt in respect of dharma, one should ask someone who knows (dharmaj~nAna). A dharmaj~nAna also teaches only when asked – नापृष्टः कस्यचित् ब्रूयात् - Then he does prapatti to Sri Krishna pleading Him to teach him what is of utmost śreyas.

Arjuna gets निर्वेद – when nirveda comes only one would proceed to seek tatva j~nAna. He asks what is śreyas? Then Krishna teaches him karmayoga, j~nAna yoga, bhakti yoga etc.

परमपुरुषार्थलक्षण-मोक्षसाधनतया वेदान्तोदितं स्वविषयं – **We need to very clearly understand the meaning of this phrase**

परमपुरुषार्थलक्षण – By this term the परमप्रयोजन of this śAstra is indicated. For śAstra the prayojana is teaching paramapurushArtha only.

MuNDakopanishad says there are two types of Vidya-s, parA vidyA and apara vidyA – apara is lower level, foundational knowledge while Para vidyA is that by which the parama purushArtha is realized - परा यया तदक्षरमधिगम्यते – that which is parama purushArthas rUpa is parA vidyA. This śAstra is teaching that only. That vidyA by which bhagavat prApti happens is parA vidyA. From this the fact of jeevAtma-sakshAtkAra also being of little use compared to bhagavad anubhava is indicated. In BhUma vidyA, sanatcumara teaches Narada step by step and goes till prANa – jeevAtmA.

Then Narada thinks prANa is the ultimate and becomes प्राणा-ativAdi. ativAdi means one who says his upAsya devatA is the most exalted. Then Sanatkumar teaches him that the real ativAdi is satyAtivAdi, एष तु वा अतिवदति

यः सत्येन अतिवदति – Satya is paramAtmA. He says jeevAtma j~nAna is not ultimate but paramAtma upasAna, that only is parama purushArtha. These are indicated by this term.

मोक्षसाधनतया – This is the sAdhana for moksha. Moksha is sAdhya. By this other views such as जीवन्मुक्ति etc. which say liberation happens while being in the samsAri daśA itself is rejected.

वेदान्तोदितम् means वेदान्तविहितम् and not वेदान्त उत्पादितम्. It is taught, ordained in Upanishads and not created. By this अविधेयज्ञानवाद is rejected. केवल वाक्यार्थज्ञान is not means to moksha but उपासनात्मक ज्ञान – as told by BhAshyakArar शेमुषी भक्तिरूपा – भक्तिरूपापन्न ज्ञान. Just knowing the meaning of a VedAnta vAkya will not lead to moksha but this j~nAna has to be brought to अनुष्ठान and upasAna has to be done in that way. So just by knowing the meaning of 'अहं ब्रह्मास्मि' will not lead one to moksha. One will know the meaning of the vAkya but continuous meditation as ordained in Upanishads has to be done in order to get liberation. Just like 'ज्योतिष्टोमेन स्वर्गकामो यजेत' – विधिवाक्य – by knowing mere meaning of this vAkya will not get svargaphala to the yajamAna but the yaj~na has to be performed.

The meaning of this is what is propounded by VedAnta is being told in detail here. This śAstra does उपबृंहण – विशदीकरण of VedAntarthAs.

स्वविषयम् – Since moksha sAdhana is told, the object of upAsana is साक्षात्परमपुरुषाराधन only. How can Krishna who is teaching say He only is the object of upAsana? Since He is Parabrahmam who is the upAsya for all the upAsanas, it is alright.

There is an upAsana called प्रतर्दनविद्या where – प्रतर्दनो ह वै दैवोदासीः - He goes to Indra and Indra, being pleased tells him to ask for a boon. Pratardana says – यं त्वं मनुष्याय हिततमं मन्यसे त्वमेव वृणीष्व – Indra says – माम् उपास्व – This is discussed in इन्द्रप्राणाधिकरण and decided by sUtrakAra that it is ordaining the upAsana of ParamAtmA who is antaryAmi to Indra. Similarly other upAsanas are to be taken. This is decided in the sUtra – शास्त्रदृष्ट्या तु उपदेशो वामदेववत् (1-1-31). So there is no defect of the form of extolling the mahatmya of oneself – as done by Sri Krishna here as He is Himself the object of all upAsanas.

ज्ञानकर्मानुगृहीतम् भक्तियोगम् – This is what is primarily ordained here. Means bhaktiyoga is ज्ञानकर्मसाध्य. ज्ञान is jeevAtma j~nAna, j~nAna yoga. Karma is nishkama karma, karma yoga. By this other views such as only karma yoga is enough or only j~nAna yoga or karma-j~nAna together (samuccaya vAda) are sAdhana are all refuted. Only bhakti is the sAdhana for moksha. These aspects are detailed later.

Though VairAgya is told separately in Yamuna's first sloka (स्वधर्मज्ञानवैराग्य साध्यभक्त्येकगोचरः), it is not specifically told here as it is included in karma and j~nAna itself. VairAgya means not interested in anything other than ParamAtman – 'परमात्मनि यो रक्तः विरक्तः अपरमात्मनि'.

Thus, उपाय and उपेय both are propounded in this śAstra as told in first śloka of Yamuna is indicated by 'मोक्षसाधनतया वेदान्तोदितं भक्तियोगम्'.

By this, the theories of others that only अपरब्रह्म is attained by उपासना and पर ब्रह्म is attained by ज्ञान (ज्ञानान्मोक्षः) is refuted. Though we agree with ज्ञानान्मोक्षः, it is upAsanAtmaka j~nAna and not mere vakyArtha j~nAna.

This also means that general terms such as ज्ञान, ध्यान and others are having पर्यवसान in भक्तिविशेष (they culminate in Bhakti). All these are explained in detail later.

These meanings are as told in the śloka –

'सर्वोपनिषदो गावः दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीः भोक्ता दुग्धं गीतामृतं महत् ॥'

पाण्डुतनय युद्धप्रोत्साहन व्याजेन' – just like a calf is vyAja for milking a cow. Very little milk is left to the cow and most of it taken out! Here the gItamruta is enjoyed by सुधीः j~nAnis.

भाष्यम् - तत्र पाण्डवानां कुरूणां च युद्धे प्रारब्धे स भगवान् पुरुषोत्तमः सर्वेश्वरेश्वरो जगदुपकृतिमर्त्य
आश्रितवात्सल्यविवशः पार्थ रथिनम् आत्मानं च सारथिं सर्वलोकसाक्षिकं चकार ।

śAstra उपोद्घात (invocation) is being done here. Sangati with previous is shown by paNDdavAnAm.

First BhAshyakArar is eliminating the doubt of the nature of प्रतारकत्वशङ्का – Being a सारथि, can He do आचार्यकृत्य? If AcArya is occupying a lower position (a सारथि) here and making the śishya occupy a higher position (रथि) – does it show vancana - cheating? BhAshyakArar says NO. He did this only due to भक्तियोगमवतारयितुमेव चकार (That was told by भक्तियोगमवतारयामास) and He is आश्रितवात्सल्यविवश. So there is no vancana in this आचार्यकृत्य.

तत्र – means when the war started. That is Yuddha which is प्रोत्साहनविषय, which is the व्याज for भक्तियोग अवतरण.

स भगवान् – shows that ParamAtman, even in His avatAra daśa has पूर्णत्व, स्वाच्छन्द्य etc. and He takes on inferior roles such as being a charioteer, messenger, waiter and so on purely out of His vAtsalyam and this becomes guNa only for HIM. So He is BhagavAn only in whichever state He shows Himself in.

स भगवान् पुरुषोत्तमः सर्वेश्वरेश्वरः - These four words show His स्वरूप, गुण, वैलक्षण्य, विभूति and thus show His परत्व.

‘सर्वेश्वरेश्वरः कृष्णः’ (वि.ध.) – is told in Vishnu Dharma – He has entire world as His कुटुम्ब due to His own Free Will (स्वाच्छन्द्य). He is sarva svAmi.

जगदुपकृतिमर्त्यः आश्रितवात्सल्यविवशः - These two words show His सौलभ्य – also shows अविप्रलम्भकत्व – vipralambha is vancana and it is absent in case of BhagavAn. He does avatAra, upadeśa etc out of compassion and as He is

vivaśa to His aśritAs. His avatAras are Mangala only and not due to Karma. This is told in 'जगतामुपकाराय' (वि.पु), 'जगदुपकृतिमर्त्यं को विजेतुं समर्थः' (वि.पु) etc. Only to do उपकार to the world, He does avatAra, tattvopadeśa etc.

Even if it is for doing upakAra to the world, why should He take up inferior roles such as सारथि if you ask, BhAshyakArar says, आश्रितवात्सल्यविवशः - 'भवति परतन्त्रः प्रणमताम्'.

पार्थ रथिनमात्मानं च सारथिम् – Partha who is अपकृष्ट was made to take the place of रथि by Lord Himself and He who is उत्कृष्ट, placed Himself in a lowly position as सारथि.

By the word पार्थ – the लौकिकसम्बन्धविशेष of Arjuna with Krishna is indicated and this can also be the reason for वात्सल्य.

सर्वलोकसाक्षिकं चकार – Krishna did निकृष्टकृत्य – How did He do? Did He do it in privacy? No, He did it in front of everyone. Generally when someone does such acts which are causes of shame (सापत्रप), they do it in privacy. Here Krishna, who is such an उत्कृष्टपुरुष took upon the role of sArathi which is निकृष्ट and did this in front of everyone. This also shows that it is ONLY due to आश्रितवात्सल्य, and hence there is no room for covering up something which is not to be done etc.

OR, so that everyone can get the PurushArtha by taking refuge in HIM, He showed His आश्रितपारतन्त्र्य which is शास्त्रैकसमधिगम्य to everyone, directly. He made it प्रत्यक्ष to all.

भाष्यम् – एवं ज्ञात्वापि सर्वात्मना अन्धो धृतराष्ट्रः सुयोधनविजयबुभुत्सया सञ्जयं पप्रच्छ –

Now BhAshyakArar starts with the first sloka - 'गीतोपनिषत्प्रस्तावनार्थम्', in order to establish the meanings as told in Gitopanishat. Bhagavadgita is like upanishat - 'भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां' we say at the end of each chapter. He says even though Bhishma, Sanjaya and others who had 'देवतापारमार्थ्यज्ञान' did upadeśa, it is not possible for आसुरप्रकृतिसु to get that knowledge is being told here. This is as told by Alavandar in stotraratna -

त्वां शीलरूपचरितैः परमप्रकृष्टसत्त्वेन सात्त्विकतया प्रबलश्च शास्त्रैः ।
प्रख्यातदैवपरमार्थविदां मतैश्च नैवासुरप्रकृतयः प्रभवन्ति बोद्धुम् ॥

Dhrutarashtra says -

जानामि धर्मं न च मे प्रवृत्तिः जानाम्यधर्मं न च मे निवृत्तिः , अन्येन केनापि बलेन नीतः मुह्यामि
How did Sanjaya get this capability to see everything - He says to Dhrutarashtra,

विद्या राजन् न ते विद्या मम विद्या न हीयते । विद्याहीनस्तमोर्ध्वस्तो नाभिजानाति केशवम् ॥
मायां न सेवे भद्रं ते न वृथा धर्ममाचरे । शुद्धभावं गतो भक्त्या शास्त्राद्वेद्मि जनार्दनम् ॥

एवम् ज्ञात्वापि - 'evam' means in this way - starting with श्रियःपतिः all that was told about paramAtman, Sri Krishna. Such upadeśa was given to him by Bhishma and others but still he was not able to act in the right way.

सर्वात्मना अन्धः - He was not only blind with respect to external organ eye, but not knowing what is हित here and in the other world (इह-परत्र), he was blind with respect to his mind also (मनसापि अन्धः).

Dhrutarashtra did not have प्राकृत चक्षुस् as well as ज्ञान चक्षुस्. He always wanted to hear that his son duryodhana is winning.

This kind of blindness only lead him to ask Sanjaya the question -

Dhrutarashtra had a desire deep in his mind that Suyodhana should win and that Sanjaya should tell him that Suyodhana is winning.

सञ्जयं पप्रच्छ – Sanjaya had direct vision of entire Mahabharata Yuddha with the anugraha of Vyasa. So Sanjaya is यथार्थदर्शी, यथार्थदृष्टार्थवादी – His आप्तमत्त्व is known from this. He knew यथार्थ and also had the courage to tell यथार्थ. Only to give the King due respect, he does not say right in the beginning that his sons are not going to win. In the end he says, 'यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः'