

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 9)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this eBook in the Godha Series at Sadagopan.Org

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Viswaroopam
Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 9th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ नवमोऽध्यायः

Sloka 9.1

उपासकभेदनिबन्धना विशेषाः प्रतिपादिताः । इदानीं उपास्यस्य परमपुरुषस्य माहात्म्यं, ज्ञानिनां विशेषं च विशोध्य भक्तिरूपस्य उपासनस्य स्वरूपम् उच्यते –

The distinguishing characteristics which differentiate the four types of seekers were told. Now the greatness or eminence of Paramapurusha, the Supreme Person who is the object of meditation and the distinction of Jnanis will be researched and the nature of meditation which is of the form of Devotion or Bhakti is going to be told.

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ 1 ॥

यत् ज्ञात्वा Knowing which अशुभात् मोक्ष्यसे you will be released from all evil गुह्यतमं that utmost secret or confidential teaching विज्ञानसहितं along with specifics ज्ञानम् that knowledge which is of the form of devotional meditation अनसूयवे ते प्रवक्ष्यामि I will teach in detail to you who is without any jealousy.

श्रीभगवानुवाच

इदं तु ते गुह्यतमं, भक्तिरूपम् उपासनाख्यं ज्ञानं विज्ञानसहितम् – उपासनगत-विशेषज्ञान-सहितम्, अनसूयवे ते प्रवक्ष्यामि । मद्विषयं सकलेतरविसजातीयम् अपरिमितप्रकारं माहात्म्यं श्रुत्वा एवम् एव संभवति इति मन्वानाय ते प्रवक्ष्यामि इत्यर्थः । यद् ज्ञानम् अनुष्ठानपर्यन्तं ज्ञात्वा मत्प्राप्तिविरोधिनः सर्वस्माद् अशुभात् मोक्ष्यसे ।

I will teach in detail to you, who is without any jealousy this most confidential knowledge which is of the nature of devotional meditation along with specifics needed for such upasana. Having heard the greatness of this knowledge which is concerning ME, which is distinct and different from everything else, which is of immeasurable nature, to you, who will think 'this will happen like this only'. If you acquire this knowledge and put it to practice, you will get rid of all evils which are opposed to you attaining ME.

The सङ्गति or contextual relation of the ninth chapter to the previous 8th chapter is established here inline with Bhagavad Yamunacharya's Gitartha Sangraha sloka:

स्वमाहात्म्यं मनुष्यत्वे परत्वं च महात्मनाम् । विशेषो नवमे योगो भक्तिरूपः प्रकीर्तितः ॥ गी.सं. 13 ॥

Four aspects are taught in the 9th chapter – स्वमाहात्म्य – greatness of Bhagavan Krishna, मनुष्यत्वे परत्वम् – being Supreme while incarnating as a human, महात्मनां विशेषः - the greatness of Jnanis, भक्तिरूपः योगः - nature of Bhaktiyoga.

The main teaching of this chapter is nature of Upasana.

इदानीं उपास्यस्य परमपुरुषस्य माहात्म्यं, ज्ञानिनां विशेषं च विशोध्य भक्तिरूपस्य उपासनस्य स्वरूपम् उच्यते – The words भजन and उपासन used in this chapter and other places is of the same and so the word भक्ति is only qualifying what is told in shruti as उपासना.

The nature of Bhakti is decidedly told here. This is established by means of षड्विधतात्पर्यलिङ्गस – six types of characteristics found in the summary of teachings here. They are उपक्रम-उपसंहार, अभ्यास, अपूर्वता, फल, अर्थवाद, उपपत्ति. In the beginning इदं तु गुह्यतमम् – says it is a form of knowledge or ज्ञान. In the end the conclusion is according to that told as मन्मना भव मद्भक्तः. In the chapter the aspect of भजन is told several times – which is called अभ्यास. The unique characteristics of Bhakti not told earlier which are told here – अपूर्वता – are it's प्रत्यक्षरूपत्व, निरतिशयप्रियत्व, कीर्तन, नमस्कार and so on. It is extolled as capable of achieving incomparable benefits by its very nature.

The terms राजविद्या, राजगुह्यम् etc praise and extol Bhaktiyoga and that is it is अर्थवाद which means प्रशंसावाक्यस. And the reasonableness of all these is justified which is उपपत्ति. By all these, it is concluded that the main teaching of this chapter is deciding the nature of Bhakti.

इदं तु – The word तु indicates this is superior to Karmayoga and Jnanayoga.

ते गुह्यतमं – The word गुह्यतमम् is in superlative. It conveys several meanings – that it has been kept high confidential or it is the most secret teaching and that one should acquire this knowledge with utmost concentration, faith and devotion. It attracts one's immediate attention. It is a great secret and so should be protected very carefully. One should not teach this to anyone and everyone. In the end also Krishna says – इदं ते नातप्स्काय नाभक्ताय कदाचन । न च अशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ (18-67). It is very very valuable and capable of getting utmost benefits. All these are meant by the word गुह्यतमम्.

भक्तिरूपम् उपासनाख्यं ज्ञानं विज्ञानसहितम् – उपासनगत-विशेषज्ञान-सहितम् – Here ज्ञानं in mula sloka means भक्तिरूपम् उपासनाख्यं ज्ञानम्. It is not mere knowledge but knowledge of the form of devotional meditation. विज्ञानसहितम् is commented as उपासनगतविशेषज्ञानसहितम् – the special knowledge of the various aspects or specifics of upasana. The words ज्ञान and विज्ञान told here are to be taken as per context. Earlier also it was told ज्ञानं तेऽहं सविज्ञानं इदं वक्ष्यामि अशेषतः (7-2) where ज्ञानम् means the knowledge of the essential nature of Paramatman and विज्ञानम् means the various unique attributes of Paramatman. Here it is about upasana.

अनसूयवे ते प्रवक्ष्यामि । मद्रिषयं सकलेतरविसजातीयम् अपरिमितप्रकारं माहात्म्यं श्रुत्वा एवम् एव संभवति इति मन्वानाय ते प्रवक्ष्यामि इत्यर्थः – As told in इदं ते नातपस्काय.. One who is jealous should never be told. असूया is गुणे दोषत्वबुद्धिः - seeing defects in good qualities and that is the worst enemy. One who has असूया should never be taught Krishna says and because Arjuna does not have any असूया he has firm faith in what Krishna is teaching. Krishna is teaching about Bhakti which has HIM only as the object of meditation. And Krishna knows that Arjuna does not find fault in the teachings and on the other hand firmly believes that 'what Krishna is telling is the truth and it has to be like this only'. That is explained wonderfully in Bhashya. It is मद्रिषयम्, सकलेतरविसजातीयम्, अपरिमितप्रकारं माहात्म्यम् – so listening to such excellent characteristics of Bhakti, Arjuna fully believes that is true and so is eligible to receive this knowledge which is गुह्यतमम्. And not mere teaching, Krishna says प्रवक्ष्यामि – प्रकर्षेण वक्ष्यामि with all details in depth.

Having heard Krishna say that Krishna is different and distinct from all sentient and non-sentient entities, Arjuna truly believes that it is true. And so he does not find fault in good quality. The eligibility of a student is decided based on his being अनसूयु not jealous. It is told in Bharata – विद्या ब्राह्मणमेत्याह शेवधिस्तेऽस्मि रक्ष माम् । असूयकाय मां मा दाः तथा स्यां वीर्यवत्तमा ॥ (भा.मो. 328-49). न च मां योऽभ्यसूयति ।

यद् ज्ञानम् अनुष्ठानपर्यन्तं ज्ञात्वा – Mere knowledge of the means is not sufficient to realise the fruits. The knowledge has to be applied in practice and liberation is possible only through अनुष्ठान of उपाय and not mere knowledge. Mere वाक्यार्थज्ञान does not lead to मोक्ष is the bhava. Shruti says मन्त्रश्रुत्यं चरामसि – what we have heard from the mantras, the teachings of mantras known from the meaning, we will practice.

मत्प्राप्तिविरोधिनः सर्वस्माद् अशुभात् मोक्ष्यसे – The accessories such as कर्मयोग and ज्ञानयोग help one to get rid of sins which are opposed to realizing भक्ति. While भक्ति destroys all sins which are opposed to attaining Bhagavan HIMSELF. The word अशुभ also includes पुण्य or good deeds with which one gets स्वर्ग etc. That is because they are also प्रतिबन्धकs to भगवत्प्राप्ति. So all obstructions are included in अशुभ which are opposed to attaining Bhagavan. Shruti says तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति (सु. 3-1-3). Both पुण्य and पाप have to get got rid of in order to attain परमसाम्य with Bhagavan.

Sloka 9.2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ 2 ॥

राजविद्या This is like the King among vidyas राजगुह्यम् most eminent among those which are to be protected इदम् उत्तमं पवित्रं being superior it is the most excellent among the sacred प्रत्यक्षावगमं can be perceived directly धर्म्यं never deviates from dharma कर्तुं सुसुखम् it is pleasant to practice अव्ययम् by nature it does not perish, such is this knowledge of the form of devotion.

राजविद्या - विद्यानां राजा, राजगुह्यं - गुह्यानां राजा । राज्ञां विद्येति वा राजविद्या, राजानो हि विस्तीर्णागाधमनसः, महामनसाम् इयं विद्या इत्यर्थः । महामनस एव गोपनीयगोपनकुशला इति तेषाम् एव गुह्यम् । इदम् उत्तमम् पवित्रं मत्प्राप्तिविरोध्यशेषकल्मषापहं । प्रत्यक्षावगमम् - अवगम्यते इति अवगमो विषयः, प्रत्यक्षभूतोऽवगमो विषयो यस्य ज्ञानस्य तत् प्रत्यक्षावगमम् । भक्तिरूपेण उपासनेन उपास्यमानः अहं तदानीम् एव उपासितुः प्रत्यक्षताम् उपागतो भवामि इत्यर्थः । अथापि धर्म्यं - धर्माद् अनपेतं, धर्मत्वं हि निःश्रेयससाधनत्वम् । स्वरूपेण एव अत्यर्थप्रियत्वेन तदानीम् एव महर्शनापादनतया च स्वयं निःश्रेयसरूपम् अपि निरतिशय-निःश्रेयसरूपात्यन्तिक-मत्प्राप्तिसाधनम् इत्यर्थः । अत एव सुसुखं कर्तुं - सुसुखोपादानम् । अत्यर्थप्रियत्वेन उपादेयम् । अव्ययम् - अक्षयं, मत्प्राप्तिं साधयित्वा अपि स्वयं न क्षीयते । एवंप्रकारम् उपासनं कुर्वतो मत्प्रदानं कृते अपि न किञ्चित् कृतं मया अस्य इति मे प्रतिभाति इत्यर्थः ।

राजविद्या - विद्यानां राजा, राजगुह्यं - गुह्यानां राजा – It is the King among vidyas means it is the most eminent knowledge. It is the king among mysteries.

राज्ञां विद्येति वा राजविद्या, राजानो हि विस्तीर्णागाधमनसः, महामनसाम् इयं विद्या इत्यर्थः – Or it is the knowledge possessed by the Kings. Kings are known to be having a mind that is vast and deep. So it is the knowledge acquired by such great minded people.

महामनस एव गोपनीयगोपनकुशला इति तेषाम् एव गुह्यम् – The greatminded ones are experts in protecting mysteries and so it is the mystery owned by them.

इदम् उत्तमम् पवित्रं मत्प्राप्तिविरोध्यशेषकल्मषापहं – पवित्र means that which removes blemishes and purifies. So this vidya is pavitra because it destroys all sins which are opposed to attaining ME Krishna says.

प्रत्यक्षावगमम् - अवगम्यते इति अवगमो विषयः, प्रत्यक्षभूतोऽवगमो विषयो यस्य ज्ञानस्य तत् प्रत्यक्षावगमम् – This is प्रत्यक्षावगम – meaning of अवगमः is विषयः - that which is known. From which knowledge the object is directly perceivable, that knowledge is told as प्रत्यक्षावगम. भक्तिरूपेण उपासनेन उपास्यमानः अहं तदानीम् एव उपासितुः प्रत्यक्षताम् उपागतो भवामि इत्यर्थः – That means I, who is the object of meditation in भक्तिरूप-उपासना – am directly perceived by such meditator.

अथापि धर्म्यं - धर्माद् अनपेतं, धर्मत्वं हि निःश्रेयससाधनत्वम् – Even being so, it never deviates from dharma. Being a means to attain मोक्ष or परब्रह्मप्राप्ति is its धर्मत्व.

स्वरूपेण एव अत्यर्थप्रियत्वेन तदानीम् एव महर्शनापादनतया च स्वयं निःश्रेयसरूपम् अपि निरतिशय-निःश्रेयसरूपात्यन्तिक-मत्प्राप्तिसाधनम् इत्यर्थः – By very nature it is most loving and it reveals ME

(Bhagavan Krishna says) at the time of practice itself or during meditation itself and because of that though it by itself is of the form of निःश्रेयस् (ultimate benefit which is liberation), it is also the means to incomparable निःश्रेयस् which is attaining ME completely.

अत एव सुसुखं कर्तुं – सुसुखोपादानम् । अत्यर्थप्रियत्वेन उपादेयम् – For that reason only it is most enjoyable to perform. It is to be done because it is indescribably lovable. It is said Bhakti starts with Love, progresses with love and culminates in Love.

अव्ययम् – अक्षयं, मत्प्राप्तिं साधयित्वा अपि स्वयं न क्षीयते – It does not end even after making the seeker attain ME.

एवंरूपम् उपासनं कुर्वतो मत्प्रदानं कृते अपि न किञ्चित् कृतं मया अस्य इति मे प्रतिभाति इत्यर्थः – For such a devotee who adopts such bhaktiyoga or upasana, even after giving MYSELF, I fell I have not done anything in return – is the meaning.

राजविद्या - विद्यानां राजा, राजगुह्यं - गुह्यानां राजा । राज्ञां विद्येति वा राजविद्या, राजानो हि विस्तीर्णागाधमनसः, महामनसाम् इयं विद्या इत्यर्थः - The greatness of this means which is of the form of devotion or bhakti compared to all other means is indicated by the word राजविद्या. In order to remove any doubt that the word राज is not about क्षत्रियस which would then give rise to the doubt whether ब्राह्मणस are eligible or not, it is explained as विद्यानां राजा. It stands as the king among vidyas.

The bhashya राज्ञां विद्येति वा indicates that the usage of राज is in गौणार्थ – secondary sense as shown in Bhashya महामनसामियं विद्या.

महामनस एव गोपनीयगोपनकुशला इति तेषाम् एव गुह्यम् । इदम् उत्तमम् पवित्रं मत्प्राप्तिविरोध्यशेषकल्मषापहं – The word पवित्रं along with उत्तमम् shows it destroys all sins that are opposed to not only performance of means but also भगवत्प्राप्ति.

प्रत्यक्षावगमम् - अवगम्यते इति अवगमो विषयः, प्रत्यक्षभूतोऽवगमो विषयो यस्य ज्ञानस्य तत् प्रत्यक्षावगमम् – This is in बहुव्रीहि समास through कर्मणि प्रयोग. This is not qualifying ज्ञान. That knowledge which has प्रत्यक्ष विषय or an object that is directly perceived, is प्रत्यक्षावगम. Meaning of अवगम is विषय as explained अवगम्यते इत् अवगमो विषयः ।

भक्तिरूपेण उपासनेन उपास्यमानः अहं तदानीम् एव उपासितुः प्रत्यक्षताम् उपागतो भवामि इत्यर्थः - There may be a doubt here – उपासना is स्मृतिसंततिरूप means continuous stream of contemplation – that fact that it is a continuous steam indicates the object is not directly seen. So how can it be called so? The answer is Bhagavan says clearly (as explained in Bhashya) that भक्तिरूपेण उपासनेन अहं तदानीमेव प्रत्यक्षताम् उपागतो भवामि. Bhagavan assures that HE reveals HIMSELF to the meditator who is so devotedly lovingly meditating on HIM. It is also told elsewhere here as भक्त्या त्वनन्यया शक्यः (11-54).

अथापि धर्म्यं - धर्माद् अनपेतं, धर्मत्वं हि निःश्रेयससाधनत्वम् – By itself it is the फल and it also a means to another फल which is मोक्ष. The meaning of धर्मत्व is निःश्रेयससाधनत्व.

स्वरूपेण एव अत्यर्थप्रियत्वेन तदानीम् एव मद्दर्शनापादानतया च स्वयं निःश्रेयसरूपम् अपि निरतिशय-निःश्रेयसरूपात्यन्तिक-मत्प्राप्तिसाधनम् इत्यर्थः - The धृतिवाचक धातु is synonymous with प्रीति. From that the word धर्म is formed. And since the word is used without any limitation, according to निघण्टु – मुक्तिः कैवल्यनिर्वाणश्रेयोनिःश्रेयसामृतम् – it is explained as निरतिशय-निःश्रेयसरूप etc.

अत एव सुसुखं कर्तुं – सुसुखोपादानम् । अत्यर्थप्रियत्वेन उपादेयम् । अव्ययम् – अक्षयं, मत्प्राप्तिं साधयित्वा अपि स्वयं न क्षीयते । एवंप्रकारम् उपासनं कुर्वतो मत्प्रदानं कृते अपि न किञ्चित् कृतं मया अस्य इति मे प्रतिभाति इत्यर्थः – Bhakti by nature is most favourable and the object of devotion is also such, Bhaktiyoga can be practiced with joy is the bhaava. During such loving meditation is pleases the mind. Because of knowing that it pleases Bhagavan also it causes joy. And like karmas whose fruits have a definite end, the fruit of bhakti never ends. It exists for ever. Karmas such as yajna and others give some fruit and once that is experienced, it ends. While the fruit obtained from Bhakti never ends.

The greatness of devotional meditation towards Lord is such that it enhances the greatness of Bhagavan also. Bhakti becomes celebrated because of Bhagavan and Bhagavan becomes celebrated due to the nature of Bhakti is the bhava. HE gives HIMSELF up and still feels that he has not done anything in return. This is also told by Bhattar with respect to Sridevi as:

ऐश्वर्यमक्षरगतिं परमं पदं वा कस्मैचिदञ्जलिभरं वहते वितीर्य । अस्मै न किञ्चिदुचितं कृतमित्यथाम्ब त्वं लज्जसे कथय कोऽयमुदारभावः ॥

Sloka 9.3

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ 3 ॥

परंतप Hey Arjuna, अस्य धर्मस्य अश्रद्धधानाः पुरुषाः people who do not have faith in this upasana माम् अप्राप्य मृत्युसंसारवर्त्मनि निवर्तन्ते return to Samsara which is of the form of death without attaining ME.

अस्य उपासनाख्यस्य धर्मस्य निरतिशय प्रिय-मद्विषयतया स्वयं निरतिशयप्रियरूपस्य परमनिःश्रेयसरूप-मत्प्राप्तिसाधनस्य अव्ययस्य उपादानयोग्यदशां प्राप्य अश्रद्धधानाः – विश्वासपूर्वक-त्वरा-रहिताः पुरुषाः माम् अप्राप्य मृत्युरूपे संसारवर्त्मनि नितरां वर्तन्ते । अहो! महद् इदम् आश्चर्यम् इत्यर्थः ।

Inspite of being eligible to practice this Upasana which is most enjoyable due to being about ME who is most dear and it is a means to attain ME who is परमनिःश्रेयस्, utmost benefit, it never perishes, such upasana even though people who are eligible to perform this if they do not have any urgency with faith to perform this bhakti, they largely remain in samsara which is of the form of death. Oh, it is so very surprising!

As told in previous sloka, here also it is told that one cannot attain liberation without the knowledge and practice of this Upasana which is परमधर्मरूप.

अस्य उपासनाख्यस्य धर्मस्य निरतिशय प्रिय-मद्विषयतया स्वयं निरतिशयप्रियरूपस्य परमनिःश्रेयसरूप-मत्प्राप्तिसाधनस्य अव्ययस्य उपादानयोग्यदशां प्राप्य अश्रद्धधानाः – विश्वासपूर्वक-त्वरा-रहिताः पुरुषाः माम् अप्राप्य मृत्युरूपे संसारवर्त्मनि नितरां वर्तन्ते । अहो! महद् इदम् आश्चर्यम् इत्यर्थः ।

अस्य – means this उपासना which is of the nature of joy etc as told in previous slokas.

Inspite of having the capability and eligibility to perform this Upasana, those who show no urgency in practicing this get caught in samsara only is the bhava.

Having known that by its very nature as well as by means the fruits it begets, that it is easy to perform, that it is the most desirable thing for all – निरतिशयपुरुषार्थ and having known that its performance itself showers joy on the seeker, if people do not take it up, it is very surprising.

They also know that संसार is अपुरुषार्थ of the highest order and still they do everything to get caught in it with great liking and seeing this Bhagavan is surprised is the bhava.

अहो – This expression indicates that the effect of दुष्कर्म's is most regrettable.

Addressing Arjuna as परन्तप shows that Arjuna is capable of capturing external enemies and now he has to also overcome internal enemies which cause अश्रद्धा.

Sloka 9.4, 9.5

शृणु तावत् प्राप्यभूतस्य मम अचिन्त्य महिमानम् –

Now listen to the greatness beyond grasp of ME who is the goal to be attained through upasana by all.

The main teaching of this chapter is greatness of Upasana which is the means to attain Bhagavan. The greatness of that Bhaktiyoga was told first. Now the greatness of Bhagavan who can be attained through that Bhaktiyoga is being told so as to confirm the greatness of Bhaktiyoga. If you know this, the faith and urgency would increase further is the bhaava.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ 4 ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ 5 ॥

इदं सर्वं जगत् This entire world अव्यक्तमूर्तिना मया ततम् is pervaded by ME who has the nature which is not revealed. सर्वभूतानि All beings मत्स्थानि exist in ME. अहं तेषु न च अवस्थितः I am not in them, means I am not dependent on them for existence. भूतानि मत्स्थानि न च The beings are not in ME also. मे ऐश्वरं योगं पश्य See this state of my sovereignty. भूतभृत् I am supporting all beings consisting of sentient and non-sentients. न च भूतस्थः But I do not exist being supported by them. ममात्मा भूतभावनः My mere willing in the mind is only supporting all the beings.

इदं चेतनाचेतनात्मकं कृत्स्नं जगत्, अव्यक्तमूर्तिना – अप्रकाशित स्वरूपेण मया अन्तर्यामिणा ततम्. अस्य जगतो धारणार्थं नियमनार्थं च शेषित्वेन व्यासम् इत्यर्थः । यथा अन्तर्यामि ब्राह्मणे 'यः पृथिव्यां तिष्ठन्...यं पृथिवी न वेद (बृ. 3-7-3), 'य आत्मनि तिष्ठन्... यमात्मा न वेद (बृ. 2-7-22 माध्यन्दिन) इति चेतनाचेतन वस्तुजातैः अदृष्टेन अन्तर्यामिणा तत्र तत्र व्याप्तिरुक्ता । ततो मत्स्थानि सर्व भूतानि – सर्वाणि भूतानि मयि अन्तर्यामिणि स्थितानि । तत्रैव ब्राह्मणे, 'यस्य पृथिवी शरीरं ... यः पृथिवीम् अन्तरो यमयति', 'यस्य आत्मा शरीरं ... य आत्मानम् अन्तरो यमयति' इति शरीरत्वेन नियाम्यत्व प्रतिपादनात् तदायत्ते स्थितिनियमने प्रतिपादिते, शेषित्वं च । 'न चाहं तेष्ववस्थितः' – अहं तु न तदायत्त स्थितिः, मत्स्थितौ तैः न कश्चिदुपकारः इत्यर्थः ।

न च मत्स्थानि भूतानि - न घटादीनां जलादेः इव मम धारकत्वम्, कथम् ? मत्संकल्पेन । पश्य मम ऐश्वरं योगम् - अन्यत्र कुत्रचिद् असंभावनीयं मदसाधारणम् आश्चर्यं योगं पश्य । कोऽसौ योगः? भूतभृन्न च भूतस्थो ममात्मा भूतभावनः - सर्वेषां भूतानां भर्ता अहं, न च तैः कश्चिद् अपि मम उपकारः । मम आत्मा एव भूतभावनः - मम मनोमयः संकल्प एव भूतानां भावयिता नियन्ता च ।

इदं चेतनाचेतनात्मकं कृत्स्नं जगत्, अव्यक्तमूर्तिना – अप्रकाशित स्वरूपेण मया अन्तर्यामिणा ततम्. अस्य जगतो धारणार्थं नियमनार्थं च शेषित्वेन व्यासम् इत्यर्थः - This entire world which is seen directly consisting of sentient and non-sentient entities, is pervaded by ME who is the in-dweller and having a nature which is not revealed.

यथा अन्तर्यामि ब्राह्मणे 'यः पृथिव्यां तिष्ठन्...यं पृथिवी न वेद (बृ. 3-7-3), 'य आत्मनि तिष्ठन्... यमात्मा न वेद (बृ. 2-7-22 माध्यन्दिन) इति चेतनाचेतन वस्तुजातैः अदृष्टेन अन्तर्यामिणा तत्र तत्र व्याप्तिरुक्ता – As told in Antaryami Brahmana of Bruhadaranyakopanisht, 'who being present in prithivi ... whom prithivi does not know', 'who being present in the Self,... whom the Self does not know' and so on that the pervasion by the antaryami (in-dweller) in all entities sentient and non-sentient without being seen.

ततो मत्स्थानि सर्व भूतानि – सर्वाणि भूतानि मयि अन्तर्यामिणि स्थितानि – For that reason, all entities are existing in ME – means all entities are existing in ME who is the antaryami.

तत्रैव ब्राह्मणे, 'यस्य पृथिवी शरीरं ... यः पृथिवीम् अन्तरो यमयति', 'यस्य आत्मा शरीरं ... य आत्मानम् अन्तरो यमयति' इति शरीरत्वेन नियाम्यत्व प्रतिपादनात् तदायत्ते स्थितिनियमने प्रतिपादिते, शेषित्वं च – In the same antaryami brahmana it is said, 'for whom Prithivi is sharira ... who controls the prithivi being the in-dweller', 'for whom Atman is sharira ... who controls the Self being the in-dweller' – as it is told that

everything being HIS body are controlled by HIM, the aspect of everything depending on HIM for existence and being controlled by HIM are told and along with Bhagavan's Overlordship roo – sheshitva.

'न चाहं तेष्ववस्थितः' – अहं तु न तदायत्त स्थितिः, मत्स्थितौ तैः न कश्चिदुपकारः इत्यर्थः - 'I am not existing in them' – means I am never existing being dependent on them, I am not dependent on them for my existence, from them I have no help for existence.

न च मत्स्थानि भूतानि - न घटादीनां जलादेः इव मम धारकत्वम्, कथम् ? मत्संकल्पेन – And the aspect of my supporting them is not like pot and others which are supporting water and etc. Then how else? With my willing only I am supporting them.

पश्य मम ऐश्वरं योगम् - अन्यत्र कुत्रचिद् असंभावनीयं मदसाधारणम् आश्चर्यं योगं पश्य – See my yoga of Lordship. My this yoga which is impossible in anything else and which is unique to ME alone, this wonderful nature of my being the Lord – see this.

कोऽसौ योगः? भूतभृन्न च भूतस्थो ममात्मा भूतभावनः - सर्वेषां भूतानां भर्ता अहं, न च तैः कश्चिद् अपि मम उपकारः – What is this Yoga? 'भूतभृन्न च भूतस्थो ममात्मा भूतभावनः' – I am the maintainer or protector or supporter of all beings. There is no help to me from them.

मम आत्मा एव भूतभावनः - मम मनोमयः संकल्प एव भूतानां भावयिता नियन्ता च – My willing of the mind only makes all being exist, it only controls and supports everything.

The teachings here are explanations of what is told in shrutis.

Mayaa tatam idam sarvam – same as eeshaavasyamidam sarvam – sarvam khalvidam brahma – idam sarvam brahma khalu

इदं चेतनाचेतनात्मकं कृत्स्नं जगत् – इदं सर्वम् in the sloka includes the entire sentient and non-sentient entities which are known through valid means. This is as told in Upanishads also – ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्.

अव्यक्तमूर्तिना – अप्रकाशित स्वरूपेण मया – The word मूर्ति in sloka is not taken to mean दिव्यमङ्गलविग्रह here as that is not useful in this context. So it is taken to mean स्वरूप in a secondary sense. So the explanation is अप्रकाशित स्वरूपेण.

अन्तर्यामिणा ततम्. – The pervasion is not like ether which is pervading by being present – सान्निध्यरूपव्याप्ति. But this is as established in hundreds of shruti pramanas the pervasion in the form of अन्तर्यामि. It is as told – अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः. The reason and use of pervading thus is to support the entire world and also to control. From this it is known that entire world's स्थिति and प्रवृत्ति are under HIS control.

अस्य जगतो धारणार्थं नियमनार्थं च शेषित्वेन व्याप्तम् इत्यर्थः । यथा अन्तर्यामि ब्राह्मणे 'यः पृथिव्यां तिष्ठन्...यं पृथिवी न वेद (बृ. 3-7-3), 'य आत्मनि तिष्ठन्... यमात्मा न वेद (बृ. 2-7-22 माध्यन्दिन) इति चेतनाचेतन वस्तुजातैः अदृष्टेन अन्तर्यामिणा तत्र तत्र व्याप्तिरुक्ता । ततो मत्स्थानि सर्वं भूतानि – सर्वाणि भूतानि मयि अन्तर्यामिणि स्थितानि । तत्रैव ब्राह्मणे, 'यस्य पृथिवी शरीरं ... यः पृथिवीम् अन्तरो यमयति', 'यस्य आत्मा शरीरं ... य आत्मानम् अन्तरो यमयति' इति शरीरत्वेन नियाम्यत्व प्रतिपादनात् तदायत्ते स्थितिनियमने प्रतिपादिते, शेषित्वं च । 'न चाहं तेष्ववस्थितः' – अहं तु न तदायत्त स्थितिः, मत्स्थितौ तैः न कश्चिदुपकारः इत्यर्थः ।

In this part of the sloka, there seems to be contradiction at the first look. That is clarified in detail in Bhashya. What is told as मया ततमिदं सर्वम् and न चाहं तेष्ववस्थितः - how is it possible? Is not न चाहं तेष्ववस्थितः telling something against the shruti यः पृथिव्यां तिष्ठन्? So that is clarified as 'I am not having a state of dependence on them and there is no उपकार or help to me from them'. The relation told in न चाहं तेष्ववस्थितः is different from the kind of existence told in मत्स्थानि सर्वभूतानि. Shruti says HE exists in HIS own glory. In chandogya – Bhuma vidya, to the स भगवः कस्मिन् प्रतिष्ठितः? The answer given is 'स्वे महिम्नि' (छा. 7-24-1).

न च मत्स्थानि भूतानि - न घटादीनां जलादेः इव मम धारकत्वम्, कथम् ? मत्संकल्पेन – Similarly मत्स्थानि सर्वभूतानि and न च मत्स्थानि भूतानि – there is no contradiction here either. The aspect of supporting is not like मूर्तद्रव्यस – where water is supported by the pot and the supporter which is the pot is outside while water is inside. The relation is संयोग – physical contact and it can be separated – वियोग can happen. Here it is not so. It is something not seen in this world and so explained as मत्सङ्कल्पेन. The धारकत्वा or aspect of supporting of Paramatman is due to HIS own WILL – स्वेच्छाधीन. What

is barred is that entities cannot exist by themselves independent of Bhagavan. So there is no contradiction here. Even for a King or for a magnet, the aspect of supporting that they do is not independent.

पश्य मम ऐश्वरं योगम् - अन्यत्र कुत्रचिद् असंभावनीयं मदसाधारणम् आश्चर्यं योगं पश्य – The word ऐश्वरम् indicates अनन्यसाधारणत्व – it is not present in anything or anyone else and it is unique to Bhagavn. The word योग here means सङ्कल्परूपध्यान. It is as per निघण्टु – योगस्सनहनोपायध्यानसङ्गतियुक्तिषु.

कोऽसौ योगः? भूतभृन्न च भूतस्थो ममात्मा भूतभावनः - सर्वेषां भूतानां भर्ता अहं, न च तैः कश्चिद् अपि मम उपकारः । मम आत्मा एव भूतभावनः - मम मनोमयः संकल्प एव भूतानां भावयिता नियन्ता च – The words ममात्मा has मम and आत्मा in different vibhaktis – षष्ठि and प्रथमा – they are not in समानाधिकरण but व्यधिकरण – different vibhaktis and so bhashya is मम मनोमयसङ्कल्पः. The word आत्मा means सङ्कल्परूप मनस्, mind of the form of willing. So सङ्कल्प is said to be the कार्य of मनस्. It is said मनसैव जगत्सृष्टिम् – मनसा menas by willing HE creates the worlds. मनोऽकुरुत स्यामिति (वृ. 1-2-1) etc. So the meaning of ममात्मा भूतभावनः is as explained सङ्कल्प एव भूतानां भावयिता नियन्ता च. Here what is intended is to establish the aspects of धारण and नियमन of Bhagavan. Though HE is atman, there is no उपकार for him from the body. For us, who are individual selves and who are Atman to our body, there is some उपकार because without the body we cannot perform the means to attain the ultimate purpose. But for Bhagavan it is not so. It is said सामुद्रो हि तरङ्गः, न तारङ्गः समुद्रः. The waves of the ocean are identified as ocean while the ocean is not identified by the waves. So HIS mere willing is enough to support and control everything. And how does it happen is going to be explained in next sloka and creation is going to be told later. So examining all these, the bhashya explains the same.

Sloka 9.6

सर्वस्य अस्य स्वसंकल्पायत्त स्थिति प्रवृत्तित्वे निदर्शनम् आह-

This entirety of sentient and non-sentients are under the control of HIS willing for their very existence and functioning is told with an example.

The fact of Vayu being in Akasha is not the example to show all beings are existing in Bhagavan. Because Akasha cannot support or control Vayu. So the aspect of supporting and controlling everything is intended to be taught here, bhashya is सर्वस्य अस्य. It will be further explained in detail in bhashya.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ 6 ॥

यथा महान् वायुः Just as Vayu which has great power नित्यम् आकाशे स्थितः being always present in akasha सर्वत्रगः moves around everywhere तथा in the same way सर्वाणि भूतानि all beings मत्स्थानीति are established in ME, उपधारय know thus.

यथा आकाशे अनालम्बने महान् वायुः स्थितः सर्वत्र गच्छति । स तु वायुः निरालम्बनो मदायत्तस्थितिः इति अवश्याभ्युपगमनीयो मया एव धृत इति विज्ञायते । एवमेव सर्वाणि भूतानि तैः अदृष्टे मयि स्थितानि मया एव धृतानि इति उपधारय । यथा आहुः वेदविदः- 'मेघोदयः सागरसन्निवृत्तिरिन्दोर्विभागाः स्फुरितानि वायोः। विद्युद्विभङ्गो गतिरुष्णरश्मेः विष्णोर्विचित्राः प्रभवन्ति मायाः ॥' इति । विष्णोः अनन्यसाधारणानि महाश्र्वर्याणि इत्यर्थः । श्रुतिः अपि - 'एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः' (बृ. उ. 3-8-9) 'भीषास्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चमः' (तै. उ. 2-8-1) इत्यादिका ।

यथा आकाशे अनालम्बने महान् वायुः स्थितः सर्वत्र गच्छति । स तु वायुः निरालम्बनो मदायत्तस्थितिः इति अवश्याभ्युपगमनीयो मया एव धृत इति विज्ञायते – Just as the great Vayu being present in Akasha which does not seem to have any support, moves around everywhere. But the Vayu which seems to be without any support has to be known for sure that it is depending on ME for existence, by that it is known that it is supported by ME only.

एवमेव सर्वाणि भूतानि तैः अदृष्टे मयि स्थितानि मया एव धृतानि इति उपधारय – In the same way all beings existing in ME unseen by them, know well that they are all supported by ME only.

यथा आहुः वेदविदः- 'मेघोदयः सागरसन्निवृत्तिरिन्दोर्विभागाः स्फुरितानि वायोः। विद्युद्विभङ्गो गतिरुष्णरश्मेः विष्णोर्विचित्राः प्रभवन्ति मायाः ॥' इति । विष्णोः अनन्यसाधारणानि महाश्र्वर्याणि इत्यर्थः – The learned ones who have studied the Vedas say thus – 'The formation of clouds, the ocean not exceeding its limits, the waning and the waxing of the Moon, the sounds of winds, the bursts of lightening, the impact of thunder, the movement of the Sun – all these marvelous manifestations are due to

wonderful willing of Vishnu. That means these are the unique wonders of Vishnu not possible for anyone else.

श्रुतिः अपि - 'एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः' (बृ. उ. 3-8-9) 'भीषास्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चमः' (तै. उ. 2-8-1) इत्यादिका – The shruti also says thus – 'Hey Gargi, at the command of Paramatman known by the word Akshara the Sun and the Moon are being supported thus'. 'The wind blows out of fear of Paramatman. Sun rises fearing Paramatman. Agni and Indra do all their functions fearing the wrath of Paramatman only'.

आकाशस्थितः, सर्वत्रगः - By these two words only it is known that everything functions being supported by ईश्वर.

यथा आकाशे अनालम्बने महान् वायुः स्थितः सर्वत्र गच्छति । स तु वायुः निरालम्बनो मदायत्तस्थितिः इति अवश्याभ्युपगमनीयो मया एव धृत इति विज्ञायते | एवमेव सर्वाणि भूतानि तैः अदृष्टे मयि स्थितानि मया एव धृतानि इति उपधारय – The adjective महान् for Vayu shows it is impossible for anyone else to control it.

The example of Vayu shows that just as birds etc which are having a soul inside (चेतनाधिष्ठित) move around in Akasha, in the same way even Vayu is able to move around is the bhaava.

यथा आहुः वेदविदः- 'मेघोदयः सागरसन्निवृत्तिरिन्दोर्विभागाः स्फुरितानि वायोः। विद्युद्विभङ्गो गतिरुष्णरश्मेः विष्णोर्विचित्राः प्रभवन्ति मायाः ॥' (?) इति । विष्णोः अनन्यसाधारणानि महाश्चर्याणि इत्यर्थः । श्रुतिः अपि - 'एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः' (बृ. उ. 3-8-9) 'भीषास्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चमः' (तै. उ. 2-8-1) इत्यादिका ।

Then a question may arise - how can this be an example for those who do not accept that Ishvava can be proved through inference? That is answered as वेदविदः यथाहुः.. This is logic supported by Vedas and accepted as possible.

वेदविदः - indicates Vedas and उपबृम्हणः. Whatever is being studied as Veda today and not being studied but found in upabrumhanas – all are included.

There are so many wonderful things happening around us which are not perceivable – formation of clouds for example. The tides of ocean receding from shore, the waxing/waning of the moon,

thunder, lightening, earth quake and so on – all these are possible through the willing of Bhagavan Vishnu only.

माया: - The word Maayaa means wonderful acts.

अक्षरस्य प्रशासने – The word प्रशासन indicates HIS सङ्कल्पविशेष.

भीषा means out of fear – भयात्.

Sloka 9.7

सकलेतरनिरपेक्षस्य भगवतः संकल्पात् सर्वेषां स्थितिः प्रवृत्तिः च उक्ता | तथा तत्संकल्पाद् एव सर्वेषाम् उत्पत्तिप्रलयौ अपि, इति आह –

By the sankalpa of Bhagavan who has no need for anything else other than HIMSELF, the existence and functioning of everything was told. In the same way, the creation and dissolution of everything is also by HIS willing only is told here.

What is the need for telling about creation and pralaya is told in this sangati bhashya for the sloka. While describing the greatness or eminence of Paramatman who is the goal to be attained, the creation and dissolution of this world just like creation are also under the control of Bhagavan is told here.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ 7 ॥

कौन्तेय Hey Arjuna, सर्वभूतानि all beings कल्पक्षये when the duration of kalpa ends मामिकां प्रकृतिं यान्ति attain my body as the subtle state called tamas. तानि कल्पादौ अहं पुनः विसृजामि I will again create them at the beginning of the next kalpa in multifarious forms.

स्थावरजङ्गमात्मकानि सर्वाणि भूतानि, मामिकां – मच्छरीरभूतां, प्रकृतिं - तमःशब्दवाच्यां नामरूपविभागानर्हां, कल्पक्षये - चतुर्मुखावसानसमये मत्संकल्पाद् यान्ति । तानि एव भूतानि कल्पादौ पुनः विसृजामि अहम् । यथा आह मनुः - 'आसीदिदं तमोभूतम्' (मनु. 1-5) 'सोऽभिध्याय शरीरात् स्वात्' (मनु. 1-8) इति । श्रुतिरपि - 'यस्याव्यक्तं शरीरम्' (सु. उ.

7) इत्यादिका, 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते, तमः परे देवे एकीभवति' (सु. उ. 2) 'तम आसीत्तमसा गूढमग्रेऽप्रकेतम्' (ऋ. सं. 8-7-17-3) इति च ।

स्थावरजङ्गमात्मकानि सर्वाणि भूतानि, मामिकां – मच्छरीरभूतां, प्रकृतिं - तमःशब्दवाच्यां नामरूपविभागानर्हां, कल्पक्षये - चतुर्मुखावसानसमये मत्संकल्पाद् यान्ति – All beings existing in the form of स्थावर and जङ्गम – movables and immovables attain MY Prakruti – means that which is being my body and the subtle state known by the word तमस् which is incapable of being divided into name and form, at the time of the end of Chaturmukha's life, by my willing alone.

तानि एव भूतानि कल्पादौ पुनः विसृजामि अहम् – The same beings I create again at the beginning of kalpa.

यथा आह मनुः - 'आसीदिदं तमोभूतम्' (मनु. 1-5) 'सोऽभिध्याय शरीरात् स्वात्' (मनु. 1-8) इति – Manu has told thus – 'This world existed in the form of Tamas', 'he willied and from the mixture of sentient and non-sentients existing as HIS body in the state of unmanifest'.

श्रुतिरपि - 'यस्याव्यक्तं शरीरम्' (सु. उ. 7) इत्यादिका, 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते, तमः परे देवे एकीभवति' (सु. उ. 2) 'तम आसीत्तमसा गूढमग्रेऽप्रकेतम्' (ऋ. सं. 8-7-17-3) इति च – Shruti also says thus – 'for whom the unmanifest is the body', 'the unmanifest merges into Akshara, Akshara merges into Tamas, Tamas gets united with paramatman as one', 'before creation the undifferentiated Tamas existed. Parabramhan existed having that Tamas as its body' etc.

स्थावरजङ्गमात्मकानि सर्वाणि भूतानि, मामिकां – मच्छरीरभूतां, - By the word मामिकाम्, the शेषत्व of everything gets established. And this subservicence is by means of being the body as known from shruti 'यस्य तमः शरीरम्'. So Bhashya is मच्छरीरभूताम्.

सर्वभूतानि – This word in sloka indicates everything existing as effect (कार्यावस्थे). And since it is told as सर्व भूतानि and प्रकृतिं यान्ति – it means it is प्राकृत प्रलय which happens at the end of Chaturmukha's life span. It is not about दैनन्दिन प्रलय of चतुर्मुख is made clear. So Bhashya is चतुर्मुखावसानसमये.

प्रकृतिं - तमःशब्दवाच्यां नामरूपविभागानर्हा, कल्पक्षये - चतुर्मुखावसानसमये मत्संकल्पाद् यान्ति – The meaning of चतुर्मुखावसानसमये is अन्तिम-ब्रह्मदिवस-अवसानसमये – It can also be taken as end of all kalpas or कल्प shabda here may be taken to mean the life span of Chaturmukha itself.

यान्ति – The Vishnu purana says – संहर्ता च स्वयं प्रभुः (वि.पु. 1-2-67) and मनसैव जगत्सृष्टिं संहारं च करोति यः (वि.पु. 5-22-15). These establish that the dissolution and creation are done by Bhagavan only and thru his own willing.

तानि एव भूतानि कल्पादौ पुनः विसृजामि अहम् - Here also it is said पुनः तानि विसृजामि – which means they should exist during pralaya also. So the meaning is Bhagavan makes everything attain a very very subtle state by HIS sankalpa.

कौन्तेय – Swamy Deshika gives an explanation for usage of this word. Just as you know that you are the son of Kunti through the word of आस्य, in the same way know from ME the process of the creation of the entire world from my body.

यथा आह मनुः - 'आसीदिदं तमोभूतम्' (मनु0 115) 'सोऽभिध्याय शरीरात् स्वात्' (मनु0 118) इति । श्रुतिरपि - 'यस्याव्यक्तं शरीरम्' (सु0 उ0 7) इत्यादिका, 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते, तमः परे देवे एकीभवति' (सु0 उ0 2) 'तम आसीत्तमसा गूढमग्रेऽप्रकेतम्' (ऋ0 सं0 8।7।17।13) इति च ।

Bhashyakarar quotes from मनुधर्मशास्त्र the slokas which explain the fact of everything existing as the body of Paramatman, being called as Tamas at the time of Pralaya.

The slokas are quoted here:

आसीदिदं तमोभूतम् अप्रजातमलक्षणम् । अप्रतर्क्यम् अविज्ञेयं प्रसुप्तमिव सर्वतः ॥

ततः स्वयम्भूर्भगवान् अव्यक्तो व्यञ्जयन्निदम् । महा भूतादि वृत्तौजाः प्रादुरासीत् तमोनुदः ॥

योऽसावतीन्द्रियग्राह्यः सूक्ष्मेऽव्यक्तः सनातनः । सर्वभूतमयोऽचिन्त्यः स एषः स्वयमुद्भवौ ॥

सोभिध्याय शरीरात् स्वात् सिसृक्षुः विविधाः प्रजाः । अप एव ससर्जादौ तासु वीर्यमपासृजत् ॥

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् । तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥

In these slokas, the facts that Narayana is the ultimate cause of creation and HE only create everything starting with Chaturmukha Brahma are all very clearly established.

Sloka 9.8

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ 8 ॥

स्वां प्रकृतिम् The non-sentient matter or Jada prakruti which is my body अवष्टभ्य making it the locus or base इमं कृत्स्नं this entirety of भूतग्रामं group of beings (embodied souls) प्रकृतेः वशात् अवशं which is dependent being under the control of matter पुनः पुनः विसृजामि I create again and again.

स्वकीयां विचित्रपरिणामिनीं प्रकृतिम् अवष्टभ्य अष्टधा परिणमय्य इमं - चतुर्विधं देवतिर्यङ्मनुष्यस्थावरात्मकं, भूतग्रामं मदीयाया मोहिन्या गुणमय्याः प्रकृतेः वशात् अवशं पुनः पुनः काले काले विसृजामि ।

Being associated with ME as my body, being of the nature of undergoing modifications in various wonderful ways, this prakruti, making it the locus, bringing it under control, making it to modify eight fold, I create again and again, at the right time, this group of beings which are associated with ME, existing in the form of deva (gods), tiryak (animals), manushya(humans) and sthavara (immovables), which are dependent being under the sway of prakruti which has abundance of the three qualities of satva, rajas and tamas and which cause delusion.

The mode of collective and individual creation (समष्टि and व्यष्टिसृष्टि) which was told as विसृजामि in the previous sloka (कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्) is detailed here.

स्वकीयां विचित्रपरिणामिनीं प्रकृतिम् - The meanings are explained here as per the mantras of मान्त्रिकोपनिषत्. It says – विकारजननीम् अज्ञाम् अष्टरूपाम् अजां ध्रुवाम् । ध्यातेऽध्यासिता तेन तन्यते प्रेर्यते पुनः ॥ सूयते पुरुषार्थं च तेनैवाधिष्ठितं जगत् । गौरनाद्यन्तवती सा जनित्री भूतभाविनी ॥.

विकारजननीम् – creates modifications of the form of effects, अज्ञाम् – is non-sentient, अष्टरूपाम् – has eight forms (as told bhoomiraaponalo..) अजां – is unborn, ध्रुवाम् – does not perish । ध्यायते –

known by Paramatman through his knowledge of the form of willing, अध्यासिता तेन – supported by him as Base or Locus, तन्यते is made to spread or expand (is made to attain gross state) प्रेर्यते पुनः prompted for creation of gross state again ॥ सूयते पुरुषार्थं च तेनैवाधिष्ठितं जगत् – Being supported by HIM as the locus, it gives birth to the world for the purpose of humans। गौरनाद्यन्तवती सा – she is a cow without beginning or end जनित्री भूतभाविनी she is the mother creating all beings – by these two terms collective and gross creation is told.

अवष्टभ्य अष्टधा परिणमय्य – The creator taking the material for creation as the locus is अधिष्ठान. That is making that material to attain a different state as per the wish of the creator. That is told as the meaning of अवष्टभ्य - अष्टधा परिणमय्य. That is told earlier as भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ (गी. 7-4). This is the mode of collective creation (समष्टि सृष्टि) which can be understood from the meaning.

इमं - चतुर्विधं देवतिर्यङ्मनुष्यस्थावरात्मकं, भूतग्रामं – The word भूतग्रामम् in mula sloka indicates the collectivity of different types of beings who are individually different also and consisting of deva, manushya etc. So this word is not indicating अचेतन here which can also be known from प्रकृतेर्वशात् अवशम् which shows it is something different from prakruti. The word कृत्स्नम् is used to indicate the four groups of deva, manushya etc and also all sub-divisions etc.

मदीयाया मोहिन्या गुणमय्याः प्रकृतेः वशात् अवशं – The Jivas are dependent as they are under the control of Prakruti. It is going to be said as प्रकृतीं मोहिनीं श्रिताः (9-12). And the reason why Prakruti causes delusion is its गुणमयत्व – having the three qualities of सत्व, रजस् and तमस्. This was told earlier as त्रिभिः गुणमयैः भावैः (7-13).

पुनः पुनः काले काले – The word पुनः पुनः in sloka means at times suitable to their creation or dissolution is the meaning and so explained as काले काले.

विसृजामि – I will create them as having all variations. Means, I will make them associate with various wonderful things such as name, form, place, time, enjoyments and so on.

Sloka 9.9

एवं तर्हि विषमसृष्ट्यादीनि कर्माणि नैर्घृण्याद्यापादनेन भगवन्तं बध्नन्ति इति, अत्र आह -

If that is so, then will not the creation which is made of differences and such acts of Bhagavan make HIM subjected to cruelty and such defects and bind HIM? To that the answer is given here:

Here we have to understand that न च मां तानि कर्माणि that is going to be told is not about पुण्य, पापकर्मसु - the acts of the nature of good and bad deeds. Because, that is not what is being told here. Because Bhagavan is telling about creation and dissolution they need to be examined and understood in detail. So if a doubt arises that while creating, Bhagavan creates Deva, manushya and so on which is full of differences only and will that not lead to defect of the nature of cruelty on the part of Bhagavan. In order to answer this doubt the following sloka is told. By the word आदि in सृष्ट्यादीनि - स्थिति, संहार, निग्रह, अनुग्रह all are indicated. Similarly the word आदि in नैर्घृण्यादि includes पक्षपात (partialty), अव्यवस्थितत्व (disorder) etc.

निबध्नन्ति - This does not mean bondage of the form of संसार. Because the acts of creation and others are not causes of संसार. And even if it is taken as cruelty नैर्घृण्य, there is no one to punish HIM as HE is The Supreme Lord. So what is told as bondage here is association with defects of the form of cruelty and partialty etc.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ १ ॥

धनञ्जय Hey Arjuna, तानि कर्माणि those acts of the nature of creation with differences etc.

उदासीनवदासीनं तेषुकर्मसु असक्तं मां च न निबध्नन्ति will not bind ME who is as though unconcerned and not interested in those acts of creating with differences and others.

न च तानि विषमसृष्ट्यादीनि कर्माणि मां निबध्नन्ति - मयि नैर्घृण्यादिकं न आपादयन्ति, यतः क्षेत्रज्ञानां पूर्वकृत्यानि एव कर्माणि देवादिविषमभावहेतवः; अहं तु तत्र वैषम्ये असक्तः तत्र उदासीनवद् आसीनः । यथा आह सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र. सू. 2-1-34), 'न कर्माविभागादिति चेन्नानादित्वात्' (ब्र. सू. 2-1-35) इति ।

These acts of creation with differences etc do not bind ME. Means, do not accuse me of being cruel etc. Because, the cause of differences such as deva, manushya and others is the prior

deeds of the embodied souls while I am disinterested in the differences because I stay unconcerned with that.

यथा आह सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र. सू. 2-1-34), 'न कर्माविभागादिति चेन्नानादित्वात्' (ब्र. सू. 2-1-35) इति - This is as told by Sutrakara – 'Brahman does not have defects of partialty and cruelty because there is the expectation of Karma', 'If it is said that there was no karma as the division of name and form did not exist before creation, we say it is not so. Because Jiva is beginningless, karma is also beginningless'.

न च तानि विषमसृष्ट्यादीनि कर्माणि मां निबध्नन्ति - मयि नैर्घृण्यादिकं न आपादयन्ति, यतः क्षेत्रज्ञानां पूर्वकृत्यानि एव कर्माणि देवादिविषमभावहेतवः; - The word च in न च मां तानि कर्माणि of sloka removes the doubt. This is also as per several pramanas, some are:

निमित्तमात्रं मुक्त्वैवं नान्यत् किञ्चिदपेक्षते ।

नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तु वस्तुताम् ॥ (वि.पु.1-4-52)

निजकर्मशक्तिनियताः ब्रह्मादिस्थावरान्तविशेषाः it is said.

कर्मभिर्भाविता पूर्वेः कुशलाकुशलैस्तु ताः ।

ख्यात्या तया ह्यनिर्मुक्ताः संहारे ह्युपसंहृताः ॥

स्थावरान्ताः सुराद्यास्तु प्रजा ब्रह्मन् चतुर्विधाः ।

ब्रह्मणः कुर्वतः सृष्टिं जज्ञिरे मानसास्तु ताः ॥ (वि.पु.1-5-28,29)

आब्रह्मस्तम्बपर्यन्ता जगदन्तर्व्यवस्थिताः ।

प्राणिनः कर्मजनित संसार वशवर्तिनः ॥ (वि.ध. 104-23)

And others indicate this meaning.

अहं तु तत्र वैषम्ये असक्तः तत्र उदासीनवद् आसीनः । यथा आह सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र. सू. 2-1-34), 'न कर्माविभागादिति चेन्नानादित्वात्' (ब्र. सू. 2-1-35) इति – The sloka तेषु कर्मसु असक्तम् – does not say अकर्तृत्व of the nature of being disinterested in karmas. So it is made clear in Bhashya as तत्र वैषम्ये

असक्तः. The differences are not due to HIS whims and fancies but it is due to karmas of Individual Selves. Though Bhagavan does creation, he is not interested in the differences. He is an impartial judge. And असक्तः also indicates that he is not associated with creation for any benefit. But is there was no differentiation of name and form during pralaya, karma also should not be there. If a question is raised like that, sutrakara says that karma is beginningless as Jivas are also beginningless and that is told in Brahmasutras quoted here. Karma is also anaadi and creation is done according to karmas of Individual selves. This is a very important शास्त्रार्थ – one becomes Deva not because Bhagavan wants HIM that way but because of one's own karmas. One becomes a human or animal and so on all due to one's own karmas and not due to Bhagavan's sankalpa. So Bhagavan decides only based on the karmas of Selves and by HIS own wishes. Hence there is no scent of any defect of the nature of partiality or cruelty on the part of Bhagavan. One cannot blame Bhagavan saying why did HE make me suffer like this or make someone else get lot of riches and so on. It is all driven by the karmas of respective Individual Selves and Bhagavan is not interested in creating this kind of differences by HIMSELF. He goes purely by the karmas of individuals. It also indicates that if one wants to become a देव one has to do karmas needed to attain such birth and if one wants to get liberated, one has to do karma needed for it.

Now a doubt may arise here – If Bhagavan does creation purely based on Creation why not prakruti modify itself based on karma? Why should Bhagavan do creation? That is answered next.

Sloka 9.10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्धि परिवर्तते ॥ 10 ॥

कौन्तेय Hey son of Kunti, अध्यक्षेण मया by ME who has the power to control and who has willed, प्रकृतिः सचराचरं जगत् सूयते the prakruti gives birth to this world consisting of movables and the immovables. अनेन हेतुना जगत् परिवर्तते हि Having this as the cause the world is revolving.

तस्मात् क्षेत्रज्ञकर्मानुगुणं मदीया प्रकृतिः सत्यसंकल्पेन मया अध्यक्षेण ईक्षिता सचराचरं जगत् सूयते । अनेन क्षेत्रज्ञकर्मानुगुण-मदीक्षणेन हेतुना जगत् परिवर्तते; इति मत्त्वाम्यं सत्यसंकल्पत्वं नैर्घृण्यादिदोषरहितत्वम् इत्येवमादिकं मम वसुदेवसूनोः ऐश्वरं योगं पश्य । यथाह श्रुतिः - 'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्धः ।' 'मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्' (श्वे. 4-9-10) इति ।

तस्मात् क्षेत्रज्ञकर्मानुगुणं मदीया प्रकृतिः सत्यसंकल्पेन मया अध्यक्षेण ईक्षिता सचराचरं जगत् सूयते – So, in accordance to the karmas of embodied souls, the Prakruti which is associated with ME, being willed by ME who is of true willing and who is presiding, gives rise to this world having movables and immovables.

अनेन क्षेत्रज्ञकर्मानुगुण-मदीक्षणेन हेतुना जगत् परिवर्तते; इति मत्त्वाम्यं सत्यसंकल्पत्वं नैर्घृण्यादिदोषरहितत्वम् इत्येवमादिकं मम वसुदेवसूनोः ऐश्वरं योगं पश्य – As the world is revolving due to this reason of my willing according to the karmas of embodied souls, see the Yoga of the nature of Overlordship (ऐश्वरं योगम्) of ME who is the son of Vasudeva having the characteristics of Lordship, True willing and not having any defect of the nature of cruelty etc.

यथाह श्रुतिः - 'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्धः ।' 'मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्' (श्वे. 4-9-10) इति – The same aspect is also told by shrutis as 'The Supreme Lord who is the controller creates this world with this Prakruti and in that the other one who is the Jiva is bound by the same Prakruti'. 'One should know माया as prakruti and मायि as सर्वेश्वर – the Supreme Lord'.

To the question, if the creation having all these differences is strictly according to the karmas of Individual Selves, why not Prakruti modify by itself according to it? The answer is it is not possible because Prakruti is non-sentient principle and it cannot act by itself. It needs an intelligent self who can make it to act. So when there is no one else and not even the division of name and form etc and everything is very subtle, in unmanifest state, it can modify only by the willing of ईश्वर. So the creation, dissolution, existence everything happens only being controlled by the सङ्कल्प of Bhagavan is indicated in Bhashya as तस्मात्.

तस्मात् क्षेत्रज्ञकर्मानुगुणं मदीया प्रकृतिः सत्यसंकल्पेन मया अध्यक्षेण ईक्षिता सचराचरं जगत् सूयते – The Bhashya मया अध्यक्षेण ईक्षिता means according to the सङ्कल्प of Bhagavn who is the ruler. Shruti praises Bhagavan as कर्माध्यक्षः सर्वभूताधिवासः, यो अस्याध्यक्षः परमे व्योमन् and so on. The word सचराचरम् in the first half of sloka is to be taken along with जगत् in the second half.

अनेन क्षेत्रज्ञकर्मानुगुण-मदीक्षणेन हेतुना जगत् परिवर्तते; - Sloka हेतुना अनेन indicates that the cause of creation told in the first half is also the cause of dissolution. The willing of Lord is according to the karmas of embodied souls and so HIS Lordship (स्वामित्व), True willing (सत्य सङ्कल्पत्व), कारुण्य and others are not affected. The Jivas get caught in Prakruti strictly according to their karmas only.

इति मत्स्वाम्यं सत्यसंकल्पत्वं नैर्घृण्यादिदोषरहितत्वम् इत्येवमादिकं मम वसुदेवसूनोः ऐश्वरं योगं पश्य । यथाह श्रुतिः - 'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्धः ।' 'मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्' (श्वे. 4-9-10) इति – What was started in the fifth sloka न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् is being taught here also and so Bhashya is मम ऐश्वरं योगं पश्य. And the bhashya वसुदेव सूनोः is according to what is going to be told in next sloka अवजानन्ति मां मूढाः. This indicates HIS अवतारस्वरूप which hides HIS nature of Supreme Lordship due to HIS unsurpassable सौलभ्य.

The next question that is raised is – if you are telling that you are Bhagavan, everything is under your control and you are the Supreme Being etc, why not everyone take resort in you? The answer is, not all are able to know HIS supreme nature.

Sloka 9.11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ 11 ॥

भूत महेश्वरं मम परं भावम् My Supremacy which is exercising OverLordship of all beings अजानन्तः not knowing that, मूढाः the ignorant ones मानुषीं तनुम् आश्रितं माम् अवजानन्ति reject ME who has taken the body of a human.

एवं मां भूतमहेश्वरं सर्वज्ञं सत्यसंकल्पं निखिलजगदेककारणं परमकारुणिकतया सर्वसमाश्रयणीयत्वाय मानुषीं तनुम् आश्रितं स्वकृतैः पापकर्मभिः मूढा अवजानन्ति - प्राकृतमनुष्यसमं मन्यन्ते । भूतमहेश्वरस्य मम अपार कारुण्यौदार्य-सौशील्यवात्सल्य निबन्धनं मनुष्यत्वसमाश्रयणलक्षणम् इमं परं भावम् अजानन्तो मनुष्यत्व समाश्रयणमात्रेण माम् इतरसजातीयं मत्वा तिरस्कुर्वन्ति इत्यर्थः ।

एवं मां भूतमहेश्वरं सर्वज्ञं सत्यसंकल्पं निखिलजगदेककारणं परमकारुणिकतया सर्वसमाश्रयणीयत्वाय मानुषीं तनुम् आश्रितं – Thus ME, who is the Ruler of all beings, who is omniscient, of True Willing, who is the sole cause of this entire world and who has taken the body of a human due to my nature of utmost compassion and in order that all can take refuge in ME,

स्वकृतैः पापकर्मभिः मूढा अवजानन्ति - प्राकृतमनुष्यसमं मन्यन्ते – The ignorant ones due to the bad deeds done by themselves know ME as similar to a human found in this world.

भूतमहेश्वरस्य मम अपार कारुण्यौदार्य-सौशील्यवात्सल्य निबन्धनं मनुष्यत्वसमाश्रयणलक्षणम् इमं परं भावम् अजानन्तो – Not knowing this Supreme Nature of ME who is the Overlord of all beings, who is endowed with unlimited compassion, generosity, quality of mingling with the lowly as though equal, nature of not seeing any defect in others, and due to such divine qualities having resorted to a form having the characteristics of humans,

मनुष्यत्व समाश्रयणमात्रेण माम् इतरसजातीयं मत्वा तिरस्कुर्वन्ति इत्यर्थः – just because I have taken the form of a human thinking that I am of the same class as other humans found here and they reject ME is the meaning.

In order to praise the nature of the greatminded ones, the nature of the ignorant ones is being told here first.

एवं मां भूतमहेश्वरं – The word मां in first half of sloka is to be taken along with भूतमहेश्वरम् in second half as indicated in Bhashya. The word भूतमहेश्वरम् is explained with the attributes of सर्वज्ञं, सत्यसङ्कल्पम् etc.

सर्वज्ञं सत्यसंकल्पं निखिलजगदेककारणं परमकारुणिकतया सर्वसमाश्रयणीयत्वाय

मानुषीं तनुम् आश्रितं – मानुषीम् means मनुष्यसम्बन्धि associated with humans. Having a form which is same as that of human class – मनुष्यरूप-सजातीयरूप. It is like a gold pot and a mud pot. Though the form of the pot is same, the material is different. The form is of same class as a pot.

Similarly here also though Bhagavan takes the form of a human, he is in HIS own DIVINE Nature always. It is the same way even when Lord incarnates as a Fish, Tortoise and so on.

स्वकृतैः पापकर्मभिः मूढा अवजानन्ति - प्राकृतमनुष्यसमं मन्यन्ते – If a question is raised is not Ishvara only the cause of ignorance? Answer is in Bhashya स्वकृतैः पापकर्मभिः it is due to ones' own bad deeds.

भूतमहेश्वरस्य मम अपार कारुण्यौदार्य-सौशील्यवात्सल्य निबन्धनं मनुष्यत्वसमाश्रयणलक्षणम् इमं परं भावम् अजानन्तो – परं भावम् अजानन्तः - The ignorant ones cannot know the difference between HIS Supremacy (परत्व) and ordinary human form (सामान्य मनुष्यरूप). So they get deluded when they see the same human form as found in all others here and that similarity in form makes them not perceive the Supreme nature of Bhagavan.

मनुष्यत्व समाश्रयणमात्रेण माम् इतरसजातीयं मत्वा तिरस्कुर्वन्ति इत्यर्थः – And is this aspect of taking resort to a human form a defect? No. Bhagavan taking the form of a human without leaving HIS Supreme Nature is also considered a divine quality only. But just because HE has disguised HIMSELF with the human form, they think HE is a human only and disregard HIM.

Sloka 9.12

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ 12 ॥

राक्षसीं प्रकृतिम् Prakruti of demonic nature, आसुरीं मोहिनीं चैव प्रकृतिं and prakruti associated with evil and that which causes delusion, श्रिताः those who have resorted to मोघाशाः they have their desires wasted मोघ कर्माणः their actions do not yield any fruit मोघज्ञानाः they knowledge is meaningless विचेतसः and they become those who do not have the real knowledge.

प्रकृति means स्वभाव here - nature

मम मनुष्यत्वे परमकारुण्यादि परत्वतिरोधानकरीं राक्षसीम् आसुरीं च मोहिनीं प्रकृतिम् आश्रिताः, मेघाशाः - मोघवाञ्छिताः निष्फलवाञ्छिताः, मोघकर्माणः - मोघारम्भाः, मोघज्ञानाः - सर्वेषु मदीयेषु चराचरेषु अर्थेषु विपरीतज्ञानतया निष्फलज्ञानाः, विचेतसः तथा सर्वत्र विगतयाथात्म्यज्ञानाः, मां सर्वेश्वरम् इतरसमं मत्वा, मयि यत् कर्तुम् इच्छन्ति, यदुद्दिश्य आरम्भान् कुर्वते, तत् सर्वं मोघं भवति इत्यर्थः ।

मम मनुष्यत्वे परमकारुण्यादि परत्वतिरोधानकरीं – In my manifestation taking the human form that which hides my attributes such as utmost compassion and others which indicate my Supremacy

राक्षसीम् आसुरीं च मोहिनीं प्रकृतिम् आश्रिताः – those who have resorted to demonic, evil prakruti which causes delution

मेघाशाः - मोघवाञ्छिताः निष्फलवाञ्छिताः – they becomes those whose desires are never realized meaning they never bear fruits.

मोघकर्माणः – मोघारम्भाः – they start to engage in actions which do not yield any benefit

मोघज्ञानाः - सर्वेषु मदीयेषु चराचरेषु अर्थेषु विपरीतज्ञानतया निष्फलज्ञानाः – their knowledge becomes futile as they have wrong understanding of all things moving and non-moving which belong to ME

विचेतसः तथा सर्वत्र विगतयाथात्म्यज्ञानाः – and with respect to everything their knowledge will not be true knowledge as things exist.

मां सर्वेश्वरम् इतरसमं मत्वा, मयि यत् कर्तुम् इच्छन्ति, यदुद्दिश्य आरम्भान् कुर्वते, तत् सर्वं मोघं भवति इत्यर्थः – that means thinking ME who is the Supreme Lord as equal to others, whatever they desire to do with respect to ME, wanting to achieve whatever they start karmas, all those become futile.

The last part of this sloka, प्रकृतिं मोहिनीं श्रिताः - is the cause for all their desires becoming futile and also is the cause of their starting karmas which do not yield any fruit.

Here राक्षसीम् means associated with demons which is told as तामसी

आसुरीम् means associated with evils and told as राजसी प्रकृति means svabhaava or nature associated with क्रोध, लोभ etc.

मम मनुष्यत्वे परमकारुण्यादि परत्वतिरोधानकरीं राक्षसीम् आसुरीं च मोहिनीं प्रकृतिम् आश्रिताः – The word प्रकृति means स्वभाव. In the 17th chapter it is said – यजन्ते सात्विका देवान् यक्षरक्षांसि राजसाः । प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ (17-4). Also in Mahabharata ‘मन्ये त्वां राक्षसं क्रूरं अथवा तामसात्मकम् । यस्मात् क्षिपसि गोविंदं पाण्डवं च धनञ्जयम् ॥ (भा. भी. 66-31). मोहिनीम् is that nature which hides the supremacy of Bhagavan etc.

मेघाशाः - मोघवाञ्छिताः निष्फलवाञ्छिताः, मोघकर्माणः - मोघारम्भाः - The words मोघाशाः and मोघकर्माणः have different meaning. मोघाशाः means the karmas will be without any benefit. मोघकर्माणः means it becomes useless from the very beginning.

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

आसुरी प्रकृति, दैवी प्रकृति - देवाः शास्त्रविहित बुद्धयः Devas are those who are guided by Shastra and असुराः स्वभाव विहित बुद्धयः - Asuras are those who are guided by impulses. The देवासुर युद्ध -there is a war going in the mind of every person between these two - There is Conscience - sense of right and wrong - it is like मानसिक महाभारत युद्ध. धृतराष्ट्र - Jivatman - raashtra is body. Sanjaya is 'viveka' who advices good. Those who reject Paramatman are आसुरीप्रकृतयः and what happens to them is told here.

मोघाशाः - निष्फलचिन्ता - अभिद्या it is said. अनभिद्या is needed. One should give up nishphala chintaa. At the first instant, 'Prathama Pravrutti' one has to decide the right thing.

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मोघज्ञानाः - सर्वेषु मदीयेषु चराचरेषु अर्थेषु विपरीतज्ञानतया निष्फलज्ञानाः - Knowledge becomes futile when it does not result in desired fruits for the actions done. The reason why it becomes futile is that it is not true knowledge - it is not यथार्थज्ञान. Here Bhashyakarar makes a very powerful statement. Everything belongs to Paramatman. What is the knowledge one should gain - that everything belongs to Paramatman and nothing is ours. It is the analogy of non-relationship or non-possession and analogy of self-sufficiency.

It is said in Ishavasya Upanishat - तेन त्यक्तेन भुञ्जीताः मा गृधः कस्यस्विद्धनम् - do not desire for anyone else's wealth is one meaning. If we take कस्यस्विद्धनम् separately, whose wealth is all this? We say this belongs to me, that belongs to me etc while everything belongs to Bhagavan.

Everything moving and non-moving belongs to HIM and thinking that it belongs to us or someone else is wrong knowledge - it is not यथार्थज्ञान and anything done with such wrong knowledge will not yield fruits.

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

What should one do to overcome this and get proper knowledge – surrender unto Bhagavan. He gives us the right mind and intellect – buddhi. That is how he puts us in the right path. It is said न देवाः दण्डमादाय रक्षन्ति पशुपालवत् । यं तु रक्षितुमिच्छन्ति बुद्ध्या संयोजयन्ति तम् ॥ – Gods protect by through right intellect. Similarly Bhagavan says ददामि बुद्धियोगं तं येन मामुपयान्ति ते.

When we acquire this knowledge and then put it to practice, there will be no grief.

Madeeyeshu – is very crucial to understand. Ramakrishna Paramahansa gives an example of how people reject Paramatman – two people fighting for land – it is mine, it is mine – they are disregarding the existence of God he says. Everything belongs to HIM and how can one fight saying it is his?

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The bhashya सर्वेषु विपरीतज्ञानतया includes thinking अस्वतन्त्र as स्वतन्त्र, परकीय as स्वकीय, जड as अजड, नित्य as अनित्य, अस्थिर as स्थिर, धर्म as अधर्म and so on.

When Jnaana is vipareeta, phala also will be vipareeta...

विचेतसः तथा सर्वत्र विगतयाथात्म्यज्ञानाः, मां सर्वेश्वरम् इतरसमं मत्वा, मयि यत् कर्तुम् इच्छन्ति, यदुद्दिश्य आरम्भान् कुर्वते, तत् सर्वं मोघं भवति इत्यर्थः – When they think I am like any other and equate ME with others, whatever they do keeping me as the object will be futile as they have wrong knowledge. They do not know that I am different and distinct from everything else.

Sloka 9.13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ 13 ॥

पार्थ Hey Partha, दैवीं प्रकृतिं आश्रिताः having resorted to daivee prakruti महात्मानस्तु the greatminded ones भूतादिम् अव्ययं मां ज्ञात्वा having known ME who is the cause of all beings and who is immutable अनन्यमनसः भजन्ते meditate on ME not thinking of anything else.

ये तु स्वकृतैः पुण्यसञ्चयैः मां शरणम् उपगम्य विध्वस्तसमस्तपापबन्धाः दैवीं प्रकृतिम् आश्रिताः महात्मानः, ते भूतादिम् अव्ययं – वाङ्मनसागोचर-नामकर्मस्वरूपं परमकारुणिकतया साधुपरित्राणाय मनुष्यत्वेन अवतीर्णं मां ज्ञात्वा अनन्यमनसो मां भजन्ते; मत्प्रियत्वातिरेकेण मद्भजनेन विना मनसश्च आत्मनश्च बाह्यकरणानां च धारणम् अलभमानाः, मद्भजनैकप्रयोजनाः भजन्ते ।

ये तु स्वकृतैः पुण्यसञ्चयैः मां शरणम् उपगम्य विध्वस्तसमस्तपापबन्धाः दैवीं प्रकृतिम् आश्रिताः महात्मानः – But those who having accumulated punya by their virtuous deeds, having surrendering unto ME and got destroyed the bondage of all sins and have resorted to daivee prakruti are the noble, greatminded ones,

ते भूतादिम् अव्ययं – वाङ्मनसागोचर-नामकर्मस्वरूपं परमकारुणिकतया साधुपरित्राणाय मनुष्यत्वेन अवतीर्णं मां ज्ञात्वा अनन्यमनसो मां भजन्ते - such noble ones meditate with singleminded devotion on ME, who is the cause of all beings, who is अव्यय means one who has name and acts the nature of which is beyond the grasp of speech and mind, one who has manifested taking the human form out of Supreme Compassion for the purpose of protecting the noble ones, the महात्माs know my such divine nature and meditate on ME singlemindedly,

मत्प्रियत्वातिरेकेण मद्भजनेन विना मनसश्च आत्मनश्च बाह्यकरणानां च धारणम् अलभमानाः, मद्भजनैकप्रयोजनाः भजन्ते – because of having excessive love towards ME they cannot support their mind or Soul or external sense organs if they do not worship ME with devotion, they meditate on ME having my worship alone as the sole purpose.

When Krishna said अवजानन्ति मां मूढाः, a question would arise – when this world is filled with such ignorant ones who disregard you, what is the purpose served by your manifestation such? Is it not futile? The answer is given here. By extolling the greatness of the noble ones who make HIS divine incarnation purposeful and through that the greatness of Bhakti towards Bhagavan is also praised.

The great minded ones bring atishaya to bhakti – excellence to bhakti itself by the way they put it to practice. They have become mahatmas because they have surrendered unto Bhagavan and with HIS divine grace have got rid of rajas and tamas.

Rigveda says – vayamindra tvaayava: sakhitvam aarabhaamahe

ये तु स्वकृतैः पुण्यसञ्चयैः – By words महात्मानः and तु in mula sloka, the excellence needed for meditating on the Lord is indicated as shown in Bhashya ये तु स्वकृतैः पुण्यसञ्चयैः. The words पुण्यसञ्चयैः and शरणम् उपगम्य reminds of what was told earlier as चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन (7-16) and मामेव ये प्रपद्यन्ते (7-14).

मां शरणम् उपगम्य विध्वस्तसमस्तपापबन्धाः दैवीं प्रकृतिम् आश्रिताः महात्मानः, ते भूतादिम् अव्ययं – वाङ्मनसागोचर-नामकर्मस्वरूपं परमकारुणिकतया साधुपरित्राणाय मनुष्यत्वेन अवतीर्णं मां – All the attributes of Bhagavan culminate in HIS परमसौलभ्य in HIS अवतारs and that is indicated as परमकारुणिकतया and upto अवतीर्णं माम्. माम् is about Krishna avatara.

The word अव्ययम् indicates that HIS divine incarnations are not due to karma but due to HIS compassion and so there is no question of any contraction in ज्ञान etc and that is indicated by this word.

ज्ञात्वा अनन्यमनसो मां भजन्ते; मत्प्रियत्वातिरेकेण मद्भूजनेन विना मनसश्च आत्मनश्च बाह्यकरणानां च धारणम् अलभमानाः, मद्भूजनैकप्रयोजनाः भजन्ते – मद्भूजनैकप्रयोजनाः – this separates a भक्त from आर्त, अर्थार्थि and such अधिकारिs.

Addressing Arjuna as पार्थ indicates that Arjuna who is the son of Indra is of दैवी प्रकृति.

Sloka 9.14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ 14 ॥

मां कीर्तयन्तः Chanting my names all the time दृढव्रताः having firm determination यतन्तः च trying to engage in my worship etc. नमस्यन्तश्च prostrating before ME with devotion मां सततं always नित्ययुक्ताः wanting to attain eternal communion with ME भक्त्या उपासते meditate upon ME with excessive love.

अत्यर्थं मत्प्रियत्वेन मत्कीर्तन-यतन-नमस्कारैः विना क्षणाणुमात्रे अपि आत्मधारणम् अलभमानाः मद्गुणविशेषवाचीनि मन्नामानि स्मृत्वा पुलकाञ्चितसर्वाङ्गाः, हर्षगद्गदकण्ठाः नारायण-कृष्ण-वासुदेव-इत्येवमादीनि सततं कीर्तयन्तः तथा एव

यतन्तः - मत्कर्मसु अर्चनादिकेषु तदुपकारकेषु भवन-नन्दनवन-करणादिकेषु च दृढसंकल्पाः यतमानाः, भक्तिभारावनमित-मनोबुद्ध्यभिमान-पदद्वय-करद्वय-शिरोभिः अष्टाङ्गैः अचिन्तित पांसुकर्दम-शर्करादिके धरातले दण्डवत् प्रणिपतन्तः, सततं मां नित्ययुक्ताः नित्ययोगं काङ्क्षमाणा आत्मान्तं महास्यव्यवसायिनः उपासते ।

अत्यर्थं मत्प्रियत्वेन मत्कीर्तन-यतन-नमस्कारैः विना क्षणाणुमात्रे अपि आत्मधारणम् अलभमानाः – Because of I being inexplicably dear to them, not being able to sustain themselves even for a fraction of a second without chanting my names, without a firm mind to engage in acts devoted to ME, prostrating to ME etc.

मद्गुणविशेषवाचीनि मन्नामानि स्मृत्वा पुलकाञ्चितसर्वाङ्गाः – remembering my names which show my special attributes they get horripilations in every part of their body,

हर्षगद्गदकण्ठाः - their voice getting choked due to excessive joy,

नारायण-कृष्ण-वासुदेव-इत्येवमादीनि सततं कीर्तयन्तः - crying out my names such as Narayana, Krishna, Vaasudeva and others all the time,

तथा एव यतन्तः - मत्कर्मसु अर्चनादिकेषु तदुपकारकेषु भवन-नन्दनवन-करणादिकेषु च दृढसंकल्पाः यतमानाः, - and engaging in the same way – meaning endeavouring with firm determination in acts devoted to my service such as worshipping and others which are helpful to worship such as constructing temple, cultivating flower garden etc.

भक्तिभारावनमित- - their head bowed low due to the weight of devotion towards ME,

मनोबुद्ध्यभिमान-पदद्वय-करद्वय-शिरोभिः अष्टाङ्गैः – with the eight parts which are मनस्, बुद्धि, अभिमान, two feet, two palms and head,

अचिन्तित पांसुकर्दम-शर्करादिके धरातले दण्डवत् प्रणिपतन्तः, - falling flat in prostration on the ground like a stick without thinking of dust, sludge or gravel

सततं मां नित्ययुक्ताः नित्ययोगं काङ्क्षमाणा – all the time wanting to attain eternal communion with ME

आत्मान्तं महास्यव्यवसायिनः उपासते – means wanting subservience with firm mind as long as they exist, they meditate on ME.

What was told as भजन्ति अनन्यमनसः in previous sloka was about उपासना or devotional meditation. That upasana attains the state of excessive love and makes one to engage in prayers, acts of devotion, prostrating and so on is told here. The three aspects told here कीर्तन, यतन and नमस्कार are the functions of वाक्, मनस् and शरीर. The word सततम् – always – applies to all these three equally. By these, the upasana becomes steadfast.

अत्यर्थं मत्प्रियत्वेन – The meaning of भक्त्या is given thus.

मत्कीर्तन-यतन-नमस्कारैः विना क्षणाणुमात्रे अपि आत्मधारणम् अलभमानाः मद्गुणविशेषवाचीनि मन्नामानि स्मृत्वा – The auspicious names of Bhagavan are by themselves very sweet and they remind of all HIS divine unique attributes and that is explained in Bhashya as मद्गुणविशेषवाचीनि मन्नामानि. Chanting of HIS names is most dear to HIS devotees. The Bhashya मन्नामानि also indicates that even though the auspicious qualities are not thought of, mere chanting HIS divine names by its very nature causes devotion. Srimad Bhagavata says – एतावता अलम् अघनिर्हरणाय पुंसां सङ्कीर्तनं भगवतो गुणकर्मनाम्नाम् (भागवत. 6-3-24). It is also well known as told संकीर्त्य नारायण शब्दमात्रं विमुक्त-दुःखाः सुखिनो भवन्ति. The power of chanting is enormous as said – नाम्नोऽस्ति यावती शक्तिः पापनिर्हरणे हरेः । तावत् कर्तुं न शक्नोति पातकी पातकं नरः'.

The name नारायण shows HIS supremacy – परत्व while the names कृष्ण, वासुदेव show his special incarnations and thus HIS सौलभ्य.

In Vishnu Purana it is said:

यज्ञेशाच्युत गोविन्द माधवानन्त केशव ।

कृष्ण विष्णो हृषीकेश वासुदेव नमोऽस्तु ते ॥

इति राजाह भरतो हरेर्नामानि केवलम् ॥ (वि.पु. 2-13-9)

पुलकाञ्चितसर्वाङ्गाः, हर्षगद्गदकण्ठाः नारायण-कृष्ण-वासुदेव-इत्येवमादीनि सततं कीर्तयन्तः – The word सततम् indicates that even when one is alone, in एकान्त or in a crowd, a true devotee should chant HIS divine names without any shame. It is said in Mahabharata – कृषिर्भूवाचकश्शब्दः णश्च निर्वृतिवाचकः (भा.उ. 69-5) and so it is the cause of purushaartha. So the name कृष्ण being common to पर, व्यूह and such states it is told in between the names नारायण and वासुदेव which show HIS pervasion –

they are व्यापकनामस. Even for some incarnations such as वराह the word कृष्ण is used – in mahānarayana upaniṣat – उद्धृतासि वराहेण कृष्णेन शतबाहुना.

तथा एव यतन्तः - मत्कर्मसु अर्चनादिकेषु तदुपकारकेषु भवन-नन्दनवन-करणादिकेषु च दृढसंकल्पाः यतमानाः, - This tells the unique endeavour असाधारण यतन needed for भक्तियोग. The meaning of दृढसंकल्पाः is that they have firm determination – even if they are facing great calamity or gain lot of wealth etc. they do not resort to anyone else but are single mindedly devoted to Bhagavan.

भक्तिभारावनमित-मनोबुद्ध्यभिमान-पदद्वय-करद्वय-शिरोभिः अष्टाङ्गैः अचिन्तित पांसुकर्दम-शर्करादिके धरातले दण्डवत् प्रणिपतन्तः, - The word भक्तिभारावनमित shows that the प्रणाम done is motivated by love. Head and body bows out of devotion. This is not because of any injunction but due to excessive love. While prostrating with such devotion or love, one should fall unmindful of what is on ground just as a staff falls flat.

सततं मां नित्ययुक्ताः नित्ययोगं काङ्क्षमाणा आत्मान्तं महास्यव्यवसायिनः उपासते – Meaning of नित्ययुक्ताः is not that they are already established in eternal union but they desire to be in eternal communion with Lord. The pratyaya क्त is in आशंसार्थ – so bhashya is नित्ययोगं काङ्क्षमाणाः. Attaining the state of servitude to Bhagavan for ever यावदात्मभावि – that is the specialty of that नित्ययोग – and they have their mind firmly established in it is explained in bhashya.

Sloka 9.15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ 15 ॥

अन्येऽपि Some other upaasakas ज्ञानयज्ञेन च यजन्तः worshipping ME with the sacrifice of the form of knowledge बहुधा पृथक्त्वेन विश्वतो मुखं मां एकत्वेन उपासते – meditate on ME who is present as many separate entities in the form of this world having it as my mode as ONE who is qualified by the world.

अन्ये अपि महात्मानः पूर्वोक्तैः कीर्तनादिभिः ज्ञानाख्येन यज्ञेन च यजन्तो माम् उपासते । कथम्? बहुधा पृथक्त्वेन – जगदाकारेण, विश्वतोमुखं - विश्वप्रकारम् अवस्थितं माम् एकत्वेन उपासते । एतदुक्तं भवति - भगवान् वासुदेव एव नामरूप-विभागानर्हातिसूक्ष्म-चिदचिद्वस्तुशरीरः सन् सत्यसंकल्पः विविध-विभक्त-नामरूप-स्थूलचिदचिद्वस्तुशरीरः स्याम् इति संकल्प्य स एक एव देवतिर्यङ्गानुष्यस्थावराख्य-विचित्रजगच्छरीरः अवतिष्ठते इति अनुसंधानाश्च माम् उपासते इति ।

अन्ये अपि महात्मानः पूर्वोक्तैः कीर्तनादिभिः ज्ञानाख्येन यज्ञेन च यजन्तो माम् उपासते – Other noble ones meditate upon ME through chanting of my divine names as told earlier and also by means of sacrifice of the form of knowledge.

कथम्? – How do they meditate?

बहुधा पृथक्त्वेन – जगदाकारेण – I who is seen in the form of this world which is characterized by diversity in several ways

विश्वतोमुखं - विश्वप्रकारम् अवस्थितं – and existing as having the whole world as my mode

माम् एकत्वेन उपासते – they meditate upon ME as ONE qualified by the world.

एतदुक्तं भवति – The gist of this teaching is this.

भगवान् वासुदेव एव नामरूप-विभागानर्हातिसूक्ष्म-चिदचिद्वस्तुशरीरः सन् – Bhagavan Vaasudeva only having the sentient and non-sentient existing a very subtle state without the division of name and form, as HIS body

सत्यसंकल्पः – Being of True Willing,

विविध-विभक्त-नामरूप-स्थूलचिदचिद्वस्तुशरीरः स्याम् इति संकल्प्य – having Willed that I will become one having sentient and non-sentients differentiated into variety of name and form as my body,

स एक एव देवतिर्यङ्गानुष्यस्थावराख्य-विचित्रजगच्छरीरः अवतिष्ठते – HE who is ONE only exists having this wonderful world consisting of Deva, Tiryak, Manushya and Sthavara as HIS body,

इति अनुसंधानाश्च माम् उपासते इति – contemplating thus they do my upasana is the meaning.

In the 13th sloka it was told भजन्त्यनन्यमनसः (9-13) – that one should meditate single mindedly without thinking of anything else. Then it was told सततं कीर्तयन्तः (9-14) that upasana has to be

done with chanting etc. Now the nature of the special form of Bhagavan who is meditated upon is told. In the five slokas starting with 15th and till 19th (ending with सदसञ्चाहम्), the form of that Supreme Object which is to be known is taught.

अन्ये अपि महात्मानः पूर्वोक्तैः कीर्तनादिभिः ज्ञानाख्येन यज्ञेन च यजन्तो माम् उपासते – The word च in sloka as ज्ञानयज्ञेन च indicates that the earlier told कीर्तन etc are also to be included. अपि is to be taken with अन्ये and so bhashya is अन्येऽपि. The word अन्ये talks of पूर्णोपासकः. यज्ञेन यजन्तः means यज्ञेन प्रीणयन्तः - they please Bhagavan with Yajnas.

कथम्? बहुधा पृथक्त्वेन – जगदाकारेण, - The words बहुधा and पृथक्त्वेन indicate everything including समष्टिरूप and व्यष्टिरूप and so bhashya is जगदाकारेण.

विश्वतोमुखं - विश्वप्रकारम् – Having the entire world as HIS mode and HE is the प्रकारि.

Here bhashya is very significant – The anvaya is not एकत्वेन पृथक्त्वेन च उपासते where it would mean एकत्व is different and पृथक्त्व is different. That is not possible as that which is existed as ONE cannot exist again as many. Then it would lead to defects of the nature of सविकारत्व, सांसारिकत्व etc to Brahman. And meditating on something existing as MANY as ONE also would mean it is भ्रान्ति. Other darshanas say the three types of upasanas as following, first is Parabrahman is ONE, second way is Bhagavan exists differently as Vishnu, Aditya, Chandra etc. Third way is Bhagavan is vishvarupa and sarvatomukha. All these and भेदाभेद and such views are all refuted here.

अवस्थितं माम् एकत्वेन उपासते – So HE is one because HE has everything as HIS mode being HIS body. Anvaya is बहुधा पृथक्त्वेन – जगदाकारेण, विश्वतोमुखं – विश्वप्रकारम्, अवस्थितं माम् एकत्वेन उपासते |

एतदुक्तं भवति - भगवान् वासुदेव एव – These two words indicate the mantra also. The word Bhagavan shows all qualities useful for creation and other acts. वासुदेव shows सर्वशरीरकत्व and सर्व व्याप्तत्व. 'सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः । ततः स वासुदेवेति विद्वद्भिः परिपठ्यते ॥ (वि.पु). The first part of वासुदेव namely वासु shows HE lives everywhere and everything lives in HIM. The second part देव indicates दिवु क्रीडायाम् – that सृष्टिप्रयोजन is क्रीडा etc. So all these are to be remembered here. In वेदार्थ संग्रह Bhashyakarar quotes a sloka एकत्वे सति नानात्वं नानात्वे सति चैकता । अचिन्त्यं ब्रह्मणो रूपं कस्तद्वेदितुमर्हति ॥

नामरूप-विभागानर्हातिसूक्ष्म-चिदचिद्वस्तुशरीरः सन् सत्यसंकल्पः विविध-विभक्त-नामरूप-स्थूलचिदचिद्वस्तुशरीरः स्याम् इति संकल्प्य स एक एव देवतिर्यङ्मानुष्यस्थावराख्य-विचित्रजगच्छरीरः अवतिष्ठते इति अनुसंधानाश्च माम् उपासते इति – The बहुत्व of Bhagavan can be perceived directly by प्रत्यक्षप्रमाण. And the fact that the same Brahman which was ONE became MANY can be known only from Shastras. That kind of एकत्वानुसन्धान is the gist here which is explained as स एक एव विचित्रजगच्छरीरः.

Sloka 9.16

तथा हि विश्वशरीरः अहम् एव अवस्थितः, इति आह-

Thus I am only present having the entire world as my body.

The aspects of एकत्व and पृथक्त्व can also be told as related to पर, ब्रूह and such forms. But according to context here and considering the slokas coming further, understanding this as related to Paramatman who is existing having the entire world as HIS body is only proper. So that is the अवतरणिका for the next four slokas.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ 16 ॥

अहं क्रतुः I am the kratu such as Jyotishtoma and others अहं यज्ञः I am the five maha yajnas अहं स्वधा I am the havis offered to the Pitrus अहं औषधं I am the Havis such as vreehi (grains such as rice etc) yava (barley) and others मन्त्रः अहम् I am the mantra अहमेव आज्यम् I am the ghee अहम् अग्निः I am the Agni or fire अहं हुतम् I am the homa also.

अहं क्रतुः - अहं ज्योतिष्टोमादिकः क्रतुः | अहम् एव यज्ञः - महायज्ञः | अहम् एव पितृगण-पुष्टिदा स्वधा | औषधं - हविः च अहम् एव । अहम् एव च मन्त्रः | अहम् एव च आज्यम् । प्रदर्शनार्थम् इदम् । सोमादिकं च हविः अहम् एव इत्यर्थः । अहम् आहवनीयादिको अग्निः । होमश्च अहम् एव ।

अहं क्रतुः - अहं ज्योतिष्टोमादिकः क्रतुः | अहम् एव यज्ञः - महायज्ञः – I am the form of Yaga such as ज्योतिष्टोम and others. I am only the Five mahayajnas.

अहम् एव पितृगण-पुष्टिदा स्वधा | औषधं - हविः च अहम् एव – I am only the Havis or offering given to satisfy the group of Pitrus. I am the औषध or Havis also.

अहम् एव च मन्त्रः | अहम् एव च आज्यम् । प्रदर्शनार्थम् इदम् । सोमादिकं च हविः अहम् एव इत्यर्थः – I am only the Mantra. I am only the Ghee offered in sacrifices. This mentioning of ghee is just indicative. I am only Soma and other offerings similar to Ghee.

अहम् आहवनीयादिको अग्निः । होमश्च अहम् एव – I am only the Fire called आहवनीय and others. Homa or sacrifice is also I am only.

अहं क्रतुः - अहं ज्योतिष्टोमादिकः क्रतुः | अहम् एव यज्ञः - महायज्ञः – The words क्रतु and यज्ञ have different meanings and that is indicated in Bhashya as ज्योतिष्टोमादिकम् and महायज्ञः. Maha Yajna means the Five Maha Yajnas which as Brahma Yajna, Deva Yajna, Pitru Yajna, Bhuta Yajna and Manushya Yajna.

अहम् एव पितृगण-पुष्टिदा स्वधा | औषधं - हविः च अहम् एव – The word औषधम् is used with क्रतु and other terms related to Yajna and it is used along with स्वधा it means the हविस् taken from the special grains of plants. So the common meanings of स्वधा and औषध that are अन्न and भेषज are not applicable here.

अहम् एव च मन्त्रः | अहम् एव च आज्यम् । प्रदर्शनार्थम् इदम् । सोमादिकं च हविः अहम् एव इत्यर्थः – Bhashya प्रदर्शनार्थमिदम् for आज्यम् shows it is not a विशेष विधि which eliminates the rest but it is indicative of all Havis.

अहम् आहवनीयादिको अग्निः । होमश्च अहम् एव – And अग्निः also does not mean mere fire which is one of the five elements (पञ्चभूतs). So according to context it is होमाग्नि such as आहवनीय, गार्हपत्य and दाक्षिणाग्नि.

Sloka 9.17

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोकार ऋक्साम यजुरेव च ॥ 17 ॥

अस्य जगतः पिता अहं । I am the father of this world माता I am the mother, धाता one who supports and nurtures (dhaaraka/poshaka) पितामहः I am the pitamaha वेद्यं पवित्रम् the purifying knowledge which arises from Vedas ओङ्कारः the Omkara ऋक् साम यजुरेव च अहमेव I am only the Vedas consisting of Rig, Saama and Yajus.

अस्य स्थावरजङ्गमात्मकस्य जगतः, तत्र तत्र पितृत्वेन मातृत्वेन, धातृत्वेन पितामहत्वेन च वर्तमानः अहम् एव । अत्र धातृशब्दो मातापितृव्यतिरिक्ते उत्पत्तिप्रयोजके चेतनविशेषे वर्तते । यत् किञ्चिद् वेद वेद्यं पवित्रं – पावनं, तद् अहम् एव । वेदकश्च, वेदबीजभूतः प्रणवः अहम् एव । ऋक्सामयजुरात्मको वेदश्च अहम् एव ।

अस्य स्थावरजङ्गमात्मकस्य जगतः, तत्र तत्र पितृत्वेन मातृत्वेन, धातृत्वेन पितामहत्वेन च वर्तमानः अहम् एव – For this group of beings consisting of the immovables and movables I am only present at in those places in the form of father, mother, in the form of the supporter or one who nurtures and in the form of grandfather.

अत्र धातृशब्दो मातापितृव्यतिरिक्ते उत्पत्तिप्रयोजके चेतनविशेषे वर्तते – Here the word धातृ indicates a sentient being other than father and mother but who helps thm.

यत् किञ्चिद् वेद वेद्यं पवित्रं – पावनं, तद् अहम् एव – Whatever is purifying knowledge to be acquired from the Vedas, I am only is that.

वेदकश्च, वेदबीजभूतः प्रणवः अहम् एव । ऋक्सामयजुरात्मको वेदश्च अहम् एव – I am only the Pranava which teaches Vedas and which is like the seed for the Vedas. I am only the Veda existing in the form of Rik, Sama and Yajus.

अस्य स्थावरजङ्गमात्मकस्य जगतः, तत्र तत्र पितृत्वेन मातृत्वेन, धातृत्वेन पितामहत्वेन च वर्तमानः अहम् एव – Here father, mother etc told do not mean that Bhagavan is present in his real nature as father, mother etc but HE is existing in the form of अन्तर्यामि or inner-controller in all of them who are present as father, mother etc. And, even in case of स्थावर's or immovables, their causes are all body to Paramatman and so even in their cases पितृत्व, मातृत्व etc hold good. The meaning of तत्र तत्र in Bhashya is that पितृत्व exists all the time though सर्वपितृत्व is not applicable to just one entity. There exists always a father or mother in a chain. All of them are I only is the bhaava. Meaning, I am only the antaryami for all.

अत्र धातृशब्दो मातापितृव्यतिरिक्ते उत्पत्तिप्रयोजके चेतनविशेषे वर्तते – Here the word धाता does not mean चतुर्मुख ब्रह्म as in this context it is not told along with रुद्र, इन्द्र etc. The meaning of the धातु is in the sense of धारण, पोषण. Because it is told along with पिता and माता, it means other people who support, nurture etc.

यत् किञ्चिद् वेद वेद्यं पवित्रं – पावनं, तद् अहम् एव । वेदकश्च, वेदबीजभूतः प्रणवः अहम् एव । ऋक्सामयजुरात्मको वेदश्च अहम् एव – The words वेद्यं पवित्रं are used in विशेषण-विशेष्यभाव. वेद्यत्व or knowing is common and पवित्रम् is the विशेष्य. So pavitram is used along with vedya and not with ओङ्कार because it is in neuter gender. That पवित्रं (whatever is purifying) which is to be known from the vedas is the meaning.

Sloka 9.18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ 18 ॥

गतिः I am the place to be attained भर्ता supporter प्रभुः controller साक्षी one who sees everything directly निवासः place of residence शरणं the means सुहृत् well wisher प्रभव प्रलय स्थानं place where creation and dissolution happens निधानम् that which is created and withdrawn unto and अव्ययं बीजम् I am only the immutable cause.

गम्यत इति गतिः - तत्र तत्र प्राप्यस्थानम् इत्यर्थः । भर्ता धारयिता, प्रभुः - शासिता, साक्षी - साक्षाद् द्रष्टा, निवासः - वासस्थानं वेश्मादि, शरणम् - इष्टस्य प्रापकतया अनिष्टस्य निवारणतया च समाश्रयणीयः चेतनः शरणम्, स च अहम् एव । सुहृत् - हितैषी, प्रभवप्रलयस्थानं - यस्य कस्यचित् यत्र कुत्रचित् उत्पत्तिप्रलययोः यत् स्थानं, तद् अहम् एव । निधानं निधीयत इति निधानम्, उत्पाद्यम् उपसंहार्यं च अहम् एव इत्यर्थः । अव्ययं बीजं - तत्र तत्र व्ययरहितं यत् कारणं तद् अहम् एव ।

गम्यत इति गतिः - तत्र तत्र प्राप्यस्थानम् इत्यर्थः – The place which is attained is gati. Whatever is the place to be attained from where ever. This can be स्वर्ग, पृथिवी etc.

भर्ता धारयिता, प्रभुः - शासिता, साक्षी - साक्षाद् द्रष्टा, निवासः - वासस्थानं वेश्मादि, - One who supports is भर्ता. Prabhu means one who commands or rules. साक्षी is one who sees everything directly and immediately. निवासः means place of residence such as house etc. I am only all these.

शरणम् - इष्टस्य प्रापकतया अनिष्टस्य निवारणतया च समाश्रयणीयः चेतनः शरणम्, स च अहम् एव – An intelligent being who is to be resorted to for attaining the desirables and getting rid of the undesirables is शरणम्. I am only such a person.

सुहृत् - हितैषी, प्रभवप्रलयस्थानं - यस्य कस्यचित् यत्र कुत्रचित् उत्पत्तिप्रलययोः यत् स्थानं, तद् अहम् एव – सुहृत् means a well wisher. For which ever object whatever is the place of origin and destruction, I am only that.

निधानं निधीयत इति निधानम्, उत्पाद्यम् उपसंहार्यं च अहम् एव इत्यर्थः । अव्ययं बीजं - तत्र तत्र व्ययरहितं यत् कारणं तद् अहम् एव – निधानम् means that which is deposited निधीयते इति निधानम्. Means that which is created and withdrawn unto, I am only that. Everywhere whatever is the cause which is immutable, I am only that.

गम्यत इति गतिः - तत्र तत्र प्राप्यस्थानम् इत्यर्थः – गति word has several meanings such as गमनम्, अवसान, स्थान and so on and here according to context whatever is the place of attainment through any means, I am only that is what Krishna is telling.

भर्ता धारयिता, प्रभुः - शासिता, साक्षी - साक्षाद् द्रष्टा, निवासः - वासस्थानं वेश्मादि, - The word भर्ता does not mean husband here (like भर्ता-भार्या) as it is used here in the sense of being common all beings. So as per the धातु बिभर्ति the well known meaning of धारयिता is to be taken as the meaning here.

शरणम् - इष्टस्य प्रापकतया अनिष्टस्य निवारणतया च समाश्रयणीयः चेतनः शरणम्, स च अहम् एव – The word गतिः was given the meaning of 'place to be attained' and निवासः as the place of residence. So शरणम् is in the sense of protector as per शरणं गृहरक्षित्रोः.

सुहृत् - हितैषी, प्रभवप्रलयस्थानं - यस्य कस्यचित् यत्र कुत्रचित् उत्पत्तिप्रलययोः यत् स्थानं, तद् अहम् एव | निधानं निधीयत इति निधानम्, उत्पाद्यम् उपसंहार्यं च अहम् एव इत्यर्थः । अव्ययं बीजं - तत्र तत्र व्ययरहितं यत् कारणं तद् अहम् एव – निधानम् means whatever is created and whatever gets merged – उत्पाद्य, उपसंहार्य.

Sloka 9.19

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ 19 ॥

अहं तपामि I only generate heat in the form of Fire and Sun. अहं वर्षं निगृह्णामि I hold back the rains. उत्सृजामि and again pour it out. च अमृतं च मृत्युश्च अहमेव Whatever causes one to live and die, I am only that. अर्जुन Hey Arjuna, अहं सत् असत् च I am only all that is present now and what is not present now.

अग्न्यादित्यादिरूपेण अहम् एव तपामि, ग्रीष्मादौ अहम् एव वर्षं निगृह्णामि । तथा वर्षासु च अहम् एव उत्सृजामि । अमृतं च एव मृत्युः च येन जीवति लोको येन च म्रियते, तद् उभयम् अहम् एव । किम् अत्र बहुना उक्तेन? सद् असत् च अहम् एव । सद् यद् वर्तते, असद् यद् अतीतम् अनागतं च, सर्वावस्थावस्थित-चिदचिद्वस्तु-शरीरतया तत्तत्प्रकारः अहम् एव अवस्थित इत्यर्थः । एवं बहुधा पृथक्त्वेन विभक्तनामरूपावस्थित कृत्स्नजगच्छरीरतया तत्प्रकारः अहम् एव अवस्थित इति एकत्वज्ञानेन अनुसंदधानाः च माम् उपासते ।

अग्न्यादित्यादिरूपेण अहम् एव तपामि, ग्रीष्मादौ अहम् एव वर्षं निगृह्णामि – I only generate heat through the forms of Agni and Aditya and others. During the seasons such as summer, I only stop the rains.

तथा वर्षासु च अहम् एव उत्सृजामि – In the same way I only am responsible for the rains during the rainy season.

अमृतं च एव मृत्युः च येन जीवति लोको येन च म्रियते, तद् उभयम् अहम् एव – By which the people of the world live and by which they die, I am only both of them.

किम् अत्र बहुना उक्तेन? सद् असत् च अहम् एव – What more to say? I am only all that exists now and all that does not exist now.

सद् यद् वर्तते, असद् यद् अतीतम् अनागतं च, सर्वावस्थावस्थित-चिदचिद्वस्तु-शरीरतया तत्तत्प्रकारः अहम् एव अवस्थित इत्यर्थः – Sat is all that is present now and asat is all that existed and is passed now as well as all that has not yet come into being. That means having all the sentient and non-sentient objects

existing in all states as my body, I am only existing having them in their respective states as my mode.

एवं बहुधा पृथक्त्वेन विभक्तनामरूपावस्थित कृत्स्नजगच्छरीरतया तत्प्रकारः अहम् एव अवस्थित इति एकत्वज्ञानेन अनुसंदधानाः च माम् उपासते – Thus having the entire world existing severally and separately differentiated into name and form as my body, I am only existing as their mode. Thus they contemplate upon ME with this knowledge that I am ONLY existing, and do my Upasana.

Bhagavan says in the 10th chapter that HE will tell about the primary ones among HIS विभूति (हन्त ते कथयिष्यामि विभूतीः आत्मनः शुभाः प्राधान्यतः - 10-19). Similarly Bhagavan told here that the existence or सत्ता of every object is under HIS control. Now HE says that the functioning of all those objects is also under HIS control as HE is the inner-self of all.

अग्न्यादित्यादिरूपेण अहम् एव तपामि, - Since Paramatman is not the cause in HIS essential nature, Bhashya is अग्न्यादित्यादिरूपेण. The word आदि includes all things that can cause heat. This can be seen clearly in an instance in केनोपनिषत् where the Devas win over Asuras and they are celebrating their victory telling अस्माकमेवायं विजयः. They forget that without the grace of Bhagavan they are helpless. So Bhagavan wants to teach them this lesson. He appears as a huge यक्ष – something which is not seen sofar. So Indra sends Agni, Vayu etc

ग्रीष्मादौ अहम् एव वर्षं निगृह्णामि | तथा वर्षासु च अहम् एव उत्सृजामि – Mula sloka says अहं वर्षं निगृह्णामि उत्सृजामि. How can the same person do two things opposed to each other is explained in Bhashya as ग्रीष्मादौ, वर्षासु – there is difference in time and so there is no contradiction. This means he makes these things happen in the form of पर्जन्य etc.

अमृतं च एव मृत्युः च येन जीवति लोको येन च म्रियते, तद् उभयम् अहम् एव – This is also very significant bhashya. If the word अमृत is taken to mean सुधा then मृत्यु should mean poison. But that is not proper according to context here. Since मृत्यु indicates the cause of death, अमृत indicates what is opposed to that which is what prevents mrtuyu and not something that gives a long life etc. So whatever is the cause of living in this world is the meaning of अमृत.

किम् अत्र बहुना उक्तेन? सद् असत् च अहम् एव । सद् यद् वर्तते, असद् यद् अतीतम् अनागतं च, - Again the words सत् and असत् are used. Both are in the sense of attribution. सत् means what is existing now. And

असत् cannot be just something which does not exist but things which do not exist now but existed in the past or going to exist in future. Also असत् is used with अहम् in सामानाधिकरण्य – अहं सत् अहम् असत् च. In some other context these words may mean sentient and non-sentients. But in this context, the prime teaching is everything is भगवदात्मक and so including all things (current, part and future) would be more proper. This anyway includes sentients and non-sentients as they only exist at all three times.

सर्वावस्थावस्थित-चिदचिद्वस्तु-शरीरतया तत्प्रकारः अहम् एव अवस्थित इत्यर्थः । एवं बहुधा पृथक्त्वेन विभक्तनामरूपावस्थित कृत्स्नजगच्छरीरतया तत्प्रकारः अहम् एव अवस्थित इति एकत्वज्ञानेन अनुसंदधानाः च माम् उपासते – The word एकत्वज्ञानेन is about qualified unity – विशिष्टैकत्वज्ञान. It is not what existed during प्रलय when there was no name-form differentiation. It is according to what was told as एकत्वेन पृथक्त्वेन बहुधा. Bhashya here is एवं बहुधा पृथक्त्वेन विभक्तनामरूपावस्थित कृत्स्नजगच्छरीरतया तत्प्रकारः अहम् एव अवस्थित इति एकत्वज्ञानेन अनुसंदधानाः च माम् उपासते etc.

Sloka 9.20, 9.21

एवं महात्मनां ज्ञानिनां भगवदनुभवैकभोगानां वृत्तम् उक्त्वा तेषाम् एव विशेषं दर्शयितुम् अज्ञानां कामकामानां वृत्तम् आह

–

Thus having told about the nature of those who are greatminded, knowledgeable and have only one joy which is the experience of the nature of Bhagavan, in order to show the greatness of such noble ones, the path followed by those who are ignorant and desiring worldly pleasures is being told.

The three attributes about the noble ones namely महात्माs, ज्ञानिs and भगवदनुभवैकभोगs brings to memory the sloka -

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् (9-13)

The characteristics of the ignorant ones is similar to what was told in अवजानन्ति मां मूढाः मानुषीं तनुमाश्रितम् । परं भावमजानन्तः मम भूतमहेश्वरम् (9-11). And the fruits attained by such ignorant ones is so meager is explained here.

त्रैविद्या मां सोमपाः पूतपापाः यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकम् अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ 20 ॥

ते तं भुक्त्वा स्वर्गलोकं विशालम् क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥ 21 ॥

त्रैविद्याः Those well versed in the three Vedas मां यज्ञैः इष्ट्वा having worshipped ME through sacrifices सोमपाः पूतपापाः getting rid of sins due to drinking the soma rasa स्वर्गतिं प्रार्थयन्ते pray for attainment of svarga lokas ते पुण्यं सुरेन्द्रलोकम् आसाद्य They having attained the surendra loka which is a virtuous world - of the form of punya दिवि दिव्यान् देव भोगान् अश्नन्ति experience the divine enjoyments of Gods in that svarga loka or heavens.

ते त विशालं स्वर्गलोकं भुक्त्वा They having enjoyed the pleasures in the vast heavens पुण्येक्षीणे when the fruits of their good deeds end मर्त्यलोकं विशन्ति enter into the world of humans. एवं त्रयीधर्मम् अनुप्रपन्नाः In this way those who practice mere karmas prescribed in the Vedas कामकामाः desiring svarga and other enjoyments गतागतं लभन्ते get to travel to and fro from these worlds.

ऋग्यजुः सामरूपाः तिस्रो विद्याः त्रिविद्यम्, केवलं त्रिविद्यनिष्ठाः त्रैविद्याः, न तु त्रय्यन्तं निष्ठाः । त्रय्यन्तनिष्ठा हि महात्मानः पूर्वोक्तप्रकारेण अखिलवेदवेद्यं माम् एव ज्ञात्वा अतिमात्रमद्भुक्ति-कारितकीर्तनादिभिः ज्ञानयज्ञेन च मदेकप्राप्या माम् एव उपासते । त्रैविद्याः तु वेदप्रतिपाद्य-केवलेन्द्रादियागशिष्ट-सोमान् पिबन्तः, पूतपापाः - स्वर्गादिप्राप्तिविरोधि-पापात् पूताः, तैः केवलेन्द्रादिदैवत्यतया अनुसंहितैः यज्ञैः वस्तुतः तद्रूपं माम् इष्ट्वा तथा अवस्थितं माम् अजानन्तः स्वर्गतिं प्रार्थयन्ते । ते पुण्यं - दुःखासंभिन्नं सुरेन्द्रलोकं प्राप्य तत्र तत्र दिव्यान् देवभोगान् अश्नन्ति ।

ते तं विशालं स्वर्गलोकं भुक्त्वा तदनुभव हेतुभूते पुण्ये क्षीणे पुनरपि मर्त्यलोकं विशन्ति । एवं त्रय्यन्तसिद्धज्ञानविधुराः काम्यस्वर्गादिकामाः केवलं त्रयीधर्मम् अनुप्रपन्नाः गतागतं लभन्ते - अल्पास्थिरस्वर्गादीन् अनुभूय पुनः पुनः निवर्तन्ते इत्यर्थः ।

ऋग्यजुः सामरूपाः तिस्रो विद्याः त्रिविद्यम्, केवलं त्रिविद्यनिष्ठाः त्रैविद्याः, न तु त्रय्यन्तं निष्ठाः – The vidyas which are existing in three forms as ऋक्, यजुस् and साम is called त्रिविद्यम्. Those who are steadfast in those three vidyas are त्रैविद्याः. They are not steadfast in त्रैयन्त which are the Upanishads, also called as वेदान्त.

त्रैयन्तनिष्ठा हि महात्मानः पूर्वोक्तप्रकारेण अखिलवेदवेद्यं माम् एव ज्ञात्वा अतिमात्रमद्भक्ति-कारितकीर्तनादिभिः
ज्ञानयज्ञेन च मदेकप्राप्या माम् एव उपासते – The greatminded ones are established in the teachings of
the Upanishads, having known as taught earlier ME only who is the ONE to be known from all
Vedas, and due to their utmost love towards ME, they meditate on ME with chanting and others,
also with the sacrifice of the form of Knowledge, having ME only as the ultimate object to be
attained.

त्रैविद्याः तु वेदप्रतिपाद्य-केवलेन्द्रादियागशिष्ट-सोमान् पिबन्तः, - They take the prasadam of Yajnas such as
Soma after offering to Gods such as Indra and others without the knowledge of the inner-
controller Paramatman and these are the sacrifices told in the Vedas,

पूतपापाः - स्वर्गादिप्राप्तिविरोधि-पापात् पूताः, With that they get rid of their sins – means those sins
which were blocking them from attaining the fruits such as svargaloka etc.

तैः केवलेन्द्रादिदेवत्यतया अनुसंहितैः यज्ञैः वस्तुतः तद्रूपं माम् इष्ट्वा तथा अवस्थितं माम् अजानन्तः स्वर्गतिं प्रार्थयन्ते –
Having performed the sacrifices which were performed with the view of mere Indra and other
Gods as the objects of worship without knowing the reality that I am only being worshipped by
all those sacrifices, they pray to attain the svarga loka.

ते पुण्यं - दुःखासंभिन्नं सुरेन्द्रलोकं प्राप्य तत्र तत्र दिव्यान् देवभोगान् अश्नन्ति – They enjoy the various divine
pleasures having attained the Surendra Loka which is पुण्य means दुःखासंभिन्न without any grief.

ते तं विशालं स्वर्गलोकं भुक्त्वा तदनुभव हेतुभूते पुण्ये क्षीणे पुनरपि मर्त्यलोकं विशन्ति – Having enjoyed the
pleasures of the svarga loka which is vast, when the fruits of good deeds done which was the
cause of they attaining these benefits gets exhausted, they enter the world of humans again.

एवं त्रयन्तसिद्धज्ञानविधुराः काम्यस्वर्गादिकामाः केवलं त्रयीधर्मम् अनुप्रपन्नाः गतागतं लभन्ते - अल्पास्थिरस्वर्गादीन्
अनुभूय पुनः पुनः निवर्तन्ते इत्यर्थः – Thus, being without the knowledge established in the Upanishads
and being desirous of only pleasures such as Svarga etc, practicing only the Yajnas etc told in
the three Vedas with mere devatas in mind, they get the sate of travelling to and fro to this world
means having enjoyed the svarga and other lokas which are meager and impermanent, they
come back here again and again.

ऋग्यजुः सामरूपाः तिस्रो विद्याः त्रिविद्यम्, केवलं त्रिविद्यनिष्ठाः त्रैविद्याः, न तु त्रय्यन्तं निष्ठाः – The Vedas are known as three – वेदास्त्रयस्त्रयी and also it is said as त्रयीधर्मम् – so bhashya is ऋग्यजुस्सामरूपाः तिस्रो वेदाः. Since they have karmas alone in mind and not all things told in Vedas, केवलं त्रिविद्यनिष्ठाः is told.

त्रय्यन्तनिष्ठा हि महात्मानः पूर्वोक्तप्रकारेण अखिलवेदवेद्यं माम् एव ज्ञात्वा अतिमात्रमद्भुक्ति-कारितकीर्तनादिभिः ज्ञानयज्ञेन च मदेकप्राप्या माम् एव उपासते – Why are these nobles ones established in the Upanishads which are a part of the Vedas? Because they know very clearly that all Vedas are preaching about Bhagavan only through the respective deities. So they have the right knowledge (यथावस्थित) as it is and they desire fruits according to that and hence follow the required means. They know decidedly that all karmas are forms of worship of the Paramapurusha only. This vidya established in Upanishads is praised as एषा तेऽन्वीक्षिकी विद्या चतुर्थी सांपरायिकी (भा.मो. 319-46). It is known as चतुर्थी विद्या which is सांपरायिकी helps one to attain Moksha.

त्रैविद्याः तु वेदप्रतिपाद्य-केवलेन्द्रादियागशिष्ट-सोमान् पिबन्तः, - Here वेदप्रतिपाद्य means कर्मभागमात्र-प्रतिपाद्य as per explanations of this sloka. When the Somayaga and others are performed by noble ones as accessories to Upasana (normally one need not do and does not do but in case one has to perform, they may perform it as an accessory to Upasana being done) and they do partake the Soma rasa which is the prasadam of the Yaga. In order to differentiate them from the कामकामाः, bhashya is केवलेन्द्रादियागशिष्ट. And it cannot be अयज्ञशिष्ट as in that case it would become अधर्म. It has to be यागशिष्ट only.

पूतपापाः - स्वर्गादिप्राप्तिविरोधि-पापात् पूताः, - पाप becoming पूत means getting destroyed only. Then only the person becomes pure. So पूतपापाः means having got rid of sins. And not all sins accumulated from beginningless time. Only the sins responsible for blocking one from attaining such heavens etc. because the benefit is also told as स्वर्गतिं प्रार्थयन्ते. It is said about Ashvamedha yAga – सर्वं पाप्मानं तरति तरति ब्रह्महत्याम् etc – here also सर्वं पाप्मानम् means after doing the yaga whatever fruits are attained, the sins which were obstructing those fruits only get destroyed so that the person gets those fruits. By mere Yajnas mukti does not happen. In Bruhadaranyaka a question is asked – what lokas will a शताश्वमेधी (one who has performed 100 Ashvamedhas) attain? He also attains some worlds within this प्रकृतिमण्डल and as told

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन they keep coming to this world again and again. Upanishats say this in many ways – न हि अध्रुवैः प्राप्यते ध्रुवं तत् – Yajnas are told as अध्रुवः means the fruits attained by Yajnas are impermanent. By such karmas, a permanent fruit of the form of Moksha cannot be obtained. प्लवा ह्येते अध्रुवा यज्ञारूपाः - the boats of the form of Yajnas are not strong and so they cannot help one to cross over the ocean of Samsara.

तैः केवलेन्द्रादिदैवत्यतया अनुसंहितैः यज्ञैः वस्तुतः तद्रूपं माम् इष्ट्वा तथा अवस्थितं माम् अजानन्तः – Their अनुष्ठानवैकल्य or what is missing in their performance of Yaga is that lack of proper knowledge that even the Yagas performed to please Gods such as Indra and others are in reality the worship of Paramapurusha only who is the inner-controller of all.

इष्ट्वा स्वर्गतिं प्रार्थयन्ते – This bhashya इष्ट्वा प्रार्थयन्ते shows how the Yaga is performed – having completed the yaga, the Yajamana has to pray to the deity as ‘फलं देहि’. That order is indicated here. What should one ask from Bhagavan? Is it some material benefit or enjoyments in heavens etc? which are all impermanent. Mahatmas ask for nothing other than Bhagavan HIMSELF. While the ignorant ones ask for svargati.

ते पुण्यं - दुःखासंभिन्नं सुरेन्द्रलोकं प्राप्य तत्र तत्र दिव्यान् देवभोगान् अश्नन्ति – In the sloka after mentioning सुरेन्द्रलोकम्, दिवि is also told. This indicates there are many places inside that loka where varieties of pleasures are experienced. That is indicated in Bhashya as तत्र तत्र दिव्यान् भोगान्. The word दिव्यान् shows they are different than what is available here. The deities provide such enjoyments which they experience to those who worship them also.

ते तं विशालं स्वर्गलोकं भुक्त्वा तदनुभव हेतुभूते पुण्ये क्षीणे पुनरपि मर्त्यलोकं विशन्ति – The पुण्यस which are responsible for attaining the स्वर्गलोकस end and not all पुण्यस. He will return to this world after enjoying the fruits of specific good deeds with the residual karmas and has to exhaust all of them to attain Liberation. That is told तदनुभवहेतुभूत.

एवं त्रय्यन्तसिद्धज्ञानविधुराः काम्यस्वर्गादिकामाः केवलं त्रयीधर्मम् अनुप्रपन्नाः गतागतं लभन्ते - The reason why they resort to त्रयीधर्म and become कामकामिस is told as त्रय्यन्तसिद्धज्ञानविधुराः. What is ज्ञान and अज्ञान is told as ‘संदृश्यते चाप्यभिगम्यते च तत् ज्ञानम् अज्ञानम् अतोऽन्यदुक्तम्’.

The mula sloka says गतागतं कामकामा लभन्ते. Generally कामकामs means wanting to attain their desires. Here one question may arise, even Moksha is a काम as that is also desired. So does this apply to such a person also? In order to show that the desire for Moksha is needed, it is विहित, the Bhashya very clearly says काम्यस्वर्गादिकामाः - desiring svarga and others.

अल्पास्थिरस्वर्गादीन् अनुभूय पुनः पुनः निवर्तन्ते इत्यर्थः – The defect in attaining Svarga and such lokas is not limited to गमनागमन alone – returning etc. Even during the time of enjoyment, it is very meager and causes grief only. Upanishat says यथा पशुरयं स देवानाम् (बृ. 1-4-41). They are treated like pashus. When one goes to Indra loka, after some time they will want to become Indra and then Brahma and so on. When they are in Indra loka, they think of the enjoyments of Brahma and others and feel sad that they did not get that. There is no limit to desire and so it causes grief only is the bhava.

And the fact that it is अस्थिर causes more grief. They always have the fear of it getting over and falling back into this world. Just like fear of death here there is this constant fear of end of enjoyments there. The word गतागति shows it is like a flood and innumerable and the grief that is causes cannot be even expressed.

Sloka 9.22

महात्मानः तु निरतिशयप्रियरूपं मच्चिन्तनं कृत्वा माम् अनवधिकातिशयानन्दं प्राप्य न पुनरावर्तन्ते इति तेषां विशेषं दर्शयति -

But the greatminded ones having involved in my contemplation which is incomparably dear to them, and having attained ME who is of the nature of unsurpassed bliss will not return to this world and such is their greatness is shown now.

The means adopted by those who desire only Bhagavan and nothing else is by itself of the nature of utmost joy. The adjective अनन्याः in mula indicates that the चिन्तने is of निरतिशयसुखरूप. The fruits they attain is also eternal and without any blemish and of the nature of unparalleled

bliss. This is their specialty. Such noble ones are praised here. This is as told in महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः (9-13).

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 22 ॥

अनन्याः Not desiring any benefit other than thinking of ME मां चिन्तयन्तः meditating on ME ये जनाः those devotees who पर्युपासते perform Upasana तेषां नित्याभियुक्तानां such ones who desire eternal communion with ME योगक्षेमम् attainment and protection of the same अहं वहामि I will bear the responsibility.

अनन्याः – अनन्यप्रयोजनाः, मच्चिन्तनेन विना आत्मधारणालाभात् मच्चिन्तनैकप्रयोजनाः मां चिन्तयन्तो ये महात्मानो जनाः पर्युपासते - सर्वकल्याणगुणान्वितं सर्वविभूतियुक्तं मां परित उपासते, अन्यूनम् उपासते तेषां नित्याभियुक्तानां - मयि नित्याभियोगं काङ्क्षमाणानाम्, अहं मत्प्राप्तिलक्षणं योगम्, अपुनरावृत्तिरूपं क्षेमं च वहामि ।

अनन्याः – अनन्यप्रयोजनाः, मच्चिन्तनेन विना आत्मधारणालाभात् मच्चिन्तनैकप्रयोजनाः – अनन्याः means अनन्यप्रयोजनाः not desiring for any other benefit and not able to support their very existence without contemplating on ME, having my contemplation as their sole benefit,

मां चिन्तयन्तो ये महात्मानो जनाः पर्युपासते - सर्वकल्याणगुणान्वितं सर्वविभूतियुक्तं मां परित उपासते, अन्यूनम् उपासते – meditating on ME only those noble ones पर्युपासते – means do upasane of ME who is associated with all auspicious qualities and having every possible glory, without any blemish

तेषां नित्याभियुक्तानां - मयि नित्याभियोगं काङ्क्षमाणानाम्, अहं मत्प्राप्तिलक्षणं योगम्, अपुनरावृत्तिरूपं क्षेमं च वहामि – for those who desire eternal communion with ME, I will give them their desired attainment which is of the form of attaining ME and also protection of the same which is of the form of not going back to Samsara again.

अनन्याः – अनन्यप्रयोजनाः, - In the next sloka it is said येऽप्यन्यदेवता भक्ताः. So it may appear as though here also अनन्याः would mean not worshipping any other deity. But considering the fact that काम्य

is already eliminated and it is told as पर्युपासते – so अनन्य प्रयोजनाः is more appropriate as in Bhashya. Here एकत्वानुसन्धान is not told and from that also अनन्य प्रयोजनाः is more apt.

मच्चिन्तनेन विना आत्मधारणालाभात् मच्चिन्तनैकप्रयोजनाः मां चिन्तयन्तो – Since mula sloka is अनन्याश्चिन्तयन्तः it eliminates everything other than चिन्तन.

ये महात्मानो जनाः – Though mula has just ये जनाः, according to context bhashya is ये महात्मानो जनाः. जनाः means those who are born. And when will the birth become worthy or purposeful – when they have this kind of bhakti. For them only जन्मसाफल्य happens. Their birth becomes worthy. So Bhagavan Krishna HIMSELF praises such devotees as Mahatmas.

पर्युपासते - सर्वकल्याणगुणान्वितं सर्वविभूतियुक्तं मां परित उपासते, - In पर्युपासते the upasarga परि is meaningful and interpreted as सर्वकल्याणगुणान्वितं.

अन्यूनम् उपासते – The meaning of पर्युपासते is given thus. It eliminates प्रतीकोपासना where one object is superimposed on another and meditated upon. Like मनो ब्रह्मेत्युपासीत. Meditating on the mind thinking it is Brahman. The mahatmas told here meditate upon Bhagavan along with HIS divine auspicious qualities and glory etc.

तेषां नित्याभियुक्तानां - मयि नित्याभियोगं काङ्क्षमाणानाम्, अहं मत्प्राप्तिलक्षणं योगम्, अपुनरावृत्तिरूपं क्षेमं च वहामि – वहामि अहम् the word अहम् indicates Bhagavan's परमोदारत्व and सौशील्य. His utmost generosity and quality of mingling with very ordinary beings as though there is no difference. The meaning of योगक्षेम is – अप्राप्तस्य प्राप्तिः योगः, प्राप्तस्य परिरक्षणम् क्षेमः. It is said that Bhagavan gives आनुषङ्गिकभोगस for those who desire moksha alone also by himself. But even then, HE does not give another body etc which are of no use for them. So he gives them HIMSELF and that is the Yoga for them and HE protects it for ever so that they never return back to samsara. This YogaKshema no one else can give other than Bhagavan because others including Chaturmukha Brahma cannot protect their own wealth etc as they are also part of srushti-pralaya cycle. So Bhagavan says that for such Bhaktas HE HIMSELF gives them this Yoga Kshema.

Swamy Deshikan says समर्थे सर्वज्ञे सहजसुहृदि स्वीकृतभरे – three adjectives which differentiate Bhagavan from everyone else – HE is omnipotent, all capable – समर्थ and if one has capability but does not know our problems, no use. HE is सर्वज्ञ – all knowing, omniscient. Even after knowing everything and having all capability, one may not do anything but Bhagavan is सहजसुहृत् – सुहृदं सर्वभूतानाम् – HE is the eternal well wisher हितैषि for all and so HE is eager to help. When such Bhagavan says HE will take care of योगक्षेम – योगक्षेमम् वहामि अहम् – that shows the greatness of such devotees.

The meaning of वहामि is ददामि – I will give them.

Sloka 9.23

येऽत्वन्व्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ 23 ॥

ये अन्यदेवताभक्ताः Those who are devoted to other deities श्रद्धयान्विताः यजन्ते worship them with shraddhe or faith तेऽपि they also कौन्तेय Hey Arjuna, अविधिपूर्वकं without having the knowledge taught in the Vedas मामेव यजन्ति worship ME only.

They worship the deities without knowing what is prescribed in the Vedas that Bhagavn is अन्तर्यामि etc and karmas should be done with that knowledge. But even if they do not have that knowledge, in reality they are worshipping ME only.

ये तु इन्द्रादिदेवताभक्ताः केवलत्रयीनिष्ठाः श्रद्धया अन्विताः इन्द्रादीन् यजन्ते; तेऽपि पूर्वोक्तेन न्यायेन सर्वस्य मच्छरीरतया मदात्मकत्वेन इन्द्रादि शब्दानां च मद्वाचित्वात् वस्तुतो माम् एव यजन्ते; अपि तु अविधिपूर्वकं यजन्ते । इन्द्रादीनां देवातानां कर्मसु आराध्यतया अन्वयं यथा वेदान्तवाक्यानि 'चतुर्होतारो यत्र संपदं गच्छन्ति देवैः' (तै.आ. 3-11-21) इत्यादीनि विदधति; न तत्पूर्वकं यजन्ते । वेदान्तवाक्यजातं हि परमपुरुषशरीरतया अवस्थितानाम् इन्द्रादीनाम् आराध्यत्वं विदधत् आत्मभूतस्य परमपुरुषस्य एव साक्षात् आराध्यत्वं विदधाति । चतुर्होतारः – अग्निहोत्र-दर्शपूर्णमासादीनि कर्माणि, यत्र - परमात्मनि आत्मतया अवस्थिते सति एव तच्छरीरभीतैः इन्द्रादिदेवैः, संपदं गच्छन्ति, इन्द्रादिदेवतानाम् आराधनानि एतानि कर्माणि इति इमां संपदं गच्छन्ति इत्यर्थः ।

ये तु इन्द्रादिदेवताभक्ताः केवलत्रयीनिष्ठाः श्रद्धया अन्विताः इन्द्रादीन् यजन्ते; - But those who are devotees of Indra and other gods and are dedicated to mere karmas found in the Vedas but being endowed with faith worship Indra and other Gods through sacrifices,

तेऽपि पूर्वोक्तेन न्यायेन सर्वस्य मच्छरीरतया मदात्मकत्वेन इन्द्रादि शब्दानां च मद्राचित्वात् वस्तुतो माम् एव यजन्ते; - they also as per what was told earlier worship ME only in reality. Because everything is having ME as its self being MY body and because all words such as Indra and others are having their connotation in ME,.

अपि तु अविधिपूर्वकं यजन्ते – But they worship ME not according to what is ordained in the Vedas. Here विधिपूर्वक means with the knowledge taught in Vedas that everything is my body and I am the antaryami and all words in reality have their connotation in ME only and so on. And अविधिपूर्वकम् means without such knowledge.

इन्द्रादीनां देवातानां कर्मसु आराध्यतया अन्वयं यथा वेदान्तवाक्यानि 'चतुर्होतारो यत्र संपदं गच्छन्ति देवैः' (तै.आ. 3-11-21) इत्यादीनि विदधति; न तत्पूर्वकं यजन्ते – Vedanta vakyas such as 'चतुर्होतारो यत्र संपदं गच्छन्ति देवैः' ordain how deities such as Indra and others get to be objects of worship in karmas. They perform the karmas involving Indra and other deities not as per what is ordained in such Vedanta Vakyas.

वेदान्तवाक्यजातं हि परमपुरुषशरीरतया अवस्थितानाम् इन्द्रादीनाम् आराध्यत्वं विदधत् आत्मभूतस्य परमपुरुषस्य एव साक्षात् आराध्यत्वं विदधाति – The entire group of Vedanta Vakyas while establishing the aspect of Indra and other Gods, who are existing as the sharira (body) of Paramapurusha, being objects of worship in Karmas actually establish that Paramapurusha who is the inner-self of all is the one worshipped directly. When one performs those karmas with such knowledge that Bhagavan is the Atman and all karmas are for worshipping HIM only, it becomes विधिपूर्वक and when karmas are not done with such knowledge they becomes अविधिपूर्वक – अज्ञानपूर्वक without भगवदात्मकज्ञान.

चतुर्होतारः – अग्निहोत्र-दर्शपूर्णमासादीनि कर्माणि, यत्र - परमात्मनि आत्मतया अवस्थिते सति एव तच्छरीरभीतैः इन्द्रादिदेवैः, संपदं गच्छन्ति, इन्द्रादिदेवतानाम् आराधनानि एतानि कर्माणि इति इमां संपदं गच्छन्ति इत्यर्थः – The meaning of the Aranyaka Veda Vakya is explained here – चतुर्होतारः means karmas such as

अग्निहोत्र, दर्श, पूर्णमास and others. यत्र means only because Paramatman is present as their inner Self, तच्छरीरभीतैः इन्द्रादिदेवैः - by the respective deities such as Indra and others who are the body of Paramatman संपदं गच्छन्ति – get to become known that these are all the karmas having Indra and other deities as objects of worship. Indra and other deities are worshipped and performers of such yagas receive the benefits and these are all possible only because Paramatman is present as the inner-self of all these deities who are HIS body – supported and controlled by HIM and HE is the Lord and everything becomes Bhagavan's worship only.

A doubt may arise here – Because paramatman is the inner-self of all deities, worshipping any deity is actually worshipping Paramatman only and this Bhagavan knows very well. So even if the worshipper is not aware of this, because Bhagavan knows this, why not HE bestow the Yogakshema of the form of Moksha to all? This is clarified by the word तु. ये तु अन्यदेवताभक्ताः.

ये तु इन्द्रादिदेवताभक्ताः – Here अन्यदेवताभक्ताः is about Indra and other gods.

केवलत्रयीनिष्ठाः श्रद्धया अन्विताः इन्द्रादीन् यजन्ते; तेऽपि पूर्वोक्तेन न्यायेन – What is told in Bhashya as पूर्वोक्त न्यायेन is according to मयि सर्वमिदं प्रोतम् (7-7), मया ततमिदं सर्वम् (9-4) etc.

सर्वस्य मच्छरीरतया मदात्मकत्वेन इन्द्रादि शब्दानां च मद्वाचित्वात् वस्तुतो माम् एव यजन्ते; अपि तु अविधिपूर्वकं यजन्ते – Performing sacrifices to worship Bhagavan with the knowledge that HE is only the inner-self of all Gods and so all these sacrifices are in reality for worshipping Bhagavan only is विधिपूर्वक.

While performing sacrifices with the knowledge that only those respective deities such as Indra and others are worshipped is अविधिपूर्वक. The Karmakanda vakyas mention the names of Indra and others as objects of worship. But their real nature is that because Bhagavan is present is the inner-self they become objects of worship and the main person worshipped is Bhagavan only and this is the teaching of Vedantas. So there is no contradiction between the karmakanda and Vedantas. Shrutis such as अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा (य.आ. 3-10-2), यस्य आदित्यः शरीरम् (वृ. 9-4) and others which declare that everything is body to Paramatman. Since Bhagavan has done antah-pravesha, every word in reality connotes Bhagavan only. Even directly they are the names of Bhagavan. In the Brahmasutra साक्षादप्यविरोधं जैमिनिः this is established. The word

Indra means Paramatman through the root इदि परमैश्वर्ये – one who has paramaishvarya. Agni is अग्रं नयति इति अग्निः and so on.

इन्द्रादीनां देवातानां कर्मसु आराध्यतया अन्वयं यथा वेदान्तवाक्यानि 'चतुर्होतारो यत्र संपदं गच्छन्ति देवैः' (तै.आ. 3-11-21) इत्यादीनि विदधति; न तत्पूर्वकं यजन्ते । वेदान्तवाक्यजातं हि परमपुरुषशरीरतया अवस्थितानाम् इन्द्रादीनाम् आराध्यत्वं विदधत् आत्मभूतस्य परमपुरुषस्य एव साक्षात् आराध्यत्वं विदधाति । चतुर्होतारः – अग्निहोत्र-दर्शपूर्णमासादीनि कर्माणि, यत्र - परमात्मनि आत्मतया अवस्थिते सति एव तच्छरीरभीतैः इन्द्रादिदेवैः, संपदं गच्छन्ति, इन्द्रादिदेवतानाम् आराधनानि एतानि कर्माणि इति इमां संपदं गच्छन्ति इत्यर्थः – The संपत् or glory or benefit that is obtained through Karmas having Devatas as objects of worship is the excellence of the form of worshipping Bhagavan only.

Sloka 9.24

अतः त्रैविद्या इन्द्रादिशरीरस्य परमपुरुषस्य आराधनानि एतानि कर्माणि, आराध्यः च स एव, इति न जानन्ति, ते च परिमितफलभागिनः च्यवनस्वभावाः च भवन्ति, तद् आह -

So those who are established in mere karmas found in the three Vedas, do not know that all these karmas are for worshipping Paramapurusha only who has Indra and other gods as HIS body and so HE only is the object of worship and so they get to experience limited enjoyments and their nature becomes one of perishing. That is being told now.

अहम् हि सर्वयज्ञानाम् भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ 24 ॥

सर्वयज्ञानां भोक्ता च प्रभुश्च अहमेव हि I am only the भोक्तृ and bestower of fruits for all Yajnas. ते तु But those who desire wealth मां तत्त्वेन न अभिजानन्ति do not know ME in the real sense. अतः ते च्यवन्ति So they perish.

प्रभुः एव च - तत्र तत्र फलप्रदाता च अहम् एव इत्यर्थः ।

प्रभुरेव च means in all those instances I am only the bestower of fruits.

अतः त्रैविद्या इन्द्रादिशरीरस्य परमपुरुषस्य आराधनानि एतानि कर्माणि, आराध्यः च स एव, इति न जानन्ति, ते च परिमितफलभागिनः च्यवनस्वभावाः च भवन्ति, तद् आह -

सर्वयज्ञानाम् – Means all Yajnas performed keeping in mind Indra and other deities as objects of worship.

भोक्ता – By the word भोक्तृ it is indicated that HE is the आराध्य – one who is worshipped.

च्यवन्ति – Means it is known that they fall down from something. What is it from where they fall is explained as the fruits obtained. The fruits obtained from such those respective karmas are impermanent. Those are indicated as यान्ति in the next sloka.

परिमित फलभागिनः - The fruits get exhausted because they are limited by space, time and by their nature. So to the doubt that if Paramatman is only being worshipped, is it of no use worshipping Indra and others? Will one not get any benefit? Answer is worshipping Indra and others is also purposeful because whether one knows are not, Paramatman is the object of worship. Those who perform thus will also get fruits otherwise one would lose faith in Vedas itself. But if one performs the karmas with the proper knowledge they get aparimita phala and those who perform karmas without the knowledge that Paramatman only is being worshipped and HE is the one who gives the fruits, they get limited fruits based on the limited powers of those deities themselves. And such fruits will be impermanent because the deities themselves are impermanent.

प्रभुः एव च - तत्र तत्र फलप्रदाता च अहम् एव इत्यर्थः – In the sloka गतिर्भर्ता प्रभुस्साक्षी (9-18), the meaning of प्रभुः is शासिता one who commands or rules over. Here according to context it is तत्र तत्र फलप्रदाता. This is established in the Brahma Sutra फलमत उपपत्तेः (ब्र. सू. 3-2-37). In Sribhashya bhashyakarar says for this sutra – ‘स एव हि सर्वज्ञः सर्वशक्तिः महोदारः यागदानहोमादिभिः उपासनेन च आराधितः ऐहिकामुष्मिक भोगजातं स्वस्वरूपावाप्तिरूपम् अपवर्गं च दातुमीष्टे’. And in the sutra ‘पूर्वं तु बादरायणः हेतुव्यपदेशात्’ bhashyakarar quotes this sloka of Gita. So it is well established in Vedatna that Paramapurusha only gives fruits for all karmas. It is seen in the world also that one can please the King directly or by making his assistants happy for some benefits and in either case the benefits come from King only. Like that whether one worships Paramapurusha directly or

through Agni and other deities, ultimately HE is the one worshipped and HE only bestows the fruits.

Because the gods such as Indra and others also unite into Paramatman during प्राकृतप्रलय, if paramatman being Antaryamin was not present, how can the fruits of karmas done now be obtained by the performer at some other time? This is told as आराध्य त्रिदश विलये अच्युत नित्यं न तिष्ठसि यदि नाम त्वम् । कर्मणां कल्पितानां करोति कल्पान्तरेषु को निर्वेशम् ॥.

The अवधारण एव in प्रभुरेव च indicates that when rituals are performed thinking Indra and others are the Gods, there also I am the bestower of fruits and when they are performed with proper knowledge, there is no one else to give the fruits except ME.

Sloka 9.25

अहो महद् इदं वैचित्र्यं यद् एकस्मिन् एव कर्मणि वर्तमानाः संकल्पमात्रभेदेन केचिद् अत्यल्पफलभागिनः च्यवनस्वभावाः च भवन्ति, केचन अनवधिकातिशयानन्दपरमपुरुषप्राप्ति-रूपफलभागिनः अपुनरावर्तिनः च भवन्ति, इति आह –

This great wonder is most surprising! That is performing the same karma, due to the difference in mere sankalpa, some become beneficiaries of very meager fruits and of the nature of falling down from their attainment while some get to attain the Supreme, Parama Purusha, which is of the form of unsurpassed ultimate bliss and they attain the state of non-return to this world for ever.

The doubt here is how can the same karma be the means to enjoyments in this world and liberation also? Answer is it becomes possible due to the wonderful nature of the sankalpa which differs for each. The difference in attainment is due to the difference in sankalpa. It is well established in Yagas such as Jyotishtoma and others that difference in sankalpa begets different results. ज्योतिष्टोमेन स्वर्गकामो यजेत it is said. One who desires to attain svarga needs to perform Jyotishtoma yaga. But if one wants to perform the same without expecting anything, then the sankalpa has to be according to that and he will not get the fruits. The wonderful nature of sankalpa is such that the same karma can be performed for different results.

यान्ति देवव्रता देवान्पितॄन् यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ 25 ॥

देवव्रता: Those who perform Yagas keeping in mind the object of worship as Indra and other Gods देवान् यान्ति they attain those respective Gods. पितृव्रता: Those who perform Yagas keeping in mind the pitrus पितृन् यान्ति they attain those respective pitrus. भूतेज्या: Those worshipping bhutas भूतानि यान्ति attain those bhutas. मद्याजिन: While those who worship ME with the very same Yagas माम् अपि यान्ति attain ME only.

व्रतशब्दः संकल्पवाची । देवव्रता: - दर्शपौर्णमासादिभिः कर्मभिः इन्द्रादीन् यजामहे इति इन्द्रादि-यजनसंकल्पाः ये, ते इन्द्रादिदेवान् यान्ति । ये च पितृयज्ञादिभिः पितृन् यजामहे इति पितृयजनसंकल्पाः, ते पितृन् यान्ति । ये च यक्षरक्षःपिशाचादीनि भूतानि यजामहे इति भूतयजनसंकल्पाः, ते भूतानि यान्ति । ये तु तैः एव यज्ञैः देव पितृ भूत शरीरकं परमात्मानं भगवन्तं वासुदेवं यजामहे इति मां यजन्ते, ते मद्याजिनो माम् एव यान्ति । देवादिव्रता देवादीन् प्राप्य तैः सह परिमितं भोगं भुक्त्वा तेषां विनाशकाले तैः सह विनष्टा भवन्ति । मद्याजिनः तु माम् अनादिनिधनं सर्वज्ञं सत्यसंकल्पं अनवधिकातिशयासंख्येयकल्याण-गुणगणमहोदधिम् अनवधिकातिशयानन्दं प्राप्य न पुनः निवर्तन्ते इत्यर्थः ।

व्रतशब्दः संकल्पवाची – The word व्रत here means सङ्कल्प. Before any karma, sankalpa is done. There the person doing the sankalpa declares the purpose for which the karma is being done. The benefits or fruits would be according to what is desired and expressed thus. The karma itself does not give the fruits. The deity who is worshipped, being pleased with the worship, bestows the fruits to the performer as desired.

देवव्रता: - दर्शपौर्णमासादिभिः कर्मभिः इन्द्रादीन् यजामहे इति इन्द्रादि-यजनसंकल्पाः ये, ते इन्द्रादिदेवान् यान्ति – Those who do sankalpa that they are worshipping Indra and other deities with the karmas such as Darsha, Purnamasa and others attain the respective deities.

ये च पितृयज्ञादिभिः पितृन् यजामहे इति पितृयजनसंकल्पाः, ते पितृन् यान्ति – Those who do sankalpa to worship Pitrus with pitruyajna and others, they attain Pitru saayujya.

ये च यक्षरक्षःपिशाचादीनि भूतानि यजामहे इति भूतयजनसंकल्पाः, ते भूतानि यान्ति – The word भूत in another context means भूतं स्थावरजङ्गमम् – movables and immovables. But here it means the specific class of beings such as यक्ष, रक्षस्, पिशाच and others. And those who decide that they want to worship such bhutas attain the respective bhutas.

ये तु तैः एव यज्ञैः देव पितृ भूत शरीरकं परमात्मानं भगवन्तं वासुदेवं यजामहे इति मां यजन्ते, ते मद्याजिनो माम् एव यान्ति – While those who do sankalpa that we are worshipping Bhagavan Vasudeva who is Paramatman, who has Devas, Pitrus and Bhutas as HIS body and perform the very same Yajnas, they become my worshippers even though they are performing devayajna etc. and attain ME only.

देवादिब्रता देवादीन् प्राप्य तैः सह परिमितं भोगं भुक्त्वा तेषां विनाशकाले तैः सह विनष्टा भवन्ति – Those who worship Devas with the sankalpa they are worshipping those respective Devas only, attain their lokas and having attained them they enjoy limited pleasures along with them and when the devas etc perish, along with them their worshippers who have attained them also perish.

मद्याजिनः तु माम् अनादिनिधनं सर्वज्ञं सत्यसंकल्पं अनवधिकातिशयासंख्येयकल्याण-गुणगणमहोदधिम् अनवधिकातिशयानन्दं प्राप्य न पुनः निवर्तन्ते इत्यर्थः – While those who worship ME, they attain ME who is without beginning or end, omniscient, of True Willing, who is a great ocean of innumerable groups of unsurpassed auspicious qualities and having attained ME, they never return back to Samsara.

व्रतशब्दः संकल्पवाची – The mula sloka says देवव्रताः, पितृव्रताः etc and so the word व्रत is about sankalpa due to which the fruits can vary.

देवव्रताः - दर्शपौर्णमासादिभिः कर्मभिः इन्द्रादीन् यजामहे इति इन्द्रादि-यजनसंकल्पाः ये, ते इन्द्रादिदेवान् यान्ति । ये च पितृयज्ञादिभिः पितृन् यजामहे इति पितृयजनसंकल्पाः, ते पितृन् यान्ति | ये च यक्षरक्षःपिशाचादीनि भूतानि यजामहे इति भूतयजनसंकल्पाः, ते भूतानि यान्ति – In देवव्रताः the worshipping is through यजन and in भूतेज्याः it is व्रत. The word भूत does not mean just a being (as in भूतं स्थावरजङ्गमम्). It is about those who are worshipped in तामस and राजस Pujas. That is indicated as यक्षरक्षःपिशाचादीनि in Bhashya.

ये तु तैः एव यज्ञैः – The nature of kriya (the way karmas are performed – like for Devas it is Yaga, for Pitrus it can be shraadh etc and for Bhutas it is vratas) worship in case of Deva, Pitru and Bhutas differs. But in case of Paramatman, there is no such difference. The very same Yajnas

are performed with proper knowledge of Bhagavan's antaryami svarupa. That is indicated as तैरेव यज्ञैः.

देव पितृ भूत शरीरकं परमात्मानं भगवन्तं वासुदेवं यजामहे इति मां यजन्ते, ते मद्याजिनो माम् एव यान्ति । देवादिब्रता देवादीन् प्राप्य तैः सह परिमितं भोगं भुक्त्वा तेषां विनाशकाले तैः सह विनष्टा भवन्ति । मद्याजिनः तु माम् अनादिनिधनं सर्वज्ञं सत्यसंकल्पं अनवधिकातिशयासंख्येयकल्याण-गुणगणमहोदधिम् अनवधिकातिशयानन्दं प्राप्य न पुनः निवर्तन्ते इत्यर्थः - In fruits also of those who worship Deva, Pitru and Bhuta are different. They attain the enjoyments equal to those Deva/Pitru/bhutas as long as those Deva, Pitru and Bhuta exist there.

While those who worship Bhagavan who has all the Devas, Pitrus and Bhutas as HIS body, attain HIM only through the very same karmas.

The word अनादिनिधनम् in bhashya indicates that the fruits are eternal. That प्राप्यनित्यत्व eliminates the possibility of return to samsara. Bhagavan's sankalpa that 'I will not make such a devotee of MINE to go back to Samsara' is true as HE is सत्यसङ्कल्प. The experience of joy is not meager as the bliss of communion with Paramatman is by very nature unsurpassed and incomparable.

And because the bliss is unsurpassed by nature, the attainer also by himself does not desire to come back. Either way it is अपुनरावृत्तिलक्षण.

Sloka 9.26

मद्याजिनाम् अयमपि विशेषोऽस्तीत्याह -

There is another specialty for my devotees, Krishna says now.

Even though the efforts and strain are similar for worshippers of Bhagavan and other deities, there is a big difference in the ultimate fruit gained (प्राप्यवैषम्य) by devotees of Bhagavan was told earlier. Now the difference in the means (उपायवैषम्य) is going to be told. Because of Bhagavan's unsurpassed accessibility (सौलभ्यातिशय) the means is easy to adopt for devotees of Bhagavan.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ 26 ॥

यः मे पत्रं पुष्पं फलं तोयं भक्त्या प्रयच्छति One who offers to ME a leaf such as the sacred Tulasi, or a flower or a fruit or just water, प्रयतात्मनः भक्त्युपहृतं तत् that offering with love of the devotee who is pure in mind अहम् अश्रामि I accept.

सर्वसुलभं पत्रं वा पुष्पं वा फलं वा तोयं वा यो भक्त्या मे प्रयच्छति – अत्यर्थमत्प्रियत्वेन तत् प्रदानेन विना आत्मधारणमलभमानतया तदेकप्रयोजनो यो मे पत्रादिकं ददाति; तस्य प्रयतात्मनः तत् प्रदानैकप्रयोजनत्वरूप शुद्धियुक्त मनसः, तत् – तथाविध भक्त्युपहृतम्, अहं – सर्वेश्वरो निखिलजगदुदय-विभवलयलीलो अवाप्तसमस्तकामः सत्यसङ्कल्पः अनवधिकातिशयासंख्येय कल्याणगुणगणः स्वाभाविकानवधिकातिशयानन्द – स्वानुभवे वर्तमानोऽपि मनोरथपथदूरवर्ति प्रियं प्राप्येव अश्रामि । यथोक्तं मोक्षधर्मे – ‘याः क्रियाः संप्रयुक्ता स्युः एकान्तगतबुद्धिभिः । तस्सर्वाः शिरसा देवः प्रतिगृह्णाति वै स्वयम्’ (मो.ध. 353-64) इति ।

सर्वसुलभं पत्रं वा पुष्पं वा फलं वा तोयं वा यो भक्त्या मे प्रयच्छति – Easily accessible leaf or flower or fruit or water, whoever offers ME with Bhakti,

अत्यर्थमत्प्रियत्वेन तत् प्रदानेन विना आत्मधारणमलभमानतया तदेकप्रयोजनो यो मे पत्रादिकं ददाति; - means with utmost love towards ME, not able to sustain self without offering ME, and treating that kind of offering alone as the benefit he who offers ME patra and others

तस्य प्रयतात्मनः तत् प्रदानैकप्रयोजनत्वरूप शुद्धियुक्त मनसः, - of such a person who thinks that offering with love to Bhagavan is the ultimate benefit and being endowed with a mind having such purity,

तत् – तथाविध भक्त्युपहृतम्, - what was offered to ME with that kind of pure love,

अहं – सर्वेश्वरो निखिलजगदुदय-विभवलयलीलो अवाप्तसमस्तकामः सत्यसङ्कल्पः अनवधिकातिशयासंख्येय कल्याणगुणगणः - I who is the Overlord of all, have as sport the creation, sustenance and dissolution of entire world, one whose all desires are fulfilled, of True Will, an abode to innumerable groups of limitless unsurpassed auspicious qualities,

स्वाभाविकानवधिकातिशयानन्द – स्वानुभवे वर्तमानोऽपि – though established in the unlimited unsurpassed bliss of self experience,

मनोरथपथदूरवर्ति प्रियं प्राप्येव अन्नमि – accept that offering as though I have obtained something which is most dear to ME but beyond my reach.

यथोक्तं मोक्षधर्मे – 'याः क्रियाः संप्रयुक्ता स्युः एकान्तगतबुद्धिभिः । तस्सर्वाः शिरसा देवः प्रतिगृण्हाति वै स्वयम्' (मो.ध. 353-64) इति – This is as told in Mokshadharmā, 'whatever acts of worship are performed by those who are single-mindedly devoted to Paramatman, all those acts Paramatman accepts with great respect as though it is HIS duty.

सर्वसुलभं पत्रं वा पुष्पं वा फलं वा तोयं वा यो भक्त्या मे प्रयच्छति – The bhashya is पत्रं वा पुष्पं वा etc showing any one of these is enough as not all may be available together. One of them may be available at different times etc. So it is not that all are needed but any one will do. Bhagavan will be pleased by any one of these also. It is said in Bharata as अन्यत् पूर्णादिपां कुम्भात् अन्यत् पादावनेजनात् । अन्यत् कुशलसंप्रश्नात् न चेच्छति जनार्दनः । (भा. उ. 87-13). Water is told at the end because even if none of the others are available, water should be easily available and that alone would do also. It is said वचने का दरिद्रता ? atleast enquiring wellness alone will do if nothing else is available. The word सर्वसुलभम् indicates that these are not expensive or rare things needing lot of money etc but accessible to all easily even to the poor.

It is said – 'पत्रेषु पुष्पेषु फलेषु तोयेषु अक्रीतलभ्येषु सदैव सत्सु । भक्त्येकलभ्ये पुरुषे पुराणे मुक्त्यै किमर्थं क्रियते न यत्रः'.

अत्यर्थमत्प्रियत्वेन तत् प्रदानेन विना आत्मधारणमलभमानतया तदेकप्रयोजनो यो मे पत्रादिकं ददाति; - The mula has यो मे भक्त्या without any adjectives to यः which shows whether such a devotee is अपराधि, निरपराधि, गुणयुत or not – no such thing matters. Bhakti alone matters.

तस्य प्रयतात्मनः तत् प्रदानैकप्रयोजनत्वरूप शुद्धियुक्त मनसः, - Desire for other benefits is the अशुद्धि of mind. प्रयतात्मा means one who does not have such impurity of mind. Even in virtuous deeds the desire for the fruits is the अशुद्धि. It is said तपो न कल्कः अध्ययनं न कल्कः स्वाभाविको वेदविधिर्न कल्कः । प्रसह्य वि(चि?)त्ताहरणं न कल्कः तान्येव भावोपहतानि कल्कः' (भा. आ. 1-301). कल्कः means sinful. Only when these are done with selfish or wrong interest, they become sinful.

तत् – तथाविध भक्त्युपहृतम्, - The word भक्ति comes twice. The repetition is to show that Bhakti only is the cause of Bhagavan's such wonderful grace. Bhagavan says in Bhagavata, अण्वप्युपाहृतं भक्तैः मम भोगाय जायते । भूर्यप्यभक्त्योपहृतं न मे भोगाय जायते ॥ (भा. 10-81-2). Other devotees also have bhakti till they get the desired fruits. But this bhakti is very different is indicated in Bhashya as तथाविध भक्ति उपहृतम्.

अहं – सर्वेश्वरो निखिलजगदुदय-विभवलयलीलो अवाप्तसमस्तकामः सत्यसङ्कल्पः अनवधिकातिशयासंख्येय कल्याणगुणगणः स्वाभाविकानवधिकातिशयानन्द – स्वानुभवे वर्तमानोऽपि मनोरथपथदूरवर्ति प्रियं प्राप्येव अश्रामि – The word अहम् in अदहं भक्त्युपहृतम् is very meaningful. It shows the greatness of the person who says HE accepts with love even very lowly things offered with devotion. The meaning of अहम् is explained as सर्वेश्वरो etc. Gods such as Indra and others accept Havis in order to increase their powers. But Bhagavan is not like that. He is सर्वनियामक. Objects such as पत्र, पुष्प etc are included in HIS लीलोपकरण itself. The devotee is not offering anything which already does not belong to Bhagavan. And HE is अवाप्तसमस्तकाम – so there is nothing that Bhagavan did not have which we are giving HIM by such offerings. So things such as पत्र and others are very meager for a person who is गुणतः स्वरूपतः निरतिशय आनन्द तृप्तः.

यथोक्तं मोक्षधर्मे – 'याः क्रियाः संप्रयुक्ता स्युः एकान्तगतबुद्धिभिः । तस्सर्वाः शिरसा देवः प्रतिगृण्हाति वै स्वयम्' (मो.ध. 353-64) इति - So Bhagavan who is परिपूर्ण accepts with respect and love whatever meager things devotees offer with Bhakti. That is told as परिपूर्णोऽपि भगवान् भक्तैः यत्किञ्चिदीरितम् । सापेक्षवत् तदादत्ते तेन प्रीतो ददात्यलम् ॥ (भा.मो. 353-64).

अश्रामि – It just indicates all that Bhagavan enjoys. If food is not available to offer to Bhagavan, even पत्र and others that are offered will do is the bhaava.

Sloka 9.27

यस्माद् ज्ञानिनां महात्मनां वाङ्मनसागोचरः अयं विशेषः तस्मात् त्वं च ज्ञानी भूत्वा उक्तलक्षणभक्तिभारावनमित आत्मात्मीयः कीर्तनयतनार्चन प्रणामादिकं सततं कुर्वाणो लौकिकं वैदिकं च नित्यनैमित्तिकं कर्म च इत्थं कुरु इति आह- यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ 27 ॥

कौन्तेय Hey Arjuna, यत्करोषि whatever you do यदश्नासि whatever you eat यज्जुहोषि whatever you do as sacrifice यत् ददासि whatever you give यत् तपस्यसि whatever penance you do तत् मदर्पणं कुरुष्व that you offer unto ME.

यत् देह्यान्नादिशेषभूतं लौकिकं कर्म करोषि, यत् च देहधारणाय अश्नासि, यत् च वैदिकं होमदानतपःप्रभृति नित्यनैमित्तिकं कर्म करोषि, तत् सर्वं मदर्पणं कुरुष्व - अर्प्यते इति अर्पणम्; सर्वस्य लौकिकस्य वैदिकस्य च कर्मणः कर्तृत्वं भोक्तृत्वं आराध्यत्वं च यथा मयि समर्पितं भवति तथा कुरु । एतद् उक्तं भवति - यागदानादिषु आराध्यतया प्रतीयमानानां देवादीनां कर्मकर्तुः भोक्तुः तव च मदीयतया मत्संकल्पायत्त-स्वरूपस्थितिप्रवृत्तितया च मयि एव परमशेषिणि परमकर्तारि त्वां च कर्तारं भोक्तारम् आराधकम् आराध्यं च देवताजातम्, आराधनं च क्रियाजातं सर्वं समर्पय । तव मन्नियाम्यतापूर्वकमच्छेषतैकरसताम् आराध्यादेः च एतत्स्वभावगर्भताम् अत्यर्थप्रीतियुक्तः अनुसंधत्स्व इति ।

यत् देह्यान्नादिशेषभूतं लौकिकं कर्म करोषि, यत् च देहधारणाय अश्नासि, यत् च वैदिकं होमदानतपःप्रभृति नित्यनैमित्तिकं कर्म करोषि, तत् सर्वं मदर्पणं कुरुष्व - अर्प्यते इति अर्पणम्; - यत् – means whatever worldly acts you do for the purpose of living, and whatever you eat to support the body, and whatever vedic rituals ordained as obligatory and occasional duties that you do such as Homa, Dana, Tapas etc., all that you surrender unto ME. अर्प्यते इति अर्पणम् – whatever is offered is अर्पण.

सर्वस्य लौकिकस्य वैदिकस्य च कर्मणः कर्तृत्वं भोक्तृत्वं आराध्यत्वं च यथा मयि समर्पितं भवति तथा कुरु – That means perform all acts in such a way that the doership, enjoyership and being object of worship of all worldly and Vedic karmas become surrendered unto ME.

एतद् उक्तं भवति - यागदानादिषु आराध्यतया प्रतीयमानानां देवादीनां कर्मकर्तुः भोक्तुः तव च मदीयतया मत्संकल्पायत्त-स्वरूपस्थितिप्रवृत्तितया च मयि एव परमशेषिणि परमकर्तारि त्वां च कर्तारं भोक्तारम् आराधकम् आराध्यं च देवताजातम्, आराधनं च क्रियाजातं सर्वं समर्पय – The gist is this – All the deities who appear to be objects of worship in karmas such as याग, दान and others, and you who are performing the karma and enjoying the fruits thereof – all these belong to ME and all these have their essential nature, existence and functioning are all controlled by my Willing, and for that reason offer everything including yourself who is the doer, enjoyer and worshipper and the group of deities being worshipped by you, the group of acts performed as worship – everything unto ME who is the Supreme Master and Ultimate Doer.

तव मन्नियाम्यतापूर्वकमच्छेषतैकरसताम् आराध्यादेः च एतत्स्वभावगर्भताम् अत्यर्थप्रीतियुक्तः अनुसंधत्स्व इति –

Contemplate with great Love and devotion the fact that you are being controlled by ME and so the only joy is by observing subservience towards ME and even those who appear as objects of worship are also of the same nature.

By the sloka यत्करोषि.. the मन्त्रविशेष for offering all karmas that are done as per shastra is also reminded. That is 'यत्करोमि यदश्रामि यज्जुहोमि ददामि यत् । यत्तपस्यामि भगवन् तत्करोमि त्वदर्पणम् ॥'. This is a प्रधान उपदेश of the Gita.

यत् देहयात्रादिशेषभूतं लौकिकं कर्म करोषि, - Though यत्करोषि means all karmas, the meaning is limited to what is applicable here and that is commented as देहयात्राशेषभूतं लौकिकं कर्म. This applies to all acts which are as per what is ordained in shastra (शास्त्रविहित) and acts that are done for the good of others. So this does not apply to karmas done against shastra – असाधुकर्म.

यत् च देहधारणाय अश्रासि, - In the same way the food that is taken to support the body as per what is ordained in shastra is meant here. That is अदुष्ट आहार.

यत् च वैदिकं होमदानतपःप्रभृति नित्यनैमित्तिकं कर्म करोषि, - जुहोषि, ददासि these apply to याग, दान etc which are शास्त्रप्राप्त.

तत् सर्वं मदर्पणं कुरुष्व - अपर्यत इति अर्पणम्; - Make it as that which is offered to ME is the meaning.

How can a karma which is क्षणिक become समर्पण ?

सर्वस्य लौकिकस्य वैदिकस्य च कर्मणः कर्तृत्वं भोक्तृत्वं आराध्यत्वं च यथा मयि समर्पितं भवति तथा कुरु - That means the main aspects of a karma are doership (कर्तृत्व), enjoyership (भोक्तृत्व) and आराध्यत्व (being worshipped) – contemplate that all these are ME.

एतद् उक्तं भवति - यागदानादिषु आराध्यतया प्रतीयमानानां देवादीनां कर्मकर्तुः भोक्तुः तव च मदीयतया मत्संकल्पायत्त-स्वरूपस्थितिप्रवृत्तितया च मयि एव परमशेषिणि परमकर्तारि त्वां च कर्तारं भोक्तारम् आराधकम् आराध्यं च देवताजातम्, आराधनं च क्रियाजातं सर्वं समर्पय | तव मन्नियाम्यतापूर्वकमच्छेषतैकरसताम् आराध्यादेः च एतत्स्वभावगर्भताम् अत्यर्थप्रीतियुक्तः अनुसंधत्स्व इति ।

– Here the doubt is – Jivatma is told as कर्ता in shastras – कर्ता शास्त्रार्थवत्त्वात् (ब्र.सू. 2-3-33) says Jivatman is कर्ता because shastra is purposeful. And Indra and other deities are objects of

worship is also told in shastra. How can the कर्तृत्व be thought of as paramatman's? How can Paramatman be the object of worship when Indra and others are also told as आराध्यः? Will it not be भ्रान्ति that these be attributed to Paramatman who does not have such kartrutva etc?. So how can one do समर्पण to ईश्वर?

That is clarified in Bhashya as मय्येव परमशेषिणि परमकर्तारि – Jivatma's कर्तृत्व is given by paramatman. Brahma sutra says परात् तु तत् श्रुतेः (ब्र.सू.2-3-40). And because all those who perform Yaga, Dana etc and enjoy the fruits, the deities who are worshipped through the Yagas etc and the Yagas themselves are all subservient to Paramatman. They all have Paramatman as शेषि and that way Paramatman becomes the आराध्य, कर्तृ, भोक्तृ everything for all karmas. This is how one should contemplate. Because HE is परमकर्ता one should think of कर्तृत्व in HIM. Because HE is परमशेषि one should do समर्पण of आराध्यत्व etc to HIM only.

Sloka 9.28

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ 28 ॥

एवं This way संन्यासयोगयुक्तात्मा having a mind associated with the yoga of offering doership, enjoyership etc to ME शुभाशुभफलैः कर्मबन्धनैः मोक्ष्यसे will be released from the bondage of karmas having auspicious and inauspicious results विमुक्तः Having got rid of that माम् उपैष्यसि you will attain ME.

एवं संन्यासाख्ययोगयुक्तमनाः आत्मानं मच्छेषता मन्नियाम्यतैकरसं कर्म च सर्वं मदाराधनम् अनुसंदधानो लौकिकं वैदिकं च कर्म कुर्वन् शुभाशुभफलैः अनन्तैः प्राचीनकर्माख्यैः बन्धनैः मत्प्रासिविरोधिभिः सर्वैः मोक्ष्यसे । तैः विमुक्तो माम् एव उपैष्यसि ।

Thus being endowed with a mind associated with the Yoga called Sanyasa, thinking of yourself as subservient to ME and that the main joy is being controlled by ME only, all karmas are MY worship only and with such thinking when you perform all लौकिक and वैदिक karmas, you will be

rid of the complete bondage of karmas existing for long time and which are endless and are obstructing you from attaining ME. Having got rid of the karmas, you will attain ME only.

एवं संन्यासाख्ययोगयुक्तमनाः - What is taught in previous sloka is again summarized here in order to tell about the fruits obtained from that. This is not about ज्ञानयोग or कर्मयोग. The word योग means अनुसन्धान here - thinking or contemplating. The समर्पण told in previous sloka is indicated by सन्यास shabda here.

आत्मानं मच्छेषता मन्नियाम्यतैकरसं कर्म च सर्वं मदाराधनम् अनुसंधानो लौकिकं वैदिकं च कर्म कुर्वन् शुभाशुभफलैः – Fruits that are favourable and not favourable.

अनन्तैः प्राचीनकर्माख्यैः बन्धनैः मत्प्राप्तिविरोधिभिः सर्वैः मोक्ष्यसे – The karmas done with समर्पणबुद्धि told now is not बन्धक at all. It does not bind one. So karmas other than those are प्राचीनकर्मस. How are they binding means they are opposed to attainmenet of Bhagavan. Bondage means not making us attain what we desire. So all karmas that lead to शुभाशुभफलस are obstructions to attaining the incomparable benefit which is भगवत्प्राप्ति and so they are to be rejected only.

तैः विमुक्तो माम् एव उपैष्यसि – Since it is told मामुपैष्यसि – one gets rid of all karmas obstructing attainment of Bhagavan. So just as the doership is HIS, just as फलप्रदत्व is HIS, in the same way the फल is HIM only.

So when one gives up attachment and performs all actions there will be no bondage. It is said एतं ह वाव न तपति । किमहं साधु नाकरवम् । किमहं पापमकरवमिति । उभे ह्येवैष एते आत्मानं स्पृणुते । (स्पृणुते – रक्षति) – he does not worry ‘I did not do good deeds which lead to svarga and others or I done bad deeds which leads to hell’ and so on. Both punya and paapa does not taint such a one.

Sloka 9.29

मम इमं परमम् अतिलोकं स्वभावं शृणु –

Listen to my nature which is beyond what is found in this world and which is most exalted.

Bhagavan Krishna showed HIS सौलभ्य in ‘पत्रं पुष्पं फलं तोयम्’ (9-26) where HE said when HIS devotees offer with pure love whatever they can HE does not discriminate the offering telling ‘oh

this is easy to get so you have offered' or 'this is very rare' and so on. HE accepts anything offered with great devotion even if it is mere water. In the sloka यत्करोषि यदश्रासि (9-27) Bhagavan said that all karmas done with भगवदर्पणबुद्धिविशेष becomes HIS worship. Now it is taught that in respect of taking refuge in Bhagavan HE does not show any discrimination with respect to class, form and others. By this HIS सौशील्य is highlighted. If a doubt is raised that when it is said as तत्कुरुष्व मदर्पणम् and मामेवैष्यसि etc how can we explain Bhagavan punishing Kamsa and others and at the same time showering HIS grace on Akrura and such devotees. That is answered now.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ 29 ॥

सर्वभूतेषु Towards all beings अहं समः I am equally disposed in respect of they surrendering unto ME. मे द्वेष्यः नास्ति I do not hate anyone. न प्रियः I do not have anyone dear. ये तु But those who मां भक्त्या भजन्ति worship ME with Love ते मयि they are in ME. अहमपि तेषु च I am also in them.

देवतिर्यङ्गानुष्यस्थावरात्मना अवस्थितेषु जातितः च आकारतः स्वभावतो ज्ञानतः च अत्यन्तोत्कृष्टापकृष्टरूपेण वर्तमानेषु सर्वेषु भूतेषु मत्समाश्रयणीयत्वे समः अहम्; अयं जात्याकारस्वभावज्ञानादिभिः निकृष्ट इति समाश्रयणे न मे द्वेष्यः अस्ति - उद्वेदनीयतया न त्याज्यः अस्ति । तथा समाश्रितत्वातिरेकेण जात्यादिभिः अत्यन्तोत्कृष्टः अयम् इति तद्युक्ततया समाश्रयणे न कश्चित् प्रियः अस्ति - न संग्राह्यः अस्ति । अपि तु अत्यर्थमत्प्रियत्वेन मद्भजनेन विना आत्मधारणालाभात् मद्भजनैकप्रयोजना ये मां भजन्ते ते जात्यादिभिः उत्कृष्टाः अपकृष्टा वा मत्समानगुणवत् यथासुखं मयि एव वर्तन्ते; अहम् अपि तेषु मदुत्कृष्टेषु इव वर्ते ।

देवतिर्यङ्गानुष्यस्थावरात्मना अवस्थितेषु जातितः च आकारतः स्वभावतो ज्ञानतः च अत्यन्तोत्कृष्टापकृष्टरूपेण वर्तमानेषु सर्वेषु भूतेषु मत्समाश्रयणीयत्वे समः अहम्; - Towards all beings such as gods, animals, birds, humans, immovables which are existing as superior and inferior in terms of class, form, nature, knowledge etc I am equally disposed in respect of they taking refuge in ME,

अयं जात्याकारस्वभावज्ञानादिभिः निकृष्ट इति समाश्रयणे न मे द्वेष्यः अस्ति - उद्वेदनीयतया न त्याज्यः अस्ति – In the aspect of taking refuge in ME I do not have anyone to hate thinking that this person is lowly in terms of class, form, nature, knowledge etc – means no one to be discarded by ME for the reason of causing stress.

तथा समाश्रितत्वातिरेकेण जात्यादिभिः अत्यन्तोत्कृष्टः अयम् इति तद्युक्ततया समाश्रयणे न कश्चित् प्रियः अस्ति - न संग्राह्यः अस्ति – In the same way beyond taking refuge in ME, no one is dear to me thinking that this one is of superior class, form etc and just because of being endowed with superior class etc no one is dear to me – means no one to be accepted for that reason.

अपि तु अत्यर्थमत्रियत्वेन मद्भजनेन विना आत्मधारणालाभात् मद्भजनैकप्रयोजना ये मां भजन्ते – Whatelse if you ask, those who love me so dearly that without worshipping ME they cannot survive for a moment and they think that worshipping ME is the ONLY benefit and worship ME thus,

ते जात्यादिभिः उत्कृष्टाः अपकृष्टा वा मत्समानगुणवत् यथासुखं मयि एव वर्तन्ते; अहम् अपि तेषु मदुत्कृष्टेषु इव वर्ते – whether they are superior or inferior in class and others, having attained qualities equal to ME, they are always established in ME with excessive joy. I am also disposed towards them just as I am disposed towards those superior to ME.

देवतिर्यङ्गानुष्यस्थावरात्मना अवस्थितेषु जातितः च आकारतः स्वभावतो ज्ञानतः च अत्यन्तोत्कृष्टापकृष्टरूपेण वर्तमानेषु सर्वेषु भूतेषु मत्समाश्रयणीयत्वे समः अहम्; - Here the word अहम् separates everything else from HIM and so bhashya is अतिलोकं स्वभावम् in अवतारिका. समः indicates being equal and the differences are explained as जातितः, आकारतः, स्वभावतः. जातितः means देव, मनुष्य, ब्राह्मण, क्षत्रिय and such differences. आकारतः - indicates good looking, physically handicapped, female, male, and such differences. स्वभावतः indicates differences in nature such as सात्विक, राजस, तामस etc.

The fact that even देवस can attain Bhagavan is established in Brahmasutra तदुपर्यपि बादरायणः सम्भवात् (ब्र.सू. 1-3-25). Even animals can take refuge in Bhagavan. गजेन्द्र, वानरेन्द्र and others surrendered unto Bhagavan due to their ज्ञानविशेष obtained through meritorious deeds. ऋषिसः say that even those who have attained the state of immovables have exhibited knowledge. There also surrendering unto Bhagavan can happen through mental process itself.

अयं जात्याकारस्वभावज्ञानादिभिः निकृष्ट इति समाश्रयणे न मे द्वेष्यः अस्ति - उद्वेदनीयतया न त्याज्यः अस्ति – Normally hatred or liking is responsible for rejecting or accepting. When they are eliminated, even त्याग, स्वीकार are also eliminated.

तथा समाश्रितत्वातिरेकेण जात्यादिभिः अत्यन्तोत्कृष्टः अयम् इति तद्युक्ततया समाश्रयणे न कश्चित् प्रियः अस्ति - न संग्राह्यः अस्ति ।

अपि तु अत्यर्थमत्प्रियत्वेन मद्भजनेन विना आत्मधारणालाभात् मद्भजनैकप्रयोजना – Mula has भक्त्या भजन्ति. In order to show there is no repetition here, the word भक्त्या is explained as अत्यर्थमत्प्रियत्वेन मद्भजनेन विना आत्मधारणालाभात् मद्भजनैकप्रयोजनाः.

ये मां भजन्ते ते जात्यादिभिः उत्कृष्टाः अपकृष्टा वा मत्समानगुणवत् यथासुखं मयि एव वर्तन्ते; अहम् अपि तेषु मदुत्कृष्टेषु इव वर्ते ।

Sloka 9.30

तत्र अपि

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ 30 ॥

सुदुराचारः अपि Though a person of very bad conduct माम् अनन्यभाक् भजते चेत् if such a person worships me thinking that there is no other benefit than just worshipping ME साधुरेव स मन्तव्यः he is a pious one foremost among vaishnavas and should be honoured with respect. सः सम्यग्व्यवसितः he is one who made the right resolution with a firm mind.

तत्र तत्र जातिविशेषे जातानां यः समाचार उपादेयः परिहरणीयः च; तस्माद् अतिवृत्तः अपि उक्तप्रकारेण माम् अनन्यभाक् भजनैकप्रयोजनो भजते चेत्; साधुः एव सः – वैष्णवाग्रेसर एव सः, मन्तव्यः – बहुमन्तव्यः, पूर्वोक्तैः सम इत्यर्थः । कुत एतत्? सम्यग् व्यवसितो हि सः - यतः अस्य व्यवसायः सुसमीचीनः । भगवान् निखिलजगदेककारणभूतः परंब्रह्म नारायणः चराचरपतिः अस्मत्स्वामी मम गुरुः मम सुहृद् मम परमं भोग्यम् इति सर्वैः दुष्प्रापः अयं व्यवसायः तेन कृतः, तत्कार्यं च अनन्यप्रयोजनं निरन्तरं भजनं तस्य अस्ति, अतः साधुः एव; बहुमन्तव्यः च । अस्मिन् व्यवसाये तत्कार्यं च उक्तप्रकारभजने संपन्ने सति तस्य आचारव्यतिक्रमः स्वल्पवैकल्यम् इति न तावता अनादरणीयः, अपि तु बहुमन्तव्य एव इत्यर्थः ।

तत्र तत्र जातिविशेषे जातानां यः समाचार उपादेयः परिहरणीयः च; तस्माद् अतिवृत्तः अपि उक्तप्रकारेण माम् अनन्यभाक् भजनैकप्रयोजनो भजते चेत्; साधुः एव सः – वैष्णवाग्रेसर एव सः, - Though he has transgressed all the prescribed and prohibited duties and rules of conduct for those born in respective classes, if such a person worships ME with the idea that worshipping ME is the only benefit, he is the foremost among Vaishnavas

मन्तव्यः – बहुमन्तव्यः, पूर्वोक्तैः सम इत्यर्थः - and treating him like that he should be बहुमन्तव्यः - honoured with respect. That means he is equal to the devotees as told earlier.

कुत एतत् ? सम्यग् व्यवसितो हि सः - यतः अस्य व्यवसायः सुसमीचीनः - Why is it so, if it is asked, because he is सम्यग्व्यवसितः - his firm understanding or resolve is proper.

भगवान् निखिलजगदेककारणभूतः परंब्रह्म नारायणः चराचरपतिः अस्मत्त्वामी मम गुरुः मम सुहृद् मम परमं भोग्यम् इति सर्वैः दुष्प्रापः अयं व्यवसायः तेन कृतः, - 'Bhagavan is the sole cause of the entire world. He is only Parabrahman. Narayana. He is the Lord of all movable and immovable objects. He is our Lord. He is our Guru, well wisher and HE is of the nature of Supreme Bliss' – this kind of firm resolution (दृढनिश्चय) which is not possible of everyone is present in such a person.

तत्कार्यं च अनन्यप्रयोजनं निरन्तरं भजनं तस्य अस्ति, अतः साधुः एव; बहुमन्तव्यः च - And the effect of such resolution which is निरन्तर भजन or continuous and non-stop worship of Bhagavan is present in him. And for that reason, he is a साधु and deserves to be honoured with great respect.

अस्मिन् व्यवसाये तत्कार्ये च उक्तप्रकारभजने संपन्ने सति तस्य आचारव्यतिक्रमः स्वल्पवैकल्यम् इति न तावता अनादरणीयः, अपि तु बहुमन्तव्य एव इत्यर्थः - So when he has such firm resolution and the kind of incessant worship which is the effect of that resolution, he should not be treated with disrespect for his minor shortcomings in conduct. On the other hand, he is to be respected only is the gist.

सुदुराचारः - The आचार or conduct of brahmanas are adharma for others. In the same way, the आचार of shudras is adharma for ब्राह्मणसः. Transgressing the rules of one's own dharma is दुराचारत्व. It is a defect. In the same way not following what is ordained to be followed and doing what is prohibited is also दुराचार.

अपि चेत् – In the sloka the word चेत् is meaningful. The explanation given in bhashya is दुराचारोऽपि भजते चेत्.

अनन्यभाक् – The meaning of this as per the context is one who has भजन only as the sole benefit. So bhashya is भजनैक प्रयोजनः. So here it is not about देवतान्तर भजन.

तत्र तत्र जातिविशेषे जातानां यः समाचार उपादेयः परिहरणीयः च; तस्माद् अतिवृत्तः अपि उक्तप्रकारेण माम् अनन्यभाक् भजनैकप्रयोजनो भजते चेत्; साधुः एव सः – वैष्णवाग्रेसर एव सः, मन्तव्यः – बहुमन्तव्यः, पूर्वोक्तैः सम इत्यर्थः – What

is the nature of साधुत्व is to be understood. Bad conduct is ridiculed as 'सन्धाहीनो अशुचिः नित्यम् अनर्हः सर्वकर्मसु', 'आचारहीनं न पुनन्ति वेदाः', 'आचार प्रभवो धर्मः' and so on. So आचार is very important – it helps one to get rid of sins and aids in getting भगवद्भक्ति. But if such Bhakti comes to one due to the meritorious deeds done earlier and the grace of Lord, even if there is some lacuna in following the rules of conduct, such a person should be highly regarded as he has Bhakti. If there is no bhakti inspite of following all rules of conduct it is not of much use. Bhakti would lead to such दृढनिश्चय – about नारायणपरत्व etc.

So here the meaning of साधुत्व is वैष्णवाग्रेसर एव सः. Because of अनन्यभजन he is the foremost among Vaishnavas - वैष्णवाग्रेसर. While the word साधु is told as साधवः क्षीणदोषाः स्युः, नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते etc. The explanation is बहु मन्तव्यः. The sloka has साधुरेव स मन्तव्यः where स is included as upasarga with mantavya: as समन्तव्यः and the meaning becomes बहुमन्तव्यः. – बहुमान - He should be honoured with great respect. And he is equal to the devotees told earlier. The अवधारण एव in साधुरेव gives meaning of साम्य – so it is to be taken to mean साधुरिव. It is like विष्णुरेव भूत्वा इमान् लोकान् अभिजयति (यजु. 2-1-3-16).

कुत एतत्? सम्यग् व्यवसितो हि सः - यतः अस्य व्यवसायः सुसमीचीनः – How can one of proper conduct and one with improper conduct be equal? How can one who has abundant means and one whose means is very weak be equal? If there is no equality in the means, there should not be equality in fruits also. The answer given is 'सम्यग्व्यवसितो हि सः'. The word हि indicates the reason why there is equality. The reason why his firm resolution is very proper, for the same reason he becomes equal and deserves to be honoured with respect.

The object of his resolution is the reason why his resolution is proper. The same is explained in Bhashya as ' भगवान् निखिलजगदेककारणभूतः परंब्रह्म नारायणः चराचरपतिः अस्मत्त्वामी मम गुरुः मम सुहृद् मम परमं भोग्यम् '.

भगवान् – By this word one who has उभयलिङ्ग is known - which is अखिलहेयप्रत्यनीकत्व and कल्याणगुणैकतानत्व. The characteristics of Brahman ब्रह्मलक्षण - as told in shruti is told as निखिलजगदेककारणम्. And the सामान्य शब्दs such as सत्, आकाश, ज्योतिस्, ब्रह्म and others culminate in the specific देवता विशेष नारायण. And that is commented as परं ब्रह्म नारायणः. This is decided based

on the shrutis पतिं विश्वस्यात्मेश्वरम्, पतिं पतीनाम्, नारायणः परंब्रह्म. This shows that such a person has परत्व व्यवसाय – firm understanding of who is Supreme. The word अस्मत्त्वामी indicates सौलभ्य अध्यवसाय. That is of the nature of firm resolution that ‘I am not outside of HIS vibhuti. Bhagavan is gracing me who is subservient to HIM by HIMSELF’. मम गुरुः - HE is the most benevolent who has given the right knowledge to me who is most ignorant. मम सुहृत् – Indicates he is a well wisher inspite of knowing that I have committed great sins. मम परमभोग्यम् – Indicates the understanding that Bhagavan has revealed HIMSELF who is without any blemish, an abode to innumerable auspicious qualities, eternal, most blissful etc to me who was associated with meager pleasures that were lowly, mixed with grief, impermanent etc.

The words गुरुः, सुहृत् indicate that HE is the means (प्रापक) and भोग्यम् indicates HE is the प्राप्य goal.

इति सर्वैः दुष्प्रापः अयं व्यवसायः तेन कृतः, - Swamy Deshika states that even among those who follow आचार to the core, this kind of firm resolution is not seen. A gem stone is a gem only even if it is lying outside while an ordinary stone is a stone even if it is lying in a gold mine. And this kind of firm resolution comes after innumerable births – it is said ये जन्मकोटिभिः सिद्धाः. अनेक जन्मसंसारचित्ते पापसमुच्चये । नाक्षीणे जायते पुंसां गोविन्दाभिमुखी स्थितिः. Janaka tells Shuka – ज्ञानं च व्यवसायश्च द्वौ परप्रतिपादकौ । व्यवसायादृते ब्रह्म नासादयति तत्परम्’ (भा.मौ. 334-47).

तत्कार्यं च अनन्यप्रयोजनं निरन्तरं भजनं तस्य अस्ति, अतः साधुः एव; बहुमन्तव्यः च – Mere व्यवसाय of that kind leads to अनन्यप्रयोजनभजन – that is the effect of such firm resolution. Bhashya is तत्कार्यं च अनन्यप्रयोजनं निरन्तरं भजनं . भजने should be निरन्तर and performed for the sake of doing it only. That is only the prayojana for such devotees. In the sloka, भजते माम् अनन्यभाक् includes such व्यवसाय – दृढनिश्चय. And व्यवसितः in सम्यग्व्यवसितः means भजन.

अस्मिन् व्यवसाये तत्कार्यं च उक्तप्रकारभजने संपन्ने सति तस्य आचारव्यतिक्रमः स्वल्पवैकल्यम् इति न तावता अनादरणीयः, अपि तु बहुमन्तव्य एव इत्यर्थः – Such devotees though having some lacuna in conduct should not be looked at with disrespect. That would be a great sin – महापराध is the bhaava.

Sloka 9.31

ननु 'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥' (क. उ. 1-2-24)
इत्यादिश्रुतेः आचारव्यतिक्रम उत्तरोत्तरभजनोत्पत्तिप्रवाहं निरुणद्धि इति अत्र आह –

'Not resting from doing bad deeds, one whose desire and anger have not quietened, not having peace of mind, not winning over the mind, such a person cannot attain HIM through knowledge' – as per such shruti vakyas, would not transgressing prescribed conduct block the way to perfection of Upasana by blocking the continuous stream of upasana? That question is answered in the following sloka.

What was told earlier that one who has very bad conduct but is involved in the worship of Bhagavan with great love should be honoured with respect. Others may honour him but what about fruition of upasana for such a person? The shrutis declare clearly that a person who has not put a stop to bad conduct would not only be able to realize Paramatman but he will not be able to continue Upasana. As said 'पापः प्रज्ञां नाशयति क्रियमाणं पुनः पुनः । नष्टप्रज्ञः पापमेव पुनरारभते द्विज' (भा.उ. 35-73). आचार or proper conduct is prescribed in order to get rid of sins which have accumulated due to the obstructing रजस् and तमस्. So for a person who has दुराचार or bad conduct Upasana itself will not be possible is the aspect that is answered now.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ 31 ॥

(One who has such firm resolution as told earlier) क्षिप्रं Very soon धर्मात्मा भवति will be able to worship ME without any obstructions. शश्वत् For ever शान्तिं निगच्छति gets rid of any bad conduct that is opposed to attaining ME. कौन्तेय Hey Arjuna, न मे भक्तः प्रणश्यति my Bhakta will not perish प्रतिजानीहि you take a vow to affirm this clear and loud.

मत्प्रियत्वकारित-अनन्यप्रयोजन-मद्भजनेन विधूतपापतया एव समूलोन्मूलितरजस्तमोगुणः क्षिप्रं धर्मात्मा भवति - क्षिप्रम् एव विरोधिरहित-सपरिकर-मद्भजनैकमना भवति । एवंप्रभजनम् एव हि 'धर्मस्य अस्य परंतप ।' (9-3) इति उपक्रमे धर्मशब्दोदितम् । शश्वच्छान्तिं निगच्छति । शाश्वतीम् अपुनरावर्तिनीं मत्प्राप्तिविरोध्याचारनिवृत्तिं गच्छति । कौन्तेय त्वम् एव अस्मिन् अर्थे प्रतिज्ञां कुरु - मद्भक्तौ उपक्रान्तो विरोध्याचारमिश्रः अपि न नश्यति । अपि तु मद्भक्तिमाहात्म्येन सर्वं विरोधिजातं नाशयित्वा शाश्वतीं विरोधिनिवृत्तिम् अधिगम्य क्षिप्रं परिपूर्णभक्तिः भवति ।

मत्प्रियत्वकारित-अनन्यप्रयोजन-मद्भजनेन विधूतपापतया एव समूलोन्मूलितरजस्तमोगुणः क्षिप्रं धर्मात्मा भवति - क्षिप्रम् एव विरोधिरहित-सपरिकर-मद्भजनैकमना भवति – Through my worship prompted by excessive love towards ME and performed without any other expectation having shaken off all sins and having got the qualities of Rajas and Tamas eradicated with their roots, very soon he becomes one having his mind only in my worship along with all accessories and without any obstacles.

एवंरूपभजनम् एव हि 'धर्मस्य अस्य परंतप ।' (9-3) इति उपक्रमे धर्मशब्दोदितम् – Is it not this kind of Bhajane only that was told in the beginning with the word धर्म as in 'Hey parantapa, in the aspect of this Upasana'.

शश्वच्छान्तिं निगच्छति । शाश्वतीम् अपुनरावर्तिनीं मत्प्राप्तिविरोध्याचारनिवृत्तिं गच्छति – He gets rid of bad conduct which is opposed to my attainment. And this destruction will be for ever and and such bad conduct will not happen again.

कौन्तेय त्वम् एव अस्मिन् अर्थे प्रतिज्ञां कुरु - मद्भक्तौ उपक्रान्तो विरोध्याचारमिश्रः अपि न नश्यति – Hey Arjuna, in this matter you only take a vow that one who has started to worship ME with such devotion will not perish even though he has bad conduct that is opposed to attaining ME.

अपि तु मद्भक्तिमाहात्म्येन सर्वं विरोधिजातं नाशयित्वा शाश्वतीं विरोधिनिवृत्तिम् अधिगम्य क्षिप्रं परिपूर्णभक्तिः भवति – But on the other hand, due to the excellence of the devotion towards ME, having got all obstructions destroyed he attains for ever destruction of obstructions and very soon becomes one whose devotion is perfect.

When one who has bad conduct starts to worship Bhagavan dearly, all his sins will get destroyed and so there will be no obstruction to Upasana is being told in Bhashya as 'मद्भजनेन विधूत पापतया'.

क्षिप्रं भवति धर्मात्मा – To the doubt whether there will be delay in realizing fruits due to Bhajane which has some lacuna, the answer is क्षिप्रम् – very soon. The word धर्म in धर्मात्मा indicates अनन्यभजने and आत्मा means mind. The same is told earlier as अनन्य मनसः (9-13) and later as मन्मना भव (9-34). Another doubt can be - how can Bhajane remove the obstacles to its own fruition. The answer is – the cause is भक्त्युपक्रम - starting of Bhakti and the fruit is परिपूर्णभजने -

perfection of bhajane. So this is proper only. Another doubt is – why not the word धर्म mean वर्णाश्रम धर्म here? Answer is – in any context, it is proper to understand an unqualified word with respect to the subject matter of the prakarana. At the beginning of this chapter the word धर्म is used to indicate the special subject matter of भजन. So the word धर्म in this context is to be taken to mean अनन्यभजने only.

शश्वत् शान्तिं निगच्छति – Eradication of conduct that is opposed to realization of Bhagavan is told in this prakarana using the word शान्ति. This eradication of obstructions is eternal and does not happen again is the bhava. It is said शमार्थं सर्वशास्त्राणि विहितानि मनीषिभिः । स एव सर्वशास्त्रज्ञः यस्य शान्तं मनः सदा ॥.

प्रतिजानीहि – This does not just mean 'know'. The upasarga प्रति is meaningful here. So it indicates concluding and establishing firmly what is learnt. That is why Bhashya is त्वमेव अस्मिन्नर्थे प्रतिज्ञां कुरु. Krishna does not say 'प्रतिजानामि' but says 'प्रतिजानीहि' to Arjuna who is the listener. This is to establish very firmly what is to be affirmed through a vow. And it is about what is being told here. It is not about one who has attained perfection already because there is no doubt about such a bhakta. So Bhashya is – मद्भक्तौ उपक्रान्तः विरोध्याचारमिश्रोऽपि - 'One who is involved in Bhakti towards ME will not perish even though he is having very bad conduct opposed to attaining ME'.

Here the greatness of Arjuna's vow is also reminded. His प्रतिज्ञे is said to be वीरप्रतिज्ञे. In Bharata it is said न देवाः न गन्धर्वाः न असुरोरग-राक्षसाः उत्साहन्ते अन्यथाकर्तुं प्रतिज्ञां सव्यसाचिनः - his vow is famous and cannot be broken by devas, gandharvas, asuras etc. Lord Krishna is giving the entire world surety here through Arjuna's vow that one who has started to have Bhakti in Krishna will never perish and even if he has some lacuna in following rules of conduct.

न मे भक्तः प्रणश्यति – The word भक्तः indicates here one who is starting to worship Bhagavan with love. The word भक्त only is used even for one who is just starting bhakti. And because of the power of Bhakti, all his obstacles will get destroyed and very soon he becomes one who has perfected bhakti.

Bhakti's important aspects are – that it has to be प्रियत्व ध्यान – meditation with utmost love, it has to be निरन्तर ध्यान – should be incessant and continuous, it has to be about Bhagavan's असाधारण दिव्य गुणs etc – meditation on HIS स्वरूप, रूप, गुण, विभव etc. that is told as मत्प्रियत्वकारित- अनन्यप्रयोजन-मद्भुजनेन, and भगवान् निखिलजगदेककारणभूतः परंब्रह्म नारायणः चराचरपतिः अस्मत्स्वामी मम गुरुः मम सुहृद् मम परमं भोग्यम्. All these aspects are to be meditated upon with great love.

The greatness of Bhakti, even if it has just started, in destroying further obstructions is extolled. And that is why one who has started भगवद्भुजन is to be honoured with respect even if there is some वैकल्य in आचार. Swamy Deshika gives some examples, Prahlada who was well known as उपमानमशेषाणां साधूनां यस्सदाऽभवत् (वि. 1-15-156) – was one time trying to fight against Bhagavan but very soon he woke up and realized his mistake and then got the wonderful grace of Bhagavan. Similarly क्षत्रबन्धु who was known as पापिष्ठ started chanting the sacred divine names of Bhagavan, remembered his previous birth and with utter grief surrendered unto Bhagavan and got liberated.

One who has bhakti very soon becomes धर्मात्मा – dharma is – कृष्णं धर्मं सनातनम्, रामो विग्रहवान् धर्मः - as told he will be thinking of Bhagavan only all the time.

Now Krishna tells Arjuna directly that Arjuna has that capability and that he should do Bhajane.

Sloka 32, 33

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ 32 ॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ 33 ॥

पार्थ Hey Arjuna, स्त्रियो वैश्याः तथा शूद्राः women, vaishyas and shudras येऽपि whoever it may be पापयोनयः स्युः are having sinful birth मां व्यपाश्रित्य having taken refuge in ME तेऽपि even they परां गतिं यान्ति attain supreme goal.

That being so, पुण्याः those of meritorious deeds भक्ताः and devotees ब्राह्मणाः who are Brahmanas तथा राजर्षयः and in the same way Rajarshi's किं पुनः will attain supreme goal, is there a need to tell it explicitly? अनित्यम् इमं लोकं प्राप्य You who have attained this world which is impermanent and without any comfort मां भजस्व worship ME.

स्त्रियो वैश्याः शूद्राः च पापयोनयः अपि मां व्यपाश्रित्य परां गतिं यान्ति । किं पुनः पुण्ययोनयो ब्राह्मणाः राजर्षयः च मद्भक्तिम् आश्रिताः । अतः त्वं राजर्षिः अस्थिरं तापत्रयाभिहततया असुखं च इमं लोकं प्राप्य वर्तमानो मां भजस्व ।

स्त्रियो वैश्याः शूद्राः च पापयोनयः अपि मां व्यपाश्रित्य परां गतिं यान्ति । किं पुनः पुण्ययोनयो ब्राह्मणाः राजर्षयः च मद्भक्तिम् आश्रिताः - Women, vaishyas and shudras even though are having sinful birth, will attain the supreme goal by taking refuge in ME. That being so is it needed to say that Brahmanas and Rajarshis who are of virtuous birth will attain ME having bhakti in ME.

अतः त्वं राजर्षिः अस्थिरं तापत्रयाभिहततया असुखं च इमं लोकं प्राप्य वर्तमानो मां भजस्व – So, you, who is a Rajarshi and who have come to this world which is transcient and is without any sukha due to being hit by the three-fold afflictions, worship ME with love.

In the sloka अपि चेत् सुदुराचारः (9-30), the aspect of sins that are not permanent but come and go was taught. Not being like that, those who are born itself in a lowly birth, they also by just taking refuge in Bhagavan will attain the furits told earlier is told now. And for the same reason those who are born in virtuous births and worship Bhagavan with love will also attain HIM and this is understood and need not be told. These are explained in this sloka. So Krishna tells Arjuna that he has a virtuous birth and that he should adopt the means without having any doubt about the fruits.

That there is some obstruction to women, vaishyas and shudras from attaining the supreme goal is told as पापयोनयः. To the doubt that how can a vaishya who is among the त्रैवर्णिकसु and has अधिकार for ब्रह्मोपासना be included here, answer is that they do not have अधिकार for सत्रयाग.

By the word राजर्षिः, it is indicated that Arjuna has the capability to perform Bhakti.

The word प्राप्य indicates प्राप्य वर्तमानः. So it does not mean that one should put efforts to attain this world which is impermanent and then do Bhajana. It is not a विधि but अनुवाद. It means you who have come to this world and are here now perform Bhajana. It is said that रमणीयचरणाः

रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा etc. कपूयचरणाः कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा etc. So you who have got a virtuous birth having done meritorious deeds, now do my bhajane is the meaning. अनित्य indicates that the nature of matter or प्रकृति is always undergoing changes – सततविक्रिया is told for prakruti.

The word असुख is commented as तापत्रयाभिहततया – three types of तापs आदिभौतिक, आदिदैविक and आध्यात्मिक etc. Even सांसारिकसुख is included as dukha only.

इमं लोकम् – Indicates अतिक्षुद्रत्व – that it is very meager.

So this way by showing again and again clearly the defects such as अनित्यत्व, असुखत्व, क्षुद्रत्व etc. भजनवैमुख्य which is turning away from Bhajana is eliminated and one gets interested in Bhajana and starts to worship Lord with love.

In this sloka, our Acharyas give additional explanations. One is that it is said that स्त्रियो वैश्याः etc to mainly highlight the merits of ब्राह्मणs and राजर्षिs. It is called नहिनिन्दान्याय – नहि निन्दा निन्द्यं निन्दितुं प्रवर्तते अपि तु निन्दितादितरत् प्रशंसितुम्. The Purvapaksha that is told in our bhashyas is also not to ridicule or show defects in other systems – that is not the main purpose but to highlight the good qualities of our system. In the same way it is to be treated here.

Secondly, पापयोनयोऽपि is to be taken as separate group. पशु, पक्षि, सरीसृप etc are told to be पापयोनिs. So स्त्रियः, वैश्याः, शूद्राः, पापयोनयः there are four categories told. By this पापयोनित्व is eliminated for other categories. This is another way of explaining so as not to inflict पापयोनित्व to all.

===== additional points =====

Thirdly, it is said in Taittiriya AraNyaka

स्त्रियस्सतीः । ता उ मे पुंस आहुः । (1-41)

Bhatta Bhashkara Bhashya - स्त्रियः एव अज्ञा एव सतीः ता उ एव मे मम प्रसादेन मद्विभूतिज्ञाने सति पुंस आहुः पावनस्वभावानेवाचक्षते मन्त्रदृशोऽपि, नाहमेव ।

One who has the knowledge of the Real is called a Man even though such a person is by body-structure a woman. One who does not have such knowledge is a woman even if bodily such a person looks a male.

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Sloka 9.34

भक्तिस्वरूपम् आह -

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ 34 ॥

मद्भक्तः Having unsurpassable love in ME मन्मना भव become one who has fixed his mind in ME.
मद्याजी Be performing sacrifices having ME only as object of worship. मां नमस्कुरु Pay obeisance to ME. मत्परायणः With the knowledge that I am only the ultimate goal, एवम् आत्मानं युक्त्वा in this way uniting your mind in ME माम् एव एष्यसि you will attain ME only.

मन्मना भव - मयि सर्वेश्वरेश्वरे निखिलहेयप्रत्यनीक कल्याणैकताने, सर्वज्ञे, सत्यसंकल्पे, निखिल-जगदेककारणे, परस्मिन् ब्रह्मणि, पुरुषोत्तमे, पुण्डरीकदलामलायताक्षे, स्वच्छनीलजीमूतसंकाशे, युगपदुदित-दिनकरसहस्रसदृशतेजसि, लावण्यामृतमहोदधौ, उदारपीवरचतुर्बाहौ, अत्युज्ज्वल-पीताम्बरे, अमलकिरीट-मकरकुण्डल-हारकेयूर-कटकभूषिते, अपारकारुण्य-सौशील्य-सौन्दर्य-माधुर्य-गाम्भीर्योदार्य-वात्सल्यजलधौ, अनालोचित-विशेषाशेष-लोकशरण्ये सर्वस्वामिनि तैलधारावद् अविच्छेदेन निविष्टमना भव । तद् एव विशिनष्टि - मद्भक्तः - अत्यथमत्प्रियत्वेन युक्तो मन्मना भव इत्यर्थः । पुनः अपि विशिनष्टि - मद्याजी - अनवधिकातिशयप्रियमदनुभवकारित-मद्यजनपरो भव । यजनं नाम परिपूर्णशेषवृत्तिः, औपचारिक-सांस्पर्शिकाभ्यवहारिकादि-सकलभोगप्रदानरूपो हि यागः । यथा मदनुभवजनित निरवधिकातिशय प्रीतिकारितमद्यजनपरो भवसि तथा मन्मना भव इत्युक्तं भवति । पुनः अपि तद् एव विशिनष्टि - मां नमस्कुरु, अनवधिकातिशयप्रिय-मदनुभवकारितात्यर्थ-प्रियाशेषशेषवृत्तौ अपर्यवस्यन् मयि अन्तरात्मनि अतिमात्रप्रह्वीभावव्यवसायं कुरु । मत्परायणः - अहम् एव परम् अयनं यस्य असौ मत्परायणः, मया विना आत्मधारणासंभावनया मदाश्रय इत्यर्थः । एवम् आत्मानं युक्त्वा मत्परायणः त्वम् एवम् अनवधिकातिशयप्रीत्या मदनुभवसमर्थं मनः प्राप्य माम् एव एष्यसि । आत्मशब्दो हि अत्र मनोविषयः । एवंप्रकारेण मनसा मां ध्यात्वा माम् अनुभूय माम् इष्ट्वा मां नमस्कृत्य मत्परायणो माम् एव प्राप्स्यसि इत्यर्थः । तद् एवं लौकिकानि शरीरधारणार्थानि वैदिकानि च नित्यनैमित्तिकानि कर्माणि मत्प्रीतये मच्छेषतैकरसो मया एव कारित इति कुर्वन् सततं मत्कीर्तन-यतन-नमस्कारादिकान् प्रीत्या कुर्वाणो मन्त्रियाम्यं

निखिलजगत् मच्छेषतैकरसम् इति च अनुसंधानः, अत्यर्थप्रियमद्गुणगणं च अनुसंधाय अहरहः उक्तलक्षणम् इदम् उपासनम् उपाददानो माम् एव प्राप्स्यसि ।

मन्मना भव - मयि सर्वेश्वरेश्वरे निखिलहेयप्रत्यनीक कल्याणैकताने, सर्वज्ञे, सत्यसंकल्पे, निखिल-जगदेककारणे, परस्मिन् ब्रह्मणि, पुरुषोत्तमे, पुण्डरीकदलामलायताक्षे, स्वच्छनीलजीमूतसंकाशे, युगपदुदित-दिनकरसहस्रसदृशतेजसि, - means 'be one whose mind is firmly fixed in ME who is the Overlord of all Lords, has a nature opposed to evil and an abode to only all the auspicious qualities, omniscient, of True Will, the sole cause of the entire world, Supreme Brahman, Purushottama, one who has pure and broad eyes like the petals of a Lotus, has the hue of clear dark clouds, has the brilliance similar to that of a thousand suns arisen at a time,

लावण्यामृतमहोदधौ, उदारपीवरचतुर्बाहौ, अत्युज्ज्वल-पीताम्बरे, अमलकिरीट-मकरकुण्डल-हारकेयूर-कटकभूषिते, अपारकारुण्य-सौशील्य-सौन्दर्य-माधुर्य-गाम्भीर्योदार्य-वात्सल्यजलधौ, – who is a great ocean of nectar called Lavanya, has four long and strong arms, who adorns the most beautiful Pitambara, is bedecked with spotless crown, ear-rings of the design of crocodile, garland, arm-band, hand rings, who is an ocean of unlimited qualities such as compassion, sausheelya, beauty, sweetness, grandeur, benevolence, motherly love,

अनालोचित-विशेषाशेष-लोकशरण्ये सर्वस्वामिनि तैलधारावद् अविच्छेदेन निविष्टमना भव - मन्मनाभव - who is the refuge of all the people of the world with no expectation of any specific qualification, who is the Lord of all, fix your mind on HIM without break just like the continuous unbroken flow of oil.

तद् एव विशिनष्टि - मद्भक्तः अत्यथमत्प्रियत्वेन युक्तो मन्मना भव इत्यर्थः । पुनः अपि विशिनष्टि - मद्याजी अनवधिकातिशयप्रियमदनुभवकारितमद्यजनपरो भव - That only is again qualified – मद्भक्तः - means being filled with Love whose depth is beyond words towards ME मन्मनाभव means be one whose mind is fixed in ME. Again he explains qualifying the same further. मद्याजी – means be devoted to my worship which as an effect of the experience of ME which has unlimited excellence.

यजनं नाम परिपूर्णशेषवृत्तिः, औपचारिकसांस्पर्शिकाभ्यवहारिकादिसकलभोगप्रदानरूपो हि यागः - यजन means observing complete subservience. याग is of the form of offering all kinds of bhoga - enjoyments consisting of औपचारिक which is अर्घ्य, पाद्य, आचमनीय etc, सांस्पर्शिक which is अभिषेक, पुष्पार्चन, गन्ध etc, and आभ्यवहारिक which is निवेदन, ताम्बूल etc. to Bhagavan.

यथा मदनुभवजनितनिरवधिकातिशयप्रीतिकारितमद्यजनपरो भवसि तथा मन्मना भव इत्युक्तं भवति - The gist of what is told so far is 'Be one who has fixed your mind in ME in such a way that you get engaged in my worship which is the effect of unsurpassable love out of experiencing ME'.

पुनः अपि तद् एव विशिनष्टि - मां नमस्कुरु, अनवधिकातिशयप्रिय-मदनुभवकारितात्यर्थ-प्रियाशेषशेषवृत्तौ अपर्यवस्यन् मयि अन्तरात्मनि अतिमात्रप्रह्वीभावव्यवसायं कुरु - Again the same is further qualified. मां नमस्कुरु – means not stopping at engaging in MY subservience which is incomparably dear and is an effect of experiencing ME the excellence of which is unsurpassably dear, practice utmost humility towards ME who is the inner self.

मत्परायणः - अहम् एव परम् अयनं यस्य असौ मत्परायणः, मया विना आत्मधारणासंभावनया मदाश्रय इत्यर्थः । एवम् आत्मानं युक्त्वा मत्परायणः त्वम् एवम् अनवधिकातिशयप्रीत्या मदनुभवसमर्थं मनः प्राप्य माम् एव एष्यसि मत्परायणः - means one for whom I am the Supreme Goal to be attained, means one who has taken refuge in ME only as it is impossible for such a devotee to even support self without ME. Thus you, who have fixed your mind in ME, have ME as your Supreme Goal, will obtain the mind capable of experiencing ME with utmost love as told earlier.

आत्मशब्दो हि अत्र मनोविषयः । एवरूपेण मनसा मां ध्यात्वा माम् अनुभूय माम् इष्ट्वा मां नमस्कृत्य मत्परायणो माम् एव प्राप्स्यसि इत्यर्थः - Here the word आत्म means mind. Meditating on ME with such a mind, experiencing ME, worshipping ME only, prostrating to ME, having ME as the Supreme Goal to be attained, you will attain ME only is the meaning.

तद् एवं लौकिकानि शरीरधारणार्थानि वैदिकानि च नित्यनैमित्तिकानि कर्माणि मत्प्रीतये मच्छेषतैकरसो मया एव कारित इति कुर्वन् सततं मत्कीर्तन-यतन-नमस्कारादिकान् प्रीत्या कुर्वाणो मन्नियाम्यं निखिलजगत् मच्छेषतैकरसम् इति च अनुसंधानः, अत्यर्थप्रियमद्गुणगणं च अनुसंधाय अहरहः उक्तलक्षणम् इदम् उपासनम् उपादानो माम् एव प्राप्स्यसि - With a firm understanding that the worldly acts needed to support the body and the Vedic daily and occasional obligatory duties are being performed only to please ME, are being done by ME only, and thinking that observing subservience to ME comprises of all kinds of joy, being engaged always in chanting my holy names, performing duties useful to my worship, prostrating to ME and doing all these with utmost love, thinking that the entire world which is ruled over by ME finds joy in being subservient to ME only, contemplating on the groups of MY auspicious

qualities which are most dear, if you perform this upasanaa having the characteristics told so far every single day, you will attain ME only.

मयि सर्वेश्वरेश्वरे etc. – The word मत् in मन्मनाभव – indicates the स्वरूप, रूप, गुण etc of Paramatman who is told as उपास्य or object of meditation in all ब्रह्मविद्याs. That उपास्यस्वरूप is explained starting with सर्वेश्वरेश्वरे in bhashya.

सर्वेश्वरेश्वरे – Shvetashvatara upanishat says तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् (श्वे. 6-7), Mahanarayana न तस्येशे कश्चन (महा.). That is indicated by this word – HE is the Supreme Ruler of all. Even Brahma, Rudra and others cannot give moksha. There is not much use in serving those who are not capable. For a Jivatma, purity comes from the knowledge of Ishvara or Parabrahman – क्षेत्रज्ञस्य ईश्वरज्ञानात् विशुद्धिः परमा मता (या.स्मृ. 3-34) it is said.

निखिलहेयप्रत्यनीके...एकताने – That which can be subjected to defects and which is devoid of good qualities is not suitable for enjoyment. So they are all eliminated by these attributes. The object of सगुण and निर्गुण श्रुतिs is well established and so Paramatman's उभयलिङ्गत्व becomes established. The meaning of निर्गुणवाक्यs is that Paramatman's essential nature is opposed to all that is evil. HE is also one who can make others get rid of all evil and HIS nature is most enjoyable and so Paramatman is only उपास्य or the object of meditation.

सर्वज्ञे सत्यसङ्कल्पे – These qualities are useful for bestowing मोक्ष. Because Paramatman is an abode to unlimited groups of auspicious qualities, the sole cause of this Universe and also one who gives moksha, HE is only ध्येय or to be meditated upon. The question is asked in Upanishat कश्च ध्येयः, and it gives the answer as कारणं तु ध्येयः.

Shruti says यः सर्वज्ञः सर्ववित् (मु. 1-1-9), सत्यकामः सत्यसङ्कल्पः (छा. 8-7-7) etc. There is nothing that HE does not know while eliminating all evil of those who take refuge in HIM. And HE does not need anything else. HE is all knowing and also knows all modes. HE is of True Will etc.

निखिल-जगदेक-कारणः - The word निखिल indicates that HE is the cause of अव्यक्त and others and also for ब्रह्म, रुद्र and others. Shruti starts with यतो वा इमानि भूतानि जायन्ते and ends with तद्विजिज्ञासस्व.

परस्मिन् ब्रह्मणि पुरुषोत्तमे – By this all other views such as निर्गुणवाद etc are refuted. It also shows that words used in general sense and words denoting specific object are indicating the same object which is Paramatman. By this the characteristics of सर्वात्मकत्व and सर्वविलक्षणत्व – Parabrahman is Paramatma or sarvatmaka and Purushottama is उत्तमः पुरुषस्त्वन्यः - sarva vilakshana – both these attributes qualify the same object is indicated here. This reminds of नारायणानुवाक and पुरुषसूक्त which is found in all branches of Vedas (सर्वशाखादिपठित) and also established the विशिष्ट स्वरूप or qualified nature of Paramatman.

पुण्डरीकदलामलायताक्षे – From here the दिव्यमङ्गलविग्रह or the divine auspicious form of Bhagavan and HIS divine qualities are told. It is as per shruti vakyas such as तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी (छा. 1-6-7) etc. स्वच्छ-नीलजीमूतसंकाशे, नीलतोयदमध्यस्था (महा) and others are reminded by this.

युगपदुदित दिनकर सहस्र सदृश तेजसि – This explains the meanings of shruti vakyas – तमेव भान्तमनुभाति सर्वम् (मु. 2-1-10), दिवि सूर्य सहस्रस्य (गी. 11-12) etc. The word युगपत् indicates the abundance of his brilliance and that it cannot be seen by those opposed to him.

लावण्यामृतमहोदधौ – The aspects of अनुकूलभोग्यत्व and आकर्षकत्व are told. Most favourable for enjoyment, most attractive. लावण्य is that collective beauty which is most joyful to the eyes. This is as what is told लोचनैरनुजग्मुस्ते तमादृष्टिपथात्पुनः । मनोभिरनुजग्मुश्च कृष्णं प्रीतिसमन्विताः ॥ अतृप्तमनसामेवं तेषां केशवदर्शने । क्षिप्रम् अन्तर्दधे शौरिः चक्षुषां प्रियदर्शनः (भा.सभा. 2-26), अमृतस्येव नातृप्यन् प्रेक्षमाणा जनार्दनम्, नहि तस्मान्मनः कश्चित् चक्षुषी वा नरोत्तमात् । नरश्शक्रोत्यपाक्रुष्टं अतिक्रान्तेऽपि राघवे ॥ (रा.अ. 17-15) etc.

उदार पीवर चतुर्बाहौ – HIS आजानुबाहुत्व indicates HIS benevolence and the aspect of bestowing all desires. चतुर्भुज indicates Krishna's पररूप. This generally indicates all HIS incarnations. It is as said – भुजैश्चतुर्भिः समुपेतम् एतद्रूपं विशिष्टं दिवि संस्थितं च । भूमौ गतं पूजयता प्रमेयं सदा हि तस्मिन्निवसामि देवाः (भा.मौ. 5-34).

अत्युज्वलपीताम्बरे – As said in shruti महारजनं वासः - the well known aspect of HE having पीताम्बर is told by this.

किरीट मकर कुण्डल...भूषिते - The entire group of divine ornaments adorning all parts of HIS divine auspicious form from शिरस् to पाद are indicated by these. This is told to be meditated upon thus –
ध्येयस्सदा सवितृमण्डल मध्यवर्ती नारायणः सरसिजासन सन्निविष्टः । केयूरवान् मकरकुण्डलवान् किरीटी हारी
हिरण्मयवपुः धृतशङ्खचक्रः. When Krishna was born, Devaki and Vasudeva saw HIM thus – तमद्भुतं
बालकम् अम्बुजेक्षणं चतुर्भुजं शङ्खगदार्युदायुधम् । महार्हकेयूर किरीट कुण्डल त्विषापरिष्वक्त सहस्रकुन्तलम् ।
श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं पीताम्बरं सान्द्रपयोदसौभगं । उद्दामकाञ्च्यङ्गद कङ्कणादिभिः विरोचमानं वसुदेव ऐक्षत ।

अपारकारुण्य ... शरण्ये – HIS nature and qualities which makes it possible for us to approach HIM for protection are explained here.

सर्वलोकशरण्याय – It is as said विभीषणो वा सुग्रीव यदि वा रावणः स्वयम्, मित्रभावेन संप्राप्तं न त्यजेयं कथञ्चन,
दोषो यद्यपि तस्य स्यात् सतामेतत् अगर्हितम् and so on. HE protects all those who surrender unto HIM without seeing anything specific in them.

सर्वस्वामिनि – HE is the Lord of all. So if anyone takes refuge in HIM, Paramatman feels HE is only benefited by that. कृष्णस्य हि कृते भूतमिदं विश्वं चराचरम् (भा. सभा. 42-23) it is said. Shruti says –
hiranya garbha sukta.

तैलधारावदविच्छेदेन निविष्टमनाः - This indicates that one should meditate upon HIM without break as told in shrutis निदिध्यासितव्यः (बृ. 4-5-6), ध्यायीत (मु. 2-2-6), ध्रुवा स्मृतिः (छा. 7-26-2), आवृत्तिसकृदुपदेशात् (ब्र. 4-1-1) etc. So the word मनस् here means the special function of the mind called meditation - ध्यान. It is going to be told as मय्येव मन आधत्स्व (गी.12-8). Here मामेवैष्यसि shows the अवधारण in साध्य what is to be attained. In the same way it is implied that अवधारण exists in साधन also which is ध्यान. So that is commented as तैलधारावत् अविच्छेदेन.

यजनं नाम परिपूर्णशेषवृत्तिः - The word यजन here indicates worship which is a unique characteristic of Bhakti and the mode of worship as told in shastras because in this context भक्तिस्वरूप is being established. So यजन is परिपूर्णशेषवृत्तिः - शेषवृत्ति means कैङ्कर्य. This is as summarized in shloka पत्रं पुष्पं etc and detailed in भगवच्छास्त्र. So the word यजन is not meaning दर्शपूर्णमास and other yagas here. As per यज देवपूजायाम् it indicates परमपुरुषाराधन. याग is told as देवतामुद्दिश्य द्रव्यत्यागः. The detailed mode of worship of Bhagavan told in Agamas etc is meant by यजन here.

The *karma-kaanda* of the Vedaas establishes the *aaraadhana svaroop*a of Bhagavaan. The *jnyaana-kaanda*, *uttara kaanda* establishes the *Bhagavat svaroop*a. *Shrutis* completely establish the *Bhagavat aaraadhana svaroop*a and *Bhagavat svaroop*a.

The Bhashya पुनरपि for all these aspects indicates that everything told here is about the same object of worship and not to be taken independent of each other or with respect to something else.

औपचारिक – These are नीराजन, अर्घ्य, पाद्य, आचमनीय etc.

सांस्पर्शिक – Offering garland, sandal paste etc.

आभ्यवहारिक – Offering food – निवेदन and others.

शेषवृत्तौ अपर्यवस्यन् – Now that which is beyond what was told earlier is being explained and so bhashya says 'not stopping at kankarya'.

मयि अत्यन्तम्-अतिमात्र-प्रह्वीभाव-व्यवसायम् कुरु – The word अत्यन्तम् indicates that दास्य is स्वरूपप्राप्त by our nature we are subservient. अतिमात्रम् indicates such subservience which is present by very nature is incomparably joyful. The meaning of नमस्कार is त्रिविधप्रणाम and as per dhatu णम् प्रह्वीभावे it is explained. The word व्यवसाय in bhashya indicates it is ज्ञानविशेष – one should contemplate such that I am very lowly etc. The word नमः is explained as प्रेक्षावतः प्रवृत्तिर्या प्रह्वीभावात्मिका स्वतः । उत्कृष्टं परमुद्दिश्य तन्नमः परिकीर्त्यते ॥ (अहि. 52-10).

मत्परायणः - The word पर is commented as अहमेव based on शब्दस्वारस्य – it indicates Bhagavan Krishna naturally. The result of it is taking refuge in HIM as otherwise it is not possible to even sustain self. This is परमकाष्ठा of Bhakti - the supreme state of Bhakti. This is the state which exists at the moment just before attainment of Bhagavan.

आत्मानं युक्त्वा – The proper meaning of these two words is explained as मदनुभव समर्थं मनः प्राप्य. The meaning of मन्मना भव is indicated by एवं आत्मानं युक्त्वा as told in bhashya आत्म शब्दो ह्यत्र मनोविषयः.

तद् एवं लौकिकानि शरीरधारणार्थानि वैदिकानि च नित्यनैमित्तिकानि कर्माणि मत्प्रीतये मच्छेषतैकरसो मया एव कारित इति कुर्वन् सततं मत्कीर्तन-यतन-नमस्कारादिकान् प्रीत्या कुर्वाणो मन्नियाम्यं निखिलजगत् मच्छेषतैकरसम् इति च अनुसंधानः, अत्यर्थप्रियमद्गुणगणं च अनुसंधाय अहरहः उक्तलक्षणम् इदम् उपासनम् उपाददानो माम् एव प्राप्स्यसि –

The main teaching of this chapter which is भक्तिस्वरूप is summarized along with its accessories and fruit etc. clearly in this part of the bhashya. The meaning of तत् in तदेवम् is तस्मात्. Because you are caught in this संसार which is filled with grief and I being endowed with the qualities of परत्व, and सौलभ्य, am the one who can uplift you from this ocean of grief and that the means is very easy to adopt – all these are implied in तस्मात्.

एवम् – means in the way told here.

लौकिकानि शरीरधारणार्थानि वैदिकानि च नित्यनैमित्तिकानि कर्माणि – As told earlier यत्करोषि यदश्नासि यज्जुहोषि etc.

मन्नियाम्यं निखिलजगत् – As told मया ततमिदं सर्वम् etc.

अत्यर्थप्रियमद्गुणगणं – The unique and divine qualities told through समोऽहं सर्वभूतेषु, पत्रं पुष्पं फलं तोयं and others.

मद्गुणगणं च अनुसंधाय अहरहः उक्तलक्षणम् इदम् उपासनम् – How can one achieve Bhakti is told as through contemplation of Bhagavan's divine auspicious qualities with great love. The word अहरहः indicates मन्मना भव etc. This is also as per brahma sutras आप्रयाणत् तत्रापि हि दृष्टम् (4-1-12), आवृत्तिरसकृदुपदेशात् etc.

उक्तलक्षणम् इदम् उपासनम् उपाददानः – The characteristics of Bhakti or Upasana told above – it motivates the devotee to engage in नमस्कार etc which are स्वयंप्रयोजन and takes a devotee to a state where he has Bhagavan alone as the support – that upasana which is निरतिशयप्रीतिरूप – of the form of unsurpassable love towards Bhagavan – engaging in such upasana is the bhaava.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः