

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 7)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

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Viswaroopam
Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 7th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ सप्तमोऽध्यायः

भाष्यावतारिका

प्रथमेन अध्यायषट्केन परमप्राप्यभूतस्य, परस्य ब्रह्मणो निरवद्यस्य निखिलजगदेककारणस्य सर्वज्ञस्य सर्वभूतस्य सत्यसंकल्पस्य महाविभूतेः श्रीमतो नारायणस्य प्राप्त्युपायभूतं तदुपासनं वक्तुं तदङ्गभूतम् आत्मज्ञानपूर्वक-कर्मानुष्ठान-साध्यं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनम् उक्तम् ।

In the first six chapters Sri Krishna taught the realization of the प्राण who is the Individual Self and that it can be attained through the practice of Karmayoga embedding the knowledge of the Self as an accessory to meditation on the Paramatman. This was told in order to begin the teaching on परमात्मोपासन which is the means to attain the Supreme Srimannarayana who is the ultimate goal, परब्रह्मन् or Supreme Brahman, is without any defects, is the sole cause of the entire universe, is all knowing or omniscient, is सर्वभूत or is existing as everything being the inner controller, is सत्यसङ्कल्प, of true willing, is the Lord of the mighty उभयविभूतिs the eternal divine paramapada and the material world and so on.

इदानीं मध्यमेन षट्केन परब्रह्मभूतपरमपुरुषस्वरूपं तदुपासनं च भक्तिशब्दवाच्यम् उच्यते – Now in the mid-six chapters (six chapters starting with the seventh), the nature of The Supreme Purusha who is the Supreme Brahman and परमात्मोपासना or devout meditation on the Supreme known by the term भक्ति is going to be told.

Sva yaathaatmyam prakrutya asya tirodhi: sharanaagati:

Bhaktabheda: prabuddhasya shraishthyam saptama uchyate||

तदेतद् उत्तरत्र 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥' (18-46) इत्यारभ्य 'विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते । ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥' (18-53, 54) इति संक्षिप्य वक्ष्यते- The same teaching is told later in the last chapter summarizing all these starting with 'यतः... – Man begets the fruits by worshipping through the ordained duties of one's station in life that Supreme from whom all beings are born and by whom this entire universe is pervaded' and ending with the sloka 'विमुच्य..' – 'Having given up desire and anger, निर्ममः - not having the feeling of possession, being calm, he experiences the real nature of the Self as is. After realizing the nature of the Self, he does not grieve, does not desire anything. Having developed a mind that everything other than the Supreme is same being meager and impermanent such a one attained परभक्ति' (18-53,54).

उपासनं तु भक्तिरूपापन्नम् एव परप्राप्त्युपायभूतम् इति वेदान्तवाक्यसिद्धम् – The fact that meditation known as उपासना becomes a means to attain the Paramatman only having taken the form of devotion or intense love or भक्ति is well established in the वेदान्तवाक्यs. They are

'तमेव विदित्वातिमृत्युमेति' (श्वे. उ. 3-8) – knowing HIM alone one goes beyond death, 'तमेवं विद्वानमृत इह भवति' (पुरुषसूक्त) इत्यादिना अभिहितं वेदनम्, 'Having meditated upon HIM thus he becomes equal to a liberated one in this world', what is told by these shruti vakyas as वेदन or knowing is the same as what is told in,

'आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः' (बृ. उ. 2-4-5) – 'The Supreme Self is to be heard, reflected upon, meditated upon and seen directly', 'आत्मानमेव लोकमुपासीत' (बृ. उ. 1-4-15) 'Meditate on the Supreme as the one to be attained', 'सत्त्वशुद्धौ ध्रुवा स्मृतिः, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः' (छा. उ. 7-26-2) – 'When the mind becomes clear of all impurities incessant meditation becomes possible. When such meditation becomes possible, all knots would get released',

'भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे' (मु. उ. 2-2-8) इत्यादिभिः ऐकार्थ्यात् – 'If that Supreme who is the Self of all the sentients both superior and inferior is realized, the knots of the heart such as desire, hatred etc get destroyed. All doubts get cleared and the karmas get destroyed' and so on.

स्मृतिसंतानरूपं दर्शनसमानाकारं ध्यानोपासनशब्दवाच्यम् इति अवगम्यते – So by these प्रमाणाs it can be known that the उपासन which is an unbroken stream of remembrance of form equal to direct perception is told by the terms ध्यान, उपासन etc.

पुनश्च - 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥' (मु. उ. 3-2-3) इति विशेषणात् परेण आत्मना वरणीयताहेतुभूतं स्मर्यमाणविषयस्य अत्यर्थप्रियत्वेन स्वयम् अपि अत्यर्थप्रियरूपं स्मृतिसंतानम् एव उपासनशब्दवाच्यम् इति हि निश्चीयते – And again, as it is expressly told 'This Self is not attainable by mere reflection, mere contemplation or by lot of hearing. Who ever this Paramatman chooses, to such a person only HE is attainable. To him Paramatman reveals HIMSELF', the continuous remembrance of the Supreme which is the cause of an aspirant being chosen by Paramatman is only called by the term उपासना can be definitely decided. Whatever is the object of such unbroken stream of remembrance, that being immensely lovable, the continuous remembrance by itself becomes lovable.

तद् एव हि भक्तिः इत्युच्यते, 'स्नेहपूर्वमनुष्ठानं भक्तिरित्यभिधीयते' (लैङ्ग. उ. खं.) इति वचनात् - - Such meditation only is known as भक्ति. It is also said as 'Repeated remembrance with love only is known as bhakti' in लैङ्गपुराण.

अतः 'तमेवं विद्वानमृत इह भवति, नान्यः पन्था अयनाय विद्यते' (पुरुषसूक्त), 'नाहं वेदैर्न तपसा न दानेन न चेज्यया । शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥', 'भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥' (11-53, 54) इत्यनयोः एकार्थत्वं सिद्धं भवति – Therefore, it becomes established that the intention of the shruti vakya, तमेवं – Having meditated upon HIM thus only one becomes equal to a liberated here. There is no other means to liberation', and what is told in this स्मृति as 'नाहं...', - 'One cannot have a vivid perception of ME just as you had by mere study of the scriptures, penance, donation, sacrifice etc without intense Love towards ME', 'Hey Arjuna, it is possible to know ME who is such, by undiluted intense love towards ME through the shastras as it is and it is possible to realize me in reality' are one and the same.

तत्र सप्तमे तावद् उपास्यभूत-परमपुरुष-स्वरूपयाथात्म्यं, प्रकृत्या तत्तिरोधानं, तन्निवृत्तये भगवत्प्रपत्तिः उपासकविधाभेदो, ज्ञानिनः श्रैष्ठ्यं चोच्यते – Now in the seventh chapter, the real nature of the Supreme Purusha who is the object of meditation, that nature of the Supreme being hidden or covered by matter,

surrendering unto the Supreme in order to get rid of that concealment by matter, four types of meditators and the supremacy of the ज्ञानि among them is going to be told.

प्रथमेन अध्यायषट्केन परमप्राप्यभूतस्य, - By this, the ultimate goal is not just realization of the nature of the Individual Self is clear. The part of the Bhashya परमप्राप्यभूतस्य परस्य ब्रह्मणो निरवद्यस्य निखिलजगदेककारणस्य सर्वज्ञस्य सर्वभूतस्य सत्यसंकल्पस्य महाविभूतेः श्रीमतो नारायणस्य प्राप्त्युपायभूतं तदुपासनं वक्तुम् – the subject of the मध्यमषट्क - middle 6 chapters is summarized. Then the summary of first 6 chapters is summarized as तदङ्गभूतम् आत्मज्ञानपूर्वक-कर्मानुष्ठान-साध्यं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनम् उक्तम्. What is going to be told in 8th chapter as मामुपेत्य तु कौन्तेय etc are summarized as परमप्राप्यभूतस्य. So it is made clear that what is to be attained is not परिशुद्धजीवमात्र.

परस्य ब्रह्मणो निरवद्यस्य – The fact that the Supreme Lord is the ultimate goal is told by the words परब्रह्म etc. The word निरवद्यस्य indicates that HE is पुरुषोत्तम. The meanings of परं ब्रह्म परं धाम etc told in 10th chapter are summarized by this. This means the modifications in essential nature that happens to non-sentient matter (स्वरूपविकार) and the modifications in the attributive consciousness that happens to bound selves (स्वभावसङ्कोचविकास) do not happen to the Supreme who is the ultimate goal to be attained is understood.

निखिलजगदेककारणस्य – This is the meaning of slokas अहं सर्वस्य प्रभवः etc told in 10th chapter. By this the Supreme Brahman is the sole cause of the Universe अभिन्ननिमित्तोपादानकारण – meaning HE is the material cause and the efficient or intelligent cause as well is told.

सर्वज्ञस्य सर्वभूतस्य – That HE is सर्वज्ञ is told in slokas such as मत्तः परतरं नान्यत् (7) in this chapter and that also establishes HIS निमित्तोपादानत्व. He is the inner controller of all and so has everything as HIS body and that is told as सर्वभूतस्य. This is going to be told later as सर्वं समाप्नोषि ततोऽसि सर्वः (गी.11-40).

सत्यसंकल्पस्य महाविभूतेः श्रीमतो नारायणस्य – This establishes the meanings of विभूति अध्याय (10th chapter). By all these, the निर्वचन or etymology of the word Narayana is also indicated. Eight reasons which establish that Narayana is the ultimate object of attainment are summarised thus-

परत्वात् निरवद्यत्वात् पितृत्वात् हितवेदनात् ।

अन्तरात्मतया दोषप्रतिक्लेषक्षमत्वतः ॥

भोगलीलार्थं निस्सीम विभूतिद्वय योगतः ।

श्रीमत्वात् अपि उपास्योऽयं प्राप्यो नारायणः परः ॥

प्राप्त्युपायभूतं तदुपासनं – The means to attain परमात्मन् is HIS उपासना only. जीवात्मज्ञान and कर्मानुष्ठान are उपकारकs as accessories to it and so are परम्परया उपायs OR they are means to the ultimate indirectly or successively.

वक्तुं तदङ्गभूतम् आत्मज्ञानपूर्वक-कर्मानुष्ठान-साध्यं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनम् उक्तम् – The means to attain the Supreme is the meditation on HIM only which is परमात्मोपासने. The knowledge of the Individual Self, practice of Karma etc are all useful as accessories to that Upasana and so are successively means.

इदानीं मध्यमेन षट्केन परब्रह्मभूतपरमपुरुषस्वरूपं तदुपासनं च भक्तिशब्दवाच्यम् उच्यते – In the first six chapters the aspects taught are अङ्ग that is the accessory – karma and jnana yogas, and प्राप्तु – the attainer who is Jivatma. Now अङ्गि that is the main part and प्राप्य one to be attained are going to be taught is the सङ्गति told as इदानीम् in bhashya. By the words परब्रह्म, परमपुरुष etc the common word ब्रह्म found in वेदान्तवाक्यs teaching the reality culminate in परब्रह्म, परमपुरुष श्रीमन्नारायण and in the same way the वेदान्तवाक्यs teaching the उपाय or means to liberation by the word वेदन, उपासना etc. culminate in भक्ति is told here. By these two sentences in the Bhashya the summary of two षट्कs (groups of 6 chapters) as told by Bhagavad Yamunacharya in two slokas as ज्ञानकर्मात्मिके निष्ठे योगलक्षे सुसंस्कृते । आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते ॥ and मध्यमे भगवत्तत्त्व-याथात्म्यावासिसिद्धये ज्ञानकर्माभिनिर्वर्त्यो भक्तियोगः प्रकीर्तितः ॥ The meaning of सुसंस्कृते is indicated as आत्मज्ञानपूर्वक-कर्मानुष्ठान. What is told as भगवत्तत्त्वयाथात्म्य – in that तत्त्व is स्वरूप of Paramatman and याथात्म्यम् is यथावस्थितः प्रकारः.

तदेतद् उत्तरत्र 'यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥' (18-46) इत्यारभ्य 'विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते । ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥' (18-53, 54) इति संक्षिप्य वक्ष्यते – ब्रह्मभूयाय means to attain जीवात्मसाक्षात्कार. Then he will get

परभक्ति. In the 18th chapter also it is told that आत्मदर्शन which is attained through कर्मानुष्ठान leads to भक्ति and that is indicated in Bhashya here.

उपासनं तु भक्तिरूपापन्नम् एव परप्राप्त्युपायभूतम् इति वेदान्तवाक्यसिद्धम् – Here several doubts are clarified. Doubts that may arise are: The shruti तमेव विदित्वा अतिमृत्युमेति (श्वे.3-8) talks about वेदन being the means to liberation and it is not seen in shruti that liberation is through Bhakti. Shruti also seems to say कर्म has to be combined with वेदन for moksha as in विद्यां च अविद्यां च यस्तद्वेद उभयं सह. It is also doubtful if परमपुरुष-उपासना only is means to moksha as in अथर्वशिरोपनिषत् it is said that रुद्र is to be meditated upon. And in प्रतर्दनविद्या (कौ.उ.) it appears as though उपासना has to be done with इन्द्र as the deity as Indra says मामुपास्व and so on. All these are set aside in this part of the Bhashya as उपासनं तु. The word तु indicates that it is उपासनमेव.

The means to attain Paramatman is not mere ज्ञान but उपासना only. This is the first aspect. Secondly, this उपासना has to be भक्तिरूपापन्नमेव and not mere उपासना without bhakti. Thirdly it is this kind of उपासना only and not कर्मसमुच्चित meaning combined with karma. The word सह in ईशावास्योपनिषत् मन्त्र means अङ्गाङ्गिभाव. The fourth aspect is that the object of such उपासना has to be परमात्मन् only and not any one else. Only then it becomes the means to attain परमात्मन् as known from तत्कतुन्याय. इति वेदान्तवाक्यसिद्धम् - All these four aspects are well established by वेदान्तवाक्यस. We need not imagine them or create them but they are already well established in the shrutis. There is no need for even उपबृंहणस – that is smruti, itihasa etc to establish this. Shrutis directly say this.

Now the first aspect is established as -

'तमेव विदित्वातिमृत्युमेति' (श्वे. उ. 3-8) 'तमेवं विद्वानमृत इह भवति' (नृ. पू. ता. 10-6) इत्यादिना अभिहितं वेदनम्, 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः' (बृ. उ. 2-4-5) 'आत्मानमेव लोकमुपासीत' (बृ. उ. 1-4-15) 'सत्त्वशुद्धौ ध्रुवा स्मृतिः, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः' (छा. उ. 7-26-2) 'भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे' (मु. उ. 2-2-8) इत्यादिभिः ऐकार्थ्यात् स्मृतिसंतानरूपं दर्शनसमानाकारं ध्यानोपासनशब्दवाच्यम् इति अवगम्यते – In the mantra द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः, the aspects of श्रोतव्यः and मन्तव्यः are रागप्राप्त or based on one's willing to do while द्रष्टव्यः and निदिध्यासितव्यः are विधि – are ordained to be done. That the generic terms such as वेदन etc culminate in the specific

terms ध्यान, उपासन is but logical as they are all appearing in same प्रकरण. ध्यान is तैलधारावत् अविच्छिन्नस्मृतिसन्तानरूप is known from ध्रुवा स्मृतिः. It is ordained that such ध्रुवास्मृति cause the destruction of all knots. For that दर्शन is needed. दर्शन qualifies ध्रुवास्मृति only. When we say स्मृति gets the form of दर्शन it means it becomes vivid. When the स्मृति becomes intense, it becomes दर्शनसमानाकार. This can be seen in मारीच's words वृक्षे वृक्षे च पश्यामि चीरकृष्णाजिनाम्बरम् । गृहीतधनुषं रामं पाशहस्तमिवान्तकम् (रा.अ.39-14) etc. So the words स्मृति and दर्शन end up in same. So the words द्रष्टव्यो निदिध्यासितव्यः are meaning same as per सामान्यविशेष न्याय. Meaning, निदिध्यासन leads to दर्शन when the remembrance becomes intense and in that way there is unity in their meaning.

So one has to meditate on the divine auspicious form of Paaramatman continuously without break and whe that becomes intense it becomes vivid and becomes equal to being actually seen. So दर्शनसमानाकार स्मृतिसन्तति is the उपाय and दर्शनसमानाकार दर्शन is फल. Such meditation leads to vivid perception. By this the first aspect that the means is not mere knowledge but उपासनात्मक ज्ञान meditative knowledge is established.

The second aspect that such उपासना has to be भक्तिरूप is established with pramanas next. केवल श्रवण-मनन-निदिध्यासन are of no use but it has to be combined with भक्ति loving devotion is seen in नायमात्मा... It is not telling that श्रवण, मनन etc are not needed as that would be against shrutis but केवल श्रवण etc as all that has to be done with भक्ति.

पुनश्च - 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥' (मु. उ. 3-2-3) इति विशेषणात् परेण आत्मना वरणीयताहेतुभूतं स्मर्यमाणविषयस्य अत्यर्थप्रियत्वेन स्वयम् अपि अत्यर्थप्रियरूपं स्मृतिसंतानम् एव उपासनशब्दवाच्यम् इति हि निश्चीयते- What is not present in any other means is present in प्रीति. Loving meditation on the Paramatman who is most dear becomes most enjoyable. Here एषः is परमात्मा. It is told as प्रियतम एव हि वरणीयो भवति । परमात्मविषयप्रीतिमानेव परमात्मना वरणीयः । This will be told later as प्रियो हि ज्ञानिनोत्यर्थम् अहं स च मम प्रियः (17) in this chapter. HE choses him who choses HIM. It is known that भगवद्भक्ति is most sweet from statements such as या प्रीतिरविवेकानाम् विषयेषु अनपायिनी । त्वामनुस्मरतः सा मे हृदयात् मापसर्पतु ॥(वि.पु.) (Prahlada) and तेषु तेषु अच्युता भक्तिः अच्युतास्तु सदा त्वयि (वि.पु. 1-20-18),, and क्व नाकपृष्टगमनं पुनरावृत्तिलक्षणम् । क्व जपो वासुदेवेति मुक्तिबीजमनुत्तमम् (वि.पु. 2-6-34).

तद् एव हि भक्तिः इत्युच्यते, 'स्नेहपूर्वमनुध्यानं भक्तिरित्यभिधीयते' (लैङ्ग. उ. खं.) इति वचनात् - Even then how is it possible that Bhakti is the means to मोक्ष or liberation is established here. It is said महनीयविषये प्रीतिरेव हि भक्तिः. For that the प्रमाण is also shown. It is to be understood that महनीयविषये प्रीतिरेव स्नेहपूर्वमनुध्यानम्. If this is not accepted thus, there will be contradiction to shruti and smruiti vakyas.

अतः – For that reason – means, the word वेदन which is the means to liberation being of the form of भक्ति.

'तमेवं विद्वानमृत इह भवति, नान्यः पन्था अयनाय विद्यते' (पुरुषसूक्त), 'नाहं वेदैर्न तपसा न दानेन न चेज्यया । शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥', 'भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥' (11-53, 54) इत्यनयोः एकार्थत्वं सिद्धं भवति । – By establishing that there is no other 'upaya' than परमात्मन् HIMSELF, it is also established according to shrutis that there is no other means than the knowledge of the nature of परमात्मन्. In स्मृति it is told that there is no other means than Bhakti towards HIM. Thus the words वेदन and भक्ति having same meaning is established.

The other two aspects – that the upaya is not समुच्चित and that उपास्य is परमात्मन् only are अर्थतः सिद्ध – understood by these pramanas. By barring anything other than वेदन as the means, समुच्चयपक्ष is refuted and it also gets established that कर्म is only needed as अङ्ग or accessory.

By treating the वाक्यस of श्वेताश्वतर उपनिषत् (तमेव विदित्वा अतिमृत्युमेति) and पुरुषसूक्त as addressing एकविषय, it gets established that the meanings of पुरुषसूक्त are inline with what is told in all other upanishats. Purushasukta is found in all four Vedas, that is its greatness.

तत्र सप्तमे तावद् उपास्यभूत-परमपुरुष-स्वरूपयाथात्म्यं, प्रकृत्या तत्तिरोधानं, तन्निवृत्तये भगवत्प्रपत्तिः उपासकविधाभेदो, ज्ञानिनः श्रेष्ठ्यं चोच्यते – The word उपास्यभूत indicates the connection to present context from previous chapter. The परमपुरुष was told in the last sloka of previous chapter by the word 'माम्' (श्रद्धावान् भजते यो माम्).

All these establish the meanings as summarized by Bhagavad Yamunacharya –

स्वयाथात्म्यं प्रकृत्यास्य तिरोधिः शरणागतिः । भक्तभेदः प्रबुद्धस्य श्रेष्ठ्यं सप्तम उच्यते ।

Sloka 1

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तत् श्रुणु ॥ 1 ॥

पार्थ Hey Arjuna, मयि आसक्तमनाः having a mind interested in ME only मदाश्रयः having taken ME as refuge असंशयं समग्रं without any doubt, complete with form, attributes, glory etc. माम् यथा ज्ञास्यसि with which knowledge you will know तत् श्रुणु listen to that knowledge.

मयि आभिमुख्येन सक्तमनाः मत्प्रियत्वातिरेकेण मत्स्वरूपेण गुणैः च चेष्टितेन मद्भिभूत्या विज्ञेये सति तत्क्षणाद् एव विशीर्यमाण-स्वरूपतया मयि सुगाढं बद्धमनाः - Being favourable to ME, having his mind deeply interested in ME - meaning having fixed his mind in ME very firmly as his essential nature itself would completely be lost when there is the slightest separation from MY nature, attributes, divine acts and my glory.

तथा मदाश्रयः-स्वयं च मया विना विशीर्यमाणतया मदाश्रयो मदेकाधारः, -As else even his very existence would be lost without ME and so is fully dependant on ME and so having ME only as the support,

मद्योगं युञ्जन् - योक्तुं प्रवृत्तो योगविषयभूतं माम् असंशयं निःसंशयं, समग्रं -सकलं, - endeavouring to meditate on ME and knowing ME who is the object of meditation without any doubts, completely,

यथा ज्ञास्यसि-येन ज्ञानेन उक्तेन ज्ञास्यसि; तद् ज्ञानम् अवहितमनाः त्वं शृणु - by the instruction of which knowledge you will know, that knowledge having a concentrated calm mind listen to ME.

The real nature of Paramatman told as माम् - taught to be worshipped is told here. By this उपासना on the Lord would be possible.

मयि आभिमुख्येन सक्तमनाः – The उपसर्ग आ in आसक्तमनाः indicates the आभिमुख्य or favourable disposition towards HIM which is needed for upasana.

मत्प्रियत्वातिरेकेण – One for whom I am the object of Loving worship is मत्प्रिय. Being like that is मत्प्रियत्व. That is due to excessive love towards Paramatman.

मत्स्वरूपेण गुणैः च चेष्टितेन मद्भिभूत्या – The word विभूति or glory indicates HIS retinue, followers, divine weapons etc which are unique to HIM.

विश्लेषे सति – The meaning of विश्लेष is not being able to experience HIM as desired.

तत्क्षणाद् एव विशीर्यमाण-स्वरूपतया – That the bhakta becomes incapable of doing anything is indicated as विशीर्यमाणस्वरूपतया. That applies to the mind here.

मयि सुगाढं बद्धमनाः तथा मदाश्रयः-स्वयं च मया विना विशीर्यमाणतया मदाश्रयः मदेकाधारः, - The meaning of मदाश्रयः is मदेकाधारः having ONLY HIM as the support. It is like the usage अप् भक्षाः which means the ascetics live on only water and nothing else. Similarly मदाश्रयः means मदेकाधारः. That means for HIM experiencing the SUPREME only is the support.

मद्योगं युञ्जन् - योक्तुं प्रवृत्तो – The word योग indicates the knowledge of the Supreme who is to be meditated upon and which is useful to Yoga and not actual practice of Yoga. That is shown as योक्तुं प्रवृत्तः.

योगविषयभूतं माम् – What is to be known before starting Yoga is told as योगविषयभूतम्.

असंशयं निःसंशयं, समग्रं –सकलं, - The word समग्र means knowing HIM qualified by all modes – HIS सर्वप्रकारविशिष्टत्व. Because all doubts would get cleared only on knowing the object of meditation qualified by all modes.

यथा ज्ञास्यसि-येन ज्ञानेन उक्तेन ज्ञास्यसि; तद् ज्ञानम् अवहितमनाः त्वं शृणु – Though Arjuna is listening only, even then Krishna says शृणु – to indicate that what is going to be taught now is the most important thing and needs a lot more concentration. In the next sloka Krishna says वक्ष्यामि and here HE says शृणु. To show that उक्ति and श्रवण are about the same aspect, the word यथा in यथा ज्ञास्यसि is commented as येन ज्ञानेन (inline with next sloka ज्ञानं तेऽहम्).

The teachings which are to be heard by Arjuna now are not taught anywhere else in this way. Krishna himself, the Supreme Brahman, is teaching the most secret teachings about the realities and so it needs lot of concentration. It is said in Kathopanishat that श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्मः. Even hearing about such great truths or realities is very very difficult and not available to many and so on.

Sloka 2

ज्ञानं तेऽहं सविज्ञानम् इदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यमवशिष्यते ॥ 2 ॥

यत् ज्ञात्वा Having known which भूयः ज्ञातव्यम् अन्यत् anything else which is to be known again इह न अवशिष्यते does not remain here इदं ज्ञानं that knowledge of my essential nature सविज्ञानम् with the differentiating characteristics अशेषतः ते अहं वक्ष्यामि I will tell you completely.

अहं ते मद्द्विषयम् इदं ज्ञानं विज्ञानेन सह अशेषतो वक्ष्यामि । विज्ञानं हि विविक्ताकारविषयं ज्ञानम्, यथा अहं मद्द्व्यतिरिक्तात् समस्तचिदचिद्वस्तुजातात् निखिलहेयप्रत्यनीकतया नानाविध अनवधिकातिशयासंख्येय-कल्याणगुणगणानन्त-महाविभूतितया च विविक्तः, तेन विविक्त-विषयज्ञानेन सह मत्स्वरूपविषयज्ञानं वक्ष्यामि । किं बहुना; यद् ज्ञानं ज्ञात्वा मयि पुनः अन्यद् ज्ञातव्यं न अवशिष्यते ।

अहं ते मद्द्विषयम् इदं ज्ञानं विज्ञानेन सह अशेषतो वक्ष्यामि – I will instruct you with this knowledge having ME as the object and with distinctive attributes completely.

विज्ञानं हि विविक्ताकारविषयं ज्ञानम्, - विज्ञान means the knowledge about those aspects of ME which are distinct from everything else.

यथा अहं मद्द्व्यतिरिक्तात् समस्तचिदचिद्वस्तुजातात् निखिलहेयप्रत्यनीकतया नानाविध अनवधिकातिशयासंख्येय-कल्याणगुणगणानन्त-महाविभूतितया च विविक्तः, - Like how I am distinct and different from everything other than ME that is the entire group of sentient and non-sentients by having a nature opposed to everything defiling and being an abode to infinite groups of innumerable auspicious unsurpassed varieties of qualities of unlimited excellence and possessing infinite great glory

तेन विविक्त-विषयज्ञानेन सह मत्स्वरूपविषयज्ञानं वक्ष्यामि – Along with that knowledge which differentiates and distinguishes ME from everything else, the knowledge of MY essential nature I will impart you.

किं बहुना; यद् ज्ञानं ज्ञात्वा मयि पुनः अन्यद् ज्ञातव्यं न अवशिष्यते – What more needs to be said, knowing which there will be nothing more left to be known about ME.

अहं - Though Krishna said 'I will impart that knowledge by which you can know ME completely, listen to me carefully' in the previous sloka, HE again praises that knowledge as most precious and that Arjuna should acquire that knowledge with great respect. That is implied in the word अहम् in mula sloka.

ते मद्विषयम् इदं ज्ञानं विज्ञानेन सह अशेषतो वक्ष्यामि – The mula sloka has ज्ञानम् and सविज्ञानम्. To show that there is no repetition there, the उपसर्ग वि is commented as 'विविक्ताकार विषयम्'. Here ज्ञानम् means the knowledge that arises from the वाक्यस. It is used in secondary sense as ज्ञानम् itself.

विज्ञानं हि विविक्ताकारविषयं ज्ञानम्, यथा अहं मद्भ्रतिरिक्तात् समस्तचिदचिद्वस्तुजातात् निखिलहेयप्रत्यनीकतया नानाविध अनवधिकातिशयासंख्येय-कल्याणगुणगणानन्त-महाविभूतितया च विविक्तः, - The usage ज्ञानं ज्ञात्वा is similar to पाकं पचति – cooks dish. If you say cooks it is enough but common usage is cooks the dish. So here the word ज्ञानम् is about स्वरूपनिरूपकधर्मस – the attributes which establish the essential nature. विज्ञानम् is about निरूपितस्वरूपविशेषणस – special attributes of the established essential nature. So there is no पुनरुक्ति or repetition here.

तेन विविक्त-विषयज्ञानेन सह मत्स्वरूपविषयज्ञानं वक्ष्यामि । - विविक्ताकार विषयम् – The distinction is made due to उभयलिङ्गत्व and उभयविभूतिविशिष्टत्व.

किं बहुना; यद् ज्ञानं ज्ञात्वा मयि पुनः अन्यद् ज्ञातव्यं न अवशिष्यते – Praising such knowledge it is told as किं बहुना and concluded with the statement that 'whatever is to be essentially known I will teach you with all the attributes'.

Sloka 3

वक्ष्यमाणस्य ज्ञानस्य दुष्प्रापताम् आह –

Perfecting this knowledge which is going to be taught in future is extremely difficult is being told.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ 3 ॥

मनुष्याणां सहस्रेषु Out of thousand people कश्चित् someone सिद्धये यतते endeavours to attain perfection. यततामपि सिद्धानां Out of those who strive hard and perfect the knowledge of the essential nature and distinctive characteristics कश्चित् a very rare one मां तत्त्वतः वेत्ति will know my reality as is.

मनुष्याः – शास्त्राधिकारयोग्याः, तेषां सहस्रेषु कश्चिद् एव सिद्धिपर्यन्तं यतते । सिद्धिपर्यन्तं यतमानानां सहस्रेषु कश्चिद् एव मां विदित्वा मत्तः सिद्धये यतते । मद्भिदां सहस्रेषु कश्चिदेव तत्त्वतो यथावस्थितं मां वेत्ति । न कश्चिद् इति अभिप्रायः । 'स महात्मा सुदुर्लभः' (7-19), 'मां तु वेद न कश्चन' (7-26) इति हि वक्ष्यते ।

मनुष्याः means those who are fit for उपासना or meditation being qualified to study Shastras. Of such thousands who are eligible a rare one will endeavour till perfection. Among thousands of such aspirants who pursue till perfection a very rare one will know ME thus and tries to attain perfection by my grace. Among thousands who know ME a very rare one will know ME तत्त्वतः as I am. That means no one will know ME as I am. This will be told later as 'such a great soul is not to be found' (7-19), 'no one has known ME' etc.

मनुष्याः – शास्त्राधिकारयोग्याः, - The word मनुष्याणाम् in mula sloka is not about the class of manushyas (मनुष्य जाति) because it is established in Brahma Sutras that even Devatas are eligible to take up उपासना. So this addresses all who are fit to take up the path of उपासना. The मनुष्यजन्म itself is difficult to get and man is a rational being. It is said एको विवेको ह्यधिको मनुष्ये तेनैव हीनः पशुभिः समानः says सुभाषित. So having discriminatory knowledge or विवेक man should strive to achive the utmost good. It is said in Kathopanishat, न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् etc. people who do not have the discriminatory knowledge are told as बालs. They are deluded by the desire for wealth and the thought of the other world does not occur to them. They keep

coming under the sway of Mrutyu. That is why Krishna says here मनुष्याणां सहस्रेषु – it may be even among crores not just thousands.

तेषां सहस्रेषु कश्चिद् एव सिद्धिपर्यन्तं यतते – It is quite common that anyone would endeavour to achieve end results. So the meaning of यतति सिद्धये is explained as सिद्धिपर्यन्तं यतते – it is about those who put efforts without break till the end results are achieved.

सिद्धिपर्यन्तं यतमानानां सहस्रेषु कश्चिद् एव मां विदित्वा मत्तः सिद्धये यतते – Achieving सिद्धि or perfection is under the control of the Lord. The fact that till that is achieved one has keep engaging oneself is indicated by यतताम् अपि सिद्धानाम्. That सिद्धि is वेदन told as मां वेत्ति. Accordingly bhashya is मां विदित्वा मत्तः सिद्धये यतते.

मद्विदां सहस्रेषु कश्चिदेव तत्त्वतो यथावस्थितं मां वेत्ति – The meaning of तत्त्वतः is knowing that Paramatman who is the प्राप्य is the प्रापक also. So first step is to know सामान्यवेदन told as वेत्ति. And then विशिष्टवेदन – or knowing special characteristics too. That is told as तत्त्वतः वेत्ति.

So here we have to carefully follow the bhashya – how this sloka is interpreted. The second half of the sloka is split into two वाक्यस – यततामपि सिद्धानां कश्चिन्मां वेत्ति is one sentence. मद्ब्रह्मिणु कश्चिन्मां तत्त्वतो वेत्ति is the second वाक्य.

न कश्चिद् इति अभिप्रायः – The mula sloka has कश्चिन्मां वेत्ति – this does not mean that only one would know ME and not two. Because there are many who have known HIM such as व्यास, भीष्म etc. It can also not be told as कश्चित् वेत्त्येव. So according to the meaning implied here which is that knowledge is difficult to attain, bhashya is न कश्चित्.

'स महात्मा सुदुर्लभः' (7-19), 'मां तु वेद न कश्चन' (7-26) इति हि वक्ष्यते – The दुर्लभत्व of such knowledge that is going to be taught here is meant by न कश्चित् in bhashya.

Sloka 4

भूमिरापोजनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 4 ॥

भूमिः The Earth आपः water अनलः fire वायुः air खं ether मनः the mind बुद्धिः the mahat tatva अहङ्कारः ahankaara tatva इति इयं मे प्रकृतिः like this this prakruti of mine अष्टधाभिन्ना is divided into eight categories.

अस्य विचित्रानन्त-भोग्य भोगोपकरण भोगस्थानरूपेण अवस्थितस्य जगतः प्रकृतिः इयं गन्धादिगुणक-पृथिव्यसेजोवाय्वाकाशादिरूपेण मनः प्रभृतीन्द्रियरूपेण च महदहङ्काररूपेण च अष्टधा भिन्ना मदीया इति विद्धि ।

This Prakruti (non-sentient matter) which is present as wonderful, infinite forms such as objects of enjoyment (भोग्यवस्तु), instruments of enjoyment (भोगोपकरण) and places suitable for enjoyment (भोगस्थान), and also present in the form of the five elements earth, water, fire, air and ether having smell and such attributes, in the form of the reality of mahat and reality of ahankara and thus it is present differently in these eight forms. Know that this matter belongs to ME.

Starting with this 4th sloka and till the 12th sloka (न त्वहं तेषु ते मयि), Bhagavan has taught HIS real nature. Here HE is teaching that HE is different and distinct from the order of non-sentient (अचित् तत्व).

अस्य विचित्रानन्त-भोग्य भोगोपकरण भोगस्थानरूपेण अवस्थितस्य जगतः प्रकृतिः इयं - The earth and others (भूमि etc) are told as प्रकृति here though they are the effects of प्रकृति. They are प्रकृतिकार्यं. So it has to be taken as applicable in व्यष्टिसृष्टि – individual creation after the division into name and form is done by Paramatman. That is indicated in Bhashya as अस्य विचित्रानन्त-भोग्य भोगोपकरण etc.

Some opine here that according to the shruti vakya अष्टौ प्रकृतयः (गर्भोपनिषत्), the words भूमि, आपः etc mean their तन्मात्रस. तन्मात्र is the middle state, like the middle state when milk is turning into curd. By the word मनस्, the अहङ्कार which is the cause of मनस् is meant. The word अहङ्कार indicates the prime cause अव्यक्त which is the cause of अहङ्कारवासना. By बुद्धि, महत् तत्व is to be understood. But in this explanation the primary sense of these words gets defeated. So instead

of the difficulty in such an explanation, it is better to take these words in their primary sense from the point of view of व्यष्टिसृष्टि. This is the opinion as per तात्पर्यचन्द्रिका.

Or, it can also be explained thus: The word प्रकृति means primeval cause or मूलकारण and since that is the prime cause of everything, it is only present in eight different forms. Initially it is one and then gets divided into eight forms. But that is also not justifiable. Because when Bhagavan is teaching about HIS nature teaching about the eight forms of matter will not be proper. So the matter which is modified and existing as earth and such forms perceived directly and such means (प्रत्यक्ष etc) is only a proper explanation. And Bhagavan being distinct and different from them (विलक्षण), being their Lord (शेषि) and being their controller (नियामक) are all established by the word मे telling that all of them are belonging to HIM only is ordained here. The प्रकृति is not independent like the सांख्यस say but is under the control of Paramatman. This is explained in Bhashya as मदीयेति विद्धि.

गन्धादिगुणक-पृथिव्यसेजोवाय्वाकाशादिरूपेण – By this, the mutual differences among पृथिवी and others is shown. गन्धादिगुणक also shows that they are objects of enjoyment. And indicates the special effects of तन्मात्रs. By naming पृथिवी and others, the तन्मात्रs are also addressed as उपलक्षणs. They have special qualities such as gandha, sparsha etc.

मनः प्रभृतीन्द्रियरूपेण च – The word मनः is उपलक्षण to all the groups of sense organs which is told in bhashya as मनः प्रभृति इन्द्रियरूपेण. Mind is created from सात्त्विक अहङ्कार. All these are modifications of prakruti. Prakruti has satva, rajas and tamas as qualities. It gets modified into all these during creation.

महदहङ्काररूपेण च अष्टधा भिन्ना मदीया इति विद्धि – The words बुद्धि and अहङ्कार are not to be taken in the sense of knowledge and ego etc but they indicate the तत्त्वविशेषs – specific realities which are modifications of primordial matter (मूलप्रकृति). That is indicated in Bhashya as महदहङ्कार रूपेण. Thus all the realities of समष्टि (creation in collective form) and व्यष्टि (individual creations) are all taught.

Here though the षष्ठीविभक्ति as मे, it culminates in स्वस्वामिलक्षणसम्बन्धविशेष. That Paramatman is the Lord and swami and everything belongs to HIM is clearly told as मदीया. Nothing can exist independent of HIM and everything exists for HIS sake.

Sloka 5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ 5 ॥

महाबाहो Hey Arjuna of mighty arm power इयम् the prakruti which was told above अपरा is not the higher one but the lower one. इतः Compared to this अन्यां the other one परां which is higher मे and belongs to ME जीव भूतां प्रकृतिं विद्धि know the prakruti which exists in the form of Jivas or beings. यया Know that by which जगत् धार्यते this world is supported.

इयं मम अपरा प्रकृतिः, इतः तु अन्याम् - इतः अचेतनायाः चेतनभोग्यभूतायाः प्रकृतेः विसजातीयाकारां जीवभूतां परां - तस्याः भोक्तृत्वेन प्रधानभूतां चेतनरूपां मदीयां प्रकृतिं विद्धि; यया इदम् अचेतनं कृत्स्नं जगत् धार्यते ।

This is my lower prakruti. Different from this meaning different from this non-sentient matter which is an object of enjoyment to the sentient and having a different nature is the पराप्रकृति of higher prakruti of the form of Jivas or individual selves who are pre-eminent to the non-sentient prakruti being their enjoyer, know that sentient prakruti as mine. The entire world which is nonsentient is sustained by this higher prakruti of the form of Jiva or sentients.

In the previous sloka, it was taught that Paramatman is different and distinct from अचेतन or non-sentients. Here Paramatman is different and distinct from even the sentient Jiva who is different from the non-sentient is being taught.

इयं मम अपरा प्रकृतिः, - The meaning of अपरा is lower or lesser importance.

इतः तु अन्याम् - इतः अचेतनायाः चेतनभोग्यभूतायाः प्रकृतेः विसजातीयाकारां - The word तु indicates extreme difference. It would have been sufficient to say इतः पराम् to show the difference in essential nature. But the mula sloka has इतः अन्यां पराम्. So the word अन्याम् is said to confirm that it is of a

different class (वैजात्य). This is shown in Bhashya as अचेतनायाः विसजातीयाकारां. The Jivatatva is told as परा which means with respect to अचेतनतत्त्व it is superior. The comparison is between jiva and achetana only.

जीवभूतां परां - तस्याः भोक्तृत्वेन प्रधानभूतां चेतनरूपां मदीयां प्रकृतिं विद्धि; - As per the shvetashvatara shruti भोक्ता भोग्यं प्रेतितारं च मत्वा (श्वे.1-12), the enjoyer or भोक्तृ is पर or higher and भोग्य or the object of enjoyment is अपर or lower is told.

यया इदम् अचेतनं कृत्स्नं जगत् धार्यते – The meaning of words इदं जगत् has to be taken without any reduction in the scope. So bhashya is कृत्स्नम् जगत्. The word इदम् in bhashya also shows it is अचेतन as it indicates पराक्त्व. It cannot know itself and is only known by others. Jivatma is प्रत्यक् तत्त्व – he can know himself.

This धारण or aspect of supporting is through willing (सङ्कल्प) in the waking and other states is well perceived directly. Even in other states, there would be this support in essential nature. The Jivatma controls the body which is inanimate through his willing in waking state while in deep sleep also he supports it by his essential nature. Without the Jiva, the non-sentient matter cannot sustain.

These two are told as प्रकृतिस. Prakruti means cause or कारण. They are not independent causes but are under the control of Paramatman and HE uses them as the causes for creation. The whole world is made of only these two namely chit and achit and ofcourse Paramatman is supporting everything as inner controller.

It is possible to perceive matter and also infer the presence of Jivatma but Paramatman cannot be perceived by these pramanas but known only from shastra. Krishna is telling clearly that all these are HIS meaning for HIS purpose and supported and controlled by HIM.

Sloka 6

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ 6 ॥

सर्वाणि भूतानि Know that all the beings or embodied souls एतद्योनीनि इति उपधारय are having only these two प्रकृतिस as कारण or causes. तथा That way, अहं कृत्स्नस्य जगतः प्रभवः प्रलयः I am the cause of creation and withdrawal of entire universe.

एतच्चेतनाचेतन-समष्टिरूपमदीय-प्रकृतिद्वय-योनीनि ब्रह्मादिस्तम्बपर्यन्तानि उच्चावचभावेन अवस्थितानि चिदचिन्मिश्राणि मदीयानि सर्वाणि भूतानि इति उपधारय । मदीय प्रकृतिद्वय योनीनि हि तानि मदीयानि एव - All beings which have the these prakritis sentient and non-sentients in collective form (समष्टिरूप) and having the mixture of sentient and non-sentient of the higher and lower order and consisting of चतुर्मुखब्रह्म upto the lowest insect, know all these as mine. These two which have my two prakritis as causes are also MINE only.

तथा प्रकृतिद्वय योनित्वेन कृत्स्नस्य जगतः, तयोः द्वयोः अपि मद्योनित्वेन मदीयत्वेन च कृत्स्नस्यः जगतः अहम् एव प्रभवः अहम् एव च प्रलयः अहम् एव च शेषी इति उपधारय - Because the entire universe has these two प्रकृतिस as its cause, and these two प्रकृतिस are having ME as their cause, the entire universe belongs to ME and so I am the cause for the creation of this entire universe; I am also the cause of withdrawal (लय); and know ME as the Master or Lord (शेषि) of all these.

तयोः चिदचित्समष्टिभूतयोः प्रकृतिपुरुषयोः अपि परमपुरुषयोनित्वं श्रुतिस्मृतिसिद्धम् – And it is well established by shrutis and smrutis that the Paramapurusha is the cause of prakruti and purusha made of चिदचिद्समष्टि – collectivity of the orders of sentient and the non-sentient.

'महानव्यक्ते लीयते अव्यक्तमक्षरे लीयते । अक्षरं तमसि लीयते । तमः परे देवे एकीभवति' (सु. उ. 2),- The महत् तत्त्व merges into अव्यक्त, अव्यक्त merges into अक्षर, अक्षर merges into तमस्. तमस् unites into परमात्मन्.

'विष्णोः स्वरूपात्परतोदिते द्वे रूपे प्रधानं पुरुषश्च' (वि.पु. 1-2-24) – "Hey Maitreya, two forms प्रधान and पुरुष were born of the form of Vishnu'.

'प्रकृतिर्या मया ख्याता व्यक्ताव्यक्तस्वरूपिणी । पुरुषश्चाप्युभावेतौ लीयेते परमात्मनि ॥ परमात्मा च सर्वेषामाधारः परमेश्वरः । विष्णुनामा स वेदेषु वेदान्तेषु च गीयते ॥' (वि.पु. 6-4-30, 31) इत्यादिका च श्रुतिस्मृतयः – 'The प्रकृति which was told by me as having the nature of व्यक्त and अव्यक्त, that प्रकृति and पुरुष, both these unite into Paramatman. That Paramatman is the support of all and is the Overlord परमेश्वर. He is

called विष्णु and is being prayed to in Vedas and Vedantas' – and so on are such pramanas found in shrutis and smrutis.

In the previous sloka the state of collectivity (समष्टिदशा) was told. In the first half of this sloka the state of individual creation (व्यष्टिदशा) is told.

Both समष्टि and व्यष्टि (collectivity and individual) are effects and Paramatmanis the cause for both.

एतच्चेतनाचेतन-समष्टिरूप-मदीय-प्रकृतिद्वय-योनीनि ब्रह्मादिस्तम्बपर्यन्तानि उच्चावचभावेन अवस्थितानि चिदचिन्मिश्राणि मदीयानि सर्वाणि भूतानि इति उपधारय । मदीय प्रकृतिद्वय योनीनि हि तानि मदीयानि एव ।

The word एतत् in एतद्योनीनि addresses both प्रकृति and पुरुष told in previous sloka. So it is not just प्रकृति alone that is meant by it.

The word प्रकृति seem to properly represent the non-sentient अचेतन. How can it be used in respect of the sentient or चेतन? Is the doubt. The answer is: The sentient is of the nature of consciousness and by nature immutable (ज्ञानस्वरूप and निर्विकार). Even then he gets associated with bodies such as deva, manushya etc. His attributive consciousness get covered and he experiences variety of actions which lead to enjoyments etc. But though he is seen in variety of forms after creation, before creation he will be dormant just like the non-sentient inert prakruti and is called as prakruti itself. So he can also be addressed with the word prakruti. But he is told as परा प्रकृति or higher prakruti while the अचेतन is called अपरा प्रकृति.

तथा प्रकृतिद्वय योनित्वेन कृत्स्नस्य जगतः, तयोः द्वयोः अपि मद्योनित्वेन मदीयत्वेन च कृत्स्नस्यः जगतः अहम् एव प्रभवः अहम् एव च प्रलयः अहम् एव च शेषी इति उपधारय । तयोः चिदचित्समष्टिभूतयोः प्रकृतिपुरुषयोः अपि परमपुरुषयोनित्वं श्रुतिस्मृतिसिद्धम् । 'महानव्यक्ते लीयते अव्यक्तमक्षरे लीयते । अक्षरं तमसि लीयते । तमः परे देवे एकीभवति' (सु. उ. 2),

One more doubt which arises here: It is said that सर्वेश्वर is the cause of prakruti and purusha. But the pramanas say both of them are eternal and those pramanas are अजाम् एकां लोहितशुक्लकृष्णाम् (श्वे.4-5), नित्यो नित्यानां चेतनश्चेतनानाम् (कठ. 2-2-13), प्रकृतिं पुरुषं चैव विद्धि अनादी उभावपि (गी. 13-19). So how can सर्वेश्वर or anyone can be the cause of something which is told as eternal?

Answer: The fact that प्रकृति and पुरुष are both created is established from shruti because the same shruti says they both unite into Paramatman during प्रलय. But the union of prakruti and purusha with Paramatman is like नीर-क्षीर न्याय – water mixed with milk. Though they both exist together, it is not possible to separate them. It is said that the Hamsa has that capability. So it is like water mixed with milk. But the essential nature of the elements is eternal and so there is no contradiction to shrutis such as नित्योनित्यानाम्, अजामेकाम् and others.

'विष्णोः स्वरूपात्परतोदिते द्वे रूपे प्रधानं पुरुषश्च' (वि.पु. 1-2-24) 'प्रकृतिर्या मया ख्याता व्यक्ताव्यक्तस्वरूपिणी । पुरुषश्चाप्युभावेतौ लीयेते परमात्मनि ॥ परमात्मा च सर्वेषामाधारः परमेश्वरः । विष्णुनामा स वेदेषु वेदान्तेषु च गीयते ॥' (वि.पु. 6-4-30, 31) इत्यादिका च श्रुतिस्मृतयः ।

The sloka विष्णोः स्वरूपात् परतोदिते has to be understood as परतः उदिते. The sandhikaarya here is आर्षप्रयोग – told by ऋषि and has to be taken as is. Or this also can be taken to mean लय as it is found in that context.

If it is taken as परतो and दिते – the meaning of दिते which is from the root दो अवखण्डने – it would mean पृथग्भूते – being separate. Then it gets established that even in the state of प्रलय, there exists difference in the essential nature of the three namely प्रधान or प्रकृति, पुरुष and परमात्मा.

Or, it can also be taken as परतो अदिते. अदिते means अपृथक्भूते. Then it would mean the kind of union where the different elements cannot be separated but exist together in their own nature.

Bhashyakarar adds one more aspect to प्रभवः प्रलयः which is शेषी इति उपधारय.

Now we agree that Paramatma is the creator, sustainer etc and also owns the two prakrutis. But is there anyone above him? That aspect is also made clear next.

Sloka 7

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय । (First half of 7th Sloka)

धनञ्जय Hey Arjuna, मत्तः परतरम् अन्यत् किञ्चित् नास्ति there is nothing superior to ME.

यथा सर्वकारणस्य अपि प्रकृतिद्वयस्य कारणत्वेन सर्वाचेतनवस्तुशेषिणः चेतनस्य अपि शेषित्वेन कारणतया शेषितया च अहं परतरः, तथा ज्ञानशक्त्यादिगुणयोगेन च अहम् एव परतरः । मत्तः अन्यत् मद्भ्यतिरिक्तं ज्ञानबलादिगुणान्तरयोगि किञ्चिद् अपि परतरं न अस्ति ।

यथा सर्वकारणस्य अपि प्रकृतिद्वयस्य कारणत्वेन सर्वाचेतनवस्तुशेषिणः चेतनस्य अपि शेषित्वेन कारणतया शेषितया च अहं परतरः, तथा ज्ञानशक्त्यादिगुणयोगेन च अहम् एव परतरः - Being the cause of even the two परापर prakrutis which are the cause of everything, being the master or Lord of the चेतन (sentient being) who is the master of all अचेतनवस्तुs or inanimate things, just as being the cause of everything and being the Master I am परतर or superior, in the same way I am superior having been associated with the attributes such as ज्ञान, शक्ति and others.

मत्तः अन्यत् मद्भ्यतिरिक्तं ज्ञानबलादिगुणान्तरयोगि किञ्चिद् अपि परतरं न अस्ति - मत्तः अन्यत् – means among things other than ME there is nothing which is superior to ME having the qualities of ज्ञान, बल and others.

यथा सर्वकारणस्य अपि प्रकृतिद्वयस्य कारणत्वेन सर्वाचेतनवस्तुशेषिणः चेतनस्य अपि शेषित्वेन कारणतया शेषितया च अहं परतरः, - Sri Krishna says that there is no one who is equal to HIM or superior to HIM. The aspect of निस्समाभ्यधिकत्व which was not told earlier is told here. Being the cause of the two prakrutis परा and अपरा and being their Lord HE is without an equal or superior, in the same way HE is superior to everything else being associated with ज्ञान, शक्ति and such infinite auspicious qualities. The word तथा in the previous sloka continues here and due to that the Lord having the two विभूतिसु is shown as an example for HIS being associated with infinite qualities. The words कारणतया and शेषितया show how HE is superior to all.

तथा ज्ञानशक्त्यादिगुणयोगेन च अहम् एव परतरः – The word एव in Bhashya indicates that ‘I am the only one who is सर्वश्रेष्ठ’ meaning just as there is no one superior to ME, there is no one equal to ME also.

मत्तः अन्यत् मद्भ्यतिरिक्तं ज्ञानबलादिगुणान्तरयोगि किञ्चिद् अपि परतरं न अस्ति – By telling किञ्चिदपि, there is no one superior including चतुर्मुखब्रह्म, रुद्र, इन्द्र and others as well as परिशुद्धात्म or pure Individual Self. The aspects told starting with the fourth sloka (भूमिरापोनलो) till now can be summarized as : 1. That the निरपेक्षप्रकृतिपरिणामवाद is not correct. That is the postulation that matter gets modified by itself into this wonderful world of innumerable things. That is not acceptable. 2. It is not proper to

say that the matter or prakruti will get modified by the mere nearness of पुरुष (पुरुषसान्निध्य). 3. That argument that प्रकृति and पुरुष are independent and not subservient to ईश्वर is also not tenable. 4. By the words मत्तः परतरम् – the arguments that there is someone superior to the त्रिमूर्तिस that is ब्रह्म, रुद्र and विष्णु and the argument that they become ईश्वर in प्रवाहरूप – in a continuous stream are all set aside.

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ (श्वे.उ.)

He does not have a body or sense organs and these is no one equal to him or exceeding him. His powers are revealed as manifold and his actions are revealed through natural knowledge and natural force.

न खलु तव सदृशाभ्यधिकाः नाथ त्वमेव सर्वलोकशरण्यः ।

एतावत् ज्ञानसारमिति ज्ञातुं त्रिदशनाथ इतर विचिन्ता ॥ (अच्युत शतकम्)

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ 7 ॥ (second half of sloka 7)

सूत्रे मणिगणा इव Just like the gems strung into a thread इदं सर्वं मयि प्रोतम् all these are having ME as their abode.

सर्वम् इदं चिदचिद्वस्तुजातं कार्यावस्थं कारणावस्थं च मच्छरीरभूतं सूत्रे मणिगणवत् आत्मतया अवस्थिते मयि प्रोतम् - आश्रितम् । 'यस्य पृथिवी शरीरम्' (बृ. उ. 3-7-3) 'यस्यात्मा शरीरम्' (बृ. उ. 3-7-22) 'एष सर्वभूतान्तरात्मा अपहृतपाप्मा, दिव्यो देव एको नारायणः (सु. उ. 7) इति आत्मशरीरभावेन अवस्थानम् च जगद्ब्रह्मणोः अन्तर्यामिन्ब्राह्मणादिषु सिद्धम् ।

सर्वम् इदं चिदचिद्वस्तुजातं कार्यावस्थं कारणावस्थं च मच्छरीरभूतं सूत्रे मणिगणवत् आत्मतया अवस्थिते मयि प्रोतम् - आश्रितम् - All these collectivity of sentient and non-sentient entities are my body in the causal state (कारणावस्था) and state of effect (कार्यावस्था) and are resting in ME who is the आत्मन् just like the bunch of gems in a thread.

'यस्य पृथिवी शरीरम्' (बृ. उ. 3-7-3) 'यस्यात्मा शरीरम्' (बृ. उ. 3-7-22) 'एष सर्वभूतान्तरात्मा अपहतपाप्मा, दिव्यो देव एको नारायणः (सु. उ. 7) इति आत्मशरीरभावेन अवस्थानम् च जगद्ब्रह्मणोः अन्तर्यामिब्राह्मणादिषु सिद्धम् - This aspect of the world and the Brahman being present in the आत्म-शरीर भाव or body-soul relationship is well established in the अन्तर्यामि ब्राह्मण and other प्रमाणs such as 'For whom the earth is the body', 'For whom the Self is the body', 'This ONE is the innerself of all beings, is opposed everything defiling, HE is the resplendent God, the one non-second Narayana' and so on.

The second half of this sloka shows that Paramatman is सर्वशरीरि having everything as HIS body by being the support of everything. By this two aspects get established – 1. Though Paramatman is the material cause of everything, HE is not subjected to any change of any nature and 2. Because Paramatman is the support of everything the प्रकृति and पुरुष cannot exist independent of HIM and they exist as HIS inseparable attributes.

सर्वम् इदं चिदचिद्वस्तुजातं कार्यावस्थं कारणावस्थं च – The words सर्वम् इदम् indicate the sentient and non-sentients existing in all possible states.

मच्छरीरभूतं सूत्रे मणिगणवत् आत्मतया अवस्थिते मयि प्रोतम् - आश्रितम् – By the example of gems strung in a thread and the word प्रोतम् – the अनुप्रवेश of Paramatman and the आश्रयि-आश्रय भाव are shown. The thread goes through the gems and the gems are supported by the thread. By this the शरीरलक्षण is told. With that in mind, Bhashyakarar says मच्छरीरभूतम्.

By the example of सूत्र or string, some more aspects which get established are that 1. One entity is the आधार for everything and that is Paramatman, 2. The अनुप्रवेश is गूढ or not seen and 3. The string is not under the control of the gem stones and similarly Paramatman is not under the control of प्रकृति etc which are supported.

Another aspect which is indicated by Bhashya with the word आश्रितम् is that Paramatman has बहिर्व्याप्ति as indicated by प्रोतम् unlike the string which is not seen so. So प्रोतम् is commented as आश्रितम्.

। 'यस्य पृथिवी शरीरम्' (बृ. उ. 3-7-3) 'यस्यात्मा शरीरम्' (बृ. उ. 3-7-22) 'एष सर्वभूतान्तरात्मा अपहतपाप्मा, दिव्यो देव एको नारायणः (सु. उ. 7) इति आत्मशरीरभावेन अवस्थानम् च जगद्ब्रह्मणोः अन्तर्यामिब्राह्मणादिषु सिद्धम् ।

This is the teachings of the Upanishads which are told here. As said, सर्वोपनिषदो गावः दोग्धा गोपालनन्दनः । पार्थो वत्सः सुधीः भोक्ता दुग्धं गीतामृतं महत् ॥. In Bruhadaranyaka, sage Uddalaka questions Yajnavalkya about the सूत्र and the अन्तर्यामि – वेत्था त्वं तत्सूत्रं येनायं लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति (बृ. 3-7-2, 3)– Do you know that sutra by which this world, the other world and all beings are strung together ? Yajnavalkya says वेद वा अहं तत्सूत्रं तं च अन्तर्यामिणम् (बृ. 3-7-5)– I know that sutra and also the antaryamin you are talking about. Uddalaka then says anyone may simply say I know but tell me what is it that you know. Then he goes about telling वायुर्वै गोतम तत्सूत्रम् (बृ. 3-7-6) and यः पृथिव्यां तिष्ठन् (बृ. 3-7-7) etc.

Then Gargi asks Yajnavalkya कस्मिंस्तदोतं च प्रोतं च and he goes on telling the paramatma svarupa as supporting everything. Those teaching are found here being told by the Supreme Paramatman, Krishna, Himself directly.

Sloka 8, 9, 10, 11

अतः सर्वस्य परमपुरुषशरीरत्वेन आत्मभूत-परमपुरुष-प्रकारत्वात् सर्वप्रकारः परमपुरुष एव अवस्थित इति सर्वैः शब्दैः तस्य एव अभिधानम् इति तत्तत्सामानाधिकरण्येन आह -

So, because everything is the body of Paramatman, everything is the mode of Paramatman who is the आत्मा or Self. So only the Paramapurusha is existing having everything as HIS mode. For this reason, all words are having HIM only as their meaning. So by all words HE only is indicated is told in concomitant co-ordination.

Thus by the slokas भूमिरापोऽनलो वायुः etc. the meanings of the भेदश्रुतिसि were explained in detail. By the sloka मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव – the meanings of घटकश्रुतिसि was explained. Now having known these two meanings, the meanings of अभेदश्रुतिसि and in turn by that the meanings to be understood by the statements declaring concomitant co-ordination of Paramatman with everything become clear. And that is indicated by the bhashya part here अतः. Here

Bhashyakarar makes a clear statement सर्वस्य परमपुरुषशरीरतया – to negate the view of some who say in the sloka मयो सर्वमिदम् indicates रसादिविशिष्टे मयि and in order to explain that रसोऽहमप्सु etc is told. But that limits the scope of आधार-आधेयभाव and so Bhashya makes it clear as सर्वस्य. The entire universe is the mode of Paramatman. And so all words which indicate the mode indicates the प्रकारि or the one who has all these as HIS mode. So all words mean Paramatman only in the primary sense. अभिधान shows अभिधा वृत्ति or primary sense.

The word प्रकार is used to indicate that normally the words which indicate the prakara also mean the प्रकारि even when जाति, गुण are used. We say a man is coming. The word indicating मनुष्यजाति implies the person only.o

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ 8 ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ 9 ॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ 10 ॥

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ 11 ॥

कौन्तेय Hey Arjuna, अहम् अप्सु रसः I am 'rasa' or essence in the waters. शशिसूर्ययोः In the Sun and Moon, प्रभा अस्मि I am the brightness. सर्ववेदेषु प्रणवः I am the pranava in all Vedas. खे शब्दः I am the sound in ether. नृषु पौरुषं In the Jivas I am the creative power. पृथिव्यां च पुण्यो गन्धः In the earth I am the pleasant fragrance. विभावसौ तेजश्च अस्मि I am also the burning power in fire. सर्व भूतेषु जीवनं In all beings I am the form of prana. तपस्विषु तपश्चास्मि I am also the penance in ascetics. पार्थ Hey Partha, सर्व भूतानां सनातनं बीजं मां विद्धि Know me as the primeval seed for the creation of all beings. बुद्धिमतां बुद्धिः अस्मि I am the intelligence in the intelligent ones. तेजस्विनां तेजः अहं I am the valiance in the valiant ones. बलवतां च कामरागविवर्जितं बलम् अहं I am the power without the blemish

of passion and desire in the powerful ones. भरतर्षभ Hey Arjuna, the praiseworthy of Bharata vamsha, भूतेषु धर्माविरुद्धो कामः अस्मि I am the love that is not opposed to dharma in beings.

एते सर्वे विलक्षणा भावाः मत्त एव उत्पन्नाः, मच्छेषभूताः, मच्छरीरतया मयि एव अवस्थिताः । अतः तत्प्रकारः अहम् एव अवस्थितः ।

All these varieties of things are all created by ME only. They are all subservient to ME. Being my body, they are having ME as their abode. So having all these as my mode, I am only present as these varieties of things.

एते सर्वे विलक्षणा भावाः मत्त एव उत्पन्नाः, मच्छेषभूताः, मच्छरीरतया मयि एव अवस्थिताः । अतः तत्प्रकारः अहम् एव अवस्थितः ।

The words such as रस and others are used in the world as निष्कर्षक शब्दs. That is their connotation is definitive and rest in the respective objects seen in this world. They have substances such as अप् and others as their material. Even then, the usage of concomitant co-ordination between Paramatman and those qualities such as रस and others which are the modes of the base substances which are inturn the body of Paramatman, they are also modes of Paramatman. रस etc are प्रकारs or modes of their substances such as अप् and others. The substances are body to paramatman and so the qualities of the substances are also modes and hence the co-ordination is indicated with the प्रकारि who is Paramatman. So here they are not निष्कर्षक शब्दs as their connotation does not end in the respective qualities or substances but they go right upto Paramatman who is the प्रकारि of all. So they are all परमात्मक वाचकs here.

The usage अहम् for रस, गन्ध etc which are prominent in the respective substances and for them also परमात्मन् is प्रकारि and so the usage is अहम् रसः, अहं गन्धः and so on. And just as the substances are modes of Paramatman, the modes of those substances are also modes of Paramatman.

Here one aspect we have to understand well. In our siddhanta, the five elements inherit the qualities found in the predecessors unlike just one quality as told by naiyayikas. The creation of Vayu is from Akasha. Akasha has quality of sound. Vayu has sparsha and shabda. From Vayu, agni or tejas is created. Tejas has rupa, sparsha and shabda. From agni, ap or water is created

and it has rasa and the qualities of previous elements and so prithivi has all five. But here only रस is told for अप्. That is mainly to indicate that compared to Tejas from which Ap is created, rasa is new quality which is not found in Tejas. So rasa is told as प्रधानगुण for अप्. So whenever the main quality is indicated for prominence this is how it is to be understood is the comment of Swamy Deshika.

प्रभा – This is a special type of substance which has brightness which spreads and which is different from the substance which is its आश्रय or abode. प्रभावत् is the base substance and प्रभा is also a substance which is having प्रभावत् as its आश्रय. Sun and Moon are being most useful to the world due to their brightness and so प्रभा is their prominent characteristic.

प्रणव is the बीज for all Vedas and so it is told here as prominent or प्रधान.

पौरुषम् – पुरुषस्य भावः | Some say this is पुरुषबुद्धि. Some others say it is the seed which is the cause of procreation. Or, it may mean सामर्थ्य or capability or कर्तृत्वशक्ति, capability of being a doer.

नृषु means among जीवसु.

पुण्यो गन्धः - Fragrant smell or smell of sacred Tulasi leaves.

विभावसुः - Here it means अग्नि and the तेजस् present in it is its capability to burn.

सर्वभूतेषु जीवनम् – The word भूत means embodied souls. By the usage सर्व all starting with ब्रह्म are included. In them the cause of living or प्राणन is told as जीवनम्.

सर्वभूतानां सनातनं बीजम् – This is प्रकृतितत्त्व. Or the word बीज may indicate उपादानत्व स्वभाव the nature of being the material for creation. Or it may also mean the seed which is the material responsible for the creation of all moving and non-moving beings.

बुद्धिः - Means अध्यवसाय or ज्ञानमात्र. Firm determination or mere knowledge.

तेजः - पराभिभव सामर्थ्य – The valiant ones who can unnerve their enemies by mere presence. Or अनभिभवनीयत्व - being unshaken by anything.

बलम् – धारणादिशक्तिः - When strength is controlled by passion and desire, it leads to परपिडा or causing suffering to others. So what is meant here is for purposes of supporting the body to be used for धर्मकार्यसु. राग is इच्छा and काम is the height of इच्छा – utmost desire.

भूतेषु – In all beings existing in the form of देव, मनुष्य etc.

धर्माविरुद्धः कामः - The love of a husband towards wife is meant here.

एते सर्वे विलक्षणा भावाः मत्त एव उत्पन्नाः, मच्छेषभूताः, मच्छरीरतया मयि एव अवस्थिताः । अतः तत्प्रकारः अहम् एव अवस्थितः – The concomitant co-ordination or सामानाधिकरण्य such as रसोऽहमप्सु and so on is justified with proper reasoning here by Bhashyakarar. It is not to show that Paramatman is under their control. It is not as told राजा राष्ट्रम् – king is kingdom – it is not आरोप – super imposition because when it is possible to take primary sense, one should not resort to secondary senses.

By this bhashya एते – it is made clear that all things other than Paramatman cannot act by themselves is made clear. By the word सर्वे – it is made clear that any creations done by ब्रह्म, रुद्र and others are also due to Paramatman who has ब्रह्म and others as HIS body and so all those creations are under the controller of Paramatman who is the antaryami in all. It reminds what was told earlier as अहं कृत्स्नस्य जगतः प्रभवः प्रलयः तथा.

The word विलक्षणाः indicates that these told here are very different from राजस and तामस which are going to be told further. That will also be told in 10th chapter as मत्त एव पृथग्विधाः (10-5). By this, the meanings of the Brahma sutra – न विलक्षणत्वादस्य (ब्र.सू.2-1-4) is indicated. The objection of sankhyas that this world which is made of trigunatmaka prakruti and which is full of defects, causes sorrow, is impure etc and is very different from paramatman who is pure, ananda svarupa, opposed to all defects and so on and so cannot be created by paramatman. That is because the effect has the qualities of cause. Like a mango tree from a mango seed. And paramatman being defectless etc this world different from Him cannot be created but it has prakruti as its cause etc. These are all refuted there and that is indicated here by Bhashyakarar as एते सर्वे विलक्षणा भावाः मत्त एव उत्पन्नाः etc.

The bhashya मत्त एव उत्पन्नाः also indicates that the सामानाधिकरण्य is according to the respective objects as applicable. Like in पुरुष सूक्त it is said ब्राह्मणोऽस्य मुखमासीत् –Brahmin was HIS face. The samanadhikaranya there is कार्य-कारण bhava. Similarly here also the co-ordination told should be understood for each accordingly.

The bhashya मय्येवावस्थिताः - indicates that the cause of co-ordination which ensues in गुण, जाति, शरीर etc told here is अपृथक्सिद्धि. That is the aspect of everything being inseparably associated with Paramatman. They are in ME only means they are inseparably associated with ME.

Sloka 12

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ 12 ॥

ये चैव सात्त्विका भावाः All those feelings known as सात्त्विक भावसु which arise due to abundance of satva तामसाश्च and all those feelings which are taamasa तान् मत्त एव इति विद्धि know that all of them are caused by ME. अहं तु तेषु न But I am not in them. ते मयि they are in ME.

किं विशिष्य अभिधीयते? सात्त्विकाः राजसाः तामसाः च जगति देहत्वेन इन्द्रियत्वेन भोग्यत्वेन तत्तद्धेतुत्वेन अवस्थिता ये भावाः तान् सर्वान् मत्त एव उत्पन्नान् विद्धि । ते मच्छरीरतया मयि एव अवस्थिता इति च । न तु अहं तेषु - न अहं कदाचिद् अपि तदायत्तस्थितिः, अन्यत्र आत्मायत्तस्थितित्वे अपि शरीरस्य, शरीरेण आत्मनः स्थितौ अपि उपकारो विद्यते, मम तु तैः न कश्चिद् तथाविध उपकारः; केवल लीला एव प्रयोजनम् इत्यर्थः ।

What is the need to say qualifying each and everything specifically? Being the forms of सात्त्विक, राजस, तामस being body, being senses, being the sense objects of enjoyment and being the causes of the respective objects, whichever object exists in this world, know that all those object are created by ME. Also know that being my body they are residing in ME. न तु अहं तेषु – means I am never in a state dependent on them. With respect to other things however, though the body is under the control of the Self, the Self also has some dependence on the body for existence and that way the body is useful to the Self. But for ME however, there is no such use from them. Mere लीला is only the benefit.

किं विशिष्य अभिधीयते? - What was told in four slokas starting with रसोऽहमप्सु is concluded here as किं विशिष्य अभिधीयते. The bhashya तत्तद्धेतुत्वेन indicates that the state of समष्टि is also included in this.

सात्विकाः राजसाः तामसाः च जगति देहत्वेन इन्द्रियत्वेन भोग्यत्वेन तत्तद्धेतुत्वेन अवस्थिता ये भावाः - What is told as ये चैव in mula sloka addresses the division in the form of body etc and also the modes of experiencing. And in them, सात्विका and others are to be understood as separately applicable.

The सात्विक भावs are as told in Mahabharata, प्रहर्षः प्रीतिरानन्दः सुखं संशान्तचित्तता (भा.मो. 219-27). They are joy, love, happiness, comfort, having a calm mind and so on.

The राजस भावs are अतुष्टिः परितापश्च क्रोधो मोहस्तथाक्षमा (भा.मो.219-28). Being dissatisfied, repenting, anger, confusion and intolerance.

The तामस भावs are अविवेकः तथामोहः प्रमादः स्वप्नतन्द्रिता (भा.मो. 219-29). Not having the discriminatory knowledge, confusion or excessive passion, making accidental mistakes, dreaming and laziness.

तान् सर्वान् मत्त एव उत्पन्नान् विद्धि – The अवधारण or stress मत्त एव indicates that HE is the sole intelligent and material cause. The theory that there are different efficient causes due to variety of wonderful capabilities or शक्ति is refuted by this and it is made clear by none other than Krishna that HE is the sole efficient and material cause of everything.

ते मच्छरीरतया मयि एव अवस्थिता इति च – The co-ordination told in रसोऽहमप्सु – is due to शरीर-शरीरि भाव – the body-soul relation. And the body is under the control of the Soul. Since everything is HIS body, everything is under HIS control is the meaning of the words मत्त एव in mula sloka and that is explained as मच्छरीरतया मय्येव अवस्थिताः. The co-ordination is with Paramatman is done because all objects, being HIS body, are existing as inseparable attributes to HIM.

न तु अहं तेषु - न अहं कदाचिद् अपि तदायत्तस्थितिः – This may seem to indicate that HE is not present in them. But that would be against the fact that HE exists everywhere as inner controller or अन्तर्यामि. So the explanation is नाहं कदाचिदपि तदायत्तस्थितिः.

अन्यत्र आत्मायत्तस्थितित्वे अपि शरीरस्य, शरीरेण आत्मनः स्थितौ अपि उपकारो विद्यते, मम तु तैः न कश्चिद् तथाविध उपकारः; केवल लीला एव प्रयोजनम् इत्यर्थः – This is to show that though the Jivatmans have some benefit from their bodies, I do not have any such benefit from all things which are my body. Does that mean there is absolutely no use at all in which case the creation itself becomes futile? To say it is not so, it is commented as केवल लीला एव प्रयोजनम् – as told in Brahmasutra लोकवत् तु लीलाकैवल्यम् – लीलाकैवल्यम् means केवल लीला. It is HIS sport. This is also as decided in shrutis and established in Brahma sutras.

===== additional notes =====

Some important aspects of our Sidhanta are to be understood here. The relation between Paramatman and everything else is mutual inter-relation and not mutual inter-dependence. Everything else is dependent on Paramatman but Paramatman is not dependent on them for HIS existence, though we see devotees expressing such feelings towards the Supreme Brahman due to excess love. For ex. Tirumalisai alwar says – **naan unnai anri ilen...** This is to be taken as vaibhavavaada. **It is due to excess love and great urgency to reach HIM and to obtain HIS grace that they express such feelings. Nammalwar also says 'If you do not come to ME, I will perish. If I perish, your vibhuti will perish and if your vibhuti perishes you will also be not there'.** These are all expressions out of deep love and devotion and sense of urgency to reach HIM. Tatva sthiti – or reality is that HE is not dependent on anything else for HIS existence. That is made very clear by Bhashyakarar as न अहं कदाचिद् अपि तदायत्तस्थितिः. There are two ways to establish the existence of Paramatman – one is by HIMSELF HE exists. Secondly through pramanas. Pramana gives definition of Brahman in the second brahma sutra – जन्माद्यस्य यतः - from whom all these are created, sustained and withdrawn unto – HE is Brahman. If all these are not there, what happens to this definition? ईश्वर can be called so if there is ईशितव्य - a ruler is called so only because he has something to rule over. If nothing exists he cannot be called a ruler. In that way प्रमाणाधीन सत्ता of Paramatman – establishing HIM from pramanas for which one has to resort to Vedas and brahmasutras etc. and that becomes difficult. But that does not harm HIS very existence स्वाधीन सत्ता - as HE exists even without anything. Everything

is his अधीन and HE is not under the control of anything else. This aspect is made clear here by Bhashyakarar.

Sloka 13

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ 13 ॥

त्रिभिः गुणमयैः Having an abundance of the qualities which are three namely saatvika, raajasa and taamasa, एभिः भावैः by these substances मोहितम् इदं सर्वं जगत् this entire world being confused एभ्यः परम् different from all these being superior to all अव्ययं being of the same form without any modifications मां नाभिजानाति is not knowing ME.

तदेवं चेतनाचेतनात्मकं कृत्स्नं जगत् मदीयं काले काले मत्त एव उत्पद्यते, मयि च प्रलीयते, मयि एव अवस्थितं, मच्छरीरभूतं मदात्मकं च, इति अहम् एव कारणावस्थायां कार्यावस्थायां च सर्वशरीरतया सर्वप्रकारोऽवस्थितः । अतः कारणत्वेन शेषित्वेन च ज्ञानाद्यसंख्येयकल्याण-गुणगणैः च अहम् एव सर्वैः प्रकारैः परतरः । मत्तः अन्यत् केन अपि कल्याणगुणगणेन परतरं न विद्यते । एवंभूतं मां त्रिभ्यः सात्त्विकराजसतामस-गुणमयेभ्यः भावेभ्यः परं मदसाधारणैः कल्याणगुणगणैः तत्तद्भोग्यताप्रकारैः च परम्-उत्कृष्टतमम् अव्ययं सदा एकरूपम् अपि तैः एव त्रिभिः गुणमयैः निहीनतरैः क्षणध्वंसिभिः पूर्वकर्मानुगुण-देहेन्द्रियभोग्यत्वेन अवस्थितैः पदार्थैः मोहितं देवतिर्यङ्मनुष्यस्थावरात्मना अवस्थितम् सर्वं इदं जगत् न अभिजानाति ।

तदेवं चेतनाचेतनात्मकं कृत्स्नं जगत् मदीयं काले काले मत्त एव उत्पद्यते, मयि च प्रलीयते, मयि एव अवस्थितं, मच्छरीरभूतं मदात्मकं च, इति अहम् एव कारणावस्थायां कार्यावस्थायां च सर्वशरीरतया सर्वप्रकारोऽवस्थितः - As told above, the entire world consisting of the sentients and the non-sentients being MINE, get created again and again at specific times by ME only. It unites into ME during pralaya. Always resides in ME only. Being my body, it has ME as its Self. For this reason I am having everything as my body in the causal state as well as the state of effect and so I am only present being qualified by all modes.

अतः कारणत्वेन शेषित्वेन च ज्ञानाद्यसंख्येयकल्याण-गुणगणैः च अहम् एव सर्वैः प्रकारैः परतरः । मत्तः अन्यत् केन अपि कल्याणगुणगणेन परतरं न विद्यते - So being the cause of everything other than ME and being the

Master of everything and being an abode of innumerable auspicious qualities such as ज्ञान and others I am only superior in all aspects. There is nothing other than ME which is superior to ME even in respect of any of the auspicious qualities.

एवंभूतं मां त्रिभ्यः सात्त्विकराजसतामस-गुणमयेभ्यः भावेभ्यः परं मदसाधारणैः कल्याणगुणगणैः तत्तद्भोग्यताप्रकारैः च परम्-उत्कृष्टतमम् अव्ययं सदा एकरूपम् अपि - Thus being superior to all objects which are having the qualities of satva, rajas and tamas, being associated with unique groups of auspicious qualities, by means of the most enjoyable modes of those auspicious qualities, being superior and always being of the same unchanged form, even then,

तैः एव त्रिभिः गुणमयैः निहीनतरैः क्षणध्वंसिभिः पूर्वकर्मानुगुण-देहेन्द्रियभोग्यत्वेन अवस्थितैः पदार्थैः मोहितं देवतिर्यङ्गानुष्यस्थावरात्मना अवस्थितम् सर्वं इदं जगत् न अभिजानाति - this entire world existing in the four forms of deva, tiryak, manushya and sthavara, being deluded by the respective substances which are of the same three qualities of satva, rajas and tamas, which are ulterior, which get destroyed in very short time, which exist as the body, senses and enjoyable forms in accordance with previous karmas, do not know such ME.

Paramatman taught HIS real nature in previous slokas. Now HE teaches the aspect that HIS real nature is hidden by Prakruti or matter.

The sloka has मामेभ्यः परमव्ययम् – Here माम् indicates that bhagavat svarupa told starting with भूमिरापोऽनलो वायुः exceeds the substances which are made of the three qualities of satva, rajas and tamas.

तदेवं चेतनाचेतनात्मकं कृत्स्नं जगत् मदीयं काले काले मत्त एव उत्पद्यते, - To show that there is no contradiction to creation and withdrawal (प्रलय) and in all कल्पs HE only does all these, the commentary says काले काले मत्त एव उत्पद्यते.

मयि च प्रलीयते, मयि एव अवस्थितं, मच्छरीरभूतं मदात्मकं च, इति अहम् एव कारणावस्थायां कार्यावस्थायां च सर्वशरीरतया सर्वप्रकारोऽवस्थितः – The three terms त्रिभिः गुणमयैः एभिः - indicate that they are mixed with grief, are impermanent and they are not निरतिशय or without a parallel. Because they are mixed the two qualities of रजस्, तमस् they are दुःखमिश्र – mixed with grief. The three qualities are

of the nature of happiness, sorrow and delusion and they are impermanent because they are effects. Because they are within the access of senses, they are lowly.

The terms एभ्यः, परम्, अव्ययम् – indicate Paramatman's अखिलहेयप्रत्यनीकस्वरूपत्व that HIS nature is opposed to anything defiling, निरतिशयानन्दत्व of incomparable bliss and नित्यत्व is eternal.

अतः कारणत्वेन शेषित्वेन च ज्ञानाद्यसंख्येयकल्याण-गुणगणैः च अहम् एव सर्वैः प्रकारैः परतरः – This bhashya sukta shows भगवत्स्वरूप. Because HE is कारण or the sole cause of everything, he treats the upliftment of HIS subservient as HIS own benefit. Being endowed with divine qualities such as सर्वज्ञत्व, सर्वशक्तित्व and others HE does अनिष्टनिवर्तन eliminating the defects and इष्टप्रापण bestowing all good, being अन्यनिरपेक्ष – without depending on anyone else. This is to be understood from एवं भूतं माम्.

मत्तः अन्यत् केन अपि कल्याणगुणगणेन परतरं न विद्यते । एवंभूतं मां त्रिभ्यः सात्त्विकराजसतामस-गुणमयेभ्यः भावेभ्यः परं मदसाधारणैः कल्याणगुणगणैः तत्तद्भोग्यताप्रकारैः च परम्-उत्कृष्टतमम् – The meaning of परम् in एभ्यः परम् is उत्कृष्टतमम् – most exalted. It is not to be taken to mean place beyond the prakrutimandala as told in तमसः परस्तात् where it means beyond prakruti mandala.

तत्तद्भोग्यताप्रकारैश्च परम् उत्कृष्टतमम् – The upanishat says यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितम् (छा. 8-1-3). Everything that is here and also not here is all contained in Brahman known by the word दह्राकाश or small ether. So the कल्याणगुणाः of Paramatman are superior to everything else and what to say of the प्राकृतभावः which are त्रिगुणात्मकः? The material things are enjoyable in the form of शब्द, स्पर्श etc. But Paramatman is enjoyable due to the most auspicious infinite groups of qualities such as ज्ञान, शक्ति etc. and which are very different from the material qualities such as शब्द and others and most blissful. Even the material qualities such as शब्द become incomparably enjoyable when they teach the wonderful divine nature of Paramatman and by themselves become divine is the भावः. उत्कृष्टतमत्व is to be understood thus.

अव्ययं सदा एकरूपम् अपि तैः एव त्रिभिः गुणमयैः निहीनतरैः क्षणध्वंसिभिः पूर्वकर्मानुगुण-देहेन्द्रियभोग्यत्वेन अवस्थितैः पदार्थैः मोहितं – अव्ययम् means HE is not limited by time due to being unchangeable and that is commented as सदैकरूपम्. The word मोहितम् applies to all three qualities. A doubt may arise here – how can सत्त्व cause मोह or delusion? It is like food which is mixed with poison which may

generate desire for one who is unintelligent and does not know. Same way, this world which is only full of defects as it has come according to one's karma creates a feeling of happiness due to satva and thus causes मोह or misconception that it is good. तैरेव means by the same three defects told earlier such as दुःखमिश्रत्व etc. The word त्रिभिः indicates the three qualities though are present in unequal proportions exist all the time together – their अविनाभावत्व. They are क्षणध्वंसिभिः - cannot live for a second also when the karma comes to an end.

देवतिर्यङ्मनुष्यस्थावरात्मना अवस्थितम् सर्वं इदं जगत् न अभिजानाति – The mula sloka सर्वमिदं जगत् includes even ब्रह्म, रुद्र and others. The word जगत् indicates the beings living in this world अचिद्विशिष्ट चेतनस and so commented as देव, तिर्यक् etc. It is as said in Vishnu purana, ब्रह्माद्याः सकला देवाः मनुष्याः पशवस्तथा । विष्णुमायामहावर्त मोहान्धतमसावृताः । (वि.पु. 5-30-17).

Sloka 14 – first half

कथं स्वत एव अनवधिकातिशयानन्दे नित्ये सदा एकरूपे लौकिकवस्तुभोग्यताप्रकारैः च उत्कृष्टतमे त्वयि स्थिते अपि अत्यन्तनिहीनेषु गुणमयेषु अस्थिरेषु भावेषु सर्वस्य भोक्तृवर्गस्य भोग्यत्वबुद्धिः उपजायते इत्यत्र आह –

By your very nature you are of unsurpassable, supreme bliss, are eternal, unchanging at all times and most exalted compared to the ways of enjoyment found in worldly objects, while you are present with such nature, how do the entire group of enjoyers comprising deva, manushya etc. get the idea of joy in the substances which are most lowly, being made of the three qualities of satva, rajas and tamas and are being impermanent? How is it happening is answered here by Lord –

When the reality is as told in the previous sloka, there should be no delusion on the part of all the beings here. If such a question is asked, it is answered here.

सर्वस्य भोक्तृवर्गस्य – shows this kind of an idea of enjoyment is found even in Devas. The doubt is that the Gods are सत्वोत्तरस or having excessive satva guna but they are also under the influence of prakruti. When one has a choice between something which is most exalted and another most

lowly, one would choose only the supreme. Where is the place for misconception? That is answered here.

दैवी ह्येषा गुणमयी मम माया दुरत्यया । (Sloka 14 first half)

एषा This non-sentient prakruti that is directly perceived गुणमयी and is made of three qualities मम and my own दैवीमाया this divine maayaa दुरत्यया हि is impossible to cross over.

मम एषा गुणमयी सत्त्वरजस्तमोमयी माया यस्माद् दैवी देवेन क्रीडाप्रवृत्तेन मया एव निर्मिता, तस्मात्सर्वैः दुरत्यया दुरतिक्रमा । अस्याः मायाशब्दवाच्यत्वम् आसुरराक्षसास्त्रादीनाम् इव विचित्रकार्यकरत्वेन, यथा च 'ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम् । आजगाम समाज्ञसं ज्वालामालि सुदर्शनम् ॥ तेन मायासहस्रं तच्छम्बरस्याशुगामिना । बालस्य रक्षता देहमेकैकश्येन सूदितम् ॥' (वि. पु. 1-19-19, 20) इत्यादौ । अतो मायाशब्दो न मिथ्यार्थवाची । ऐन्द्रजालिकादिषु अपि केनचिद् मन्त्रौषधादिना मिथ्यार्थविषयायाः पारमार्थिक्या एव बुद्धेः उत्पादकत्वेन मायावी इति प्रयोगः । तथा मन्त्रौषधादिः एव च तत्र माया, सर्वप्रयोगेषु अनुगतस्य एकस्य एव शब्दार्थत्वात् । तत्र मिथ्यार्थेषु मायाशब्दप्रयोगो मायाकार्यबुद्धिविषयत्वेन औपचारिकः, 'मध्वाः क्रोशन्ति' इतिवत् । एषा गुणमयी पारमार्थिकी भगवन्माया एव 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्' (श्वे. उ. 4-10) इत्यादिषु अभिधीयते । अस्याः कार्यं भगवत्स्वरूपतिरोधानं स्वस्वरूपभोग्यत्वबुद्धिः च । अतो भगवन्मायया मोहितं सर्वं जगद् भगवन्तम् अनवधिकातिशयानन्दस्वरूपं न अभिजानाति ।

मम एषा गुणमयी सत्त्वरजस्तमोमयी माया यस्माद् दैवी देवेन क्रीडाप्रवृत्तेन मया एव निर्मिता, तस्मात्सर्वैः दुरत्यया दुरतिक्रमा - Because this maaya of mine which is made of qualities – means satva, rajas and tamas being दैवी माया that is having been created by ME who is sporting, is impossible to overcome for all.

अस्याः मायाशब्दवाच्यत्वम् आसुरराक्षसास्त्रादीनाम् इव विचित्रकार्यकरत्वेन, यथा च 'ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम् । आजगाम समाज्ञसं ज्वालामालि सुदर्शनम् ॥ तेन मायासहस्रं तच्छम्बरस्याशुगामिना । बालस्य रक्षता देहमेकैकश्येन सूदितम् ॥' (वि. पु. 1-19-19, 20) इत्यादौ – This prakruti has got the name माया due to its capability to create wonderful effects just like the आसुरास्त्र, राक्षसास्त्र etc. which are also called by similar name due to their effects. There is also usage like that. In Vishnu Purana it is said thus: 'Then to protect him (Prahlada) came the supreme chakra ordered by Bhagavan and sporting a garland of flames, having the name Sudarshana and most coveted. Moving fast knowing the steps of Shambarasura, that Sudarshana chakra which was protecting the boy destroyed the thousands of wonderful effects created by Shambarasura one by one'.

अतो मायाशब्दो न मिथ्यार्थवाची । ऐन्द्रजालिकादिषु अपि केनचिद् मन्त्रौषधादिना मिथ्यार्थविषयायाः पारमार्थिक्या एव बुद्धेः उत्पादकत्वेन मायावी इति प्रयोगः - So the word माया does not mean मिथ्या or false. Even in case of magic (इन्द्रजाल) by using some mantra or medicine an idea of reality is created in the mind in respect of things which are false and so the usage of मायावी for those who do that is found.

तथा मन्त्रौषधादिः एव च तत्र माया, सर्वप्रयोगेषु अनुगतस्य एकस्य एव शब्दार्थत्वात् । तत्र मिथ्यार्थेषु मायाशब्दप्रयोगो मायाकार्यबुद्धिविषयत्वेन औपचारिकः, 'मञ्जाः क्रोशन्ति' इतिवत् - There also the name माया is used in respect of the medicine or the mantra. Since it is logical to accept that the common aspect which is repeatedly present in all usages only is the meaning of that word, the usage of माया in respect of false objects is because they become the objects of mind which is an effect of माया. And so it is in secondary sense when used in respect of false objects. It is like the common usage 'beds are crying' – which is in secondary sense because beds cannot cry but it indicates that the patients lying on beds are crying.

एषा गुणमयी पारमार्थिकी भगवन्माया एव 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्' (श्वे. उ. 4-10) इत्यादिषु अभिधीयते । अस्याः कार्यं भगवत्स्वरूपतिरोधानं स्वस्वरूपभोग्यत्वबुद्धिः च । अतो भगवन्मायया मोहितं सर्वं जगद् भगवन्तम् अनवधिकातिशयानन्दस्वरूपं न अभिजानाति – It is said about this माया of Bhagavan which is made of three gunas and which is real as 'One should know माया as प्रकृति and one who possesses that Maya as महेश्वर' (श्वे. 4-10). The work of this माया is to hide the nature of Bhagavan and generating an idea in the mind that it is enjoyable. For that reason only the entire world which is deluded by this माया of Bhagavan does not know the nature of Paramatman which is unsurpassable, incomparable bliss.

मम एषा गुणमयी सत्त्वरजस्तमोमयी माया यस्माद् दैवी देवेन क्रीडाप्रवृत्तेन मया एव निर्मिता, - The word हि in दैवी हि एषा indicates the reason why prakruti is impossible to cross over. The meaning of दैवी is देवेन निर्मिता and shows what is told in Shvetashvatara Upanishat – देवात्मशक्तिम् (श्वे.1-3). Bhashya says ममैव निर्मिता to make it clear that the words दैवी and मम in mula sloka show that Lord Krishna and the Deva responsible for the माया are one and the same.

तस्मात्सर्वैः – The bhashya सर्वैः shows that the माया which is present for purposes of sport of the Lord who is the ईश्वर and has अघटितघटनासामर्थ्य – one who is capable of making the impossible happen, cannot be overcome by those who are अनीश्वरs.

दुरत्यया दुरतिक्रमा – The word अत्यय means destroying. That is not suited to this context and so it is commented as दुरतिक्रमा meaning दुःखेन स्रतिक्रमणीया. That means those who have not surrendered unto the Lord cannot cross over it.

अस्याः मायाशब्दवाच्यत्वम् आसुरराक्षसास्त्रादीनाम् इव विचित्रकार्यकरत्वेन, यथा च 'ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम् । आजगाम समाज्ञप्तं ज्वालामालि सुदर्शनम् ॥ तेन मायासहस्रं तच्छम्बरस्याशुगामिना । बालस्य रक्षता देहमेकैकश्येन सूदितम् ॥' (वि. पु. 1-19-19, 20) इत्यादौ । अतो मायाशब्दो न मिथ्यार्थवाची – The meaning of the word माया is explained as विचित्रकार्यकरत्व and not what is told by others. It is not to teach मिथ्यात्व that it is used here as it is used in respect of आसुरास्त्र, राक्षसास्त्र etc which are real. Even तेन मायासहस्रम् is not to be taken as implying something false or मिथ्यार्थ. The bhashya इत्यादौ also shows there are many other such usages such as मायया सततं वेत्ति प्राणिनां च शुभाशुभम्, देवमायेव निर्मिता (रा.बाल.1-26) and so on. Even in दण्डनीति, in addition to the four means साम, दान, भेद, दण्ड, three others which are unimportant are also mentioned as माया, उपेक्षा and इन्द्रजाल. 'तत्र माया अन्यथाभूतस्य वस्तुनोऽन्यथाकरणशक्तिः । इन्द्रजालन्तु तथा प्रतिभासन शक्तिरिति विभागः ॥'. Swamy Deshika notes that there the meaning of माया is turning some item into something else. इन्द्रजाल is making something to showup as something else. So माया shabda should not be taken to mean मिथ्यार्थ and that is indicated in bhashya as अतः. The usage of the word माया is with respect to real objects.

ऐन्द्रजालिकादिषु अपि केनचिद् मन्त्रौषधादिना मिथ्यार्थविषयायाः पारमार्थिक्या एव बुद्धेः उत्पादकत्वेन मायावी इति प्रयोगः – If a doubt is arised that in respect of false objects the word मायावी is used as connected to them. So do we not see usage of word माया with respect to मिथ्यार्थs? That is answered as ऐन्द्रजालिकादिषु ... पारमार्थिक्या एव बुद्धेः उत्पादकत्वेन. भ्रान्तिज्ञान is also true in its स्वरूप or nature though the object that is superimposed on it is false. When one thinks rope as serpent, rope is real but serpent is not true. So just as the word माया does not indicate false objects, it is also not used to mean creation of false objects. The connection or association with false objects is the reason for using माया शब्द. So the purpose of using माया शब्द is to indicate capability to make wonderful things happen.

तथा मन्त्रौषधादिः एव च तत्र माया, सर्वप्रयोगेषु अनुगतस्य एकस्य एव शब्दार्थत्वात् । तत्र मिथ्यार्थेषु मायाशब्दप्रयोगो मायाकार्यबुद्धिविषयत्वेन औपचारिकः, 'मञ्जाः क्रोशन्ति' इतिवत् – Where it is not possible to explain the

meaning of word माया through some connection or attribute, only then some other meaning is to be resorted to. But here also there is serial connection of successive things परम्परासम्बन्ध – because here it is मायाकार्यज्ञानविषय that is to be understood. When a mantra is chanted and some pain disappears say, we say ‘the pain disappeared as though by magic’. Here also the mantra is only called माया and the effect of it is thought of as maya. And in respect of शुक्तिकारजत where one mistakes a conch shell for silver and tries to pick it, there is no such use of word माया. So in whichever sense a word is commonly used everywhere is to be taken as its meaning and so माया would mean विचित्रकार्यकरत्व – capability to create wonderful effects.

एषा गुणमयी पारमार्थिकी भगवन्माया एव 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्' (श्वे. उ. 4-10) इत्यादिषु अभिधीयते – Even in shrutis the matter or प्रकृति which is real and the material for the most wonderful creations is called as माया. That is shown as प्रमाण here. Here to make it clear that the word महेश्वर is not about रुद्र, Bhashya states भगवत् शब्द. Also, from the प्रमाण – यद्वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः । तस्य प्रकृतिलीनस्य यः परः सः महेश्वरः’ – the महेश्वर शब्द means नारायण who is अकारवाच्य and अकार is told as प्रकृति for प्रणव from which all Vedas begin. The word माया for प्रकृति also indicates its capability to create varied and wonderful objects. In shvetashvatara upanishat also the mantra ‘अस्मान्मायी सृजते विश्वमेतत् तस्मिन्श्चान्यो मायया सन्निरुद्धः’ (श्वे.4-9) – Sriman Narayana who is called as मायी creates this world from this माया and the upanishat makes clear which is this माया in the next mantra as मायां तु प्रकृतिं विद्यात्.

अस्याः कार्यं भगवत्स्वरूपतिरोधानं स्वस्वरूपभोग्यत्वबुद्धिः च । अतो भगवन्मायया मोहितं सर्वं जगद् भगवन्तम् अनवधिकृतिशयानन्दस्वरूपं न अभिजानाति – The purpose of using the word माया in this प्रकरण is shown in Bhashya here as अस्याः... It hides the nature of Bhagavan and creates the idea of enjoyment in itself. Being deluded by this prakruti, the entire world of beings does not see the wonderful Paramatman whose nature is of unsurpassable bliss. These meanings are summarized by Bhagavad Yamunacharya as स्वयाथात्म्यं प्रकृत्यास्य तिरोधिः शरणागतिः (गी.सं.11).

Sloka 14 – second half

मायाविमोचनोपायम् आह –

When Krishna says that the entire world does not know HIS wonderful nature due to the delusion caused by Prakruti, Arjuna would naturally ask 'then what is way to escape this bondage of prakruti?' and that is answered in the second part of the sloka as told by Bhagavad Yamunacharya – शरणागतिः.

Bhagavad Yamunacharya said प्रकृतास्य तिरोधिः शरणागतिः. Here Bhashyakarar shows that we have to add 'तन्निवृत्त्यर्थम्' शरणागतिः after तिरोधिः in the sangraha sloka and provides the अवतारिका for this sloka.

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 14 ॥

ये Those who मामेव प्रपद्यन्ते surrender unto ME only ते they एतां मायां तरन्ति cross over this maayaa.

माम् एव सत्यसंकल्पं परमकारुणिकम् अनालोविशेषाशेषलोकशरण्यं ये शरणं प्रपद्यन्ते ते एतां मदीयां गुणमयीं मायां तरन्ति । मायाम् उत्सृज्य माम् एव उपासत इत्यर्थः ।

मामेव – means I who is सत्यसङ्कल्प – of true will, who has unsurpassable compassion, one who is the refuge to all the chetanas who surrender unto HIM without any specific expectation of them, who surrenders unto ME seeking protection, they एताम् means this माया which is mine, which has abundance of the three qualities of satva, rajas and tamas, they cross over – means leaving the माया which is prakruti, they meditate upon ME only.

माम् एव सत्यसंकल्पं परमकारुणिकम् अनालोविशेषाशेषलोकशरण्यं ये शरणं प्रपद्यन्ते ते एतां मदीयां गुणमयीं मायां तरन्ति । मायाम् उत्सृज्य माम् एव उपासत इत्यर्थः ।

The अवधारण in मामेव shows that by whose order this unbreakable bondage has happened, by the very same person only it has to be released. So the true willing is not just in respect of binding one but it is also present in respect of release. So his सङ्कल्प is सत्य with respect to बन्धन and मोक्ष. So one has to surrender unto HIM only is the भाव. If HE is all powerful but without compassion, surrendering unto HIM would have been of no use. But HE is not so. HE is an ocean of compassion and not only that he treats all those who take refuge in HIM equally without any distinction of caste, creed, conduct, quality and so on. He does not differentiate them as परिग्राह्य and अपरिग्राह्य. This is also going to be told at the end in charama sloka as एकं मां शरणं ब्रज, अहं त्वा सर्व पापेभ्यो मोक्षयिष्यामि. And there are so many instances where HE has

demonstrated this - व्याधस्य आचरणं ध्रुवस्य वयः विद्या गजेन्द्रस्य का?, and निषादानां नेता कपिकुलपतिः कापि शबरी, कुचेलः कुब्जा सा व्रजयुवतयो माल्यकृदिति, अमीषां निम्नत्वं वृषगिरिपतेः उन्नतिमपि, प्रभूतैः स्रोतोभिः प्रसभमनुकम्पे समयसि (दया. 65). He said यदि वा रावणः स्वयम्. All these are indicated in the wonderful phrase which Bhashyakarar has explicitly coined as अनालोचित-विशेष-अशेषलोकशरण्यम् – to show the unlimited कारुण्य of Paramatman.

These are as told in Ramavataara and Krishnavatara – these are very important avataras – Bhattar says if these avataras were not there, no one would have known clearly the path to liberation. He directly, very clearly expressed that HE is शरणागतरक्षणव्रति and gives refuge to whoever surrenders unto HIM without any distinction.

In the Bhashya मदीयां गुणमयीं मायां तरन्ति – it also suggests मायाम् अपि तरन्ति.

मायाम् उत्सृज्य माम् एव उपासत इत्यर्थः – Since this is उपासनाप्रकरण and this प्रपत्ति is equally applicable to all four bhaktas which is going to be told later, the प्रपत्ति told here is to be taken as अङ्गभूत or accessory to उपासना. That is shown in Bhashya as मायाम् उत्सृज्य मामेव उपासते.

Sloka 15

किमिति भगवदुपासनापादिनीं भगवत्प्रपत्तिं सर्वे न कुर्वत इत्यत्र आह –

The answer to the question - why all are not inclined to surrender unto the LORD which can enable them to perform meditation on Bhagavan is given now:

In the previous sloka it was specifically told as 'those who surrender unto the Lord only'. That meant that only some rare souls would surrender unto HIM thus. Then a doubt arises – why not everyone do the same? That is answered next.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ 15 ॥

दुष्कृतिनः Those who have done sinful acts मां न प्रपद्यन्ते do not surrender unto ME. They are मूढाः those who have wrong knowledge, नराधमाः those who have basic knowledge of the nature of realities but are not favourably disposed towards ME, मायया अपहृतज्ञानाः those who have their right knowledge stolen by illogical arguments आसुरं भावमाश्रिताः and those whose knowledge about the sovereignty of MINE only leads to hatred towards ME and thus are having demonic tendencies.

दुष्कृतिनः - पापकर्माणो मां न प्रपद्यन्ते । दुष्कृततारतम्येन ते चतुर्विधा भवन्ति – मूढाः, नराधमाः, माययाअपहृतज्ञाना, आसुरं भावम् आश्रिताः इति । मूढाः विपरीतज्ञानाः, पूर्वोक्तप्रकारेण भगच्छेषतैकरसम् आत्मानं भोग्यजातं च स्वशेषतया मन्यमानाः । नराधमाः सामान्येन ज्ञातेऽपि मत्स्वरूपे मदौन्मुख्यानर्हाः । मायया अपहृतज्ञानाः - मद्विषयं मदैश्वर्यविषयं च ज्ञानं प्रस्तुतम् येषां तदसंभावनापादिनीभिः कूटयुक्तिभिः अपहृतं ते तथोक्ताः । आसुरं भावम् आश्रिताः - मद्विषयं मदैश्वर्यविषयं च ज्ञानं सुदृढम् उपपन्नं येषां द्वेषाय एव भवति, ते आसुरं भावम् आश्रिताः । उत्तरोत्तराः पापिष्ठतमाः ।

दुष्कृतिनः - पापकर्माणो मां न प्रपद्यन्ते । दुष्कृततारतम्येन ते चतुर्विधा भवन्ति – मूढाः, नराधमाः, माययाअपहृतज्ञाना, आसुरं भावम् आश्रिताः इति – Those who have done sinful acts are दुष्कृतिः – they do not surrender unto ME. They are of four categories according to the degree of evil deeds – the foolish, the lowly ones, those whose knowledge is stolen by माया and those who have resorted to demonic nature.

मूढाः विपरीतज्ञानाः, पूर्वोक्तप्रकारेण भगच्छेषतैकरसम् आत्मानं भोग्यजातं च स्वशेषतया मन्यमानाः - The foolish ones मूढाः are those whose knowledge is misconceived. They are the ones who think that the Jivatman or Self who in real nature finds joy in being subservient to the Lord and the group of objects of enjoyment which belong to the Lord as their own and meant for their own enjoyments.

नराधमाः सामान्येन ज्ञातेऽपि मत्स्वरूपे मदौन्मुख्यानर्हाः – The नराधमाः are those who though have basic knowledge of MY essential nature are incapable of being favourably disposed towards ME.

मायया अपहृतज्ञानाः - मद्विषयं मदैश्वर्यविषयं च ज्ञानं प्रस्तुतम् येषां तदसंभावनापादिनीभिः कूटयुक्तिभिः अपहृतं ते तथोक्ताः – The third category are those who right knowledge is stolen or distorted by illogical arguments trying to establish that it cannot be so.

आसुरं भावम् आश्रिताः - मद्द्विषयं मदैश्वर्यविषयं च ज्ञानं सुदृढम् उपपन्नं येषां द्वेषाय एव भवति, ते आसुरं भावम् आश्रिताः । उत्तरोत्तराः पापिष्ठतमाः – Those who have resorted to demonic nature are the ones whose knowledge about MY nature and sovereignty etc being well established only leads to creating more and more hatred towards ME. Here the latter ones are comparatively more sinful to the former.

The reason why some surrender unto the Lord and some do not do so is their own respective good and evil deeds. Due to the comparative differences in the good and bad deeds, there exist different categories among the good and evil doers.

दुष्कृतिनः - पापकर्माणो मां न प्रपद्यन्ते । दुष्कृततारतम्येन ते चतुर्विधा भवन्ति – मूढाः, नराधमाः, माययाअपहृतज्ञाना, आसुरं भावम् आश्रिताः इति । मूढाः विपरीतज्ञानाः, पूर्वोक्तप्रकारेण भगच्छेषतैकरसम् आत्मानं भोग्यजातं च स्वशेषतया मन्यमानाः - What is told in the next sloka as चतुर्विधा applies here also as four categories of people are addressed in this sloka also. In order to remove the doubt that why not the four adjectives मूढत्व, नराधमत्व etc apply to the same category of people, they are commented upon specifically. The state in between that of मूढ and मायया-अपहृतज्ञान is indicated by नराधम.

नराधमाः सामान्येन ज्ञातेऽपि मत्स्वरूपे मदीन्मुख्यानर्हाः – Those who have some general basic knowledge through the study of इतिहास, पुराण etc they do not take refuge in HIM. As they do not have the knowledge that the Supreme Bhagavan is easily accessible (सुलभ), they are incapable of turning towards HIM.

मायया अपहृतज्ञानाः - मद्द्विषयं मदैश्वर्यविषयं च ज्ञानं प्रस्तुतम् येषां तदसंभावनापादिनीभिः कूटयुक्तिभिः अपहृतं ते तथोक्ताः – They have the knowledge of the essential nature of the Lord. But it has been stolen by illogical captivating arguments of those who propound non-Vedic theories and theories which claim to be based on Vedas but misinterpret the Vedas. Because they delude a person in variety of ways, it is addressed as माया.

आसुरं भावम् आश्रिताः - मद्द्विषयं मदैश्वर्यविषयं च ज्ञानं सुदृढम् उपपन्नं येषां द्वेषाय एव भवति, ते आसुरं भावम् आश्रिताः – The knowledge of these is not stolen by wrong logic. It is well established and proper based on valid logic. But their nature is demonic. Having known well that Supreme Lord has unsurpassable attributes they hate him.

उत्तरोत्तराः पापिष्ठतमाः – Because the knowledge of the latter categories of people is superior comparatively they become more sinful too as per the the न्याय – ‘विदुषो अतिक्रमे दण्डभूयस्त्वम्’. The cause of such misconceptions is due to the abundance of sin only is to be understood here.

Sloka 16

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ 16 ॥

अर्जुन Hey Arjuna, भरतर्षभ respectable one of Bharata clan, आर्तः one who has lost wealth, जिज्ञासुः one who wants to attain the nature of the pure Individual Self, अर्थार्थी one who is desirous of wealth, ज्ञानीच and one who has the knowledge of the Self as subservient only to the Supreme Paramatman, चतुर्विधाः these four categories of सुकृतिनः जनाः people who have done virtuous deeds मां भजन्ते meditate upon ME.

सुकृतिनः - पुण्यकर्माणो मां शरणम् उपगम्य माम् एव भजन्ते । ते च सुकृततारतम्येन चतुर्विधाः, सुकृतगरीयस्त्वेन प्रतिपत्तिवैशेष्याद् उत्तरोत्तराधिकतमाः भवन्ति । आर्तः - प्रतिष्ठाहीनो भ्रष्टैश्वर्यः पुनस्तत्प्राप्तिकामः । अर्थार्थी अप्राप्तैश्वर्यतया ऐश्वर्यकामः । तयोः मुखभेदमात्रम्; ऐश्वर्यविषयतया ऐक्याद् एक एव अधिकारः । जिज्ञासुः – प्रकृतिवियुक्तात्मस्वरूपावाप्तीच्छुः; ज्ञानम् एव अस्य स्वरूपम् इति जिज्ञासुः इति उक्तम् । ज्ञानी च - 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्' (7-5) इत्यादिना अभिहित भगवच्छेषतैकरसात्म-स्वरूपवित्; प्रकृतिवियुक्त केवलात्मनि अपर्यवस्यन् भगवन्तं प्रेप्सुः भगवन्तमेव परमप्राप्यं मन्वानः ।

सुकृतिनः - पुण्यकर्माणो मां शरणम् उपगम्य माम् एव भजन्ते । ते च सुकृततारतम्येन चतुर्विधाः, सुकृतगरीयस्त्वेन प्रतिपत्तिवैशेष्याद् उत्तरोत्तराधिकतमाः भवन्ति - सुकृतिनः means those who have done meritorious deeds they take refuge in ME and they meditate on ME. They are of four categories based on the degree of merit. The latter ones are superior to the former ones comparatively due to greater merit.

आर्तः - प्रतिष्ठाहीनो भ्रष्टैश्वर्यः पुनस्तत्प्राप्तिकामः । अर्थार्थी अप्राप्तैश्वर्यतया ऐश्वर्यकामः । तयोः मुखभेदमात्रम्; ऐश्वर्यविषयतया ऐक्याद् एक एव अधिकारः - आर्तः is one who has lost status and wealth and wants to get them back. अर्थार्थी is one who is desirous of acquiring wealth which he does not have. There is

very little difference between आर्त and अर्थार्थी from the point of view of the benefit desired by them. Both are after acquiring wealth and hence have the same eligibility.

जिज्ञासुः - प्रकृतिवियुक्तात्मस्वरूपावासीच्छुः; ज्ञानम् एव अस्य स्वरूपम् इति जिज्ञासुः इति उक्तम् - A जिज्ञासु is one who is desirous of attaining the pure nature of the Self dissociated with Prakruti. He is called such as the very nature of the Self is consciousness.

ज्ञानी च - 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्' (7-5) इत्यादिना अभिहित भगवच्छेषतैकरसात्म-स्वरूपवित्; प्रकृतिवियुक्त केवलात्मनि अपर्यवस्यन् भगवन्तं प्रेप्सुः भगवन्तमेव परमप्राप्यं मन्वानः - A ज्ञानि is one has known the real nature of Self as blissful being subservient to only Paramatman as told in 'This is my अपराप्रकृति. Know my पराप्रकृति which is different from this' (7-5) etc. He is desirous of attaining Paramatman and so does not stop with the realization of the pure Individual Self detached from Prakruti and he thinks only Paramatman is the ultimate goal to be attained.

सुकृतिनः - पुण्यकर्माणो मां शरणम् उपगम्य माम् एव भजन्ते - In the previous sloka who do not surrender unto HIM were told as दुष्कृतिनः - people of bad deeds. Now since Krishna is telling about सुकृति - those who have done good deeds, it would mean that these would surrender unto HIM and worship HIM. So the शरणागति that is ordained here is for leading one to भजने of Bhagavan. This is explained in Bhashya as मां शरणमुपगम्य मामेव भजन्ते.

ते च सुकृततारतम्येन चतुर्विधाः - If all are सुकृतिs how can there be difference in respect of अधिकारिs or the eligible ones? It is explained in Bhashya as it is due to the comparative difference in the knowledge of the persons which happens due to सुकृत-आधिक्य - comparatively more or better good deeds in various persons.

सुकृतगरीयस्त्वेन प्रतिपत्तिवैशेष्याद् उत्तरोत्तराधिकतमाः भवन्ति - Even though विश्वास or faith and other things may be common to all, there is difference in the fruits desired by different adhikaris and there will be difference in their prapatti also as each does prapatti for attaining different benefits and the latter ones are that way superior to the former.

आर्तः - प्रतिष्ठाहीनो भ्रष्टैश्वर्यः पुनस्तत्प्राप्तिकामः – The word आर्त indicates that the person had some distress earlier. So bhashya is प्रतिष्ठाहीनः and he worships Lord only to get rid of that distress which is told as पुनः तत्प्राप्तिकामः.

अर्थार्थी अप्राप्तैश्वर्यतया ऐश्वर्यकामः | तयोः मुखभेदमात्रम्; ऐश्वर्यविषयतया ऐक्याद् एक एव अधिकारः – Though in mula जिज्ञासु is told after आर्त, according to the importance given to intention compared to textual order, अर्थार्थी is explained second. The word अर्थ indicates all kinds of wealth that are desired. The difference in अधिकारिः is through फल or desired benefit. Though both are desirous of wealth, there is difference in the sub-category of wealth. One is after wealth that is lost and the other is after wealth which is not obtained so far. This is also indicated in Gitartha Sangraha sloka ऐश्वर्याक्षरयाथात्म्य भगवच्चरणार्थिनाम् वेद्योपादेयभावानामष्टमे भेद उच्यते – sloka which gives summary of 8th chapter. There ऐश्वर्य, अक्षरयाथात्म्य and भगवच्चरणार्थी are told as three categories only. So there ऐश्वर्य includes आर्त and अर्थार्थी is to be understood.

जिज्ञासुः – प्रकृतिवियुक्तात्मस्वरूपावाप्तीच्छुः; ज्ञानम् एव अस्य स्वरूपम् इति जिज्ञासुः इति उक्तम् – The explanation for जिज्ञासु is प्रकृतिवियुक्तात्मस्वरूप-अवाप्ति इच्छुः - So it is not one who is desirous of mere knowledge or one who wants to attain knowledge about Paramatman or one who is after mere knowledge devoid of devotion or faith as to

Id – यूयं जिज्ञासवोऽभक्ताः (भा.मो.344-31) or one who is after knowledge as told in आरोग्यं भास्करादिच्छेत् श्रेयमिच्छेत् हुताशनात् । ईश्वरात् ज्ञानमन्विच्छेत् मोक्षमिच्छेत् जनार्दनात् (ब्र.पु). So it is not any of these categories but to identify one who is after attaining the real nature of the Self which is pure while dissociated with matter. It is also not one who wants to attain the knowledge of Paramatman because for such a one the end benefit is attainment of Paramatman only. Because that is not the benefit for a jijnasus here, there is अधिकारिभेद also.

So those who are after external benefits are classified as आर्त and अर्थार्थी and one who is after attaining Paramatman is told as ज्ञानी. Even the nature of Individual Self has abundant bliss and is to be attained was told earlier also. So considering all these, जिज्ञासु is commented as one who is desirous of attaining the nature of the Self. To the doubt that how can the word जिज्ञासु which is intending ज्ञान be told for an आत्मार्थी, the answer is given as ज्ञानमेव अस्य स्वरूपमिति. So ज्ञान here

means शुद्धात्मानुभवरूप – experiencing the pure nature of the Self dissociated from matter. He is after realizing the nature of Self as told – देहेन्द्रियमनः प्राण धीभ्योन्यो अनन्यसाधनः.

ज्ञानी च - 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्' (7-5) इत्यादिना अभिहित भगवच्छेषतैकरसात्म-स्वरूपवित्; प्रकृतिवियुक्त केवलात्मनि अपर्यवस्यन् भगवन्तं प्रेप्सुः भगवन्तमेव परमप्राप्यं मन्वानः – The वैशिष्ट्यज्ञान of a ज्ञानी compared to others is told here – भगवच्छेषतैकरस-आत्मस्वरूपवित्. One who does not stop at knowing the nature of Individual Self and continues to know that Paramatman is परमप्राप्य as told ज्ञानानन्दमयस्त्वात्मा शेषो हि परमात्मनः - he gets joy only in experiencing the subservience to the Lord – भगवच्छेषतैकरस-आत्मस्वरूपवित्. That was told earlier as there are two prakrutis – परा and अपरा. अपरा is matter and परा is Jivatmas and both are HIS and under HIS control was told. For such an अधिकारि the स्वात्मानुभवविलम्ब is only till attainment of भगवत्स्वरूप and that is told by Swamy Deshika as – one who is desiring to reach a city takes a small break on way and sleeps for a while under a tree and then gets up and reaches the city without stopping half way through. When one goes to a temple also, there will be brief stops on way at the praakaara, dhvajastambha etc but the final goal is to reach bhagavat sannidhi and get the darshan of Paramatman. It is like that is told as केवल आत्मनि अपर्यवस्यन् भगवन्तं प्रेप्सुः भगवन्तमेव परमप्राप्यं मन्वानः - unable to tolerate mere experience of Self, he wants to attain the Supreme only.

Sloka 17

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ 17 ॥

तेषां Of the four types of devotees नित्ययुक्तः एकभक्तिः ज्ञानी विशिष्यते the Jnaanee who is always meditating on ME and is devoted to only ME is exceptionally great compared to others. अहं ज्ञानिनः अत्यर्थं प्रियः I am most dear to a jnaani. स च मम प्रियः That jnaani is most dear to ME also.

तेषां ज्ञानी विशिष्यते । कुतः नित्ययुक्तः एकभक्तिः इति च । ज्ञानिनो हि मदेकप्राप्यस्य मया योगो नित्यः; इतरयोस्तु यावत्स्वाभिलषितप्राप्ति मया योगः । तथा ज्ञानिनो मयि एकस्मिन् एव भक्तिः, इतरयोः तु स्वाभिलषिते तत्साधनत्वेन मयि च । अतः स एव विशिष्यते । किं च, प्रियो हि ज्ञानिनोऽत्यर्थम् अहम् - अत्र अर्थशब्दो अभिधेयवचनः, ज्ञानिनः अहं

यथा प्रियः, तथा मया सर्वज्ञेन सर्वशक्तिना अपि अभिधातुं न शक्यते इत्यर्थः, प्रियत्वस्य इयत्ता-राहित्यत्वात् । यथा ज्ञानिनाम् अग्रेसरस्य प्रह्लादस्य - 'सत्वासक्तमतिः कृष्णे दश्यमानो महोरगैः । न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः' (वि. पु. 1-17-39) इति । तथा एव सः अपि मम प्रियः ।

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तेषां ज्ञानी विशिष्यते । कुतः नित्ययुक्तः एकभक्तिः इति च । ज्ञानिनो हि मदेकप्राप्यस्य मया योगो नित्यः; इतरयोस्तु यावत्स्वाभिलषितप्राप्ति मया योगः - Among them the ज्ञानि is distinct and superior. Because he is नित्ययुक्त always thinking of ME and एकभक्ति - is devoted to only ME. For him who has ME as the ultimate goal to be attained the association with me is ever present. For the other two however, association with me is as long as their desires are fulfilled.

तथा ज्ञानिनो मयि एकस्मिन् एव भक्तिः, इतरयोः तु स्वाभिलषिते तत्साधनत्वेन मयि च । अतः स एव विशिष्यते - And for a ज्ञानि devotion is only towards ME. For the other two, however devotion is in the desired benefits as well as ME as I am the means to gain those benefits. For these reasons, a ज्ञानि is very special and the most exalted of the lot.

किं च, प्रियो हि ज्ञानिनोऽत्यर्थम् अहम् - अत्र अर्थशब्दो अभिधेयवचनः, ज्ञानिनः अहं यथा प्रियः, तथा मया सर्वज्ञेन सर्वशक्तिना अपि अभिधातुं न शक्यते इत्यर्थः, प्रियत्वस्य इयत्ता-राहित्यत्वात् - And for a ज्ञानि I am most dear. Here the word अर्थ has a meaning 'possible to express'. अत्यर्थ means it is impossible to express adequately. The depth of Love of a ज्ञानि towards ME cannot be estimated or expressed even by ME who is omniscient or all-knowing and omnipotent or allpowerful. It is because there is no limit to his Love towards ME.

यथा ज्ञानिनाम् अग्रेसरस्य प्रह्लादस्य - 'सत्वासक्तमतिः कृष्णे दश्यमानो महोरगैः । न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः' (वि. पु. 1-17-39) इति । तथा एव सः अपि मम प्रियः - It is just like the Love of Prahlada who was foremost among ज्ञानि as told – 'He being deeply attached to Krishna, though being bitten by deadly serpents, he was not conscious of his body due to the rapturous bliss of thoughts of Krishna'. In the same way this devotee also is most dear to ME.

In the previous sloka the categories of Bhaktas was told. Now the superiority of a ज्ञानि is told. The superiority of a ज्ञानि is told in other places also such as :

चतुर्विधा मम जना भक्ता एव हि ते श्रुताः । तेषामेकान्तिनः श्रेष्ठाः ते चैव अनन्यदेवताः ॥

अहमेव गतिस्तेषां निराशीः कर्मकारिणाम् । ये तु शिष्टाः त्रयो भक्ताः फलकामा हि ते मताः ।

सर्वे च्यवनधर्माणः प्रतिबुद्धस्तु मोक्षभाक् ॥ (भा. मो. 342-33, 35).

तेषां ज्ञानी विशिष्यते । कुतः नित्ययुक्तः एकभक्तिः इति च – विशिष्यते means most exalted – श्रेष्ठतम. The qualities which make such a one superior are नित्ययुक्तः and एकभक्तिः.

ज्ञानिनो हि मदकप्राप्यस्य मया योगो नित्यः; इतरयोस्तु यावत्स्वाभिलषितप्राप्ति मया योगः । तथा ज्ञानिनो मयि एकस्मिन् एव भक्तिः - The नित्ययोग for a ज्ञानि is explained thus – for him the प्रापक only is प्राप्य. So just as during उपायदशा he is associated in the meditation of Paramatman, in the फलदशा also he is incessantly associated with Paramatman. By this we can conclude that for ऐश्वर्यार्थि and आत्मार्थि, the experience of Paramatman is absent during फलदशा – when they experience the benefits gained. For a Jnani, the benefit attained is experience of Paramatman only.

इतरयोः तु स्वाभिलषिते तत्साधनत्वेन मयि च | अतः स एव विशिष्यते – The word इतरयोः in bhashya indicates two other categories - meaning आर्त and अर्थार्थि are included as one group – ऐश्वर्यार्थि's and जिज्ञासु is the other group.

किं च, प्रियो हि ज्ञानिनोऽत्यर्थम् अहम् - अत्र अर्थशब्दो अभिधेयवचनः, ज्ञानिनः अहं यथा प्रियः, तथा मया सर्वज्ञेन सर्वशक्तिना अपि अभिधातुं न शक्यते इत्यर्थः, प्रियत्वस्य इयत्ता-राहित्यत्वात् – Meaning of अत्यर्थ is impossible to express. Because Krishna who is the Supreme Lord is telling this HIMSELF, it is commented as even for Krishna who is सर्वज्ञ, सर्वशक्त etc cannot express this. This does not cause any harm to HIS सर्वज्ञत्व. This is told by Sri Kurattalvan in Sristava – देवि त्वन्महिमावधिः न हरिणा नापि त्वया ज्ञायते । यद्यप्येवमथापि नैव युवयोः सर्वज्ञता हीयते । यन्नास्त्येव तदज्ञतामनुगुणां सर्वज्ञताया विदुः । व्योमाभोजमिदन्तया किल विदन् भ्रान्तोयमित्युच्यते ॥

यथा ज्ञानिनाम् अग्रेसरस्य प्रह्लादस्य - 'सत्त्वासक्तमतिः कृष्णे दश्यमानो महोरगैः । न विवेदात्मनो गात्रं तत्समृत्याह्लादसंस्थितः' (वि. पु. 1-17-39) इति । तथा एव सः अपि मम प्रियः – The word हि in mula, प्रियो हि ज्ञानिनः indicates it is well known and hence the example of Prahlada is taken in Bhashya. The word कृष्णे in the sloka indicates निर्वृति or bliss or it could be that remembering the कालियमर्दन in the Krishnavatara of previous kalpa, fear of serpents is got rid of. Or it could be taken to mean

भक्तदुःखानां कर्षणाद्वा कृष्णः - all these are told as during Prahlada's time Nrusimhavatara happened and not Krishnavatara.

Absence of pain inspite of cause being present was due to excessive love of Lord because of which he was not conscious of anything else. Thus just as I, who is not limited by place, time and object, whose nature is of unsurpassable bliss, who is an abode to innumerable groups of auspicious qualities am dear to a ज्ञानि, in the same way such a ज्ञानि alone is most dear to ME – is the bhaava.

Sloka 18

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ 18 ॥

एते सर्वे All these four types of devotees of Lord उदारा एव are generous only. ज्ञानी तु But a ज्ञानि is आत्मैव my very Self मे मतम् that is my opinion or sidhanta. हि For the reason that सः he युक्तात्मा having fixed his mind on ME only मामेव अनुत्तमां गतिम् आस्थितः he has taken refuge in ME as the most coveted, utmost goal to be attained.

सर्वे एव एते माम् एव उपासते इति उदाराः - वदान्याः । ये मत्तो यत् किञ्चिद् अपि गृह्णन्ति, ते हि मम सर्वस्वदायिनः । ज्ञानी तु आत्मा एव मे मतं - तदायत्तात्मधारणः अहम् इति मन्ये । कस्माद् एवं? यस्माद् अयं मया विना आत्मधारणासंभावनया माम् एव अनुत्तमं प्राप्यम् आस्थितः । अतः तेन विना मम अपि आत्मधारणं न संभवति । ततो मम आत्मा हि सः ।

सर्वे एव एते माम् एव उपासते इति उदाराः - वदान्याः । ये मत्तो यत् किञ्चिद् अपि गृह्णन्ति, ते हि मम सर्वस्वदायिनः । ज्ञानी तु आत्मा एव मे मतं - तदायत्तात्मधारणः अहम् इति मन्ये - All these worship ME only. So they are उदाराs means very generous. Those who receive any small thing from ME, they only provide ME with everything. Of them, a ज्ञानि is my Self only in my opinion – meaning I think that my existence is under his control.

कस्माद् एव? यस्माद् अयं मया विना आत्मधारणासंभावनया माम् एव अनुत्तमं प्राप्यम् आस्थितः | अतः तेन विना मम अपि आत्मधारणं न संभवति | ततो मम आत्मा हि सः - For what reason is he my Self? Because he has taken refuge in ME as the most coveted goal to be attained knowing well that he cannot even exist without ME. For that reason only without him I also cannot support myself. Then it is clear that he is my Self.

सर्वे एव एते माम् एव उपासते इति उदाराः - वदान्याः - The meanings of the previous sloka is again established firmly in this sloka as उदाराः सर्व एवैते. By telling that I am most dear to a ज्ञानि, it is also to be understood that HE is also little bit dear to others. That is explained as उदाराः; सर्व एवैते. The common aspect in all these devotees is that they all have only Bhagavan as the means which is told as मामेव उपासते.

The word उदाराः is not to merely show they are good and so commented as वदान्याः. They are so generous they say 'अन्यं वद अन्यं वद'.

ये मत्तो यत् किञ्चिद् अपि गृह्णन्ति, ते हि मम सर्वस्वदायिनः - How can one who has come to receive some benefit be called 'generous', should it not be in respect someone who gives? It is answered thus – Utmost generosity only is everything to Bhagavan. That is HIS nature of bestowing any and every benefit that exists – सकलफलप्रदत्व. That is HIS सर्वस्व. That great quality of Bhagavan shines forth only when there is someone to receive the benefit. If there is no one to receive, this quality of Bhagavan would not be known at all. As these bhaktas or devotees receive benefits from HIM only, they are the most generous as far as HE is concerned.

ज्ञानी तु आत्मा एव मे मतं - तदायत्तात्मधारणः अहम् इति मन्ये – Here ज्ञानी तु आत्मैव इति मे मतम् – the word मतम् is in neuter gender (नपुंसकलिङ्ग) and so the anvaya for मतम् is not to be taken with ज्ञानी. To show this इति is added for anvaya. The word taken as मतः by others is also not proper.

Where is this told in Vedantas? In Vedantas, Bhagavan only is आत्मा is clearly told everywhere and no where it is said like this. Here Swamy Deshika comments thus – अयमर्थः त्रय्यन्तसिद्धान्तो भवतु वा मा वा; कृष्णसिद्धान्तस्तु अयम् इति भावः.

ज्ञानी तु आत्मैव – This does not mean तादात्म्य because then it would be opposed to several valid testimonies, प्रमाणs. Also, it would be against the व्यतिरेक निर्देश - contrariety - that is मे आत्मा. That is why it is commented as तदायत्तात्मधारणः अहम्. The body is supported by the Self. The superimposition or आरोपण of आत्मता on a ज्ञानि indicates the abundance of love that Lord showers on such a devotee.

स हि युक्तात्मा – The word हि is in the sense of 'because' – युक्तात्मा इति आशंसायां क्तः - the क्त प्रत्यय is that sense according to grammar. परमात्मयोग-आशंसाविशिष्ट एव आत्मा यस्य सः अत्र युक्तात्मा. One whose mind is always wishing to be united with Paramatman. That is told in Bhashya as मया विना आत्मधारण-असंभावनया. It indicates one who is incapable of thinking anything else if he is not able to meditate on the Paramatman. If his mind is not associated with Paramatman, the very existence is impossible for such a jnani.

कस्माद् एवं? यस्माद् अयं मया विना आत्मधारणासंभावनया माम् एव अनुत्तमं प्राप्यम् आस्थितः | अतः तेन विना मम अपि आत्मधारणं न संभवति | ततो मम आत्मा हि सः – A Jnani knows that Bhagavan who is the means or उपाय is only the goal to be attained – प्राप्य.

Without Bhagavan a Jnani cannot sustain and such a Jnani gives Bhagavan HIS स्वरूप. So they cannot exist without each other is the भाव.. It is as though Bhagavan is telling that it is not just HIS opinion but even the devotes for whom Bhagavan is dear - as told in Mahabharata – न तस्यान्यः प्रियतरः प्रतिबुद्धैः महात्मभिः । विद्यते त्रिषु लोकेषु ततोऽस्म्येकान्तितं गतः । नारदैतद्धि ते सत्यं वचनं समुदाहृतम् । नास्य भक्तैः प्रियतरो लोके कश्चन विद्यते ॥ (भा.मो.353-65).

Other devotees who are desirous of getting ऐश्वर्य and others from Bhagavan also cause अतिशय or excellence to the स्वरूप of Bhagavan. But a Jnani is responsible for the very existence of स्वरूप of Bhagavan. So according to the definition of आत्मा, it is the आधार and so a ज्ञानी is my आत्मा is the भाव.

Sloka 19

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ 19 ॥

बहूनां जन्मनाम् अन्ते At the end of many many virtuous births ज्ञानवान् having acquired the knowledge वासुदेवः सर्वमिति knowing that Vasudeva is everything मां प्रपद्यते he surrenders unto ME. सः महात्मा He is a great soul सुदुर्लभः and very rare.

न अल्पसंख्या संख्यातानां पुण्यजन्मनां फलम् इदं, यत् मच्छेषतैकरसात्म-याथात्म्यज्ञानपूर्वकं मत्प्रपदनम्; अपि तु बहूनां जन्मनां - पुण्यजन्मनाम् अन्ते – अवसाने, वासुदेवशेषतैकरसः अहं तदायत्तस्वरूपस्थिति-प्रवृत्तिः च, स च असंख्येयैः कल्याणगुणगणैः परतरः इति ज्ञानवान् भूत्वा, वासुदेव एव मम परमप्राप्यं प्रापकं च, अन्यदपि यन्मनोरथवर्ति स एव मम तत् सर्वम् इति मां यः प्रपद्यते - माम् उपास्ते; स महात्मा - महामनाः सुदुर्लभः दुर्लभतरः लोके । 'वासुदेवः सर्वम्' इत्यस्य अयम् एव अर्थः । 'प्रियो हि ज्ञानिनोऽत्यर्थमहम्' (7-17) 'आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्' (7-18) इति प्रक्रमात् । ज्ञानवान् च अयम् उक्तलक्षण एव, अस्य एव पूर्वोक्तज्ञानित्वात्, 'भूमिरापः' इति आरभ्य 'अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा । अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ॥ जीवभूताम्' (7-4, 5) इति हि चेतनाचेतनस्य प्रकृतिद्वयस्य परमपुरुष-शेषतैकरसता उक्ता; 'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा', 'मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय' (7-6, 7) इति आरभ्य 'ये चैव सात्त्विका भावा राजसास्तामसाश्च ये । मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥' (7-12) इति प्रकृतिद्वयस्य कार्यकारणोभयावस्थस्य परमपुरुषायत्त-स्वरूपस्थितिप्रवृत्तित्वं परमपुरुषस्य च सर्वैः प्रकारैः सर्वस्मात् परत्वम् उक्तम्; अतः स एव अत्र ज्ञानी इति उच्यते ।

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न अल्पसंख्या संख्यातानां पुण्यजन्मनां फलम् इदं, यत् मच्छेषतैकरसात्म-याथात्म्यज्ञानपूर्वकं मत्प्रपदनम्; - This surrendering unto ME with the right knowledge of MY essential nature which is finding joy only in observing subservience to ME, is not the fruit possible to be obtained after a small number of meritorious births.

अपि तु बहूनां जन्मनां - पुण्यजन्मनाम् अन्ते – अवसाने, - But at the end of many many births, meaning virtuous births.

वासुदेवशेषतैकरसः अहं तदायत्तस्वरूपस्थिति-प्रवृत्तिः च, स च असंख्येयैः कल्याणगुणगणैः परतरः इति ज्ञानवान् भूत्वा, - Having acquired the knowledge that वासुदेवशेषतैकरसः अहं - I find joy only being subservient to Vasudeva, am depending on HIM only for existence, sustenance and all activities, and HE (Vasudeva) being an abode to innumerable groups of auspicious qualities is superior to everything else.

वासुदेव एव मम परमप्राप्यं प्रापकं च, अन्यदपि यन्मनोरथवर्ति स एव मम तत् सर्वम् इति मां यः प्रपद्यते - माम् उपास्ते; -
Vasudeva is only the ultimate means and goal too for me, such a Jnani thinks. Any other
desire which exists in my mind is also Vasudeva only. With this knowledge one who surrenders
unto ME, meaning one who worships/meditates on ME,

स महात्मा - महामनाः सुदुर्लभः दुर्लभतरः लोके | 'वासुदेवः सर्वम्' इत्यस्य अयम् एव अर्थः |— Such a Jnani is
endowed with great mind and in this world it is very difficult to find such a one. This is the
meaning of वासुदेवः सर्वम्'.

'प्रियो हि ज्ञानिनोऽत्यर्थमहम्' (7-17) 'आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्' (7-18) इति प्रक्रमात् ।ज्ञानवान् च
अयम् उक्तलक्षण एव, अस्य एव पूर्वोक्तज्ञानित्वात्, - Because the teaching started as 'I am most dear to a
Jnani' and 'Such a Jnani is always associated with ME and thinks ME as the most coveted
utmost goal to be attained'. So one who was told such is only a ज्ञानवान्. Because one told here
is the same knowledgeable one told earlier.

'भूमिरापः' इति आरभ्य 'अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा । अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ॥ जीवभूताम्'
(7-4, 5) इति हि चेतनाचेतनस्य प्रकृतिद्वयस्य परमपुरुष-शेषतैकरसता उक्ता; - The aspect of observing
subservicence to the Paramapurusha is only joy to both the two प्रकृतिs which are चेतन or
पराप्रकृति and अचेतन or अपराप्रकृति was taught earlier starting with 'the earth, waters' etc and till
'ahankaara and thus my प्रकृति is eight fold. This is the lowly prakruti अपरा. Know my higher
prakruti which is different from the अपरा prakruti which is of the form of Individual Selves'.

'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा', 'मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय' (7-6, 7) इति आरभ्य 'ये चैव
सात्त्विका भावा राजसास्तामसाश्च ये । मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥' (7-12) इति प्रकृतिद्वयस्य
कार्यकारणोभयावस्थस्य परमपुरुषायत्त-स्वरूपस्थितिप्रवृत्तित्वं परमपुरुषस्य च सर्वैः प्रकारैः सर्वस्मात् परत्वम् उक्तम्; -
And strating with 'I am the created and final place of merging for the entire world', 'Hey
Dhananjaya, there is nothing else superior to ME' and upto 'Whatever exists as सात्त्विक, राजस or
तामस know all of them as created by ME only. But I am not in them, they are in ME', thus the
aspects of Paramapurusha being superior to everything else in all possible ways and the
creation, existence and activities of the two प्रकृतिs in both the causal state and the state of effect
being dependent on HIM was told.

अतः स एव अत्र ज्ञानी इति उच्यते – So one who is endowed with knowledge is only told as ज्ञानि here.

Again, the excellence of a Jnani is told here. Krishna says that one gets such knowledge as a result of a large number of meritorious births and that such a Jnani is very very rare.

न अल्पसंख्या संख्यातानां पुण्यजन्मनां फलम् इदं, यत् मच्छेषतैकरसात्म-याथात्म्यज्ञानपूर्वकं मत्प्रपदनम्; अपि तु बहूनां जन्मनां - पुण्यजन्मनाम् अन्ते – अवसाने, वासुदेवशेषतैकरसः अहं तदायत्तस्वरूपस्थिति-प्रवृत्तिः च, स च असंख्येयैः कल्याणगुणगणैः परतरः इति ज्ञानवान् भूत्वा, वासुदेव एव मम परमप्राप्यं प्रापकं च, अन्यदपि यन्मनोरथवर्ति स एव मम तत् सर्वम् इति - बहूनां जन्मनाम् – This does not say mere births because no where it is said that such exquisite knowledge arises from mere births. If it was possible, everyone would have been Jnanis. So bhashya is पुण्यजन्मनाम्. Having such knowledge only would lead one to surrender unto Paramatman. So that is explained as – one would do righteous deeds in many births and gets better and better births and then becomes a ज्ञानवान् and takes refuge in Paramatman.

'वासुदेवः सर्वम्' इत्यस्य अयम् एव अर्थः – The intent of सामानाधिकरण्य in वासुदेवः सर्वम् is not तादात्म्य or अध्यास or बाधार्थ. According to the context the meanings established here through the body-soul relation (शरीर-शरीरि भाव) between everything and Vasudeva is only appropriate. That is why Bhashya explains as – 'Vasudeva only is the means and goal. Whetever else is in the mind of a Jnani all that is Vasudeva only'. This is also as per pramanas – त्वमेव माता च पिता त्वमेव, and माता पिता भ्राता निवासः शरणं सुहृत् गतिः नारायणः (सु.6). The meaning of वासुदेवः सर्वमिति is explained and confirmed by bhashyakarar as 'वासुदेवः सर्वम्' इत्यस्य अयम् एव अर्थः. This is also inline with the four categories of अधिकारि's told based on the desired goal of each. By this the explanations found in other commentaries are refuted. So this explanation only is most appropriate for this context.

मां यः प्रपद्यते - माम् उपास्ते; स महात्मा - महामनाः सुदुर्लभः दुर्लभतरः लोके - The meaning of प्रपद्यते is explained as माम् उपास्ते as the prapatti told here is accessory to उपासना. The meaning of महात्मा is not स्वरूपमहत्त्व – because it is against all pramanas. And other types of greatness told of knowledgeable ones such as they cause purity to others etc are not relevant here. So Bhashya is महामनाः - the mind of such a Jnani which is great due to the greatness of the knowledge acquired.

सुदुर्लभः - It is not mere दुर्लभ but दुर्लभतर according to bhashya. Even other bhaktas who take refuge in Paramapurusha only are also rare but a Jnani is very very rare and that is indicated as सु-दुर्लभः.

ज्ञानवान् – The meaning of ज्ञानवान् is not either निर्विशेष ज्ञान or जीवमात्रज्ञान and that is again confirmed in Bhashya as उक्तलक्षण एव. That means वासुदेव शेषतैकरस स्वात्मवेदी. One who knows that he finds joy only in being subservient to Vasudeva.

'प्रियो हि ज्ञानिनोऽत्यर्थमहम्' (7-17) 'आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्' (7-18) इति प्रक्रमात् । ज्ञानवान् च अयम् उक्तलक्षण एव, अस्य एव पूर्वोक्तज्ञानित्वात्, 'भूमिरापः' इति आरभ्य 'अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा । अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ॥ जीवभूताम्' (7-4, 5) इति हि चेतनाचेतनस्य प्रकृतिद्वयस्य परमपुरुष-शेषतैकरसता उक्ता; 'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ' , 'मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय' (7-6, 7) इति आरभ्य 'ये चैव सात्त्विका भावा राजसास्तामसाश्च ये । मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥' (7-12) इति प्रकृतिद्वयस्य कार्यकारणोभयावस्थस्य परमपुरुषायत्त-स्वरूपस्थितिप्रवृत्तित्वं परमपुरुषस्य च सर्वैः प्रकारैः सर्वस्मात् परत्वम् उक्तम्; अतः स एव अत्र ज्ञानी इति उच्यते ।

And such a Jnanai is very rare. After many many meritorious births only one becomes a Jnani. It is said ये जन्मकोटिभिः सिद्धाः तेषाम् अन्तेऽत्र संस्थितिः - those who have becomes siddhas after crores of births get to become Jnanis. Janma Kotibhi: - that is why it is said न अल्पसंख्या संख्यातानां पुण्यजन्मनां फलमिदं..

Incidentally this sloka is also quoted at the very end (can say last sentence before सर्वं समञ्जसम्) of SriBhashya by Bhashyakarar to end the commentary extolling a Jnani who attains Bhagavan.

Now again the greatness of Jnani is going to be told by telling why such a one is rare.

Sloka 20

तस्य ज्ञानिनो दुर्लभत्वम् एव उपपादयति -

Again the fact that such a Jnani is very rare to find is going to be told.

The सङ्गति for the teachings of slokas starting with कामैः तैस्तैः (7-20) till सर्गे यान्ति परन्तप (7-27) is told by this.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ 20 ॥

स्वया प्रकृत्या नियताः Being always associated with their respective karma vasanas तैः तैः कामैः by the sense objects of their desires which is according to the karma vasanas हृतज्ञानाः having lost their knowledge of Paramatman अन्य देवताः deities other than Paramatman तं तं नियमम् आस्थाय प्रपद्यन्ते they surrender unto following the rituals of those respective deities or gods.

सर्वे एव हि लौकिकाः पुरुषाः स्वया प्रकृत्या वासनया गुणमयभावविषयया नियताः - नित्यान्विताः तैः तैः स्ववासनानुरूपैः गुणमयैः एव कामैः इच्छाविषयभूतैः हृतमत्स्वरूपविषय-ज्ञानाः तत्तत्कामसिद्ध्यर्थम् अन्यदेवताः - मद्भ्यतिरिक्ताः केवलेन्द्रादिदेवताः तं तं नियमम् आस्थाय - तत्तद्देवताविशेषमात्रप्रीणन असाधारणं नियमम् आस्थाय प्रपद्यन्ते - ता एव आश्रित्य अर्चयन्ते ।

सर्वे एव हि लौकिकाः पुरुषाः - All the people of the world – लौकिकाः means people of world.

स्वया प्रकृत्या वासनया गुणमयभावविषयया नियताः - नित्यान्विताः – prakruti means वासना here. By the वासना in the sense objects which are composed of the qualities of satva, rajas and tamas, नियताः - means नित्यान्विताः or being associated with always

तैः तैः स्ववासनानुरूपैः गुणमयैः एव कामैः इच्छाविषयभूतैः – कामैः means the sense objects of desire इच्छाविषयभूतैः, and they are गुणमयैः - which have abundance of the three qualities of satva, rajas and tamas, according to their respective वासनाs

हृतमत्स्वरूपविषय-ज्ञानाः – their knowledge about my essential nature is lost and so

तत्तत्कामसिद्ध्यर्थम् अन्यदेवताः - मद्भ्यतिरिक्ताः केवलेन्द्रादिदेवताः तं तं नियमम् आस्थाय - तत्तद्देवताविशेषमात्रप्रीणन असाधारणं नियमम् आस्थाय प्रपद्यन्ते - ता एव आश्रित्य अर्चयन्ते – In order to obtain the desired benefits they take refuge in those respective gods – केवलेन्द्रादिदेवताः - the word केवल in bhashya is significant here. Means only those Gods without the knowledge that Paramatman is antaryami to all. They

worship those gods only taking refuge in them following the specific rituals or disciplines which are prescribed to please those respective gods alone.

Two main obstructions प्रतिबन्धकs to become a Jnani are told here as देवतान्तरसङ्ग and फलान्तरसङ्ग. This is the essence as told by Swamy Deshika.

सर्वे एव हि लौकिकाः पुरुषाः – The mula sloka has the word हृतज्ञानाः in plural and since there is no reduction in its scope, bhashya is सर्वे एव हि लौकिकाः. This is also inline with what is going to be told later in the 27th sloka as सर्वभूतानि संमोहं सर्गे यान्ति परन्तप (7-27).

स्वया प्रकृत्या वासनया गुणमयभावविषयया नियताः - नित्यान्विताः तैः तैः स्ववासनानुरूपैः गुणमयैः एव कामैः इच्छाविषयभूतैः – In mula sloka, प्रकृत्या नियताः स्वया, the words प्रकृति is synonnimous to स्वभावः. So this indicates the natural sense objects due to वासना as per various desires. The word स्वया shows that it has been existing for a very long time and has come out of one's own experiences and because it exists for each individual it gives the fruits to that that person alone. This is नियत means it is invariably definitely present. Its dissociation is not seen is the भाव.

It is said about desire तृष्णा हि सर्वपापिष्ठा नित्योद्वेगकरी स्मृता, आशावधिं को गतः, निःस्वो वष्टि दशं दशी शतं शती लक्षाधिकं वाञ्छति. So desire goes on increasing only on obtaining fruits at each level.

हृतमत्स्वरूपविषय-ज्ञानाः – The word ज्ञान in हृतज्ञानाः in mula is about the same knowledge taught earlier. So Bhashya is हृतमत्स्वरूपविषयज्ञानाः - when the knowledge about the essential nature of Paramatman is lost. That is the reason why one resorts to worshipping other deities.

तत्तत्कामसिद्ध्यर्थम् अन्यदेवताः - मद्भ्यतिरिक्ताः केवलेन्द्रादिदेवताः – When gods such as Indra and others are worshipped with the idea that Bhagavan is their antaryaami, it would lead to इन्द्रादिदेवताविशिष्ट-भगवदनुसन्धान. That is worshipping Bhagavan qualified by respective Gods such as Indra etc. But what is told here is about those who do not have this idea when they worship Indra and other Gods and they see only those Gods dissociated from Bhagavan. They are different from the four categories of devotees told here as they resort to other Gods without the idea of Bhagavan. So the view that this sloka कामैः तैः तैः is about the three Bhaktas other than Jnani told here as चतुर्विधा भजन्ते is refuted because all these four categories of devotees are worshipping

Bhagavan only and not अन्यदेवताः. So those who are intelligent should resort to Bhagavan only even if it sfor getting other benefits. This is also as per Bhagavad Yamunacharya in the 28th sloka of Gitartha Sangraha as ऐकान्त्यं भगवति येषां समानमधिकारिणाम् (गी.सं. 28)

तं तं नियमम् आस्थाय - तत्तद्देवताविशेषमात्रप्रीणन असाधारणं नियमम् आस्थाय – The meaning of नियम is सङ्कल्पविशेष and others. All the prescribed disciplines starting with specific sankalpa for each ritual.

प्रपद्यन्ते - ता एव आश्रित्य अर्चयन्ते – The meaning of प्रपद्यन्ते is given as आश्रित्य अर्चयन्ते. This is also as per what is told in the next sloka as श्रद्धयार्चितुमिच्छति – so surrendering is an accessory to अर्चन or worship. They pray with faith that fruits should be bestowed and they please the respective Gods with the prescribed karmas. That is explained by Swamy Deshika as विश्वासगर्भं फलप्रदत्वं वरणपूर्वकं तत्तत् कर्मभिः प्रीणयन्ति इत्यर्थः.

Sloka 21

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ 21 ॥

यो यो भक्तः Whichever devotee यां यां तनुं श्रद्धया अर्चितुम् इच्छति likes to worship with faith whichever God who is the body of Paramatman तस्य तस्य for those devotees तामेव श्रद्धाम् that same faith अचलां विदधामि I will make firm.

My devotees may like to worship other Gods. Whichever God they want to worship with faith, as those Gods are my body, I will make their faith stay firm with respect to those Gods.

ता अपि देवताः मदीयाः तनवः 'य आदित्ये तिष्ठन्... यमादित्यो न वेद, यस्यादित्यः शरीरम्' (बृ. उ. 3-7-9) इत्यादिश्रुतिभिः प्रतिपादिताः । मदीयाः तनवः इति अजानन् अपि यो यो यां यां मदीयाम् इन्द्रादिकां तनुं भक्तः श्रद्धया अर्चितुम् इच्छति, तस्य तस्य अजानतः अपि मत्तनुविषया एषा श्रद्धा इति अहम् अनुसन्धाय ताम् एव अचलां निर्विघ्नां विदधामि अहम् ।

ता अपि देवताः मदीयाः तनवः 'य आदित्ये तिष्ठन्... यमादित्यो न वेद, यस्यादित्यः शरीरम्' (बृ. उ. 3-7-9)

इत्यादिश्रुतिभिः प्रतिपादिताः – Those Gods are also my body only. This is established in shruti as 'He who is in आदित्य, whom आदित्य did not know, for WHOM आदित्य is body' etc.

मदीयाः तनवः इति अजानन् अपि यो यो यां यां मदीयाम् इन्द्रादिकां तनुं भक्तः श्रद्धया अर्चितुम् इच्छति, तस्य तस्य अजानतः अपि मत्तनुविषया एषा श्रद्धा इति अहम् अनुसन्धाय ताम् एव अचलां निर्विघ्नां विदधामि अहम् – Though the devotees do not know that those Gods are the body of Paramatman and they worship with faith Gods such as Indra and others who are the body of Paramatman, inspite of they not knowing, I will think that 'This faith is towards Gods who are my body only' and I will grace them in such a way that their faith towards those Gods stays firm without any obstructions.

Krishna says in this and next sloka that even to those who are interested in देवतान्तर (Gods other than ME) and फलान्तर (benefits other than attaining ME), I will see that their faith responsible for their worshipping those respective Gods stays firm without any obstacles and I will bestow the respective benefits to them. This only shows his utmost compassion towards all beings. What happens if Paramatman does not do so? Then those people would lose faith in other Gods also and would resort to unrighteous means to attain the benefits and would be lost. Paramatman who is परमकारुणिक – most compassionate, would not allow that to happen.

ता अपि देवताः मदीयाः तनवः 'य आदित्ये तिष्ठन्... यमादित्यो न वेद, यस्यादित्यः शरीरम्' (बृ. उ. 3-7-9)

इत्यादिश्रुतिभिः प्रतिपादिताः – Those Gods told as यां यां तनुम् – are HIS body only. It is not that Paramatman HIMSELF is present in those forms because those Gods are all different sentient beings but inseparably associated with Lord as HIS body – controlled, supported by HIM and are subservient to HIM. The fact that those Gods are also चेतनः is told clearly in the 23rd sloka here as देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि.

So the word तनु here applies to the specific Individual Self (such as Indra, Agni and so on) existing as body of Paramatman. All the sentients are body to Paramatman and HE is the inner controller of them is told very clearly in Bruhadaranyaka Antaryami Brahmana referred here.

मदीयाः तनवः इति अजानन् अपि यो यो यां यां मदीयाम् इन्द्रादिकां तनुं भक्तः श्रद्धया अर्चितुम् इच्छति, तस्य तस्य अजानतः अपि मत्तनुविषया एषा श्रद्धा इति अहम् अनुसन्धाय ताम् एव अचलां निर्विघ्नां विदधामि अहम् ।

So this worship is being done without the knowledge that those Gods are body of Paramatman. This is also told later as न तु मामभिजानन्ति तत्त्वेन (9-24). They do not know the reality fully. But even they do not have that knowledge, Paramatman thinks that the devotees worshipping HIS body only and makes sure their faith remains firm and they get the benefits they are seeking. अचलां श्रद्धाम् means – the faith remains steadfast without any obstacles till the benefits are obtained.

When one garlands another person, the garland is decorating the body of the person but the Self is the one who rejoices. Even if the person garlanding is not aware that there is an atman inside, the person who is receiving the honour knows it and feels happy and will be favourably disposed towards the person who garlanded him. The same way, Paramatman does is what is told here.

Sloka 22

स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान् मयैव विहितान् हि तान् ॥ 22 ॥

तथा श्रद्धया युक्तः Having such faith, सः तस्य आराधनम् ईहते he wishes to worship that other deity. ततः For that reason only मयैव विहितान् being given by ME only तान् कामान् लभते च he gets those desired benefits also.

स तथा - निर्विघ्नया श्रद्धया युक्तः तस्य - इन्द्रादेः आराधनं प्रति ईहते । ततः मत्तनुभूतेन्द्रादि-देवताराधनात् तान् एव हि स्वाभिलषितान् कामान् मया एव विहितान् लभते । यद्यपि आराधनकाले आराध्य इन्द्रादयो मदीयाः तनवः, तत एव तदर्चनं च मदाराधनम् इति न जानाति; तथापि तस्य वस्तुतो मदाराधनत्वाद् आराधकाभिलषितम् अहम् एव विदधामि ।

स तथा - निर्विघ्नया श्रद्धया युक्तः तस्य - इन्द्रादेः आराधनं प्रति ईहते - He, having faith removed of all obstacles, wishes to worship deities such as Indra and others.

ततः मत्तनुभूतेन्द्रादि-देवताराधनात् तान् एव हि स्वाभिलषितान् कामान् मया एव विहितान् लभते - ततः means by that worship of deities such as Indra and others who are MY body, gets all those desires being bestowed by ME only.

यद्यपि आराधनकाले आराध्य इन्द्रादयो मदीयाः तनवः, तत एव तदर्चनं च मदाराधनम् इति न जानाति; तथापि तस्य वस्तुतो मदाराधनत्वाद् आराधकाभिलषितम् अहम् एव विदधामि – Even though at the time worshipping those deities, they do not have the knowledge that Indra and others are all MY (Bhagavan's) body only and for that reason only worshipping them is MY worship only, because it is in reality MY worship only, I only bestow upon them their desired benefits.

स तथा - निर्विघ्नया श्रद्धया युक्तः – The meaning of तथा श्रद्धया in mula is commented as निर्विघ्नया श्रद्धया – this is what is intended according to प्रकरण. तथा श्रद्धया means श्रद्धा which will be present without any obstacles.

तस्य - इन्द्रादेः आराधनं प्रति ईहते – The words देवता and तनुं in previous sloka are in feminine gender but here तस्य is in masculine. So this indicates specific devatas such as इन्द्र and others and This is also as per देवान् देवयजो यान्ति in next sloka. Considering these, bhashya is इन्द्रादेः. In the sloka तस्याराधनम् is split as तस्याः + राधनम् in some commentaries but since it is not प्रसिद्ध or well known usage bhashya is तस्य+आराधनम्.

ततः मत्तनुभूतेन्द्रादि-देवताराधनात् – Meaning of ततः is also significant. It is about आराधनम् told in first half. So bhashya is मत्तनुभूतेन्द्रादि-देवताराधनात्. It is not meaning इन्द्र and others also as Krishna is clearly stating मयैव विहितान्.

तान् एव हि स्वाभिलषितान् कामान् मया एव विहितान् लभते – The meaning of words हि तान् is not about हितत्व as it would be against प्रकरण. Here the word हि is अव्यय. Everywhere in these sloaks तत् शब्द is used as तस्य, तथा and so on. So here also तान् कामान् is proper anvaya. Also, it indicates समस्त-अभिलषित-दायित्व of Bhagavan and so bhashya is तान् कामान् मया विहितान्.

यद्यपि आराधनकाले आराध्य इन्द्रादयो मदीयाः तनवः, तत एव तदर्चनं च मदाराधनम् इति न जानाति; तथापि तस्य वस्तुतो मदाराधनत्वाद् आराधकाभिलषितम् अहम् एव विदधामि – If a question is asked 'how can you give

them who do not have the knowledge that the gods are all your body etc. the fruits desired?', the answer is indicated in the अवधारण - मया एव in the sloka. That is explained in bhashya thus – यद्यपि. Whether he knows or not, in reality it is my worship and so I will only bestow the desired fruits is the bhava.

Sloka 23

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ 23 ॥

तेषाम् अल्पमेधसां तत् फलं तु अन्तवत् भवति देवयजः देवान् यान्ति मद्भक्ताः मामपि यान्ति

तेषाम् अल्पमेधसाम् - अल्पबुद्धीनाम् इन्द्रादिमात्रयाजिनां तदाराधनफलं अल्पम् अन्तवत् च भवति । कुतः? देवान् देवयजो यान्ति - यत इन्द्रादीन् देवान् तद्याजिनो यान्ति । इन्द्रादयो हि परिच्छिन्नभोगाः परिमितकालवर्तिनश्च । ततः तत्सायुज्यं प्राप्ताः तैः सह प्रच्यवन्ते । मद्भक्ता अपि तेषाम् एव कर्मणां मदाराधनरूपतां ज्ञात्वा परिच्छिन्नफलसङ्गं त्यक्त्वा मत्प्रीणनैकप्रयोजनाः माम् प्राप्नुवन्ति; न च पुनर्निवर्तन्ते । 'मामुपेत्य तु कौन्तेय पुनर्जन्म नविद्यते' (8-16) इति हि वक्ष्यते ।

तेषाम् अल्पमेधसाम् - अल्पबुद्धीनाम् इन्द्रादिमात्रयाजिनां तदाराधनफलं अल्पम् अन्तवत् च भवति – For the dull minded ones means those who worship only the gods such as indra and others, the benefits obtained from such worship will be meager and having an end too.

कुतः? देवान् देवयजो यान्ति - यत इन्द्रादीन् देवान् तद्याजिनो यान्ति – Why? Those who worship Indra and other gods would attain those respective gods only.

इन्द्रादयो हि परिच्छिन्नभोगाः परिमितकालवर्तिनश्च । ततः तत्सायुज्यं प्राप्ताः तैः सह प्रच्यवन्ते – Indra and other gods are all endowed with limited enjoyments only and they also live for a limited period of time. For that reason only those who attain equality with them also meet their end along with those gods.

मद्भक्ता अपि तेषाम् एव कर्मणां मदाराधनरूपतां ज्ञात्वा परिच्छिन्नफलसङ्गं त्यक्त्वा मत्प्रीणनैकप्रयोजनाः माम् प्राप्नुवन्ति; न च पुनर्निवर्तन्ते । 'मामुपेत्य तु कौन्तेय पुनर्जन्म नविद्यते' (8-16) इति हि वक्ष्यते – Those who are also my devotees, having known the fact that the very same karmas or rituals are of the form of my

worship only, having given up attachment to those limited benefits attain ME only contemplating that the main benefit is to please ME only; and do not revert back. It is going to be said later as, 'Hey Son of Kunti, after having attained ME, there will be no re-birth'.

To the doubt that if the devotees who worship other gods also get their benefits from Bhagavan only, what is the difference between them and those who take refuge in Bhagavan only, the answer is given in this sloka.

The first half of the sloka has तेषां तद्भ्रवत्यल्पमेधसाम् which is taken as एकवाक्य and explained as तेषाम् अल्पमेधसाम्.

तेषाम् अल्पमेधसाम् - अल्पबुद्धीनाम् इन्द्रादिमात्रयाजिनां तदाराधनफलं अल्पम् अन्तवत् च भवति – The meaning of dull minded ones is explained as having faith in gods such as Indra and others and also the benefits which they can bestow. What they perceive is limited and so they are called as ones with poor intellect.

कुतः? देवान् देवयजो यान्ति - यत इन्द्रादीन् देवान् तद्याजिनो यान्ति । इन्द्रादयो हि परिच्छिन्नभोगाः

परिमितकालवर्तिनश्च । ततः तत्सायुज्यं प्राप्ताः तैः सह प्रच्यवन्ते – The word देवान् in mula is about Gods other than Bhagavan or Gods who are also under the bondage of Karma. So that is made clear in Bhashya as इन्द्रादीन् देवान्. This is based on देवान् देवयजो and मद्भक्ताः in the sloka. Those who worship only Indra and such Gods (without the knowledge that these gods are body to Bhagavan), get to attain सायुज्य – equality with Indra and such Gods by the grace of Bhagavan. सायुज्य is समानभोग – equal enjoyments. So how can attaining Indra and those Gods lead to limited fruits. Because the enjoyments of Indra and other Gods are by themselves limited in measure and time, the enjoyments of those who attain them would also be limited by nature and by time – अल्पम् अन्तवत् च in bhashya shows this aspect.

सायुज्य is explained as समानगुणकः सयुक्, सयुजोः भावः सायुज्यम्. It is said in Puranas that those they get to sit in the same throne as Indra and so on. But since Indra and those gods themselves have limited life, when they die, their worlds also get destroyed. But इन्द्रपदवि will continue as some other chetana would occupy that position.

If those fruits by themselves are limited, what is the use of getting the same fruits through Bhagavan as that would also be limited is the question. For which Krishna says, मद्भक्ता यान्ति मामपि. The word अपि is very significant here.

But those who attain Bhagavan would get unlimited and unsurpassable eternal enjoyments and they will not return back to this world again. This is because माम् shows Bhagavan's nature which is निरतिशय-आनन्दमयत्व and when one gets equality with Bhagavan one attains that kind of निरतिशयभोग. This is told in Brahmasutras भोगमात्रसाम्यलिङ्गाच्च (4-4-29). Since that is eternal, the enjoyments of those उपासकs is also eternal. This is told in Brahma Sutra अनावृत्तिः शब्दात् अनावृत्तिशब्दात् (4-4-22).

मद्भक्ता अपि तेषाम् एव कर्मणां मदाराधनरूपतां ज्ञात्वा परिच्छिन्नफलसङ्गं त्यक्त्वा मत्प्रीणनैकप्रयोजनाः माम् प्राप्नुवन्ति; न च पुनर्निवर्तन्ते | 'मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते' (8-16) इति हि वक्ष्यते – The meaning of मद्भक्ता यान्ति मामपि is explained in detail in Tatparya Chandrika by Swamy Deshika quoting one Narayanacharya who has give a unique explanation for this. The view is that those devotees who desire for other benefits फलान्तर from Bhagavan only, would also get Moksha in the end. For devotees of other Gods, the respective fruits given by them only is the benefit while for भगवद्भक्तs it is not limited to that alone. Bhagavan would given them the desired wealth and other fruits ten-fold and make them enjoy all those till they get disinterested completely and renounce everything and come to Bhagavan seeking HIM alone. So their sins would get destroyed through work without desire which is natural to a Jivatma and there will be abundance of Satva, then their karmas will become परिशुद्ध (means meant only as service to Lord without the scent of selfish interest) and gradually they get ज्ञान and वैराग्य - proper knowledge and disinterest. So because of the devotion with which they approach Bhagavan they get to attain Bhagavan only even if it is after a very long time and so it is नित्य फल that they get. This is also as told in शाण्डिल्यसंहिता as 'भगवन्तं समुद्दिश्य तदेकशरणा नराः । कदाचिन्न च हीयन्ते काम्यकर्मरता अपि'. A devotee who surrenders unto Bhagavan and seeks other benefits would never get lost even if they are always interested in काम्यकर्मs – rituals to get other benefits. Because ultimately they attain Bhagavan even if it is after a very long time for the very reason that they have surrendered unto Bhagavan directly. That is the difference between such devotees and those who seek Indra and

other gods without knowing they give the fruits only because Bhagavan has given them the powers and ultimately Bhagavan is the bestower of all benefits.

For devotees of other Gods, the fruits given by those Gods only are the benefits while for भगवद्भक्तसु it is not limited to that alone. Bhagavan would give them the desired wealth and other fruits ten-fold and make them enjoy all those till they get disinterested completely and renounce everything and come to Bhagavan seeking HIM alone. So their sins would get destroyed through work without desire in fruits, which is natural to a Jivatma, and there will be abundance of Satva, then their karmas will become परिशुद्ध (means meant only as service to Lord without the scent of selfish interest) and gradually they get ज्ञान and वैराग्य - proper knowledge and disinterest. So because of the devotion with which they approach Bhagavan they get to attain Bhagavan only even if it is after a very long time and so it is नित्य फल that they get.

Finally the vishrama sthaana is Bhagavan only for HIS devotees. That is the meaning of मामपि in sloka 23.

Sloka 24

इतरे तु सर्वसमाश्रयणीयत्वाय मम मनुष्यादिषु अवतारम् अपि अकिञ्चित्करं कुर्वन्ति इत्याह –

But all others, who are not MY devotees, make my manifestation in forms such as man and others in order that everyone can take refuge in ME, futile.

It was told that फलान्तरवासना and देवतान्तरवासना are the main causes of not attaining the knowledge of the nature of Bhagavan. Those reminiscent impressions ensue because Bhagavan is not perceived by them. But the all compassionate Bhagavan has manifested HIMSELF with the purpose that all can surrender unto HIM and HE has manifested HIMSELF as the son of Vasudeva, taking the form of a man, as Krishna and even then how can anyone not see HIM thus? This question is answered here.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परम्भावमजानन्तो ममाव्ययमनुत्तमम् ॥ 24 ॥

अव्ययम् Indestructible अनुत्तमं and unsurpassable मम परं भावम् अजानन्तः not knowing such my divine nature अबुद्धयः the unintelligent ones माम् अव्यक्तं व्यक्तिमापन्नं मन्यन्ते think ME as one who was not seen till now is being seen in the form of a human.

सर्वैः कर्मभिः आराध्यः अहं सर्वेश्वरः वाङ्मनसा अपरिच्छेद्यस्वरूपस्वभावः परमकारुण्याद् आश्रितवात्सल्यात् च सर्वसमाश्रयणीयत्वाय अजहत्स्वस्वभाव एव वसुदेवसूनुः अवतीर्ण इति मम एवं परं भावम् अव्ययम् अनुत्तमम् अजानन्तः प्राकृतराजसूनुसमानम् इतः पूर्वम् अनभिव्यक्तम् इदानीं कर्मवशाद् जन्मविशेषं प्राप्य व्यक्तिम् आपन्नं - प्राप्तं माम् अबुद्धयो मन्यन्ते; अतो मां न आश्रयन्ते, न कर्मभिः आराध्यन्ति च ।

सर्वैः कर्मभिः आराध्यः अहं सर्वेश्वरः वाङ्मनसा अपरिच्छेद्यस्वरूपस्वभावः – I who is the one worshipped by all karmas, I who am the overlord of all, having an essential nature and attributes which cannot be fully known by speech or mind,

परमकारुण्याद् आश्रितवात्सल्यात् च सर्वसमाश्रयणीयत्वाय अजहत्स्वस्वभाव एव वसुदेवसूनुः अवतीर्ण – due to utmost compassion and due to my nature of not seeing the defects of those who take refuge in ME have manifested myself as the son of वसुदेव without leaving my original nature, in order to be accessible to all to surrender unto ME,

इति मम एवं परं भावम् अव्ययम् अनुत्तमम् अजानन्तः – Not knowing such MY superior nature which is immutable and most exalted,

प्राकृतराजसूनुसमानम् इतः पूर्वम् अनभिव्यक्तम् इदानीं कर्मवशाद् जन्मविशेषं प्राप्य व्यक्तिम् आपन्नं - प्राप्तं माम् अबुद्धयो मन्यन्ते; - those who have no intellect think that I who was not having a form earlier am born in this specific birth due to my karmas just like the prices of this world. Because he showed himself in the form of Krishna having father, mother etc, wearing dress like others, speaking like others etc. everyone thought he was also like any other person who is not seen earlier, then is born etc.

अतो मां न आश्रयन्ते, न कर्मभिः आराधयन्ति च – And for that reason of not knowing my real nature only, they do not take refuge in ME and do not worship ME with the rituals too.

इतरे तु – this makes it clear that it is about all others who are not HIS devotees belonging to the four categories told earlier.

सर्वैः कर्मभिः आराध्यः अहं सर्वेश्वरः वाङ्मनसा अपरिच्छेद्यस्वरूपस्वभावः परमकारुण्याद् आश्रितवात्सल्यात् च सर्वसमाश्रयणीयत्वाय अजहत्स्वस्वभाव एव वसुदेवसूनुः अवतीर्ण इति मम एवं परं भावम् अव्ययम् अनुत्तमम् अजानन्तः – This part of Bhashya explains the निरतिशय-परत्व incomparable superiority and सौलभ्य accessibility of Bhagavan. He cannot be fully known by mind or words cannot describe HIS nature and attributes fully as they are endless. And it is not that HE is अवेद्य or अविज्ञेय or अवाच्य. He can be known, his nature can be described in words but not fully. यस्य अमतम् तस्य मतम् मतम् यस्य न वेद सः, नो न वेदेति वेद च etc say that he is not unknowable but can be known as 'not fully knowable', 'not fully describable' etc. That is told in the bhashya as वाङ्मनसा- अपरिच्छेद्यस्वरूपस्वभावः.

अव्ययम् - The meaning of अव्ययम् in mula is commented as अजहत्-स्वस्वभावः - without leaving HIS original nature.

अनुत्तमम् – The meaning is there is nothing more exalted than this.

अव्यक्तं व्यक्तिमापन्नम् – This is about his अवतार or manifestation due to HIS own सङ्कल्प and not due to karmas like the बद्धजीवः. So one who does not have births showed HIMSELF as though he was born like others in order to grace everyone.

माम् – This word in mula means Krishna who is Bhagavan's special manifestation. So these are general and specific addressing – अव्यक्तं व्यक्तिमापन्नम् and माम्.

प्राकृतराजसूनुसमानम् इतः पूर्वम् अनभिव्यक्तम् इदानीं कर्मवशाद् जन्मविशेषं प्राप्य व्यक्तिम् आपन्नं - प्राप्तं माम् अबुद्धयो मन्यन्ते; – The mula has अव्यक्तं व्यक्तिमापन्नम् which is true even in case of the individual selves who are born taking specific body, indriyas etc. They are not seen earlier as they are in subtle form and they become seen after being born as human, god etc with a form. In order to show that what is told here is about Bhagavan, Bhashya is कर्मवशात् जन्मविशेषं प्राप्य व्यक्तिमापन्नमिति अबुद्धयः

मन्यन्ते. Bhagavan's manifestation is not due to karma is made clear. This is उपलक्षण for all avatars and here specifically the example of a prince is told as HE has manifested as son of Vasudeva. The example प्राकृतराजसूनुवत् says a soul who has got associated with prakruti and is born as a prince. So अव्यक्तं व्यक्तिमापन्नम् is also not becoming a different substance or object etc.

अबुद्ध्यः means those who have not heard or thought about the manifestation and other aspects of Bhagavan – they have not done श्रवण or मनन about Bhagavan's अवतार etc. And even though there are enough reasons to infer the differentiating characteristics of the manifestation of Bhagavan – भगवदवतार वैलक्षण्य, they do not have the capability to know that Krishna is none other than Bhagavan even by inference. Krishna killed पूतना – how can a child do such an act, HE must be different from everyone else. How can a boy lift a huge mountain and so on – it is not difficult to infer by these divine acts that Krishna is none other than Paramapurusha. But these people do not have such intelligence.

अतो मां न आश्रयन्ते, न कर्मभिः आराधयन्ति च – माम् नाश्रयन्ते means do not worship ME by surrendering unto ME – that is they do not do प्रपत्तिपूर्वक उपासना. Because प्रपत्ति told here is as an accessory to upasana. Because they do not take refuge in Bhagavan, it is implied that they do not follow वर्णाश्रमधर्मः, do not do स्तुति, नमस्कार etc and this is told as न कर्मभिः आराधयन्ति च.

Sloka 25

कुत एवं न प्रकाश्यते इति, अत्र आह –

For what reason is it not visible as told is answered:

Bhagavan is अप्रतिहतसङ्कल्प – means if HE wills to do something no one can stop it. So when Bhagavan has done सङ्कल्प to manifest so that everyone can take refuge in HIM, it has to become true, how does that become true? Is the doubt raised here as कुतः एवं न प्रकाश्यते.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ 25 ॥

योगमायासमावृतः Having the Yoga of the nature of being associated with human अहं सर्वस्य न प्रकाशः
I am not revealed to all. मूढः अयं लोकोः People of this world who are ignorant अजम् अव्ययं मां न
अभिजानाति do not know ME who is without births and immutable.

क्षेत्रज्ञासाधारण-मनुष्यत्वादि-संस्थानयोगाख्य-मायया समावृतः अहं न सर्वस्य प्रकाशः । मयि मनुष्यत्वादि-
संस्थानदर्शनमात्रेण मूढः अयं लोको माम् अतिवाय्विन्द्रकर्माणम् अतिसूर्याग्नितेजसम् उपलभ्यमानम् अपि अजम् अव्ययं
निखिलजगदेककारणं सर्वेश्वरं मां सर्वसमाश्रयणीयत्वाय मनुष्यत्व-संस्थानम् आस्थितं न अभिजानाति ।

क्षेत्रज्ञासाधारण-मनुष्यत्वादि-संस्थानयोगाख्य-मायया समावृतः अहं न सर्वस्य प्रकाशः – I, who is covered by माया
called as योग and which is of the form of association with the form of man and others which are
unique to embodied souls, am not revealed to all.

मयि मनुष्यत्वादि-संस्थानदर्शनमात्रेण मूढः अयं लोको – The people of this world are deluded by seeing
mere form such as man etc. in ME.

माम् अतिवाय्विन्द्रकर्माणम् अतिसूर्याग्नितेजसम् उपलभ्यमानम् अपि अजम् अव्ययं निखिलजगदेककारणं सर्वेश्वरं मां
सर्वसमाश्रयणीयत्वाय मनुष्यत्व-संस्थानम् आस्थितं न अभिजानाति – The people of this world do not ME
whose acts exceed that of Vayu, Indra and others, ME whose effulgence outshines the Sun and
Fire, though am accessible such, the world does not know ME who is unborn, immutable, sole
cause of entire world and overlord of all and who have come down to this world in order that
everyone can take refuge in ME and have taken forms such as manushya or human etc.

क्षेत्रज्ञासाधारण-मनुष्यत्वादि-संस्थानयोगाख्य-मायया समावृतः – The word माया in मायासमावृतः in mula is not
about Prakruti or matter which has the three qualities of satva, rajas and tamas. This is because
prakruti is HIS body always and so prakruti having concealed HIM is common to his परावस्था and
अवतारावस्था both. So a unique cause of concealment has to be told here for HIS manifestation
state. Even सङ्कल्प and others are common. And the word योग is used to be the meaning of
connection or association and that is what is proper here. Due this association with the forms of
human etc., he, being seen just as another human, speaking like a human etc. is meant. Here
the word माया does not mean even indrajala etc. So bhashya is मनुष्यत्वादि संस्थानयोग – HE taking
the form of a human and dresses and speaks like them and such things are told as माया here.

अहं न सर्वस्य प्रकाशः । मयि मनुष्यत्वादि-संस्थानदर्शनमात्रेण मूढः अयं लोको – I took the form of manushya so that everyone can see ME and take refuge in ME but the very same form is misleading them and the unintelligent ones are rejecting ME. This is not my mistake. Because of their bad deeds दुष्कर्म's, they are not able to know ME. That is the भाव explained in Bhashya.

At the same time, I could not hide fully my nature of Sovereignty or Overlordship. I performed acts and exhibited my effulgence which is beyond what is seen in this world. But the ignorant ones did not see my superiority but saw ME as mere manushya only due to some minor similarity. And they neglected ME thinking I am just another person like them. They were deluded by the understanding that I am a mere manushya.

Only Jnanis identify HIS real nature. Markandeya rushi says about Krishna - 'He is पुण्डरीकाक्ष, गच्छध्वम् एनं शरणम्'. He says he is the same one whom I saw during Pralaya – through the grace of Lord, he sees pralaya etc and tells others Krishna is the same person that he saw during pralaya. Then pandavas surrendered unto him – नमश्चक्रुः जनार्दनम्. But those who do not have that knowledge do not see his para svarupa.

माम् अतिवाय्विन्द्रकर्माणम् अतिसूर्याग्नितेजसम् उपलभ्यमानम् अपि अजम् अव्ययं निखिलजगदेकारणं सर्वेश्वरं मां सर्वसमाश्रयणीयत्वाय मनुष्यत्व-संस्थानम् आस्थितं न अभिजानाति – The meaning of mula sloka परं भावम् अजानन्तः is explained very well according to context. Ignorance about HIS परभाव or his superior nature is present in all. But here what is meant is ignorance about his superiority during HIS state of manifestation in the form of a human.

In Vedantas it is clearly told that निरतिशयदीप्तियुक्तत्व is असाधारण धर्म of जगत्कारणपरमपुरुष. And HIS सर्वनियन्तृत्व or controlling everything is indicated here as अतिवाय्विन्द्रकर्माणम्.

अव्ययम् – Meaning is स्वरूपतः धर्मतश्च निर्विकारत्वं हि तस्य अव्ययत्वम्. HIS essential nature as well as HIS qualities are immutable and that is told as avyaya here. That is HIS सर्वेश्वरत्व also.

By this what was told as अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् (4-6) is indicated.

The people of the world who are ignorant do not know HIM as unborn and immutable. Though there are many instances where HIS परभाव is revealed, they do not see it and so are ignorant.

अजमव्ययमिति नाभिजानाति. On the other hand, they think HE is just like any other person and is born due to karmas and undergoes variations in HIS knowledge etc. That is the भाव.

Sloka 26

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ 26 ॥

अर्जुन Hey Arjuna, अहं समतीतानि वर्तमानानि भविष्याणि च भूतानि वेद I know all beings which have passed, exist now and are going to exist in future. कश्चन मां तु न वेद Not a single one did know ME.

अतीतानि वर्तमानानि अनागतानि च सर्वाणि भूतानि अहं वेद - जानामि । मां तु वेद न कश्चन । मया अनुसन्धीयमानेषु कालत्रयवर्तिषु भूतेषु माम् एवंविधं वासुदेवं सर्वसमाश्रयणीयत्वाय अवतीर्णं विदित्वा माम् एव समाश्रयन् न कश्चिद् उपलभ्यत इत्यर्थः । अतो ज्ञानी सुदुर्लभ एव ।

अतीतानि वर्तमानानि अनागतानि च सर्वाणि भूतानि अहं वेद - जानामि – I know all beings who have passed, exist now and those who have not yet existed meaning are going to exist in future.

मां तु वेद न कश्चन । मया अनुसन्धीयमानेषु कालत्रयवर्तिषु भूतेषु माम् एवंविधं वासुदेवं सर्वसमाश्रयणीयत्वाय अवतीर्णं विदित्वा माम् एव समाश्रयन् न कश्चिद् उपलभ्यत इत्यर्थः । अतो ज्ञानी सुदुर्लभ एव - But no one knows ME.

Among all beings who are being known my ME existing at all there times I do not see anyone who knows ME who exists thus as 'Vaasudeva has manifested so that everyone can take refuge in HIM' and come take refuge in ME. I do not see any one such. So a Jnani is very very rare only.

In the previous sloka it was told that 'अयं लोको नाभिजानाति' and by that one should not think that only beings existing during HIS time did not know HIM. Because beings existing at all three times did not know ME HE says. And showing HIS वैलक्षण्य HE says अहं वेद.

अतीतानि वर्तमानानि अनागतानि च सर्वाणि भूतानि अहं वेद - जानामि – This addressing those who have passed indicates embodied souls and so Bhashya is भूतानि.

मां तु वेद न कश्चन । मया अनुसन्धीयमानेषु कालत्रयवर्तिषु भूतेषु माम् एवंविधं वासुदेवं सर्वसमाश्रयणीयत्वाय अवतीर्णं विदित्वा माम् एव समाश्रयन् न कश्चिद् उपलभ्यत इत्यर्थः । अतो ज्ञानी सुदुर्लभ एव – What is the benefit of knowing HIM thus is explained as taking refuge in HIM only. The meaning of न कश्चन is that except a Jnanai no one else has known ME thus. For that reason only a Jnanai is very rare to find is the भाव.

Sloka 27

तथाहि –

It is like that only.

It was told that no one among people existing at all three times did know HIM and that was to highlight the rarity of a Jnani. Now the cause of such ignorance with respect to Bhagavan is going to be told.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ 27 ॥

भारत Hey Arjuna, परंतप hey Parantapa, (one who make his enemies suffer) इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन By the Moha or misconception born of desire and hatred due to karma done in earlier births, सर्वभूतानि all beings सर्गे at the time of birth itself सम्मोहं यान्ति get deluded.

इच्छाद्वेषाभ्यां समुत्थितेन शीतोष्णादिद्वन्द्वाख्येन मोहेन सर्वभूतानि सर्गे - जन्मकाल एव सम्मोहं यान्ति । एतद् उक्तं भवति - गुणमयेषु सुखदुःखादि द्वन्द्वेषु पूर्वपूर्वजन्मनि यद्विषयौ इच्छाद्वेषौ अभ्यस्तौ, तद्वासनया पुनरपि जन्मकाल एव तदेव द्वन्द्वाख्यम् इच्छाद्वेषविषयत्वेन समुत्थितं भूतानां मोहनं भवति; तेन मोहेन सर्वभूतानि सम्मोहं यान्ति, तद्विषयेच्छाद्वेषस्वभावानि भवन्ति, न मत्संश्लेषवियोगसुखदुःखस्वभावानि । ज्ञानी तु मत्संश्लेषवियोगैकसुखदुःखस्वभावः, न तत्स्वभावं किमपि भूतं जायते इति ।

इच्छाद्वेषाभ्यां समुत्थितेन शीतोष्णादिद्वन्द्वाख्येन मोहेन सर्वभूतानि सर्गे - जन्मकाल एव सम्मोहं यान्ति – All embodied souls get deluded at the time of creation itself due to misconception called the dualities of life such as heat, cold etc. which arises from likes and dislikes.

एतद् उक्तं भवति - गुणमयेषु सुखदुःखादि द्वन्द्वेषु पूर्वपूर्वजन्मनि यद्विषयौ इच्छाद्वेषौ अभ्यस्तौ, - In the experience of dualities such as happiness and sorrow and others which are made of the three qualities satva, rajas and tamas, in the previous births, with respect to whichever objects the likes and dislikes were experienced repeatedly,

तद्वासनया पुनरपि जन्मकाल एव तदेव द्वन्द्वाख्यम् इच्छाद्वेषविषयत्वेन समुत्थितं भूतानां मोहनं भवति; - by that vaasanaa or reminiscent impression again at the time of birth itself, the same dualities born having the same likes and dislikes as objects delusion of embodied souls happens.

तेन मोहेन सर्वभूतानि संमोहं यान्ति, तद्विषयेच्छाद्वेषस्वभावानि भवन्ति, न मत्संश्लेषवियोग-सुखदुःखस्वभावानि – by that misconception all embodied souls become deluded means it becomes their nature to like or dislike those respective objects. They do not feel that enjoining with ME is happiness and separation from ME is grief.

ज्ञानी तु मत्संश्लेषवियोगैकसुखदुःखस्वभावः, न तत्स्वभावं किमपि भूतं जायते इति – While a Jnani is of the nature that he gets happiness only when he is in union with ME and feels misery only when separated from ME. No being is born with such nature.

The cause of ignorance about the nature of Bhagavan which is common to all embodied souls existing at all three times (past, present and future) is told here. By this again the rarity of a Jnani is told.

इच्छाद्वेषाभ्यां समुत्थितेन – The पदार्थ and अन्वयार्थ are shown by this. इच्छाद्वेषाभ्यां समुत्तिष्ठतीति इच्छाद्वेषसमुत्थः. These dualities arise out of likes and dislikes (or desire and hatred). How can such likes or dislikes happen at the time of birth itself? There can be no cause present at that time? Even if it is present, why can't it be with respect to भगवद्संश्लेषविश्लेष? How can dualities be born of like or dislike as the dualities such as heat or cold happen only during specific seasons and so on and so they have their own causes.

शीतोष्णादिद्वन्द्वाख्येन मोहेन सर्वभूतानि सर्गे - जन्मकाल एव संमोहं यान्ति । एतद् उक्तं भवति - गुणमयेषु सुखदुःखादि द्वन्द्वेषु पूर्वपूर्वजन्मनि यद्विषयौ इच्छाद्वेषौ अभ्यस्तौ, तद्वासनया पुनरपि जन्मकाल एव तदेव द्वन्द्वाख्यम्

इच्छाद्वेषविषयत्वेन समुत्थितं भूतानां मोहनं भवति; - All these are answered as एतदुक्तं भवति. It is due to जन्मान्तरवासना, the reminiscent impressions formed in earlier births. With respect to whichever objects likes and dislikes were repeatedly experienced in earlier births, the impressions of those experiences with respect to those very objects would be present at the time of birth itself. And due to that there will be absence of experience of association or dissociation with respect to Bhagavan.

The likes or dislikes by themselves are not the dualities. The dualities are heat-cold, happiness-sorrow and so on which are the objects of likes and dislikes. They cause misconceptions. And misconception is nothing but having an idea of joy in something which is not really enjoyable and having an idea of sorrow in something which is not to be grieved over – अभोग्ये भोग्यताबुद्धिः, अद्वेष्ये च द्वेष्यता बुद्धिः.

मोहेन संमोहं यान्ति – By the objects which cause misconceptions of the nature of dualities such as heat or cold, developing a nature of having like or dislike in those objects only.

तेन मोहेन सर्वभूतानि संमोहं यान्ति, तद्विषयेच्छाद्वेषस्वभावानि भवन्ति, न मत्संश्लेषवियोगसुखदुःखस्वभावानि – Because they come under the sway of such delusion, they reject what is directly visible to them.

ज्ञानी तु मत्संश्लेषवियोगैकसुखदुःखस्वभावः, न तत्स्वभावं किमपि भूतं जायते इति – But a Jnani is one who has likes and dislikes in proper aspects – he likes only union with Bhagavan and nothing else please him. Separation from Bhagavan only is displeasing to him. So he is very different from others and is very rare to find. That is told as ज्ञानी तु परमैकान्ती तदायत्तात्मजीवनः ।

तत्संश्लेषवियोगैकसुखदुःखस्तदेकधीः । (गी.सं.29) in Gitartha Sangraha by Bhagavad Yamunacharya. In Bhashya तत् in न तत्स्वभावं किमपि shows opposite of such nature. This also means when one attains such Jnana they will not be born again.

Sloka 28

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ 28 ॥

तु But पुण्यकर्मणां येषां जनानां those who have done meritorious deeds पापम् अन्तगतं whose sins have come to an end ते they द्वन्द्वमोहनिर्मुक्ताः being released from the delusion of the dualities मां दृढव्रताः भजन्ते worship ME being endowed with firm determination.

येषां तु अनेकजन्मार्जितेन उत्कृष्टपुण्यसञ्चयेन गुणमय-द्वन्द्वेच्छाद्वेषहेतुभूतं मदौन्मुख्यविरोधि चअनादिकालप्रवृत्तं पापम् अन्तगतं – क्षीणम्; ते पूर्वोक्तेन सुकृततारतम्येन मां शरणम् अनुप्रपद्य गुणमयात् मोहात् विनिर्मुक्ताः जरामरणमोक्षाय, महते च ऐश्वर्याय, मत्प्राप्तये च दृढव्रताः - दृढसंकल्पा माम् एव भजन्ते ।

येषां तु अनेकजन्मार्जितेन उत्कृष्टपुण्यसञ्चयेन – For who due to the accumulation of superior meritorious deeds earned over several births,

गुणमय-द्वन्द्वेच्छाद्वेषहेतुभूतं मदौन्मुख्यविरोधि चअनादिकालप्रवृत्तं पापम् अन्तगतं – क्षीणम्; - the sins which are continuing from beginningless time, which are opposed to being favourably disposed towards ME, which are the cause of developing likes and dislikes in the dualities composed of the three qualities, have reached an end, means are annulled,

ते पूर्वोक्तेन सुकृततारतम्येन मां शरणम् अनुप्रपद्य – they due to the abundance of good deeds compared to sins as told earlier, having surrendered unto ME,

गुणमयात् मोहात् विनिर्मुक्ताः – and being released from the delusion caused due to the three qualities (satva, rajas and tamas),

जरामरणमोक्षाय, महते च ऐश्वर्याय, मत्प्राप्तये च दृढव्रताः - दृढसंकल्पा माम् एव भजन्ते – worship ME only with firm determination for attaining release from the cycle of birth and deaths, for great wealth and for attain ME.

It was told earlier that all embodied souls get deluded – सर्वभूतानि संमोहं यान्ति. If so, then never by any one भगवदुपासन is possible and even the four types of भक्तस, devotees told would not be true. For this doubt, the answer is given here as येषां तु अन्तगतं पापम्.

येषां तु अनेकजन्मार्जितेन उत्कृष्टपुण्यसञ्चयेन - What is explained as उत्कृष्टपुण्यसञ्चयेन as meaning of पुण्यकर्मणाम् and that is the cause of getting rid of sins. The shruti pramana for that is धर्मेण पापमपनुदति – in तै.नारायण. The word जन in जनानां indicates those who are caught in the cycle of

जन्म-मरण - birth and death and so bhashya is अनेकजन्मार्जितेन उत्कृष्टपुण्यसञ्चयेन. The उत्कृष्टत्व of that is nothing but eliminating sins which are obstacles to acquiring the knowledge of Bhagavan.

गुणमय - The word गुणमय in Bhashya shows it is not the duality of the nature of bliss or grief arising out of union with Bhagavan or separation from Bhagavan.

द्वन्द्वेच्छाद्वेषहेतुभूतं मदौन्मुख्यविरोधि च – In mula द्वन्द्वमोहनिर्मुक्ताः, भजन्ते माम् – two benefits or fruits are indicated – getting rid of the delusion caused by dualities and worshipping Bhagavan.

Accordingly bhashya explains that the प्रतिबन्धक – obstruction to bhagavad jnana has two aspects - द्वन्द्वेच्छाद्वेषहेतुभूतं मदौन्मुख्यविरोधि च.

अनादिकालप्रवृत्तं पापम् अन्तगतम् – क्षीणम् – At the time of starting उपासना, the sins and delusion of dualities (द्वन्द्वमोह) do not get destroyed completely. So the meaning of अन्तगतम् is given as क्षीणम् indicating there is a little bit still left out.

ते पूर्वोक्तेन सुकृततारतम्येन मां शरणम् अनुप्रपद्य गुणमयात् मोहात् विनिर्मुक्ताः जरामरणमोक्षाय, महते च ऐश्वर्याय, मत्प्राप्तये च दृढव्रताः - दृढसंकल्पा माम् एव भजन्ते – The word व्रत is used in the primary sense of सङ्कल्पविशेष – specific purpose for which a karma is performed. It is used here in that connection only and so bhashya धृढसङ्कल्पाः. The commentary मामेव भजन्ते for that indicates that the सङ्कल्प also includes the discipline that one should reject the idea of worshipping only other deities and so on. The अवधारण एव and माम् explain that aspect.

Sloka 29

अत्र त्रयाणां भगवन्तं भजमानानां ज्ञातव्यविशेषान् उपादेयांश्च प्रस्तौति –

Now the teaching about all the specific practices that the three types of devotees who worship Bhagavan need to know and put to practice is commencing:

Three types of bhaktas were told. Now the next question would arise – what is it that these devotees need to know, what is it that they need to put to practice is all going to be told.

This and next sloka is called - प्रश्नबीजम् – सूचने – the seed which would lead to asking questions later.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ 29 ॥

ये Those who माम् आश्रित्य having taken refuge in ME जरामरणमोक्षाय यतन्ति endeavour to get released from old age and death ते तद् ब्रह्म विदुः they know that Brahman. अध्यात्मं च कृत्स्नं They also know Prakruti completely. कर्म (च) Complete karma also.

They should know ब्रह्म, अध्यात्म and कर्म is told. Now the expectation is that Arjuna should ask what are these: What is Brahma, What is adhyatma, what is karma and so on and then Krishna would answer. So this is the seed to motivate Arjuna to enquire further.

जरामरणमोक्षाय – प्रकृतिवियुक्तात्मस्वरूपदर्शनाय, माम् आश्रित्य ये यतन्ते, ते तद् ब्रह्म विदुः; अध्यात्मं च कृत्स्नं विदुः; कर्म च अखिलं विदुः ।

जरामरणमोक्षाय means – those who surrender unto ME and endeavour to realize the nature of the Individual Self dissociated with prakruti, they know that reality of the Individual Self. They also will know completely the अध्यात्म and कर्म. What are these is going to be explained in detail in the beginning of next chapter.

This and the next sloka are introducing the topic of the next chapter. Here यतन्ति means for worship आराधन. The terms ब्रह्म, अध्यात्म, कर्म, अधिभूत, अधिदैव, अधियज्ञ, अन्तिमस्मृति are explained in the next chapter. विदुः means they know. Here it means one should know.

Sloka 30

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ 30 ॥

ये Those who साधिभूताधिदैवं along with adhibhoota and adhidaiva साधियज्ञं च and also adhiyajna मां विदुः know ME also युक्त चेतसः such ones who have achieved equipoise of mind ते च and also those told in previous sloka प्रयाणकालेऽपि मां विदुः will know ME even at the time of death while they leave their body.

अत्र 'ये' इति पुनर्निर्दिशात् पूर्वनिर्दिष्टेभ्यः अन्ये अधिकारिणो ज्ञायन्ते । साधिभूतं साधिदैवं माम् ऐश्वर्यार्थिनो ये विदुः - इत्येतद् अनुवादस्वरूपम् अपि अप्राप्तार्थत्वात् तद्विधायकम् एव । तथा साधियज्ञम् इत्यपि त्रयाणाम् अधिकारिणाम् अविशेषेण विधीयते । अर्थस्वाभाव्यात् । त्रयाणां हि नित्यनैमित्तिकरूपमहायज्ञाद्यनुष्ठानम् अवर्जनीयम् । ते च प्रयाणकालेऽपि स्वप्राप्यानुगुणं मां विदुः । 'ते च' इति चकारात् पूर्वं जरामरणोक्षाय यतमानाश्च प्रयाणकाले विदुः, इति समुच्चीयन्ते । अनेन ज्ञानिनः अपि अर्थस्वाभाव्यात् साधियज्ञं च मां विदुः प्रयाणकाले अपि स्वप्राप्यानुगुणं मां विदुः इति उक्तं भवति ।

Here, because there is an addressing ये again, it can be inferred that these are different from the अधिकारिs told earlier. What is told as – 'those ऐश्वर्यार्थिs (ones who are seeking wealth) who know ME along with अधिभूत and अधिदैव' – though this looks like a re-statement, it is to be taken as a विधि or injunction. That is because this aspect has not been told earlier and is found newly here. In the same way, the aspect of साधियज्ञं is also ordained for all three categories of seekers without any distinction. Because the अर्थस्वभाव or nature of the object addressed is such. For all these three categories of seekers, the daily and occasional duties of the nature of महायज्ञs are ordained and are to be followed without fail. ते च - means they also will know ME in accordance to what they seek even at the time of leaving their body. Because of the words ते च, it means that those seekers after जरामरणमोक्ष told earlier are also included along with these in respect of knowing ME at the time leaving their body.

And according to the nature of object addressed it is to be understood that even ज्ञानिs with know ME along with अधियज्ञ and they will also know ME in accordance to their final goal at the time of leaving their body.

अत्र 'ये' इति पुनर्निर्दिशात् पूर्वनिर्दिष्टेभ्यः अन्ये अधिकारिणो ज्ञायन्ते – What is told in this sloka is applicable to a seeker after wealth – ऐश्वर्यार्थि and that is made clear in Bhashya by the explanation of word ये which comes again here. The series of questions and answers shows clearly the difference in the अधिकारिs or seekers.

साधिभूतं साधिदैवं माम् ऐश्वर्यार्थिनो ये विदुः - इत्येतद् अनुवादस्वरूपम् अपि अप्राप्तार्थत्वात् तद्विधायकम् एव – Here also the word विदुः is not अनुवाद or re-statement and so it is to be understood as विधि as 'has to be known'. The injunction is clear because of the question raised.

तथा साधियज्ञम् इत्यपि त्रयाणाम् अधिकारिणाम् अविशेषेण विधीयते । अर्थस्वाभाव्यात् । त्रयाणां हि नित्यनैमित्तिकरूपमहायज्ञाद्यनुष्ठानम् अवर्जनीयम् । ते च प्रयाणकालेऽपि स्वप्राप्त्यानुगुणं मां विदुः । 'ते च' इति चकारात् पूर्वं जरामरणणोक्षाय यतमानाश्च प्रयाणकाले विदुः, इति समुच्चियन्ते - Though साधियज्ञम् is here told for one specific अधिकारि, by the very nature of the intention of the object meant here it applies to all three categories of seekers. That is the word यज्ञ is well know to be applicable to all categories of अधिकारिs. This is know from pramanas such as सन्ध्याहीनः अशुचिः नित्यम् अनर्हः सर्व कर्मसु (द.स्मृ) – one who does not perform सन्ध्यावन्दन is not eligible for any vaidika karma.

युक्त चेतसः - This indicates that the अन्तिम प्रत्यय or knowledge at the time of leaving body will be according to the end goal which each seeker is after.

अनेन ज्ञानिनः अपि अर्थस्वाभाव्यात् साधियज्ञं च मां विदुः प्रयाणकाले अपि स्वप्राप्त्यानुगुणं मां विदुः इति उक्तं भवति - यज्ञ and अन्तिमप्रत्यय – Both these are equally applicable to all three categories of seekers. That is made clear in this part of the Bhashya.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः