

Swamy Desikan's
Tatparya Chandrika

(Gita Bhashyam – Chapter 10)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

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Viswaroopam
Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 10th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ दशमोऽध्यायः

Sloka 10.1

भक्तियोगः सपरिकर उक्तः । इदानीं भक्त्युत्पत्तये तद्विवृद्धये च भगवतो निरङ्कुशैश्वर्यादि-कल्याण-गुणगणानन्त्यं, कृत्स्नस्य जगतः तच्छरीरतया तदात्मकत्वेन तत्प्रवर्त्यत्वं च प्रपञ्चयते –

So far Bhaktiyoga was taught with all accessories. Now in order to induce such devotion and to nourish it so that it becomes abundant, the eternity of the groups of auspicious qualities such as unchallenged sovereignty etc. of Bhagavan and that everything is being HIS body has HIM only as the Self and is governed by HIM is being explained in detail.

This is the सङ्गति or सम्बन्धभाष्य giving the transition from previous chapter. Here the gist of the 7th, 8th and 9th chapters is summarized as भक्तियोगः उक्तः. The teachings of the tenth chapter are summarized in Gitartha Sangraha by Sri Alavandar as स्वकल्याणगुणानन्त्यं कृत्स्नस्वाधीनतामतिः । भक्त्युत्पत्तिविवृद्धयर्था विस्तीर्णा दशमोदिता ॥ (गी.सं.14).

In the previous chapters, the divine auspicious qualities of Bhagavan were told briefly while teaching Bhaktiyoga along with all disciplines in detail. Now it is being told in detail and so there is no defect of the form of पुनरुक्ति or repetition. Now Bhagavan tells about his infinite auspicious attributes such as HIS निरङ्कुशैश्वर्य and others – that HE is the Supreme Ruler and HIS rule is unchallenged, and the entire world is HIS body – meaning - is controlled by HIM, meant for HIS purpose as HE is the master and is supported by HIM and being the inner self HE controls it.

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ 1 ॥

महाबाहो Hey Arjuna, भूय एव again अहं प्रीयमाणाय ते हितकाम्यया यत् वक्ष्यामि what I am going to teach you who is pleased to listen मे परमं वचः शृणु listen to that supreme teaching of mine.

मम माहात्म्यं श्रुत्वा प्रीयमाणाय ते मद्भक्त्युत्पत्तिं विवृद्धिरूपं हितकामनया भूयः मन्माहात्म्य-प्रपञ्च-विषयम् एव परमं वचो यद् वक्ष्यामि । तद् अवहितमनाः शृणु ।

To you who have unsurpassable love towards ME after having listened to my greatness, I will impart this supreme teaching again about the vastness of my excellence in order to do utmost good to you by inducing and furthering devotion in you. That teaching you listen with rapt attention.

Bhagavan starts teaching further without being asked. About whom it is said, श्रवणायापि बहुभिर्यो न लभ्यः such Supreme Bhagavan is directly teaching Arjuna and asking him to listen. The reason is told as प्रीयमाणाय. Because Arjuna loves Krishna dearly and is overjoyed on listening to Krishna's greatness, Bhagavan continues to teach him even without being specifically asked to do so. And by this it is also indicated that Arjuna has the eligibility to listen to further teaching. And Krishna is asking him to be attentive as this teaching is परमहित, of utmost good, to him. What is श्रेयस् is हित. As told in Kathopanishat श्रेयश्च प्रेयश्च मनुष्यमेतः... श्रेय आदधानस्य साधु भवति हीयते अर्थात् य उ प्रेयो वृणीते. Arjuna asked for यत् श्रेयः निश्चितं ब्रूहि तन्मे – प्रेयस् is pleasures of sense experiences and श्रेयस् is experience of Bhagavan and HIS guna, vibhuti etc.

The reason why Arjuna is so dear to Krishna is explained as मम माहात्म्यं श्रुत्वा प्रीयमाणाय. Arjuna was immensely pleased on learning about Krishna's unparalleled greatness.

महाबाहो – Normally powerful ones feel jealous on listening to other's greatness. Here Bhagavan addresses Arjuna as महाबाहो, प्रीयमाणाय etc. to congratulate Arjuna that in this world where Shishupala and others are present Arjuna is genuinely pleased with Krishna and that is due to some meritorious deed done by him earlier. It also indicates that just as Arjuna has conquered external enemies with his powerful arms, he has also conquered his internal enemies with his Love for Bhagavan.

मद्भक्त्युत्पत्ति-विवृद्धिरूपा – The हित is told as setting in of Bhakti and furthering of Bhakti according to context here. Later in this chapter it will be told as सर्वपापैः प्रमुच्यते (10-3), सोऽविकम्प्येन योगेन युज्यते (10-7) etc.

भूयः - Simply repeating what was told earlier is not of much use. So bhashya explains the meaning of भूयः as detailing the अर्थविशेषः - special meanings of the most secret teachings taught earlier.

शृणु – When Arjuna is listening only why again telling him to listen? The reason is that what is going to be told is more important and that he should listen to it with rapt attention. First Arjuna was taught the secret teachings as he did not have any jealousy. Now due to Arjuna showing great love for Krishna and being immensely pleased and having all good qualities to listen to HIS teachings, Krishna is going to teach in detail all the inner meanings. So he has to listen to this teaching very carefully and attentively is the bhaava.

Sloka 10.2

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ 2 ॥

महर्षयः Great sages, सुरगणाः groups of demi-gods, मे प्रभवं नविदुः do not know my greatness. देवानां महर्षीणां च For all great sages and demi-gods, सर्वशः in every way अहम् आदिः हि I am the primeval cause.

सुरगणाः महर्षयः च अतीन्द्रियार्थदर्शिनः अधिकतरज्ञाना अपि मे प्रभवं - प्रभावं न विदुः - मम नाम-कर्म-स्वरूपस्वभावादिकं न जानन्ति । यतः तेषां देवानां महर्षीणां च सर्वशः अहम् आदिः - तेषां स्वरूपस्य ज्ञानशक्त्यादेः च अहम् एव आदिः । तेषां देवत्व-देवऋषित्वादिहेतुभूत-पुण्यानुगुणं मया दत्तं ज्ञानं परिमितम्, अतः ते परिमितज्ञानाः मत्स्वरूपकादिकं यथावत् न जानन्ति ।

सुरगणाः महर्षयः च अतीन्द्रियार्थदर्शिनः अधिकतरज्ञाना अपि मे प्रभवं - प्रभावं न विदुः - मम नाम-कर्म-स्वरूपस्वभावादिकं न जानन्ति - Though the groups of gods and great sages who are capable of

supersensory perception and thus have much greater knowledge compared to others, they do not comprehend my greatness. Means they do not comprehend my name, acts, nature and others.

यतः तेषां देवानां महर्षीणां च सर्वशः अहम् आदिः - तेषां स्वरूपस्य ज्ञानशक्त्यादेः च अहम् एव आदिः - Because of the reason that I am the cause of those gods and great sages in all aspects for the same reason I am only the cause of their very nature, knowledge, power and others.

तेषां देवत्व-देवऋषित्वादिहेतुभूत-पुण्यानुगुणं मया दत्तं ज्ञानं परिमितम्, अतः ते परिमितज्ञानाः मत्स्वरूपकादिकं यथावत् न जानन्ति - The knowledge which I have bestowed upon them as per their meritorious deeds according to which they have attained the position of god, maharshi etc., that knowledge is limited. So they are all of limited knowledge and they do not know my nature and others as it exists.

The knowledge that is going to be imparted now is very very difficult to get and is to be highly revered Bhagavan says.

न मे विदुः प्रभवम् – The meaning of प्रभवम् is not origin but प्रभाव because for Bhagavan there is no उत्पत्ति or birth which is कर्माधीन and so knowledge of that is not meant here. Even in the next sloka यो माम् अजमनादिं च – the knowledge of HIS प्रभाव only is told. And that प्रभाव includes नाम, कर्म, स्वरूप, स्वभाव etc.

सर्वशः - Mula sloka is अहमादिर्हि देवानां महर्षीणां च सर्वशः - the word सर्वशः does not mean all gods or groups of gods etc because that is already indicated in the plural usage of देवानाम्. So meaning of सर्वशः is explained in bhashya as स्वरूप, ज्ञान, शक्ति etc. So the powers and knowledge of Gods and Sages was given to them by Bhagavan only according to the meritorious deeds done by them. That is limited and hence they cannot know HIS प्रभाव. That is told by shruti as – को अद्धा वेद क इह प्रवोचत् । कुत आजाता कुत इयं विसृष्टिः । अर्वाग्देवा अस्य विसर्जनाय । अथा को वेद यत आ बभूव । ... यो अस्याध्यक्षः परमे व्योमन् । सो अङ्ग वेद यदि वा न वेद । (ऋ. 2-8-9-76) – the meaning is same as यतो वाचो निवर्तन्ते अप्राप्य मनसा सह. In Smruti it is said – यन्न देवा न मुनयः नचाहं न च शंकरः । जानन्ति परमेशस्य तद्विष्णोः परमं पदम् (वि. 1-9-55).

Sloka 10.3

तदेतत् देवाद्यचिन्त्य-स्वयाथात्म्यविषयज्ञानं भक्त्युत्पत्तिविरोधि-पापविमोचनोपायम् आह –

Bhagavan says that knowledge of HIS real nature which is beyond the grasp of even Gods is the means to eliminate the sins which are obstructing the onset of Bhakti.

It was told earlier that it is impossible for even Devas to know HIS real nature. Now how to acquire that knowledge and how one who has known Bhagavan gets liberated is going to be told.

सर्वपापैः प्रमुच्यते – Because the fruit of acquiring that knowledge is told as getting rid of all sins that are binding, it is to be understood that it is ordained as the means for the same.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ 3 ॥

मर्त्येषु Among the mortals असम्मूढः यः he who, not being deluded माम् अजम् अनादिं सर्वलोकमहेश्वरं च वेत्ति knows ME as one who is without birth, without a beginning, and that I am the Supreme Lord of all worlds being the support, the controller, ruler and master सः such a one सर्वपापैः प्रमुच्यते would be released from all sins.

न जायते इति अजः । अनेन विकारिद्रव्याद् अचेतनात् तत्संसृष्टात् संसारिचेतनात् च विसजातीयत्वम् उक्तम् । संसारिचेतनस्य हि कर्मकृताचित्संसर्गो जन्म । अनादिम् इति अनेन पदेन आदिमतः अजात् मुक्तात्मनः विसजातीयत्वम् उक्तम् । मुक्तात्मनो हि अजत्वम् आदिमत्, तस्य हेयसम्बन्धस्य पूर्ववृत्तत्वात् तदर्हता अस्ति । अतः अनादिम् इति अनेन तदनर्हतया तत्प्रयनीकता उच्यते । 'निरवद्यम्' (श्वे. उ 6-19) इत्यादि श्रुत्या च । एवं हेयसम्बन्ध प्रत्यनीक स्वरूपतया तदनर्हं मां लोकमहेश्वरं - लोकेश्वराणाम् अपि ईश्वरं मर्त्येषु असम्मूढो यो वेत्ति । इतरसजातीयतया एकीकृत्य मोहः संमोहः, तद्रहितोऽसम्मूढः, स मद्भक्त्युत्पत्तिविरोधिभिः सर्वैः पापैः प्रमुच्यते । एतद् उक्तं भवति - लोके मनुष्याणां राजा इतरमनुष्यसजातीयः, केनचित् कर्मणा तदाधिपत्यं प्राप्तः । तथा देवानाम् अधिपतिः अपि । तथा अण्डाधिपतिः अपि इतरसंसारिसजातीयः, तस्यापि भावनात्रयान्तर्गतत्वात्; 'यो ब्रह्माणं विदधाति' (श्वे. उ. 6-18) इति श्रुतेः च । तथा अन्ये अपि ये केचेन अणिमाद्यैश्वर्यं प्राप्ताः । अयं तु लोकमहेश्वरः - कार्यकारणावस्थाद् अचेतनाद् बद्धात् मुक्तात् च चेतनाद् ईशितव्यात् सर्वस्मात् निखिलहेयप्रत्यनीकानवधिकतिशयासंख्येय-कल्याणगुणैकतानतया नियमनैक-स्वभावतया च विसजातीय इति, इतरसजातीयतामोहरहितो यो मां वेत्ति, स सर्वैः पापैः प्रमुच्यते इति ।

न जायते इति अजः । अनेन विकारिद्रव्याद् अचेतनात् तत्संसृष्टात् संसारिचेतनात् च विसजातीयत्वम् उक्तम् ।
संसारिचेतनस्य हि कर्मकृताचित्संसर्गो जन्म – That which is not born is अज. By this that fact that HE is
different and distinct from the nonsentient which undergoes modifications and from the bound
Self who is enjoined with matter. For a bound Self birth is nothing but association with matter
due to karmas.

अनादिम् इति अनेन पदेन आदिमतः अजात् मुक्तात्मनः विसजातीयत्वम् उक्तम् । मुक्तात्मनो हि अजत्वम् आदिमत्, तस्य
हेयसम्बन्धस्य पूर्ववृत्तत्वात् तदर्हता अस्ति –And by the word अनादि the fact that Bhagavan is different and
distinct from the Liberated Self who is without birth but has a beginning is told. For a मुक्त or
liberated self is अज or unborn but has a beginning and so is not अनादि. Prior to being liberated
he was associated with matter and can be said to be having a beginning.

अतः अनादिम् इति अनेन तदनर्हताया तत्प्रयनीकता उच्यते । 'निरवद्यम्' (श्वे. उ. 6-19) इत्यादि श्रुत्या च – So by the
word अनादि – beginningless, the aspect of Bhagavan being opposed to having a beginning is
meant as HE is अकर्मवश्य. This is also established by shruiti pramanas such as 'He is without
defects' etc.

एवं हेयसम्बन्ध प्रत्यनीक स्वरूपतया तदनर्हं मां लोकमहेश्वरं - लोकेश्वराणाम् अपि ईश्वरं मर्त्येषु असंमूढो यो वेत्ति – Thus
having a nature that is opposed to association with defect, he among the mortals who is without
such delusion knows ME as लोकमहेश्वर the Supreme Ruler of even the rulers of this world and
without having any defect etc.

इतरसजातीयतया एकीकृत्य मोहः संमोहः, तद्रहितोऽसंमूढः, स मद्भक्त्युत्पत्तिविरोधिभिः सर्वैः पापैः प्रमुच्यते – The
meaning of संमोह is knowing ME as being of the same class as others, one who does not have
such perception is असंमूढ. Such a person would be released from all sins that are obstructing the
rise of devotion or Bhakti.

एतद् उक्तं भवति - लोके मनुष्याणां राजा इतरमनुष्यसजातीयः, केनचित् कर्मणा तदाधिपत्यं प्राप्तः – All of this can be
summarized thus: In this world the king who rules over men is of the same class as all other
men. Only he got such rulership due to some good karma.

तथा देवानाम् अधिपतिः अपि । तथा अण्डाधिपतिः अपि इतरसंसारिसजातीयः, तस्यापि भावनात्रयान्तर्गतत्वात्; 'यो ब्रह्माणं विदधाति' (श्वे. उ. 6-18) इति श्रुतेः च – It is the same for the king of Gods also. And also is the Lord of the Cosmic Egg. He is of the same class as other bound selves as he is also a क्षेत्रज्ञ. He is also subjected to the three भावनाs – tendencies namely कर्मभावना, ब्रह्मभावना, उभयभावना. These are tendency to engage in work alone, tendency to engage in meditation alone, tendency to engage in work and meditation. Shruti also says 'He who creates Brahma first'.

तथा अन्ये अपि ये केचेन अणिमाद्यैश्वर्यं प्राप्ताः – In the same way some others have attained superhuman powers such as अणिमा, महिमा, गरिमा, लघिमा and so on.

अयं तु लोकमहेश्वरः - कार्यकारणावस्थाद् अचेतनाद् बद्धात् मुक्तात् च चेतनाद् ईशितव्यात् सर्वस्मात् निखिलहेयप्रत्यनीकानवधिकातिशयासंख्येय-कल्याणगुणैकतानतया नियमनैक-स्वभावतया च विसजातीय इति, इतरसजातीयतामोहरहितो यो मां वेत्ति, स सर्वैः पापैः प्रमुच्यते इति – But this one is the Supreme Lord of all worlds – is different and distinct from the non-sentient which exists in the states of cause and effect (means it keeps undergoing modification), from the sentient bound and the liberated selves and from all that which is ruled over, due to having a nature that is opposed to everything defiling, being an abode to innumerable unparalleled auspicious qualities and being of the nature of controlling everything and so is distinct and different from everything else – one who is without this delusion of knowing ME as of the same class as others, such a one would be released from all evils.

संसारिचेतनस्य कर्मकृत अचित्संसर्गः - The individual selves are told to be अजोनित्यः शाश्वतोऽयं पुराणः - so how can he be told to be not अजः is explained in bhashya thus. The अचित्संसर्ग is due to karma and due to that he is said to be born etc. But ईश्वर being सर्वशरीरि – has everything as HIS body and so is associated with प्रकृति also always – it is said to be अपृथक्सिद्धसम्बन्ध. The word कर्मकृत shows the difference. The अचित्संसर्ग for Ishvara is not due to karma. And a mukta also has अनादित्व by nature – स्वरूपतः - but there is beginning for his state of liberation. So that way he also cannot be told as अनादि.

Such knowledge which is not possible for even Gods to acquire is possible for a very fortunate one among mortals due to some great meritorious deed is the bhaava.

असंमूढः स मर्त्येषु – The benefit of knowing thus is told in the latter half of the sloka and so these is no proper connection to the words असंमूढः and मर्त्येषु. That is explained in bhashya as मर्त्येषु असंमूढः यो वेत्ति inline with what is told later in 15th chapter as यो मामेवम् असंमूढो जानाति परमेश्वरम् (15-19).

सर्वपापैः प्रमुच्यते – The sins told here is to be taken to mean those that are obstructing the rise of devotion only and not all the sins. This is as per what is going to be told here as एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः । सोऽविकम्प्येन योगेन युज्यते नात्र संशयः (10-7). So that is commented as मद्भक्ति उत्पत्ति विरोधिभिः पापैः.

एतद् उक्तं भवति - लोके मनुष्याणां राजा इतरमनुष्यसजातीयः, केनचित् कर्मणा तदाधिपत्यं प्राप्तः । तथा देवानाम् अधिपतिः अपि । तथा अण्डाधिपतिः अपि इतरसंसारिसजातीयः, तस्यापि भावनात्रयान्तर्गतत्वात्; 'यो ब्रह्माणं विदधाति' (श्वे. उ. 6-18) इति श्रुतेः च । तथा अन्ये अपि ये केचन अणिमाद्यैश्वर्यं प्राप्ताः । अयं तु लोकमहेश्वरः - कार्यकारणावस्थाद् अचेतनाद् बद्धात् मुक्तात् च चेतनाद् ईशितव्यात् सर्वस्मात् निखिलहेयप्रत्यनीकानवधिकातिशयासंख्येय-कल्याणगुणैकतानतया नियमनैक-स्वभावतया च विसजातीय इति, इतरसजातीयतामोहरहितो यो मां वेत्ति, स सर्वैः पापैः प्रमुच्यते इति ।

The word लोकमहेश्वरम् in sloka is explained as being unique to Bhagavan. How is that possible is shown in the last part of bhashya starting with एतदुक्तं भवति. When ब्रह्म, रुद्र and others are present as Lords of the world, how can लोकमहेश्वरम् indicate only Bhagavan is the doubt. And if परमपुरुष is different and distinct from bound and liberated selves, how can he be told as different from नित्यस? Those who are eternally liberated and never had karma and so never came in contact with matter due to karma. These are all explained here. In this world, the kinds are having other kings belonging to the same class. That way they do not belong to a unique class. And just like the rulers of men and gods, even the ruler of the cosmic egg, चतुर्मुख ब्रह्म gets his position only due to the grace of the Lord as told – युगकोतिसहस्राणि विष्णुमाराध्य पद्मभूः. So their rulership is also under the control of Bhagavan and given to them by HIM due to their पुण्यविशेष and their period is also limited. So only Bhagavan has ऐश्वर्य which is endless and eternal. And the word लोकमहेश्वरं indicates all ऐश्वर्य's that are known and hence includes nityas also who do not have such powers as they also function according to Lord's willing only.

The साजात्य or being of same class – for अण्डाधिपतिs with other संसारिचेतनs is due to being subjected to भावनात्रयs. It is said अशुद्धास्ते समस्तास्तु देवाद्याः कर्मयोनयः (वि. 6-7-77), आब्रह्मस्तम्बपर्यन्ता जगदन्त्यवस्थिताः । प्राणिनः कर्मजित संसारवशवर्तिनः । यतस्ततो न ते ध्यानेध्यानिनामुपकारकाः (वि. ध. 104-22). So they are not objects of meditation for mumukshus. That is told as ब्रह्माणं शितिकण्ठं च याश्चान्याः देवताः स्मृताः । प्रतिबुद्धा न सेवन्ते यस्मात् परिमितं फलम् । (भा. मो. 350-36).

And even superhuman powers such as अणिमा, महिमा etc are attained by Bhagavan's willing according to one's karmas.

Sloka 10.4, 10.5

एवं स्वस्वभावानुसंधानेन भक्त्युत्पत्तिविरोधिपापनिरसनं, विरोधिनिरसनाद् एव अर्थतो भक्त्युत्पत्तिं च प्रतिपाद्य स्वैश्वर्य-
स्वकल्याणगुणगण-प्रपञ्चानुसंधानेन भक्तिविवृद्धिप्रकारम् आह -

Thus having taught that the facts that by contemplating on Bhagavan's nature of अजत्व, अनादित्व, सर्वलोकमहेश्वरत्व the sins obstructing the rise of Bhakti would get destroyed and then due to destruction of the sins, bhakti would arise, Bhagavan now teaches how that Bhakti develops abundantly by contemplation of Bhagavan's ऐश्वर्य (Overlordship) and the innumerable groups of HIS auspicious qualities -

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ 4 ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ 5 ॥

बुद्धिः Capability of mind to delineate ज्ञानम् knowledge of specificity of substances असंमोहः being undeluded क्षमा tolerance सत्यं speaking what is good to beings दमः control of external senses शमः control of internal sense organ सुखं दुःखं happiness and gried भवः state of mind responsible for giving agreeable experience अभावः depression of mind भयम् fear arising from perceiving some cause of grief that may occur अभयमेव च getting rid of such fear also अहिंसा not causing

grief to others समता equanimity of mind तुष्टिः being happy तपः penance दानं donation यशः fame
अयशः infamy पृथग्विधाः भावाः all these different mental functions भूतानां of beings मत्त एव भवन्ति are
caused being controlled by MY willing only.

**बुद्धिः - मनसो निरूपणसामर्थ्यम्; ज्ञानं - चिदचिद्वस्तुविशेषविषयः निश्चयः । असंमोहः - पूर्व-गृहीताद् रजतादेः
विसजातीये शुक्तिकादिवस्तुनि सजातीयता बुद्धिनिवृत्तिः । क्षमा - मनोविकारहेतौ सति अपि अविकृतमनस्त्वम् । सत्यं -
यथादृष्टविषयं भूतहितरूपं वचनम्, तदनुगुणा मनोवृत्तिः इह अभिप्रेता, मनोवृत्तिप्रकरणात् । दमः - बाह्यकरणानाम्
अनर्थविषयेभ्यो नियमनम् । शमः - अन्तःकरणस्य तथा नियमनम् । सुखम् - आत्मानुकूलानुभवः । दुःखं - प्रतिकूलानुभवः ।
भवो - भवनम्; अनुकूलानुभवहेतुकं मनसो भवनम् । अभावः - प्रतिकूलानुभव-हेतुको मनसः अवसादः । भयम् - आगामिनो
दुःखस्य हेतुदर्शनजं दुःखम्, तन्निवृत्तिः - अभयम् । अहिंसा - परदुःखाहेतुत्वम् । समता - आत्मनि सुहृत्सु विपक्षेषु च
अर्थानर्थयोः सममतित्वम् । तुष्टिः - सर्वेषु आत्मसु दृष्टेषु तोषस्वभावत्वम् । तपः - शास्त्रीयो भोगसंकोचरूपः कायक्लेशः ।
दानं - स्वकीयभोग्यानां परस्मै प्रतिपादनम् । यशः - गुणवत्ताप्रथा, अयशः - नैर्गुण्यप्रथा, एतच्चोभयं तदनुगुण मनोवृत्तिं द्वयं
मन्तव्यं तत् प्रकरणात् । तपोदाने च तथा । एवमाद्याः सर्वेषां भूतानां भावाः प्रवृत्तिनिवृत्तिहेतवो मनोवृत्तयो मत्त एव -
मत्संकल्पायत्ताः भवन्ति ।**

**बुद्धिः - मनसो निरूपणसामर्थ्यम्; ज्ञानं - चिदचिद्वस्तुविशेषविषयः निश्चयः - Intellect - capability of the mind to
determine, knowledge - firm understanding of the differences between sentient and non-
sentient substances.**

**असंमोहः - पूर्व-गृहीताद् रजतादेः विसजातीये शुक्तिकादिवस्तुनि सजातीयता बुद्धिनिवृत्तिः - Not having the wrong
understanding that the conch and other substances that are recognized from the earlier
cognized silver as belonging to same class.**

**क्षमा - मनोविकारहेतौ सति अपि अविकृतमनस्त्वम् । सत्यं - यथादृष्टविषयं भूतहितरूपं वचनम्, तदनुगुणा मनोवृत्तिः इह
अभिप्रेता, मनोवृत्तिप्रकरणात् - Forbearance - being undisturbed in mind even when causes of
disturbance are present, Truthfulness - speaking what is seen as is and also being good to
beings; having a mind following such discipline is meant here according to the context.**

**दमः - बाह्यकरणानाम् अनर्थविषयेभ्यो नियमनम् । शमः - अन्तःकरणस्य तथा नियमनम् - दमः is restraint of
external senses from their tendencies to move towards sense objects which cause harm. शमः is
Controlling the internal sense organ which is the mind in the same way.**

सुखम् - आत्मानुकूलानुभवः । दुःखं - प्रतिकूलानुभवः – Happiness is experience which is agreeable to self. Grief is experience which is not agreeable.

भवो - भवनम्; अनुकूलानुभवहेतुकं मनसो भवनम् । अभावः - प्रतिकूलानुभव-हेतुको मनसः अवसादः – Meaning of भवः is भवनम् – happening or coming into being. The state of mind attained due to agreeable experiences. अभाव is the depressed state of mind caused by disagreeable experiences.

भयम् - आगामिनो दुःखस्य हेतुदर्शनजं दुःखम्, तन्निवृत्तिः - अभयम् । अहिंसा - परदुःखाहेतुत्वम् – भय is the grief caused by the perception of causes of future grief. अभय is removal of such grief. अहिंसा is not being a source of sorrow to others.

समता - आत्मनि सुहृत्सु विपक्षेषु च अर्थानर्थयोः सममतित्वम् । तुष्टिः - सर्वेषु आत्मसु दृष्टेषु तोषस्वभावत्वम् – समता is having equanimity of mind in respect of good and bad things that may happen to self or friends or enemies. तुष्टि is being pleased by nature with respect to all beings seen.

तपः - शास्त्रीयो भोगसंकोचरूपः कायक्लेशः – तपस् is subjecting the body to hardship of the form of denied pleasures while following scriptural mandates.

दानं - स्वकीयभोग्यानां परस्मै प्रतिपादनम् – Offering to others, things which provides enjoyment to self.

यशः - गुणवत्ताप्रथा, अयशः - नैर्गुण्यप्रथा, एतच्चोभयं तदनुगुण मनोवृत्ति द्वयं मन्तव्यं तत् प्रकरणात् – यशस् is attaining fame as good natured. Infamy of the form of not being good-natured. Both these should be known as states of mind of the respective form because this section deals with the functions of the mind.

तपोदाने च तथा – तपस् and दान are also to be known in the same way.

एवमाद्याः सर्वेषां भूतानां भावाः प्रवृत्तिनिवृत्तिहेतवो मनोवृत्तयो मत् एव - मत्संकल्पायत्ताः भवन्ति – All these and such states of mind of beings responsible for acting and withdrawal – are generated being controlled by MY WILLING.

बुद्धिः ज्ञानम् – These words are not repetitions and that is shown by the explanation. बुद्धि can be understood from the usage बुद्धिमत्त्वात् जानाति – the capacity of the mind to determine things. Or it can be बुद्ध्यते अनया. Since ज्ञानम् and असंमोहः are used together, the word ज्ञान indicates not being deluded. So it is explained as clear understanding about the difference between sentient and non-sentient substances.

क्षमा – This does not just say absence of anger. It indicates absence of anger when causes of anger are present. A question may arise here – when there is a cause there has to be an effect, how can that be avoided? The answer is that there is no such rule. When there is no obstruction effect will happen. So the instrument of anger is to be controlled through the obstruction of the form of विवेक or discriminatory knowledge and then it would be nullified.

सत्यम् – Proper perception is also needed for truth. Even if one perceives wrongly, telling what is perceived as it is is not wrong. But when something is perceived perfectly if it causes harm to some being, telling it as it is will not be called truth. It is said सत्यं भूतहितं प्रोक्तम् (व्या.स्मृ). So bhashya is भूतहितरूपम्. This is also about the act of mind. The sloka has भवन्ति भावाः and the word भाव is well known to indicate मनोवृत्ति – function of mind.

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There is a story – some robbers are chasing one and he comes to the Ashrama of a sage and asks for protection. Later the robbers come searching for him and asks the sage whether he knows where such and such a person is hiding. The sage in order to tell the truth, shows him where he is hiding and immediately the robbers rob him and kill him. The sage's telling the truth did not do BhutaHita and it is not considered as truth. Bhashya is यथादृष्टविषयं भूतहितरूपं वचनम्.

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दमः शमः - Each of these words is capable of giving the complete meaning by itself. But in order to eliminate repetition, one is taken to mean external senses and the other internal sense organ. Since the mind has to function as per what is ordained by the shastra, the controlling is in respect of those which lead to अनर्थ or seeking wrong benefits.

सुखम् दुःखम् – The meaning of सुख is अनुकूलत्व or being agreeable and दुःख is प्रतिकूलत्व or being disagreeable. Since the context is about functions of mind, the bhashya indicates it as अनुभव - experience.

भवः is commented as अनुकूलानुभवहेतुकं मनसो भवनम् – Since it is juxtaposed with अभाव it means हर्ष here. State of mind caused by experiencing joy.

अहिंसा – is explained as परदुःखाहेतुत्वम् – The word दुःख here actually means that which is अहित only and not every kind of pain because the pain caused during treatment of diseases or during तापसंस्कार etc is considered हित and so it is not अहिंसा.

समता - सममत्तित्वम् – Reminds what is told in Vishnu Purana – सममतिरात्मसुहृद्विपक्षपक्षे (वि.पु. 3-7-20).

तुष्टिः - Since here it is said along with समता – commented as सर्वेषु आत्मसु दृष्टेषु – it applies to even with respect to enemies who have prospered. For the Self, finding happiness everywhere is normal. Feelings such as disagreement etc are responsible for enmity etc. This indicates what is told in yoga shastra as मुदिता. A yogi should feel happy when something good happens to others.

अयशः - The bhashya नैर्गुण्यप्रथा – means सदोषत्वप्रथा – infamy coming from defects or bad nature etc.

The gist is that Bhagavan says HE is only responsible for all these mutually opposed aspects. When HE is responsible for the states of mind which make one act or withdraw, it is understood that for the action or inaction also HE is only responsible. Means everything functions being ruled by HIS WILL.

===== additional notes related to agency of Jivatman etc. =====

Here मत्त एव – everything is controlled by ME. I am the support, controller, ruler of everything including the mental dispositions etc is told. This is to be understood inline with all other pramanas – सर्वश्रुतिसामञ्जस्य – is the uniqueness of our sidhanta.

First it was told that attribute doership to Gunas of prakruti – अहङ्कारविमूढात्मा कर्ताहमिति मन्यते – The Jivatma thinks he is the doer while the doership is because of Prakruti. Then it was told मयि सर्वाणि कर्माणि सन्यस्य etc - give up all doership, enjoyership etc and attribute it to paramatman who is the ultimate doer, ultimate owner, ultimate enjoyer of all fruits etc. This raises a question does the Jivatma have any doership at all? This is clarified in Gita itself here is so many places such as शनैः शनैः उपरमेत्, न किञ्चिदपि चिन्तयेत्, कर्म कुरु, मान्मना भव, मद्याजी भव, माम् नमस्कुरु a and so many such teaching asking us to do, do, do. Control your senses – that means Jivatman should put effort and control, न किञ्चिदपि चिन्तयेत् - do not think of anything else – means Jivatman can do that. So the samanvaya between these types of statements is done in Brahmasutras. Jivatma has doership because prakruti is matter, non-sentient, inert and cannot act by itself. It does not have consciousness. So any act has to be by Jivatman. But his real nature is consciousness and association with prakruti is only due to karmas. All kinds of doership seen here is all due to karma and karma can come to an end and when that happens he will be in his real state and there the only kartrutva is to serve bhagavan. There also he has doership. The second reason is if doership is not there, shastras will become futile. कर्ता शास्त्रार्थवत्त्वात् Brahma sutra says. Shastra says do this, do not do that etc. they instruct one. Shastras cannot instruct a Chenata if he does not have any doership. Shastras are bhagavan's order and they instruct Jivatman only. So he has to have doership.

But since the very existence of Jivatma is dependent on Paramatman, the capability to function is also given by Paramatman, the capability to think is also given by HIM, all these are under the control of Bhagavan. So this doership etc is under the control of Bhagavan – परात् तु तत् श्रुतेः sutra says. It is given by Bhagavan. But Bhagavan being without any blemish, he gives Jivas the capability to act by themselves at the very first instant. He has given freedom to Jivatman at the first instant of every single act. We can actually experience this if we contemplate carefully. We have the freedom and this freedom is also given by Bhagavan out of HIS स्वातन्त्र्य. That is very important to understand. Jiva by himself is lying like an inert object during pralaya and he cannot do anything by himself. So the body, senses everything is given by Bhagavan and shastras to show him the path and Acharyas who can guide one and then Bhagavan leaves him to decide what to do. If Bhagavan decides, HE can take back the freedom but HE does not do

that because the law of Karma has to function and Bhagavan being without any blemish, gives equal opportunity to all. Those who due to some sukruta – good deed – done knowingly or unknowingly get to approach a Guru and learn shastrarthas and decide to take right decisions, they move along the right path and finally get liberated. Those who do not do that are driven by karma vaasanas and get bound more and more deeply to the samsara. Using the freedom given by Bhagavn out of HIS compassion, one has to overpower the lure of vaasanas and make the right decisions. Once a decision is made at the first instant, then on, Bhagavan assists in carrying out the decision – good or bad. That is again influenced a lot at every step by previous karma vaasanas. So taking the right decision needs to be practised continuously and repeatedly – अभ्यासेन तु कौन्तेय - Krishna says. It may take a long time for one to perfect it – as told बहूनां जन्मनाम् अन्ते. So the kartrutva and svatantrya of Jivatma are governed by the Supreme Svatantrya of Bhagavan and the Jivatman is utterly dependent on Bhagavan for everything. There is no contradiction here.

So anywhere this kind of kartrutva etc are discussed, it has to be understood under such framework.

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Sloka 10.6

सर्वस्य भूतजातस्य सृष्टिस्थित्योः प्रवर्तयितारः च मत्संकल्पायत्तप्रवृत्तय इत्याह –

Even all those who control the creation and sustenance of भूतजातस्य - all the groups of sentient associated with the non-sentient matter (अचिन्मिश्र-चेतनवर्ग) are also having their functioning dependant on my सङ्कल्प – says Lord now.

In this world, those who are responsible for creation and sustenance should not be thought of as being totally independent. Bhagavan's willing is only the source for their willing also. The aspects of सृष्टि and स्थिति - creation and sustenance is to be taken in respect of महर्षि's and मनु's.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ 6 ॥

लोके इमाः प्रजाः All these people existing in this world येषां were created by whom, such मानसाः the maanasa putras (those born of mind) of Brahma, पूर्वे सप्तमहर्षयः Bhrgu and such sapta-maharshis who were born prior to others तथा and in the same way चत्वारो मनवः four Manus मद्भावाः all abide by my Willing only.

पूर्वे सप्त महर्षयः - अतीतमन्वन्तरे ये भृगवादयः सप्त महर्षयो नित्यसृष्टिप्रवर्तनाय ब्रह्मणो मनःसंभवाः, नित्यस्थितिप्रवर्तनाय ये च सावर्णिका नाम चत्वारो मनवः स्थिताः येषां संतानमये लोके जाता इमाः सर्वाः प्रजाः, प्रतिक्षणम् आप्रलयाद् अपत्यानाम् उत्पादकाः पालकाश्च भवन्ति, ते भृगवादयो मनवः च मद्भावाः - मम यो भावः स एव येषां भावः ते मद्भावाः, मन्मते स्थिताः, मत्संकल्पानुवर्तिन इत्यर्थः ।

पूर्वे सप्त महर्षयः - अतीतमन्वन्तरे ये भृगवादयः सप्त महर्षयो नित्यसृष्टिप्रवर्तनाय ब्रह्मणो मनःसंभवाः, - Those Bhrgu and other sapta-rushis who were born of the mind of Brahma in the past मन्वन्तर – (period or cycle of the past manu) – in order to propagate the eternity of this creation,

नित्यस्थितिप्रवर्तनाय ये च सावर्णिका नाम चत्वारो मनवः स्थिताः – The four Manus known as सावर्णिकs - In order to further sustenance so that it continues eternally the four Manus called as सावर्णिकs who are present,

येषां संतानमये लोके जाता इमाः सर्वाः प्रजाः, - All these people born in the world filled with the progeny of whom,

प्रतिक्षणम् आप्रलयाद् अपत्यानाम् उत्पादकाः पालकाश्च भवन्ति, ते भृगवादयो मनवः - and who become the creators and also sustainers of children every second will pralaya or delusion, such Bhrgu and such saptarshis and the Manus,

च मद्भावाः - मम यो भावः स एव येषां भावः ते मद्भावाः, मन्मते स्थिताः, मत्संकल्पानुवर्तिन इत्यर्थः – are all मद्भावाः means – they function as per MY disposition as their willing also will be same as MY willing. That means they act according to MY WILL is the meaning.

In the Vishnu Purana all these are told in detail. Seven मानसपुत्रs were born of चतुर्मुखब्रह्म. They are told as – ब्रह्मणः सप्त वै पुत्राः महात्मानः स्वयम्भुवः । मरीचिः अत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः । वसिष्ठश्च

महाभागाः सदृशो वै स्वयम्भुवा । सप्त ब्रह्माण इत्येते पुराणे निश्चयं गताः । (वि.पु. 1-7-6). It is also said भृगुं पुलस्त्यं पुलहं क्रतुम् अङ्गिरसस्तथा । मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसान् । (वि.पु. 1-7-4, 5). Later it will be told as महर्षीणां भृगुरहम् (10-25). So the maharshis are seven and that is told as भृगवादयः. In Subalopanishat it is said स मानसान् सप्त पुत्रान् असृजत्. The word नित्य in नित्यसृष्टिप्रवर्तनाय ब्रह्मणो मनःसंभवाः – indicates it is not नैमित्तिकसृष्टि.

चत्वारो मनवः - ब्रह्मसावर्णः, रुद्रसावर्णः, धर्मसावर्णः, दक्षसावर्णः - these four Manus assist in creation it is told.

Here the teaching is that all these Manus and those created by them are all having the mental disposition in line with MY WILL. Their mental disposition is also controlled by Bhagavan's Sankalpa is the main teaching here.

उत्पादकाः पालकाश्च – the creators are महर्षिःs and पालकाःs are Manus.

Sloka 10.7

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्प्येन योगेन युज्यते नात्र संशयः ॥ 7 ॥

मम एतां विभूतिं This sovereignty of MINE योगं च and Yoga, यः तत्त्वतः वेत्ति one who knows as it exists सः such a one अविकम्प्येन योगेन युज्यते will be enjoined with unshakable Bhaktiyoga. अत्र न संशयः There is no doubt about this.

विभूतिः - एश्वर्यम्, एतां सर्वस्य मदायत्तोत्पत्तिस्थितिप्रवृत्तिरूपां विभूतिं, मम हेयप्रत्यनीक-कल्याणगुणगणरूपं योगं च यः तत्त्वतो वेत्ति, सः अविकम्प्येन अप्रकम्प्येन भक्तियोगेन युज्यते । न अत्र संशयः । मद्विभूतिविषयं कल्याणगुणविषयं च ज्ञानं भक्तियोगवर्धनम् इति स्वयम् एव द्रक्ष्यसि इत्यभिप्रायः ।

विभूतिः - means sovereignty, this sovereignty of mine of the form of having the creation, sustenance and functioning of everything being subordinated to ME and my योग which is my being associated with the groups of auspicious qualities and being opposed to everything evil, one who knows these as they are to be known, such a person will be enjoined with the Bhaktiyoga which is अविकम्प्य – meaning unshakable.

न अत्र संशयः । मद्भिभूतिविषयं कल्याणगुणविषयं च ज्ञानं भक्तियोगवर्धनम् इति स्वयम् एव द्रक्ष्यसि इत्यभिप्रायः -

There is no doubt in this. You will see for yourself that the knowledge of my sovereignty and auspicious qualities will make your bhaktiyoga progress abundantly.

This sloka and the bhashya are very much inline with Sri Alavandar's sangraha sloka –

स्वकल्याणगुणानन्त्य कृत्स्नस्वाधीनतामतिः । भक्त्युत्पत्तिविवृद्ध्यर्था विस्तीर्णा दशमोदिता ।

The aspects of creation, sustenance and functioning represent sovereignty. Creation and sustenance ruled by Bhagavan as they are subordinated to Bhagavan's sankalpa.

The word विभु means controller or ruler. So विभवन is नियमन. The object of such नियमन is called विभूति. Also kosha says विभूतिर्भूतिरैश्वर्यम्.

योगम् – As per व्युत्पत्ति - युज्यते इति योगः, it is explained as उभयलिङ्गत्वयोग of Bhagavan.

तत्त्वतः वेत्ति – One who knows reality as it. That means not superimposing qualities such as subservience, grief, ignorance etc. which are the nature of one who is not Bhagavan on Bhagavan. In the same way not superimposing the qualities of ईश्वर such as स्वतःसिद्धत्व or being self-established etc. on someone who is not ईश्वर. Which means knowing the nature and attributes of ईश्वर and others as they are.

अविकम्प्येन – It means not only that by itself it is steady but also that it is unshakable by even hundreds of other obstacles.

योगेन युज्यते – The word योग comes twice here. Same word has different meanings when applied to different things. With respect to Bhagavan, Yoga told here is उभयलिङ्गत्वयोग. With respect to a साधक the Yoga is भक्तियोग. So योगेन युज्यते is steadfastness in the special means adopted for the उपासक.

नात्रसंशयः - The explanation given is very interesting in bhashya. Bhashyakarar explains it as स्वयमेव द्रक्ष्यसि – even though it is established by shastra, it is properly understood with all clarity when it is directly perceived – that is साक्षात्कार gives most clarity. So मद्भिभूतिविषयं कल्याणगुणविषयं च ज्ञानं भक्तियोगवर्धनम् इति स्वयम् एव द्रक्ष्यसि is the bhashya.

Sloka 10.8

विभूतिज्ञानविपाकरूपां भक्तिवृद्धिं दर्शयति –

Increase in Bhakti of the form of perfection of the knowledge of Bhagavan's sovereignty is shown with an example here:

The meaning of earlier teachings is explained by showing an example. The knowledge of sovereignty of Lord itself gets modified as devotion is shown here.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ 8 ॥

अहं सर्वस्य प्रभवः I am the cause of creation of the entire world consisting of sentient and non-sentients. सर्वं मत्तः प्रवर्तते Everything is being made to function by ME only इति मत्वा knowing thus बुधाः the knowledgeable ones or wise ones भावसमन्विताः seeking ME only and having developed great love towards ME मां भजन्ते they worship ME.

अहं सर्वस्य विचित्रचिदचित्प्रपञ्चस्य, प्रभवः - उत्पत्तिकारणम्, सर्वं मत्त एव प्रवर्तते, इति इदं मम स्वाभाविकं निरङ्कुशैश्वर्यं, सौशील्यसौन्दर्यवात्सल्यादिकल्याणगुणगणयोगं च मत्वा बुधाः - ज्ञानिनो भावसमन्विताः मां - सर्वकल्याणगुणान्वितं भजन्ते । भावः - मनोवृत्तिविशेषः । मयि स्पृहयालवो मां भजन्त इत्यर्थः ।

अहं सर्वस्य विचित्रचिदचित्प्रपञ्चस्य, प्रभवः - उत्पत्तिकारणम्, - The meaning of सर्वस्य is the entirety of this world consisting of the wonderful collectivity of sentient and non-sentients, प्रभवः means here cause of creation. (in the sloka नमो विदुः सुरगणाः प्रभवं न महर्षयः, it was explained as प्रभाव) but here it means उत्पत्तिकारणम्.

सर्वं मत्त एव प्रवर्तते, इति इदं मम स्वाभाविकं निरङ्कुशैश्वर्यं, - Everything functions being ruled by ME only, thus knowing this natural sovereignty of MINE which is unchallenged,

सौशील्यसौन्दर्यवात्सल्यादिकल्याणगुणगणयोगं च मत्वा – And the association of the groups of most auspicious attributes such as सौशील्य, सौन्दर्य, वात्सल्य etc. having known these,

बुधाः - ज्ञानिनो भावसमन्विताः मां - सर्वकल्याणगुणान्वितं भजन्ते – बुधाः means the knowledgeable ones, worship ME as being endowed with all the auspicious qualities.

भावः - मनोवृत्तिविशेषः । मयि स्पृहालवो मां भजन्त इत्यर्थः – The meaning of भाव in भावसमन्विताः is a particular function of the mind. That is explained as – desiring ME only they meditate upon ME is the meaning.

सर्वस्य प्रभवः - The word सर्वस्य here is to be taken without any reduction in sense and hence it is explained as including everything such as the Brahma and others who are also effects. So bhashya is विचित्रचिदचिद्प्रपञ्चस्य. The word प्रभवः is not meaning mere act of creation but being the cause of creation. So उत्पत्तिकारणम् is bahshya. It includes the association of all auspicious qualities such as सर्वज्ञत्व, सर्वशक्तित्व, वात्सल्य, दया etc which are all useful for creation.

मत्तः सर्वं प्रवर्तते – This shows even all the powers that Brahma and others have are also under my control.

स्वाभाविकं निरङ्कुशैश्वर्यम् – The word स्वाभाविकम् eliminates all other Demigods who are known as ईश्वरs. This ऐश्वर्य of Lord is established by shruti itself and not obtained from someone else and there is nothing above this. Shruti says न तस्य ईशे कश्चन. There is no other ईश्वर for HIM – no other ruler. He is the Supreme ruler and such Supremacy is natural to HIM.

मां भजन्ते – The अवतार सौलभ्य of Bhagavan is indicated by the word माम्. Lord Krishna says this directly. The wonderful auspicious qualities such as सौशील्य – a superior person mixing with the lowly ones as though there is no difference. These qualities are most useful for भजने and so association with such qualities is the meaning of योग in मम विभूतिं योगं च – explained as सौशील्य-सौन्दर्य-वात्सल्यादिकल्याणगुणगणयोगम्. One who is qualified by all these qualities is to be meditated upon. And these qualities are indicative of all other innumerable qualities associated with Lord. The word सौन्दर्य also indicates the groups of attributes of the most attractive divine auspicious form – आकर्षकतम-दिव्यमङ्गलविग्रह.

मत्वा भावसमन्विताः - The meditative nature of mind arises out of such knowledge. And the nature of that knowledge is मयि स्पृहालवः - desiring ME intensely with utmost love.

Sloka 10.9

कथम् –

How to worship – how to do Bhajane is told next.

When Lord said they worship HIM hving intense desire which was told as भावसमन्विताः, a question would arise how? And that is being explained in detail. That is how Bhashyakarar provides the अवतारिके for this sloka.

मञ्चिता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ 9 ॥

मञ्चिताः Having their minds fixed in ME मद्गतप्राणाः having their very living in ME परस्परं बोधयन्तः teaching ME mutually नित्यं मां कथयन्तश्च and all the time speaking about my most lovely divine acts तुष्यन्ति च those who tell get great happiness रमन्ति च and those who listen enjoy.

मञ्चिताः - मयि निविष्टमनसः, मद्गतप्राणाः – मद्गतजीविताः, मया विना आत्मधारणम् अलभमाना इत्यर्थः । स्वैः स्वैः अनुभूतान् मदीयान् गुणान् परस्परं बोधयन्तः, मदीयानि दिव्यानि रमणीयानि कर्माणि च कथयन्तः तुष्यन्ति च रमन्ति च - वक्तारः तद्वचनेन अनन्यप्रयोजनेन तुष्यन्ति, श्रोतारश्च तच्छ्रवणेन अनवधिकातिशयप्रियेण रमन्ते ।

मञ्चिताः - मयि निविष्टमनसः, मद्गतप्राणाः – मद्गतजीविताः, मया विना आत्मधारणम् अलभमाना इत्यर्थः – मञ्चिताः means having fixed their mind in ME, मद्गतप्राणाः means having their very life in ME, means not able to sustain their self without ME.

स्वैः स्वैः अनुभूतान् मदीयान् गुणान् परस्परं बोधयन्तः, मदीयानि दिव्यानि रमणीयानि कर्माणि च कथयन्तः –

Teaching each other mutually the greatness of MY divine qualities experienced by each of them. Explaining each other the most wonderful divine acts of MINE.

तुष्यन्ति च रमन्ति च - वक्तारः तद्वचनेन अनन्यप्रयोजनेन तुष्यन्ति, श्रोतारश्च तच्छ्रवणेन अनवधिकातिशयप्रियेण रमन्ते – Very nicely explained by Bhashyakarar. Those who tell delight in those talks which are not

aimed at any other benefit and listeners find bliss on listening to the talks that are incomparably dear to them.

The process of gradual perfection of devotion is explained by means of four attributes here – मञ्चिताः, मद्गतप्राणाः, बोधयन्तः and कथयन्तः.

मद्गतप्राणाः - the meaning is having their प्राण in Bhagavan. How that can happen is explained as मया विना आत्मधारणमलभमानाः - not able to live for a moment without thinking of Bhagavan.

बोधयन्तः कथयन्तश्च – There is no पुनरुक्ति in these terms. That is clearly explained in bhashya.

बोधयन्तः is about explaining the greatness of the divine qualities of Lord as experienced by them.

कथयन्तः is explaining the divine lovely acts of Lord as found in इतिहास, पुराण etc.

दिव्यानि रमणीयानि – The word दिव्य means that which is अतिमानुष - beyond human capabilities and which is done as an act of sport by Bhagavan – लीलाचेष्टित. Creation itself is लीलाकार्य as told in Brahma Sutra - लोकवत्तु लीलाकैवल्यम्. The word रमणीयानि shows that meditating on such divine acts is most enjoyable.

तुष्यन्ति च रमन्ति च – Again Bhashya wonderfully explains these words. If both are applicable to those who speak there will be no difference between them in meaning. So one is applicable to speakers and the other to listeners. That is how it is explained. Such talks of Bhagavan's great qualities is not meant to please some one or for self enjoyment or for any other benefit but it is अनन्यप्रयोजन is the bhava. One who listens to such talks finds great delight in them. The same person might find joy on speaking about it and on another occasion might delight on listening as told in bhashya वक्तारः, श्रोतारः.

When devotees meet each other, they exchange their divine experiences and discuss about the divine form, auspicious qualities of Bhagavan and get mutual enjoyment. Those who describe the greatness get one kind of joy and those who listen get ecstatic. In Tirukkovalur when three always meet also this happened. One alwar was enjoying the bliss of Bhagavan when another came and both sat down. When the third alwar came they all stood up and were enjoying the

bliss of Bhagavan's rupa, guna etc. Bhagavan was so happy that he also joined them and they felt someone pushing them etc. and then one alwar lit the lamp and the second saw HIS divine auspicious form and the third one sang in praise of Lord.

Nammalwar's tiruvaimozhi was an outpouring of bhakti which he could not contain in his mind. Every verse or pashura extols a guna of Bhagavan. He has taught what he experienced – the divine qualities, divine acts during HIS incarnations etc as perceived by Alwar. Bhaktas share their experiences of Lord's qualities, svarupa, rupa etc and enjoy mutually.

In Upanishats also we see many nidarshanas for such things. When brahmajnanis came together, they discussed को नु आत्मा – they did enquiry into Brahman. When three learned ones adept at उद्गीथ met they discussed what is the goal of साम – का साम्नो गतिः finally they conclude आकाश – सर्वाणि ह वा इमानि भूतानि आकाशादेव समुत्पद्यन्ते आकाशं प्रत्यस्तं यन्ति. One addressed as आकाश is none other than parabrahman and that is decided in the Brahmasutra – आकाशः तल्लिङ्गात् – the असाधारणधर्म of Bhagavan which is being the creator, sustainer of all worlds shows it is none other than Bhagavan. That is what is told here as अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधाः भावसमन्विताः ॥. So for such devotees भगवद्गुणानुसन्धान by way of telling about it or listening to another - is most blissful is told here.

Sloka 10.10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ 10 ॥

तेषां सततयुक्तानां भजतां To such devotees who meditate upon ME desiring eternal communion with ME ते येन माम् उपयान्ति by which Buddhi Yoga they attain ME तं बुद्धियोगं that Buddhi Yoga प्रीतिपूर्वकं ददामि I will give them lovingly.

तेषां सततयुक्तानां - मयि सततयोगम् आशंसमानानां मां भजमानानाम् अहं तमेव बुद्धियोगं विपाकदशापन्नं प्रीतिपूर्वकम् ददामि; येन ते माम् उपयान्ति ।

To such devotees who meditate upon ME or do my Upasane desiring nityayoga with ME – eternal communion with ME, I grant them lovingly that BuddhiYoga which has attained perfection. Through which BuddhiYoga they attain ME, such BddhiYoga I grant them lovingly.

It was told that the knowledge of Bhagavan's auspicious qualities and HIS sovereignty would lead to the rise and furthering of Bhakti. Now it is told here that such Bhakti would lead one to the state of vivid perception of Lord which happen just before attaining Bhagavan and that is also due to the wonderful grace of Bhagavan.

सततयुक्तानाम् – Though the word युक्तानाम् means having attained already, it is not to be taken that way in this context as such सततयोग is still not attained by the devotee. सतत is not to be used along with Bhajana Yoga here. And सतत cannot be taken to mean 'daily' also here. सतत भजने is not what is prayed here but सतत प्राप्ति of Bhagavan. And that is desired by such devotees.

Considering all these, bhashya is सततयोगम् आशंसमानानाम् – those desiring eternal communion. Always say this all the time. Once they experience Bhagavan in the mind and immediately they show intense desire for बाह्यसंश्लेष – perceiving HIM directly – Oru NaaL kaaNa vaaraaye – alwar says – I want to see your majestic walk – he prays. That is आशंसमानानाम् – desiring Bhagavan's eternal communion.

प्रीतिपूर्वकं ददामि – This is a very significantly interpreted in our bhashya. The word भजताम् already shows प्रीति – प्रीतिपूर्वमनुष्ठानं भक्तिरित्यभिधीयते is told for Bhakti. And devotees who desire eternal communion would worship HIM with love only. So प्रीतिपूर्वकं भजताम् would not be proper. And to show the greatness of Bhagavan's परमोदारत्व – supreme benevolence and grace etc., bhashya is प्रीतिपूर्वकं ददामि.

And it is said न देवा दण्डमादाय रक्षन्ति पशुपालवत् । यं तु रक्षितुमिच्छन्ति बुद्ध्या संयोजयन्ति तम् । - Gods do not protect using stick just as cow etc. Whoever they want to protect, they give them the right knowledge. Bhagavan says बुद्धियोगम् ददामि – knowledge of HIS essential nature, attributes, sovereignty and so on.

माम् उपयान्ति – The words माम् and उपयान्ति apply to Bhagavan and Devotees attaining HIM and this clearly shows भेद between प्राप्य and the bhakti who attains HIM and this is established through valid means.

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Shankara Bhashya – ददामि बुद्धियोगम् – ददामि प्रयच्छामि बुद्धियोगं बुद्धिः सम्यग्दर्शनं मत्-तत्त्वविषयं तेन योगो बुद्धियोगः तं बुद्धियोगम् । येन बुद्धियोगेन सम्यग्दर्शनलक्षणेन मां परमेश्वरम् आत्मभूतम् आत्मत्वेन उपयान्ति प्रतिपद्यन्ते ।

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Sloka 10.11

किं च –

Likewise-

Elimination of obstacles blocking the rise of BuddhiYoga is going to be told.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ 11 ॥

तेषामेव अनुकम्पार्थम् In order to grace them who meditate upon ME as told अहम् आत्मभावस्थः I make myself the object of their mind's activities and भास्वता ज्ञानदीपेन with the lamp of knowledge that is glowing brilliantly अज्ञानजं तमः नाशयामि I destroy darkness of the form of ignorance caused by previous karmas.

तेषाम् एव अनुग्रहार्थम् अहम्, आत्मभावस्थः - तेषां मनोवृत्तौ विषयतया अवस्थितो मदीयान् कल्याणगुणगणांश्च आविष्कुर्वन् मद्भिषयज्ञानाख्येन भास्वता दीपेन ज्ञानविरोधिप्राचीनकर्म-रूपाज्ञानजं मद्भ्रतिरिक्त-विषय-प्रावण्यरूपं तमः नाशयामि ।

In order to grace such devotees only, I, आत्मभावस्थः - I stay in their mind being the object of their mind's activities and enlightening them with my auspicious qualities, with the brilliant lamp of knowledge, I destroy the darkness of the form of indulgence in senses, which is opposed to

knowledge, which is caused by ignorance of the form of प्राचीनकर्म karma of yore, and which has arisen due to continuously indulging in objects other than ME for long long time.

Destruction of all obstacles to the rise of BuddhiYoga is told here.

अनुकम्पार्थम् – This indicates the अनुग्रहविशेष – अनुकम्पा indicates अनिष्टनिवृत्तिपूर्वकैष्टप्राप्तिहेतु - the special grace of Lord which leads to attainment of the ultimate goal through elimination of all evils. This is also going to be told as मदनुग्रहायपरमम् (11-1). So it is not mere सहजकारुण्य as अर्थ also is very meaningful. Hence the word अनुकम्पार्थम् is commented as अनुग्रहार्थम्.

अहम् – The स्वरूप of Bhagavan having ज्ञान, शक्ति, कारुण्य, दिव्यमङ्गलविग्रह which are useful for अनुग्रह is indicated by this word.

आत्मभावस्थः - This does not mean आत्मत्व or स्वस्वभावत्व here as such meanings are not of much use in this context. What is useful for BuddhiYoga is being the object of thought. How can the all-pervading Bhagavan be present in thought is explained as विषयतया – being the object of thought. आत्म means mind here. HE stays in the मनोभाव.

ज्ञानदीपेन भास्वता – Knowledge itself is light as it illumines objects. Brilliance of knowledge is the capability to show all the special modes etc of realities. Ignorance gets destroyed by such vivid experience. That means indulgence in qualities of matter such as shabda, sparsha etc. will get destroyed. Alwar says to Bhagavan – you have come into this small hut and lighted the नन्दादीप – which is ever bright and revealed your self to ME and what can I do in return for this?

अज्ञानजं तमः - तमस् which is born of अज्ञान is told. So cause is अज्ञान and effect is तमस्. Hence they have different meanings here. Karma is also called अज्ञान as it is opposed to ज्ञान. It is said in Vishnu Purana अविद्या कर्मसंज्ञान्या (वि.पु. 6-7-61). The darkness which is obstructing the light of the form of vivid perception of Bhagavan is caused by karma of yore. This is nothing but indulgence in sense objects. Knowledge of Bhagavan which is of unsurpassably dear to one would eliminate desire in all enjoyable things other than Bhagavan. As Sri Alavandar has said – स्थितेऽरविन्दे मकरन्दनिर्भरे मधुव्रतो नेक्षुरकं हि वीक्षते (स्तो.र. 27). The विषयप्रावण्य that is told here is that सूक्ष्मप्रावण्य which continues due to संस्कारविशेष. That will get eliminated by Bhajane.

Alwars have expressed this in so many pashurams – Periyalwar says –

‘ennuLLe pltahavADaipiRAn piraMaguruvAhi vandu...’

‘ಎನ್ನುಳ್ಳೈ ಪೀದಹವಾಡೈಪ್ಪಿರಾನಾರ್ ಪಿರಮಗುರುವಾಹಿ ವಂದು ಪೋದಿಲಕ್ಕಮಲವಲ್ ನೆಂಜಂ ಪುಹುಂದು ಎನ್ ಶೆನ್ನಿತ್ತಿಡರಿಲ್ ಪಾದಂ ಇಲಚ್ಚಿನ್ನೈ ವೈತ್ತಾರ್ ಪಂದನು ಪಟ್ಟಣಂ ಕಾಪ್ಪೇ’.

Tirumangai Alwar says – ‘vandAy en manam puhundAy manni ninRAy nandAda kuZhum shuDare’

ತಿರುಮಂಗೈ ಆಳ್ವಾರ್ – ‘ವಂದಾಯ್ ಎನ್ ಮನಂ ಪುಹುಂದಾಯ್ ಮನ್ನಿ ನಿನ್ರಾಯ್ ನಂದಾದ ಕುಜ್ುಂ ಶುಡರೇ’.

Sri ShankaraBhashya is also very nice here – He says ज्ञानदीपेन विवेकप्रत्ययरूपेण भक्तिप्रसादस्नेहाभिषिक्तेन मद्भावना-अभिनिवेशवातोरितेन ब्रह्मचर्यादि साधनसंस्कारवत् प्रज्ञावर्तिना विरक्तान्तःकरणाधारेण विषयव्यावृत्तचित्त-रागद्वेषाकलुषित-निवातापवरकस्थेन नित्यप्रवृत्त- ऐकाग्र्यध्यानजनितसम्यग्दर्शन-भास्वता-ज्ञानदीपेनेत्यर्थः.

Sloka 10.12, 13

एवं सकलेतरविसजातीयं भगवदसाधारणं शृण्वतां निरतिशयानन्दजनकं कल्याणगुणगणयोगं तदैश्वर्यवितर्तिं च श्रुत्वा तद्विस्तारं श्रोतुकामः अर्जुन उवाच –

Thus Arjuna had the great fortune of listening directly to Bhagavan who is the ध्येय वस्तु standing in front of him and telling him about HIS greatness unique to HIM which is HIS nature being different and distinct from everything else, and all the innumerable groups of auspicious qualities which generate incomparable bliss to listeners and the expanse of HIS sovereignty etc. Having heard all these, Arjuna had a deep desire to listen to all these aspects in great detail. So he says thus.

The सङ्गति for seven slokas starting with परं ब्रह्म परंधाम and till शृण्वतो नास्ति मेऽमृतम् with the previous prakarana here and the prakarana afterwords is summarized in this avatarike. Arjuna knew that Bhagavan’s nature was सकलेतरविसजातीय when Lord taught him यो माम् अजमनादिं च वेत्ति लोकमहेश्वरम् and that the greatness of HIS auspicious qualities is most blissful to listeners as well

as to those who tell as told तुष्यन्ति च रमन्ति च. Now he wants to listen to these aspects in more detail and is requesting Krishna to tell about HIS greatness in detail.

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ 12 ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ 13 ॥

परंब्रह्म The Supreme Brahman, परंधाम the great abode of attainment परमं पवित्रं and the most pure one – whoever is praised thus by the shrutis भवान् that is none other then YOU only. सर्वे ऋषयः All the sages say that त्वां you are पुरुषं the ParamaPurusha शाश्वतं the eternal दिव्यम् one who is present in the divine Vaikuntha आदिदेवम् you are Deva, who is the primeval cause अजम् who is without any modifications such as being born etc आहुः the Rushis say thus. तथा In the same way देवर्षिः नारदः Narada who is a Devarshi, असितः Asita, देवलः Devala व्यासः and Vyasa say thus. स्वयं चैव मे ब्रवीषि and you are also telling the same to me.

परं ब्रह्म परं धाम परमं पवित्रम् इति यं श्रुतयो वदन्ति स हि भवान्। 'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व, तद्ब्रह्मेति' (तै. उ. 3-1) 'ब्रह्मविदाप्रोति परम्' (तै. उ. 2-1) 'स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति' (मु. उ. 3-2-9) इति । तथा परं धाम, धामशब्दो ज्योतिर्वचनः, परं ज्योतिः 'अथ यदतः परो दिव्यो ज्योतिर्दीप्यते' (छा. उ. 3-13-7) 'परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते' (छा. उ. 8-12-2) 'तद् देवा ज्योतिषां ज्योतिः' (बृ. उ. 4-4-16) इति । तथा च परमं पवित्रं - परमं पावनं; स्मर्तुः अशेषकल्मषाश्लेषकरं विनाशकं च । 'यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यते' (छा. उ. 4-14-3) तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवै हास्य सर्वे पाप्मानः प्रदूयन्ते' (छा. उ. 5-24-3)। 'नारायण परं ब्रह्म तत्त्वं नारायणः परः । नारायण परो ज्योतिरात्मा नारायणः परः ॥' (महाना. 1-4) इति हि श्रुतयो वदन्ति ।

ऋषयः च सर्वे परावरतत्त्वयाथात्म्यविदः त्वाम् एव शाश्वतं दिव्यं पुरुषम् आदिदेवम् अजं विभुम् आहुः । तथा एव देवर्षिः नारदः असितो देवलो व्यासः च । 'एष नारायणः श्रीमान् क्षीरार्णवनिकेतनः । नागपर्यङ्कमुत्सृज्य ह्यागतो मधुरां पुरीम् ।' (हरिवंश, विष्णुपर्व. 123-62), 'पुण्या द्वारवती तत्र यत्रास्ते मधुसूदनः । साक्षाद्देवः पुराणोऽसौ स हि धर्मः सनातनः।' (म. अरण्य. 86-28,25), 'ये च वेदविदो विप्रा ये चाध्यात्मविदो जनाः । ते वदन्ति महात्मानं कृष्णं धर्मं सनातनम् ॥ पवित्राणां हि गोविन्दः पवित्रं परमुच्यते । पुण्यानामपि पुण्योऽसौ मङ्गलानां च मङ्गलम् ॥ त्रैलोक्यं पुण्डरीकाक्षो देवदेवः

सनातनः । आस्ते हरिरचिन्त्यात्मा तत्रैव मधुसूदनः ॥' (म. वन. 76- 24-28) तथा 'यत्र नारायणो देवः परमात्मा सनातनः । तत्र कृत्स्नं जगत्पार्थ तीर्थान्यायतनानि च ॥ तत्पुण्यं तत्परं ब्रह्म तत्तीर्थं तत्तपोवनम् । तत्र देवर्षयः सिद्धाः सर्वे चैव तपोधनाः ।... आदिदेवो महायोगी यत्रास्ते मधुसूदनः । पुण्यानामपि तत्पुण्यं माभूत्ते संशयोऽत्र वै ॥' (म. वन. 90-28-32) कृष्ण एव हि लोकानामुत्पत्तिरपि चाप्ययः । कृष्णस्य हि कृते भूतमिदं विश्वं चराचरम् ॥' (म. सभा. 38-33) इति । तथा स्वयम् एव ब्रवीषि च 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥' (7-8) इत्यादिना, 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' (10-8) इत्यन्तेन ।

परं ब्रह्म परं धाम परमं पवित्रम् इति यं श्रुतयो वदन्ति स हि भवान् – You are the one extolled as परंब्रह्म, परंधाम, परमंपवित्रम् etc by shrutis.

'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व, तद्ब्रह्मेति' (तै. उ. 3-1) – By whom all these beings are born, by whom all the beings that are born are living, staying in WHOM they merge unto HIM, meditate upon HIM. That is Brahman.

'ब्रह्मविदाप्नोति परम्' (तै. उ. 2-1) – One who meditates on Brahman and realizes HIM, attains that Parabrahman only.

'स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति' (मु. उ. 3-2-9) इति – One who does upasane on Brahman and perceives HIM, attains similarity with Brahman. Thus say the shrutis.

तथा परं धाम, धामशब्दो ज्योतिर्वचनः, परं ज्योतिः 'अथ यदतः परो दिव्यो ज्योतिर्दीप्यते' (छा. उ. 3-13-7) – In the same way one who is extolled as परंधाम is you only. The word धाम means ज्योति – light or brilliance. 'Now that Light which shines beyond the द्युलोक'.

'परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते' (छा. उ. 8-12-2) – Having reached the परंज्योति he reveals in his real natural form.

'तद् देवा ज्योतिषां ज्योतिः' (वृ. उ. 4-4-16) इति – The gods meditate upon HIM as the light of lights. Thus praise the shrutis.

तथा च परमं पवित्रं - परमं पावनं; स्मर्तुः अशेषकल्मषाक्षेपकरं विनाशकं च – In the same way परमं पवित्रम् is also about you only. That means that which is most pure. Means one who makes sure that the evils

that may happen in future do not touch and the evils which exist already get destroyed for one who thinks of HIM.

'यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यते' (छा. उ. 4-14-3) – Just as the waters do not stick to a Lotus leaf, in the same way the evil deeds do not stick to one who meditates upon HIM'.

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवै हास्य सर्वे पाप्मानः प्रदूयन्ते' (छा. उ. 5-24-3)- Just as the cotton which is present in इषीक grass gets burnt in fire, in the same way all his sins get burnt'.

'नारायण परं ब्रह्म तत्त्वं नारायणः परः । नारायण परो ज्योतिरात्मा नारायणः परः ॥' (महाना. 1-4) इति हि श्रुतयो वदन्ति – Narayana only is परंब्रह्म, Narayana only is परतत्त्व, Narayana only is परंज्योति, Narayana only is परमात्मा. Is this what the shrutis say?

ऋषयः च सर्वे परावरतत्त्वयाथात्म्यविदः त्वाम् एव शाश्वतं दिव्यं पुरुषम् आदिदेवम् अजं विभुम् आहुः । तथा एव देवार्षिः नारदः असितो देवलो व्यासः च – All the sages who know as is the real nature of the higher and the lower order of reality have told that you are the Eternal, you are the one having the Vaikuntha as your abode, you are called by the word Purusha, you are the primeval god, the Immutable, and you are all pervading. And Narada who is a Devarshi and Asita, Devala and Vyasa also say the same.

'एष नारायणः श्रीमान् क्षीरार्णवनिकेतनः । नागपर्यङ्कमुत्सृज्य ह्यागतो मधुरां पुरीम् ।' (हरिवंश, विष्णुपर्व.123-62), - This one is Narayana who resides in क्षीराब्धि and who is inseparably associated with Goddess Lakshmi. Now he has left that नागशयन and come to the city of Madhura.

'पुण्या द्वारवती तत्र यत्रास्ते मधुसूदनः । साक्षाद्देवः पुराणोऽसौ स हि धर्मः सनातनः।' (म. अरण्य. 86-28,25), - The द्वारवतीक्षेत्र where Sri Krishna who is मधुसूदन lives is most sacred. He is the very same parama Purusha. This पुराणपुरुष is the embodiment of सनातनधर्म.

'ये च वेदविदो विप्रा ये चाध्यात्मविदो जनाः । ते वदन्ति महात्मानं कृष्णं धर्मं सनातनम् ॥ पवित्राणां हि गोविन्दः पवित्रं परमुच्यते । पुण्यानामपि पुण्योऽसौ मङ्गलानां च मङ्गलम् ॥ त्रैलोक्यं पुण्डरीकाक्षो देवदेवः सनातनः । आस्ते हरिरचिन्त्यात्मा तत्रैव मधुसूदनः ॥' (म. वन. 76-24-28) – The learned Brahmins who know the Vedas

and those who have the knowledge of the Atman or know the अध्यात्मविद्या – they all say that the great Krishna is an embodiment of सनातनधर्म. Govinda is the most pure among whatever is pure. He is the sacred among all that is sacred. The most auspicious among all that is auspicious. All the three worlds are this पुण्डरीकाक्ष who is the God of Gods and is सनातन. One who has a nature beyond grasp, who is Madhusudana, that Hari lives there only.

तथा 'यत्र नारायणो देवः परमात्मा सनातनः । तत्र कृत्स्नं जगत्पार्थ तीर्थान्यायतनानि च ॥ तत्पुण्यं तत्परं ब्रह्म तत्तीर्थं तत्तपोवनम् । तत्र देवर्षयः सिद्धाः सर्वे चैव तपोधनाः ।... आदिदेवो महायोगी यत्रास्ते मधुसूदनः । पुण्यानामपि तत्पुण्यं माभूत्ते संशयोऽत्र वै ॥' (म. वन. 90-28-32) – In the same way, where ever is Narayana who is सनातन, परमात्मा and देव, hey Arjuna, there lies the entire world, all the पुण्यतीर्थs (sacred waters), पुण्यक्षेत्रs (holy shrines), that only is the sacred place. That place only is परब्रह्म. That is तपोवन. All the देवर्षिs, सिद्धs, तपोधनाs all dwell there. Where ever dwells Madhusudana who is आदिदेव and महायोगी, that place is most sacred among all sacred places. You shall not have any doubt in this aspect.

कृष्ण एव हि लोकानामुत्पत्तिरपि चाप्ययः । कृष्णस्य हि कृते भूतमिदं विश्वं चराचरम् ॥' (महा. सभा. 38-33) इति – Krishna only is the cause of the creation and delusion of all worlds. This world of movables and immovables is created only for HIS Krishna's sake.

तथा स्वयम् एव ब्रवीषि च 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥' (7-8) इत्यादिना, 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' (10-8) इत्यन्तेन – In the same way you also say, starting with 'My prakruti is of eight-fold – earth, waters, fire, air, aakasha, mind, mahat-tatva and ahankaara-tatva' and ending with 'I am the origin of the entire world and everything is made to function by ME only'.

यतो वा इमानि – This indicates the Brahman who is उपास्य – the object of meditation. In order to show that the Brahman who is the object of meditation is the one to be attained also and is परत्वविशिष्ट - qualified by supremacy – the shruti ब्रह्मविदाप्नोति परम्.

Both these aspects are clearly known from the shruti vakya – स योह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति. Because of attaining similarity with Brahman it is told as ब्रह्मैव भवति. This is explained in Shribhashya as ब्रह्म-अत्यन्तसाम्यात् ब्रह्मव्यपदेशः - So it is साधर्म्यमूलव्यपदेश – due to similarity in some attributes. Or the word एव can be used in the sense of इव according to निघण्टु – इववद्वैवमेव. The well known shruti vakya वैष्णवं वामनमालभेत स्पर्धमानो विष्णुरेव भूत्वेमान् लोकान् अभिजयति (यजु. 2-1-3-16) also shows this usage. Here विष्णुरेव means विष्णुरिव. Just by doing the पशुयाग told here one does not become विष्णु. And one who is competing does not have eligibility for मोक्ष. And the shruti does not stop at विष्णुरेव भूत्वा but continues to say the fruit as इमान् लोकान् अभिजयति – which is सांसारिकफल. So such a person gets some qualities of Vishnu such as पराक्रम or valour etc is the meaning. In the same way ब्रह्मैव भवति is also to be understood. The shruti परमं साम्यमुपैति (मु. 3-1-3) tells the same clearly. In this shastra also मम साधर्म्यमागताः (14-2) is going to be told.

परं धाम – The word धाम does not indicate place etc here but indicates ज्योति and the usage परंज्योतिः is well known. The shruti अथ यदतः परो दिवो ज्योतिः - shows अप्राकृतलोकादिविशिष्टत्व – that HE is qualified by the divine Vaikuntha and परंज्योतिरुपसंपद्य – shows मुक्तप्राप्यत्व – one attained by the liberated and it also indicates the well known usage of परंज्योतिः for Paramatman. The shruti तं देवा ज्योतिषां ज्योतिः - shows his परत्व or supremacy due to the aspects of being the object of meditation for even Gods and being Light of Lights.

पवित्रं परमम् – The aspect of परमपावनत्व – supreme purity is unique to Bhagavan. The qualification परमम् indicates it is only Paramatman. The meaning of प्रदूयन्ते in पाप्मानः प्रदूयन्ते is नश्यन्ति – get destroyed. It is as told in brahma sutra – तदधिगम उत्तरपूर्वाघयोः अश्लेषविनाशौ तद्व्यपदेशात् (ब्र. 4-1-13). That is told in bhashya as स्मर्तुः अशेषकल्मष-अश्लेषकरम् विनाशकरं च.

The shruti vakyas नारायण परं ब्रह्म etc from नारायणानुवाक where तत्त्वनिर्णय is done as per Bhashyakarar shows the one who is addressed as भवान् here is नारायण only. Here the नारायण शब्द is लुप्तविभक्तिक – the प्रत्यय of प्रथमाविभक्ति is absent. It should be नारायणः परंब्रह्म as told in तत्त्वं नारायणः परः. In महोपनिषत् it is clearly said नारायणः परं ब्रह्म.

Thus what is established clearly by shrutis is also established by the sayings of महर्षि's in स्मृति, इतिहास, पुराण etc and by the words of सर्वज्ञ, Sri Krishna, which do not need any other pramana to validate it just like the shrutis – Sri Krishna is directly telling also.

ऋषयः च सर्वे परावरतत्वयाथात्म्यविदः त्वाम् एव शाश्वतं दिव्यं पुरुषम् आदिदेवम् अजं विभुम् आहुः । तथा एव देवार्षिः नारदः असितो देवलो व्यासः च –

सर्वे ऋषयः - All the Rishis – indicates that they all opine the same way – एकाभिप्राय is present among them.

परावरतत्वयाथात्म्यविदः - This is the meaning of the word ऋषि. They are आत्मतम's is also indicated. A ऋषि is one who is यथार्थदर्शि, यथार्थदृष्टार्थवादि.

त्वाम् – Sloka says आहुः त्वाम् ऋषयः सर्वे – the word त्वाम् is commented as त्वाम् एव. That means Brahma, Rudra and others are excluded. The अवधारण in Bhashya indicates it. Or it could also mean You only who have manifested as Krishna now.

शाश्वतं दिव्यं पुरुषम् – The order in sloka is पुरुषं शाश्वतं दिव्यम् which is commented in the order of शाश्वतं दिव्यं पुरुषम्. Prashnopanishat says – परात्परं पुरिशयं पुरुषमीक्षते (प्र. 5-5). Meaning of शाश्वतम् is नित्य. Meaning of दिव्यं is one who is in परमव्योम. As per पुरुषसूक्त which says त्रिपादस्यामृतं दिवि – The Purusha who is in Paramapada told as द्युलोक here is qualified by the त्रिपाद्विभूति which is अमृत. That is HIS शाश्वतत्व told here.

आदिदेवम् – This word can be split as आदिश्चासौ देवश्च. आदिः means one who is जगत्कारणभूत and देव indicates as per व्युत्पत्ति दिवु क्रीडायाम् – that creation is HIS sport. This is told as क्रीडतो बालक्स्येव चेष्टां तस्य निशामय (वि.पु. 1-2-18), क्रिडा हरेरिदं सर्वम् (भा.मो.), बालः क्रीडनकैरिव (भा.स.90-31) etc. And also in Brahma sutra – लोकवत्तु लीलाकैवल्यम् (ब्र. 2-1-33). By this it becomes clear that even Chaturmukha Brahma and others who are called Devas are instruments of HIS sport and are effects. It is said नारायणात् ब्रह्मा जायते नारायणाद्द्रो जायते (ना.उ.), एको ह वै नारायण आसीत् न ब्रह्मा नेशानः (महो. 1-1), तस्माच्च देवा बहवो संप्रसूताः साध्या मनुष्याः पशवो वयांसि (मु. 2-1-7) – from Him are born Gods of different kinds, sadhyas, humans, animals, birds etc. एतौ द्वौ विबुधश्चेष्टौ प्रसादक्रोधजौ स्मृतौ (भा.व. 86-24)., आवां तवाङ्गे संभूतौ (भा.मो. 350-19) – the meaning of all these कारणवाक्य's are summarized by the word आदिदेवम्.

अजम् विभुम् – These words indicate all the meanings of शोधकवाक्यस – which establish the स्वरूप of Bhagavan. अजम् means one who does not have birth etc due to Karma. With respect to HIS स्वरूप or essential nature, it means निर्विकारत्व.

विभुम् – As told in आकाशवत् सर्वगतश्च नित्यः (ह.वि. 132-48) it may one who pervades everything. Or it can also mean controller – नियन्ता. This summarises the व्याप्ति, नियमन etc which are needed for being the cause of everything as told in अन्तर्यामिब्राह्मण and others. By these words, the Subalopanishad vakya एष सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः (सु. 7) is indicated.

देवर्षिः नारदः - Though सर्वे ऋषयः includes all Rishis, naming some here indicates their आसत्तमत्व. And mentioning देवर्षि also indicates his excellence. Later Krishna says here, देवर्षीणां च नारदः (10-26). Devala is the father of Asita. Vyasa is son of Parashara.

येच वेदविदो विप्रा ये च अध्यात्मविदो जनाः ते वदन्ति अहात्मानं कृष्णं धर्मं सनातनम् – Here वेदविदः means those who know the कर्मभाग and अध्यात्मविदः means those who know वेदान्तार्थस. The anvaya is कृष्णं महात्मानं सनातनं धर्मं वदन्ति. The word महात्म indicates सर्वातिशायिपरमैश्वर्यादिकम् – HIS supreme sovereignty which is superior to everything else. Or it may mean परमात्मत्व as per महान् आत्मा इति. Shruti says स वा एष महानज आत्मा (बृ. 6-4-22). The word सनातन qualifies धर्म. याग, दान etc are also told as धर्म but they give fruits that are short-lived and are limited by place, time etc. They themselves are अनित्य. While Krishna is निरतिशयफलदायी and नित्य and so said to be सनातन धर्म.

The word पवित्र indicates HIS nature of destroying sins of others. And पुण्य indicates being the means to desired fruits. The word मङ्गल indicates the auspicious object which by its very presence can cause all kinds of prosperity.

The sloka त्रिलोक्यं पुण्डरीकाक्षः (भा.व. 86-28) – tells सामानाधिकरण्य between all the three worlds and Bhagavan by means of cause-effect relation or body-soul relation. सामानाधिकरण्य is concomitant co-ordination. When it is said that three worlds in Pundarikaksha, it means HE is the cause and also the effect. HE only exists in both states qualified by the subtle and gross states of the worlds. Or HE is the inner self and everything is HIS mode being HIS body. The three worlds can also mean बद्ध, मुक्त and नित्यस. The word पुण्डरीकाक्ष indicates that HE has a divine auspicious form – दिव्यमङ्गलविग्रह as told in अन्तरादित्यविद्या – तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी (छा. 1-6-7). This

is explained in Vedartha Sangraha by Bhashyakarar as गम्भीराम्भस्समुद्भूत-सुमृष्टनाल-रविकरविकसित-पुण्डरीकदलामलायतेक्षणः.

The smruti vakya – एष नारायणः श्रीमान् क्षीरार्णव निकेतनः - Indicates the meanings of नारायणानुवाक.

The words श्रीमान्, क्षीरार्णवनिकेतनः give the meanings of the shruti vakyas – ह्रीश्च ते लक्ष्मीश्च पत्न्यौ (पु.सू.), अम्भस्य पारे (ना), यमन्तस्समुद्रे (ना) etc.

स्वयमेव ब्रवीषि – You who are स्वतः सर्वज्ञ and for Brahma and other also you are the गुरु and you are also telling me. The slokas भूमिरापोऽनलो etc quoted in Bhashya indicate Bhagavan's सर्वशेषित्व, सर्वकारणत्व, सर्वशरीरित्व and others.

Sloka 10.14

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ 14 ॥

केशव Hey Keshava, यत् मां वदसि whatever you are telling me एतत् सर्वम् all these ऋतं मन्ये I believe as true. भगवन् Hey Bhagavan, ते व्यक्तिं the mode of your manifestation देवाः न विदुः the Gods to not know. दानवाः न Even the Danavas do not know.

अतः सर्वम् एतत् यथावस्थितवस्तुकथनं मन्ये, न प्रशंसाद्यभिप्रायम् । यन्मां प्रति अनन्यसाधारणम् अनवधिकातिशयं स्वाभाविकं तव ऐश्वर्यं कल्याणगुणानन्त्यं च वदसि । अतो भगवन् - निरतिशय ज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधे, ते व्यक्तिं – व्यञ्जनप्रकारं; न हि परिमितज्ञाना देवा दानवाः च विदुः ।

अतः सर्वम् एतत् यथावस्थितवस्तुकथनं मन्ये, न प्रशंसाद्यभिप्रायम् । यन्मां प्रति अनन्यसाधारणम् अनवधिकातिशयं स्वाभाविकं तव ऐश्वर्यं कल्याणगुणानन्त्यं च वदसि - For that reason, whatever you are telling ME such as it is unique to yourself and not found in anyone else, is excellence unsurpassed, your sovereignty is natural to you and your auspicious qualities are infinite, all these I believe is about reality told as it is and not told for praising oneself or other reasons.

अतो भगवन् - निरतिशय ज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधे, ते व्यक्तिं – व्यञ्जनप्रकारं; न हि परिमितज्ञाना देवा दानवाः च विदुः – So hey Bhagavan, who is an abode to unsurpassed knowledge, power, strength,

sovereignty, valour and radiance, neither Gods nor demons who possess limited knowledge know your manifestation – the way in which you manifest Yourself.

अतः - Means because it is told as such by Vedas which are most dear आसतम्, and by ऋषिs and by Your own Self.

ऋतं मन्ये – All that is told not as mere praise. Mere praising is superimposing others qualities on someone who does not have them. But this is real स्तोत्र. It is told by Sri Kurattalwar in Sristava – स्त्रोत्रं नाम किं आमनन्ति कवयः यद्यन्यदीयान् गुणान् अन्यत्र त्वसतोधिरोप्य फणितिः सा तर्हि बन्ध्या त्वयि सम्यक् सत्यगुणाभिवर्णनम् अथो ब्रूयुः. Stotra is गुणिनिष्ठगुणाभिधानम् it is said.

यत् माम् वदसि – Here माम् indicates me who has surrendered unto you – Arjuna said शिष्यस्तेऽहं शाधि मां प्रपन्नम्.

अनन्यसाधारणम् अनवधिकातिशयम् – These two attributes show that there is no one equal to or superior to Bhagavan. The adjective स्वाभाविकम् indicates that he is the Supreme Lord and is अनन्याधीन - not subordinated to anyone.

व्यक्तिम् – Some places this may mean विग्रहविशेष but here it does not mean so. Even later here that is not what is enquired into. Arjuna says वक्तुमर्हसि अशेषेण later – that is explained as व्यञ्जनप्रकारम् – HIS wonderful mode of manifestation. When others do not even know how to describe your nature, how can they know about the way of your manifestations? Is the bhaava. So as told in Mokshadharma अक्षरक्षरयोः व्यक्तिम् इच्छाम्यरिनिषूदन (मो.ध. 308-2) – this indicates Bhagavan's अभिव्यक्तिप्रकार the way in which HE manifests HIMSELF. That cannot be known by anyone.

Sloka 10.15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ 15 ॥

पुरुषोत्तम Hey Purushottama, भूतभावन the cause of all beings, भूतेश Lord of all beings, देव देव God of Gods, जगत्पते Lord of entire world, त्वम् आत्मानम् आत्मना स्वयमेव वेत्थ you know yourself by virtue of your knowledge.

हे पुरुषोत्तम, आत्मना आत्मानं - त्वां स्वयम् एव स्वेन एव ज्ञानेन वेत्थ । भूतभावन - सर्वेषां भूतानाम् उत्पादयितः, भूतेश - सर्वेषां भूतानां नियन्तः, देवदेव - दैवतानाम् अपि परमदैवत, यथा मनुष्यमृगपक्षिसरीसृपादीन् सौन्दर्यसौशील्यादिकल्याणगुणगणैः दैवतानि अतीत्य वर्तन्ते, तथा तानि सर्वाणि दैवतानि अपि तैः तैः गुणैः अतीत्य वर्तमान, जगत्पते जगत्त्वामिन् ।

हे पुरुषोत्तम, आत्मना आत्मानं - त्वां स्वयम् एव स्वेन एव ज्ञानेन वेत्थ – Hey Purushottama, आत्मना means by yourself, आत्मानम् means your nature, स्वयमेव by your own attributive consciousness, वेत्थ – you have known.

भूतभावन - सर्वेषां भूतानाम् उत्पादयितः, - means cause of creation of all beings, भूतेश - सर्वेषां भूतानां नियन्तः, - means controller of all beings, देवदेव - दैवतानाम् अपि परमदैवत, - Supreme God of even Gods,

यथा मनुष्यमृगपक्षिसरीसृपादीन् सौन्दर्यसौशील्यादिकल्याणगुणगणैः दैवतानि अतीत्य वर्तन्ते, - just as Gods exceed humans, animals, birds and insects and other creatures in their qualities of सौन्दर्य, सौशील्य (condescension) and such host of auspicious qualities,

तथा तानि सर्वाणि दैवतानि अपि तैः तैः गुणैः अतीत्य वर्तमान, - In the same one who transcends all those Gods also in respect of all those qualities,

जगत्पते जगत्त्वामिन् – Hey master of the universe!

In the previous sloka it was told that न देवा विदुः न दानवाः - that even Gods and others do not have the capability to describe the greatness of Bhagavan. In this sloka, it is said that only Bhagavan has such capability.

पुरुषोत्तम – This is one of the auspicious names of Bhagavan. It is going to be said later अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः - it is a संज्ञा शब्द. It does not mean superior among humans here but it is

the name of Bhagavan. Other words used here talk of the divine qualities of Bhagavan because of which HE is called Purushottama. So Bhashya starts addressing Lord as हे पुरुषोत्तम्.

The meaning of आत्मानम् is given as त्वाम् – It is as per Yajurveda shruti त्वमेव त्वां वेत्थ योऽसि सोऽसि (य.काठ. 1-3-1).

आत्मना – By yourself. Means through the grace of someone else other than Bhagavan. It is not like others who can know anything is due to the grace of Bhagavan as told – मत्तः स्मृतिः ज्ञानम् अपोहनं च. Or आत्मना can also means through attributive consciousness.

भूतभावन – The word भावन does not mean emotions or thinking etc and so bhashya is उत्पादयितः.

भूतेश जगत्पते – There is no पुनरुक्ति in these terms and that is indicated as नियन्तः, स्वामिन् for these words. जगत्पते – here पति means शेषि though it also means protector. In shrutis, the word पति means शेषि – as told पतिं विश्वस्य आत्मेश्वरम्.

The word भूतभावन, भूतेश, देव देव and जगत्पते – indicate the meanings as established by shrutis - स कारणं करणाधिपाधिपः (श्वे. 6-8), तमीश्वराणां परमं महेश्वरं तं दैवतानां परमं च दैवतम् । पतिं पतीनां परमं परस्तात् विदाम देवं भुवनेशमीड्यम् (श्वे. 6-7).

In order to bring out the extreme difference between Bhagavan and others – मृग, पक्षि, सरीसृप etc are mentioned. सरीसृप means serpent, insects etc. Just as the difference between insects and Gods (who are 100 times superior to humans) exists, the same is true between Gods and Bhagavan is the bhaava.

Sloka 10.16

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ 16 ॥

याभिः विभूतिभिः By means of whichever of your glories त्वम् इमान् लोकान् व्याप्य तिष्ठसि you are present pervading all these worlds दिव्या आत्मविभूतयः such divine glories of yours अशेषेण वक्तुम् अर्हसि please tell me about all of them without leaving anything.

दिव्याः - त्वदसाधारण्यो विभूतयो याः, ताः त्वम् एव अशेषेण वक्तुम् अर्हसि - त्वम् एव व्यञ्जय इत्यर्थः । याभिः अनन्ताभिः विभूतिभिः - यैः नियमनविशेषैः युक्तः इमान् लोकान् त्वं नियन्तृत्वेन व्याप्य तिष्ठसि ।

दिव्याः - त्वदसाधारण्यो विभूतयो याः, ताः त्वम् एव अशेषेण वक्तुम् अर्हसि - त्वम् एव व्यञ्जय इत्यर्थः – दिव्याः means whichever groups are controlled by you about all of them you please tell me – enlighten me is the meaning.

याभिः अनन्ताभिः विभूतिभिः - यैः नियमनविशेषैः युक्तः इमान् लोकान् त्वं नियन्तृत्वेन व्याप्य तिष्ठसि - Please enlighten me with all the infinite glories of yours - means the way you are present pervading as controller all the worlds consisting of all things which are ruled by you.

आत्मविभूतयः - The word आत्म indicates that it is not subordinated to any one else. So bhashya is त्वदसाधारण्यः - unique to you only.

अर्हसि – This word which denotes योग्यत्व actually is used in the sense of prayer. Arjuna prays Lord to enlighten him about his vibhutis. But the glories of Lord being infinite, Bhagavan also cannot tell about them completely and Arjuna also cannot understand completely and so it is actually प्रकाशन – enlightening and that is indicated in bhashya as त्वमेव व्यञ्जय. Enlighten me about the greatness of your glories is the meaning. As Kurattalvan says about thayar, it applies to Lord also देवि त्वन्महिमावधिः न हरिणा नापि त्वया ज्ञायते – shruti says यतो वाचो निवर्तन्ते etc. Here Arjuna's bhagya is so great that Bhagavan is directly teaching him about HIS divine glories. So Arjuna says he wants to know everything. It is very very difficult to know about such glories and that too from Bhagavan directly. Nachiketas asks Yama to teach him about Atma svarupa, moksha svarupa etc. Yama says that is not understood by even gods even now and tells nachiketas to ask for other things to test him. Nachiketas passes all tests and is bent upon knowing only that – he says न नरेणावरेण प्रोक्तः सुज्ञानाय प्रेष्ठ – this knowledge can be had only from you who are a great acharya and anyone less cannot teach this. Here Arjuna is asking Bhagavan similarly and who else can tell about HIS vibhutis than Lord HIMSELF.

याभिः विभूतिभिः - Bhagavan says later in this chapter itself नास्त्यन्तो विस्तरस्य मे (10-19) and so bhashya is अनन्ताभिः विभूतिभिः. Meaning of विभूतिभिः is explained as नियमन विशेषैः. And the नियमनविशेष is well established in shrutis and the pervasion is not like ether and others and so bhashya is नियन्तृत्वेन व्याप्य. The shrutis says अन्तः प्रविष्टः शास्ता जनानाम् (य.आ.3-10), अन्तरो यमयति (वृ.3-7) and so on.

व्याप्य तिष्ठसि – These words remind the shruti vakya अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः.

Sloka 10.17

कथं विद्यामहं योगी त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ 17 ॥

अहं योगी I being a bhaktiyoga nishtha – steadfast in Bhaktiyoga, त्वां सदा परिचिन्तयन् meditating on you all the time कथं विद्याम्? how can I realize you? भगवन् Hey Bhagavan, केषु केषु च भावेषु in which all mental dispositions मया चिन्त्यः असि? are you to be meditated upon?

(किमर्थं तत्प्रकाशनम्? इति अपेक्षायाम् आह) – not in Appa's book or Annangaracharya's publication, 1941)

अहं योगी - भक्तियोगनिष्ठः सन् भक्त्या त्वां सदा परिचिन्तयन् - चिन्तयितुं प्रवृत्तः चिन्तनीयं त्वां परिपूर्णैश्वर्यादि-कल्याणगुणगणं कथं विद्यां ? पूर्वोक्तबुद्धिज्ञानादिभावव्यतिरिक्तेषु अनुक्तेषु केषु केषु च भावेषु मया नियन्तृत्वेन चिन्त्यः असि ।

अहं योगी - भक्तियोगनिष्ठः सन् भक्त्या त्वां सदा परिचिन्तयन् - चिन्तयितुं प्रवृत्तः चिन्तनीयं त्वां परिपूर्णैश्वर्यादि-कल्याणगुणगणं कथं विद्यां ? – I being a Yogi, means being steadfast in Bhaktiyoga, being engaged in meditating upon you constantly, how can I realize you who is the object to be meditated upon and are being qualified by all the groups of auspicious qualities?

पूर्वोक्तबुद्धिज्ञानादिभावव्यतिरिक्तेषु अनुक्तेषु केषु केषु च भावेषु मया नियन्तृत्वेन चिन्त्यः असि – That means, in which all mental dispositions other than those such as बुद्धि, ज्ञान etc which were taught earlier and in which all objects not taught already are you to be meditated upon as the controller?

योगी – The meaning of this word according to Prakarana and according to what is told in sloka as सदा परिचिन्तयन् which is unique characteristic of Bhakti yoga, is commented as भक्तियोगनिष्ठः सन् as it denotes a Yogi who is very special among Yogis. The word सन् indicates it is not about one who has already realized the goal of such Yoga. Other bhashyas use पाठान्तर as योगिन् which is not accepted by our bhashya.

सदा परिचिन्तयन् – The word सदा here indicates भक्त्या. Here Arjuna is asking the question of a साधक who wants to know about the object of meditation in detail. His bhagya is that the object of meditation is directly in front of him and Bhagavan is telling HIM – I am such and such and you meditate upon ME like this etc.

चिन्तयन् – This is commented as चिन्तयितुं प्रवृत्तः - have started to engage in meditation. That is because first वेदन should be done and then only चिन्तन is possible. And in sloka कथं विद्याम् indicates this knowing leads to चिन्तन. Considering these चिन्तयितुं प्रवृत्तः is the bhashya.

And this question of Arjuna is about what he does not know already and hence bhashya explains it as अनुक्तेषु केषु केषु च भावेषु.

Sloka 10.18

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ 18 ॥

जनार्दन Hey Janardana, आत्मनो योगं your being associated with the auspicious qualities विभूतिं च and about all the groups ruled by you विस्तरेण भूयः कथय telling me again in detail. अमृतं शृण्वतो मे Listening to your greatness which is like nectar to me तृप्तिः नास्ति हि I am never satiated.

'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' (10-8) इति संक्षेपेण उक्तं तव स्रष्टृत्वादियोगं, विभूतिं - नियमनं च, भूयः विस्तरेण कथय । त्वया उच्यमानं त्वन्माहात्म्यामृतं शृण्वतो मे तृप्तिः न अस्ति हि । मम अतृप्तिः त्वया एव विदिता इति अभिप्रायः ।

'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' (10-8) इति संक्षेपेण उक्तं तव स्रष्टृत्वादियोगं, विभूतिं - नियमनं च, भूयः विस्तरेण कथय – What was told briefly about you being the cause of creation etc as 'I am the cause of

creation of this entire world consisting of sentient and non-sentients and everything is made to function by ME only' – that Yoga of the nature of being the creator etc of yours and your विभूति – the way you ruler over everything – please instruct me in detail again.

त्वया उच्यमानं त्वन्माहात्म्यामृतं शृण्वतो मे तृप्तिः न अस्ति हि । मम अतृप्तिः त्वया एव विदिता इति अभिप्रायः -

Listening to the nectar of your greatness which is being told by you, is it not true that I can never be satiated? That means you know very well the fact that I am not satiated.

जनार्दन – He is known by this name as he makes those who are opposed to HIM to go to hell and such worlds and he is prayed to by those who are favourable to HIM to bestow all their desires.

अमृतम् – This word is associated with अतृप्ति and hence bhashya explains as माहात्म्यामृतम्. This means most enjoyable. Bhagavan's greatness is enjoyable to listen to. And when it is being told by HIM directly, it is most enjoyable is the bhaava.

ऋग्वेद श्रुति says about Acharyas – य आतृणत्ति अवितथेन कर्णो अदुःखं कुर्वन् अमृतं संप्रयच्छन् । तं मन्येत पितरं मातरं तस्मै न द्रुह्यात् कतमञ्चनापि । - An Acharya feeds profusely the nectar of tatvopadesha through the ears and makes one get rid of all grief. Similarly here Arjuna says listening to Bhagavan's greatness is most enjoyable like nectar.

Sloka 10.19

श्रीभगवानुवाच

हन्त ते कथयिष्यामि विभूतीरात्मनः शुभाः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ 19 ॥

हन्त That's very good or what a wonderful thing. कुरुश्रेष्ठ Hey Arjuna, आत्मनः शुभाः विभूतीः My own auspicious manifestations प्राधान्यतः ते कथयिष्यामि I will tell you giving importance to the prominent ones मे विस्तरस्य अन्तः नास्ति There is no end to my manifestations.

श्रीभगवानुवाच - हे कुरुश्रेष्ठ, मदीयाः कल्याणीः विभूतीः प्रधान्यतः ते कथयिष्यामि । प्राधान्यशब्देन उत्कर्षो विवक्षितः, 'पुरोधसां च मुख्यं माम्' (10-24) इति हि वक्ष्यते । जगति उत्कृष्टाः काश्चन विभूतीः वक्ष्यामि, विस्तरेण वक्तुं श्रोतुं च न शक्यते, तासाम् आनन्त्यात् । विभूतित्वं नाम नियाम्यत्वम्, सर्वेषां भूतानां बुद्ध्यादयः पृथग्विधा भावाः मत्त एव भवन्ति

इति उक्त्वा, 'एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।' (10-7) इति प्रतिपादनात् । तथा तत्र योगशब्दनिर्दिष्टं स्रष्टृत्वादिकं विभूतिशब्दनिर्दिष्टं तत्प्रवर्त्यत्वम् इति ह्युक्तम् । पुनश्च 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥' (10-8) इति ।

श्रीभगवानुवाच - हे कुरुश्रेष्ठ, मदीयाः कल्याणीः विभूतीः प्रधान्यतः ते कथयिष्यामि – Bhagavan says thus – Hey Kurushreshtha, I will tell you about the prominent ones among my manifestations.

प्राधान्यशब्देन उत्कर्षो विवक्षितः, 'पुरोधसां च मुख्यं माम्' (10-24) इति हि वक्ष्यते – The word प्राधान्य is used in the sense of prominence or excellence. Later it is going to be told as 'Know ME as the most important one among Purohits'.

जगति उत्कृष्टाः काश्चन विभूतीः वक्ष्यामि, विस्तरेण वक्तुं श्रोतुं च न शक्यते, तासाम् आनन्त्यात् – Some of my manifestations which are prominent in this world, I will tell you about them. It is not possible to either tell or listen to them in detail as they are endless.

विभूतित्वं नाम नियाम्यत्वम्, सर्वेषां भूतानां बुद्ध्यादयः पृथग्विधा भावाः मत्त एव भवन्ति इति उक्त्वा, 'एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।' (10-7) इति प्रतिपादनात् – Here विभूतित्व means being ruled by Bhagavan. It was told that all the mental dispositions such as intellect and others of all beings are because of ME only and then it was established as 'He who knows this vibhuti and yoga of MINE as it is', and by these it can be concluded that विभूतित्व means नियाम्यत्व.

तथा तत्र योगशब्दनिर्दिष्टं स्रष्टृत्वादिकं विभूतिशब्दनिर्दिष्टं तत्प्रवर्त्यत्वम् इति ह्युक्तम् । पुनश्च 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥' (10-8) इति – And also because the word योग is used there in the sense of being the cause of creation etc, the word विभूति means ruling over them was also told. And again it was told, 'I am the cause for the creation of this entire world and ruled over by me only everything functions. Knowing this the knowledgeable ones worship ME with devotion'.

Bhagavan being pleased with Arjuna as he wanted to know more addresses him mentioning his vamsha known for excellence as the best among the Kurus. Bhagavan says that it is impossible to tell all HIS विभूतिस separately and that he will tell about the prominent ones among them.

ते – This indicates to you, who is not envious, who enjoys on listening and has great desire to listen to more and more of Bhagavan's greatness.

नास्त्यन्तो विस्तरस्य – The purpose of telling नास्ति is to indicate that it is impossible to tell about or listen to all of them in detail. The reason is not incapability of either the teller or listener. It is because Bhagavan's विभूतिस are endless.

विभूती: - The various substances are addressed as विभूतिस to indicate the aspect of नियाम्यत्व. So the word विभूति denotes the substance being controlled. It is said in Vishnu Purana as ब्रह्मा दक्षादयः कालः (वि.पु. 1-22-31), विष्णुर्मन्वादयः कालः (वि.पु. 1-22-32), रुद्रः कालान्तकाद्याश्च (वि.पु. 1-22-33) and finally all these are जनार्दनविभूतयः (वि.पु. 1-22-33). That which is controlled is denoted by the word विभूति here.

योगशब्दनिर्दिष्टं स्रष्टृत्वादिकम् – In the sloka अहं सर्वस्य प्रभवः (10-8), Bhashya mentions 'सौशील्य सौन्दर्य वात्सल्यादि कल्याणगुणगणयोगम्'. And here it is said योगशब्दनिर्दिष्टं स्रष्टृत्वादिकम्. These two explanations are not contradicting as both places the word आदि includes everything else. That is way in the 7th sloka, एतां विभूतिं योगं च (10-7), bhashya summarises as मम हेय प्रत्यनीक कल्याण गुणगणरूपं योगं च.

Sloka 10.20

तत्र सर्वभूतानां प्रवर्तनरूपं नियमनम् आत्मतया अवस्थाय इति इमम् अर्थं योगशब्दनिर्दिष्टं सर्वस्य स्रष्टृत्वं पालयितृत्वं संहर्तृत्वं च इति सुस्पष्टम् आह -

The rulership of Bhagavan of the nature of prompting all beings is by being the inner self of all is indicated by the word योग. The fact that this includes creating all beings, protecting them and withdrawing unto HIMSELF is made clear in the next sloka.

Answering Arjuna's query asking Krishna to instruct him in detail HIS योग and विभूति, Krishna starts summarizing the same with this sloka अहमात्मा. In the सामानाधिकरण्य which is going to be told further, both these are included.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ 20 ॥

गुडाकेश Hey Arjuna, अहं सर्वभूताशयस्थितः आत्मा I am the Self residing in the heart of all beings.
अहमेव भूतानाम् आदिश्च मध्यं च अन्त एव च I am only the cause of creation, sustenance and dissolution of all beings.

सर्वेषां भूतानाम् मम शरीरभूतानाम् आशये - हृदये अहम् आत्मतया अवस्थितः । आत्मा हि नाम शरीरस्य सर्वात्मना आधारो नियन्ता शेषी च । तथा वक्ष्यते - 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च' (15-15) 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (18-61) इति । श्रूयते च - 'यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुः। यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयति । एष त आत्मान्तर्याम्यमृतः' (बृ. उ. 5-7-15) इति, 'य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्य आत्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (श. प. 14-5-30) इति च । एवं सर्वभूतानाम् आत्मतया अवस्थितः अहं तेषाम् आदिः मध्यं च अन्तः च, तेषाम् उत्पत्तिस्थितिप्रलयहेतुः इत्यर्थः ।

सर्वेषां भूतानाम् मम शरीरभूतानाम् आशये - हृदये अहम् आत्मतया अवस्थितः - I am residing as the Self of all beings who are my body.

आत्मा हि नाम शरीरस्य सर्वात्मना आधारो नियन्ता शेषी च – Atma is one who in all ways is the support, controller and master of the body.

तथा वक्ष्यते - 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च' (15-15) 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (18-61) इति – The same is going to be told later as 'I am residing in the heart of all and memory, knowledge, its removal are all due to ME', 'Hey Arjuna, residing in the place of heart of all beings, Ishvara, makes them spin around being associated with matter, as if they are dolls mounted on a rotating machine'.

श्रूयते च - 'यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुः। यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयति । एष त आत्मान्तर्याम्यमृतः' (बृ. उ. 5-7-15) इति, - Shruti also declares 'One who residing in all beings, is different from all beings, whom all beings do not know, for whom all beings are body, who rules all beings staying inside, HE only is your inner-controller, HE is the Self without blemish'.,

'य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्य आत्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः'
(श. प. 14-5-30) इति च – And also, 'He who Residing in the Self, being different from Self, whom the Self does not know, for whom the Self is the body, who rules over the Self being inside, HE is only your inner-controller, the Self without any blemish' (शतपथ- 14-5-30).

एवं सर्वभूतानाम् आत्मतया अवस्थितः अहं तेषाम् आदिः मध्यं च अन्तः च, तेषाम् उत्पत्तिस्थितिप्रलयहेतुः इत्यर्थः –
Thus being the Self of all beings I am their beginning, middle and end also. That means I am the cause of their creation, sustenance and dissolution.

What Arjuna asked – विस्तरेणात्मनो योगं विभूतिं च जनार्दन – Bhagavan's Yoga and Vibhuti he wanted to know in detail. Now Bhagavan starts to tell about HIS Yoga first and then the Vibhuti. Yoga is Bhagavan's महिमा or it is अन्तर्गत असदृश सामर्थ्य of Lord or shakti which is natural. Upanishat says – that is being explained first. Vibhuti is everything that is शेषभूत to HIM – there are those which are मुख्य or prominent and those that are श्रेष्ठ – have excellence. From these two points of view Vibhuti will be told from next sloka onwards.

First HIS Yoga which is अद्वितीय असदृश सामर्थ्य is told which is HIS existence as आत्मा in all objects. All the Upanishats tell about this special power, HIS असाधारणशक्ति – by which HE controls everything from within as अन्तर्यामि. This is the message of all Upanishads.

ईशावास्योपनिषत् – यत् ते रूपं कल्याणतमं तत् ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि – Meaning is - अहं शब्दो अत्र जीवद्वारा तदन्तरात्मपर्यन्तः । अथ अन्तरात्मनो अहंग्रहणेन अनुसन्धानमाह | Asmi ultimately refers to the Supreme Self through the Individual Self.

केनोपनिषत् – भूतेषु भूतेषु विचित्य धीराः - विचित्य – सर्वभूतस्थं परमात्मानं स्वेतरसमस्तवस्तुविलक्षणत्वेन निर्धार्य –
Sri Rangaramanuja Bhashya.

कठोपनिषत् – तं दुर्धर्षं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्, एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते

मुण्डकोपनिषत् – स एषोऽन्तश्चरते बहुधा जायमानः, पश्यत्स्विहैव निहितं गुहायाम्

माण्डूक्योपनिषत् – एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम्

तैत्तिरीय – तत्सृष्ट्वा, तदेवानुप्राविशत्, तदनुप्रविश्य, सच्चत्यच्चाभवत्, निरुक्तं चानिरुक्तं च, निलयनं चानिलयनं च, विज्ञानं चाविज्ञानं च, सत्यं चानृतं च सत्यमभवत्

महानारायणोपनिषत् – योऽहमस्मि ब्रह्माहमस्मि, अणोरणीयान् महतो महीयान् आत्मा गुहायां निहितोऽस्य जन्तोः, अतश्च विश्वा ओषधयो रसाश्च येनैष भूतस्तिष्ठत्यन्तरात्मा, य आविवेश भुवनानि विश्वा, पतिं विश्वस्यात्मेश्वरम्, विश्वमेवेदं पुरुषः, यच्च किञ्चित् जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा, अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः

श्वेताश्वतरोपनिषत् – सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन् हंसो भ्राम्यते ब्रह्म चक्रे, (भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया), एतत् ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित्, (Brahman is dwelling eternally in the Jivatman as the inner self), भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् – everything is summarized here.

छान्दोग्योपनिषत् – Dahara vidya – This body is called ब्रह्मपुर – the city of Brahman. अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म, दहरः अस्मिन्नन्तराकाशः, तस्मिन् यदन्तः तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यम्, किं तदत्र विद्यते यदन्वेष्टव्यम् यद्वाव विजिज्ञासितव्यम्, यावान् वा अयमाकाशः तावानेषोन्तर्हृदय आकाशः, उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते, यच्चास्येहास्ति यच्च नास्ति सर्वं तत् अस्मिन् समाहितम्, एष आत्मा अपहतपाप्मा विजरो विमृत्युः...

Sadvidyaa – स य एषोणिमा, ऐतदात्म्यमिदं सर्वं, तत् सत्यम्, स आत्मा, तत्वमसि श्वेतकेतो

भूम विद्या – आत्मैवाधस्तात्, आत्मोपरिष्ठात्, आत्मापश्चात्...आत्मैवेदं सर्वम्,

बृहदारण्यकोपनिषत् – ज्योतिर्ब्राह्मण – Yajnavalkya teaches Janaka. This has all the significant teachings found in the Daharavidya of Chandogya. स वा एष महानज आत्मा योऽयं विज्ञानमयः य एषः अन्तर्हृदय आकाशः तस्मिन् शेते सर्वस्य वशी सर्वस्य ईशानः सर्वस्य अधिपतिः - Sri Rangaramanuja Bhashya – तदन्तर्यामितया वर्तते इत्यर्थः |

In the मैत्रेयी ब्राह्मण – ब्रह्म तं परादादोऽन्यत्र आत्मनो ब्रह्म वेद । क्षत्रं तं परादाद्योऽन्यत्र आत्मनः क्षत्रं वेद, लोकास्तं परादुः, देवास्तं परादुः, भूतानि तं परादुः...सर्वं तं परादाद्योऽन्यत्र आत्मनः सर्वं वेद । इदं ब्रह्म, इदं क्षत्रं इमे लोकाः इमे देवाः इमानि भूतानि इदं सर्वं यदयमात्मा । - Bhashya – सर्वस्य ब्रह्मात्मकत्वमेव स्वरूपम् | परादात् means oust or reject such a person who thinks anything as अब्रह्मात्मक.

This Yoga of Brahman is सहज, स्वाभाविक and not acquired through some tapas or something like that. Being present in everything and controlling everything from within is HIS अद्भुत शक्ति – Everything is existing because of HIM – the existence or सत्ता is HIS स्वरूपाधीन. Everything functions being under HIS सङ्कल्पाधीन. HE does सङ्कल्प that let these be नित्य let these be अनित्य, let these be चेतन let these be अचेतन, let these be चर let these be अचर etc. So all these are due to HIS sankalpa. Sri Kurattalwan says in श्रीवैकुण्ठस्तव – इच्छात एव तत् विश्वपदार्थसत्ता – everything exists due to your सङ्कल्प. So one main learning for everyone from this is that our very existence, our functioning are all under his control and bhashyakarar in his first work, वेदार्थसङ्ग्रह in the मङ्गलश्लोक states as अशेषचिदचिद्वस्तु शेषिणे शेषशायिने । This is known from shruti only. Everything is शेषभूत to HIM and HE is पतिं विश्वस्य Master of everything.

It is very difficult to understand this tatva of HIM being अन्तर्यामि and it is acquired through आचार्योपदेश with great श्रद्धे. Then we realize that everything is meant for HIS sake. Our very svarupa is to do अतिशय to शेषि. And HE is available very near to us in our very hearts. HE does not control staying outside – वरुणो याति मध्ये सत्यनृते अवपश्यन् जनानाम् – That is HIS mahime which is taught by Bhagavan here.

Now let us look at some explanations from Tatparyachandrika.

अहमात्मा – Though the word आत्मा has several meanings, it is well known as soul as related to body and so in Bhashya आत्मा is associated with भूत and explained as सर्वेषां भूतानां मम शरीरभूतानाम्. To the question how can Ishvara be the Self for the bodies of Jivas and also Jivas, the answer is given with a definition of Atma – आत्मा हि नाम शरीरस्य सर्वात्मना आधारः, नियन्ता, शेषी. There are two views with respect to this definition. Some opine that all three aspects namely आधारत्व, नियन्तृत्व and शेषित्व together define the Self. Some opine that each one of them is sufficient. But Swamy Deshika opines that just like in जन्माद्यस्य यतः, the विषयवाक्य यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्ति, अभिसंविशन्ति, तत् ब्रह्म is discussed and the doubt raised – since Brahma is told only once, does it apply to all janma, sthiti, laya etc or there is a different person for each of these? It is decided that all put together is the लक्षण of Brahman. In the same way it is to be taken in this aspect also. It is exactly as per what is told in Sribhashya – यस्य चेतनस्य यत् द्रव्यं सर्वात्मना स्वार्थे नियन्तुं धारयितुं च शक्यं तत् शेषतैकरसं च तत् तस्य शरीरम्. In this all are

included. Swamy Deshika gives an alternate definition giving the same meaning – चैतन्यविशिष्टं प्रति अपृथक्सिद्ध विशेषणभूतद्रव्यं शरीरम्.

सर्वभूताशयस्थितः - The sense of the word सर्वभूत is not limited to mere body but it is अचिद्विशिष्टक्षेत्रज्ञपर. The word आशय means हृदय or heart. सर्वस्य चाहं हृदि सन्निविष्टः (15-15) and following it क्षरः सर्वाणि भूतानि (15-16), it is decided that सर्वभूत means the embodied soul. The next sloka in 15th chapter, यो लोकत्रयमाविश्य विभर्ति अव्यय ईश्वरः (15-17) established clearly the आधारत्व and नियन्तृत्व. And by the word ईश्वरः स्वामित्व is also established.

The word अहम् in सर्वस्य चाहम् and the word ईश्वर in ईश्वरः सर्वभूतानाम् apply to the same person. The word सर्वभूतानि in भ्रामयन् सर्वभूतानि applies to जीव. These are all decided without any contradiction to the fundamental realities.

यः सर्वेषु भूतेषु तिष्ठन् – Here सर्वभूत indicates that the entire world consisting of चित् and अचित् is body to Paramatman.

The shruti vakya, य आत्मनि तिष्ठन् shows that Paramatman is शरीरि to even चेतन whether he is associated with अचित् or not, in both states. चेतन is अपृथक्सिद्धविशेषण to paramatman and is HIS शरीर.

एवम् सर्वभूतानाम् आत्मतया अवस्थितोऽहम् – This connects the first half of the sloka and second half. By this it gets established that HE who is निर्विकारि is only the उपादानकारण also. The modifications from the subtle state to gross state occurs only in the body which is चेतनाचेतन. In the चेतन वस्तु there is modification in स्वभाव – धर्मभूतज्ञान which undergoes contraction and expansion due to karma. In अचेतन there is स्वरूपविकार – modifications in essential nature. But Paramatman remains unchanged always सत्यं च अनृतं च सत्यमभवत् – shruti says. So HE is the material cause also for creation. That is told as सुकृत in Taittiriya – यद्वै तत् सुकृतम् – स्वस्य कार्यस्य स्वयमेव कारणम् इति सुकृतम्. तदात्मानं स्वयमकुरुत – Brahmasutra says आत्मकृतेः. So all these are to be understood here.

आदिश्च मध्यं च अन्त एव च – This is not about just देशतः or कालतः and so explained as तेषां उत्पत्ति स्थिति लय कारणम्.

Sloka 10.21

भाष्यावतारिका

एवं भगवतः स्वविभूतिभूतेषु सर्वेषु आत्मतया अवस्थानं तत्तच्छब्दसामानाधिकरण्यनिर्देशहेतुं प्रतिपाद्य विभूतिविशेषान् सामानाधिकरण्येन व्यपदिशति । भगवति आत्मतया अवस्थिते हि सर्वे शब्दाः तस्मिन् एव पर्यवस्यन्ति । यथा देवो मनुष्यः पक्षी वृक्ष इत्यादयः शब्दाः शरीराणि प्रतिपादयन्तः तत्तदात्मनि पर्यवस्यन्ति । भगवतः तत्तदात्मतया अवस्थानम् एव तत्तच्छब्द-सामानाधिकरण्यनिबन्धनम्, इति विभूत्युपसंहारे वक्ष्यति - 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम्।' (10-39), इति सर्वेषां स्वेन अविनाभाववचनात् । अविनाभावश्च नियाम्यतया इति 'मत्तः सर्वं प्रवर्तते' (10-8) इति उपक्रमोदितम् ।

एवं भगवतः स्वविभूतिभूतेषु सर्वेषु आत्मतया अवस्थानं तत्तच्छब्दसामानाधिकरण्यनिर्देशहेतुं प्रतिपाद्य – Thus having established that the cause of addressing Bhagavan equating HIM with the respective substances in concomitant co-ordination is HIS being present as the Self of all things which are HIS vibhutis being ruled over by HIM,

विभूतिविशेषान् सामानाधिकरण्येन व्यपदिशति – Bhagavan tells about all HIS special vibhutis in co-ordination with HIMSELF.

भगवति आत्मतया अवस्थिते हि सर्वे शब्दाः तस्मिन् एव पर्यवस्यन्ति – Because of Bhagavan being present as the inner self only all words denote HIM only in the ultimate sense.

यथा देवो मनुष्यः पक्षी वृक्ष इत्यादयः शब्दाः शरीराणि प्रतिपादयन्तः तत्तदात्मनि पर्यवस्यन्ति – It is like the words Deva, Manushya, Pakshi, Vruksha and others which denote the respective bodies actually denote the respective Selves in the ultimate sense.

भगवतः तत्तदात्मतया अवस्थानम् एव तत्तच्छब्द-सामानाधिकरण्यनिबन्धनम्, इति विभूत्युपसंहारे वक्ष्यति – It is going to be told while concluding the teaching on Vibhutis that the cause of concomitant co-ordination of the respective words with Bhagavan is Bhagavan being present as the Self of those objects or Bhagavan's immanence only.

'न तदस्ति विना यत्स्यान्मया भूतं चराचरम्।' (10-39), इति सर्वेषां स्वेन अविनाभाववचनात् । अविनाभावश्च नियाम्यतया इति 'मत्तः सर्वं प्रवर्तते' (10-8) इति उपक्रमोदितम् – This can be known from Bhagavan's saying, 'There is no object, movable or immovable, in which I am not present as the Self' (10-39) where the inseparable association of all embodied souls with Bhagavan is told. And this

inseparable association is because everything is ruled by HIM as it was taught in the beginning itself, 'everything functions because of ME only' (10-8).

The अवतारिके starting as एवं भगवतः - indicates the सङ्गति or the connection of the sloka अहमात्मा गुडाकेश (10-20) with all others starting with आदित्यानां अहं विष्णुः (10-21) and ending with यच्चापि सर्वभूतानां बीजं तदहमर्जुन (10-39) where the order of सामानाधिकरण्य is told.

The doubt here is – The words such as शरीर which denotes body cannot not culminate in Atman. In the same way should we not explain all the सामानाधिकरण्य taught here in secondary sense? Why should we imagine that all these words culminate in the Atman in the primary sense itself?

Answer – There is no place for imagining the power of words here – शब्दशक्तिकल्पना. All the attributes which are inseparably associated with an object directly denote that object through those attributes. Even with respect to qualities it is well known. That is explained as यथा देवो मनुष्यः पक्षी वृक्ष इत्यादयः शब्दाः शरीराणि प्रतिपादयन्तः तत्तदात्मनि पर्यवस्यन्ति. Words denoting the body culminating in the object is due to the inseparable association – अपृथक्सिद्ध सम्बन्ध. But words such as शरीर are called निष्कर्षक शब्दs and similarly the word गुण itself is also निष्कर्षक – connotation is decided and so such words do not culminate in the object which they quality.

भगवतः तत्तदात्मतया अवस्थानम् एव तत्तच्छब्द-सामानाधिकरण्यनिबन्धनम्, इति विभूत्युपसंहारे वक्ष्यति – The cause of सामानाधिकरण्य is Bhagav's existence as the inner Self. It is not mere superimposition – अध्यास etc. The meanings of a prakarana are to be understood according to the उपक्रम and उपसंहार – what is told at the beginning as the topic and what is addressed in conclusion indicate that the same are elaborated in the entire prakarana. So if Bhagavan's ऐक्य is told with all objects, it would lead to attributing defects to Bhagavan. When Parabrahman is told to be मङ्गलानां च मङ्गलम्, परमं पवित्रम् and so on, we cannot attribute defects to Bhagavan either in reality or due to भ्रमे. So अत्मना विना हि शरीरभूतं न भवतीति भावः - is the intention of न तदस्ति विना यत् स्यात् etc. When we say there will be no smoke when there is no fire or there cannot be a गुणि without a गुण – it does not mean that fire etc are only reality and smoke is मिथ्या or false.

सर्वेषां स्वेन अविनाभाववचनात् । अविनाभावश्च नियाम्यतया इति 'मत्तः सर्वं प्रवर्तते' (10।8) इति उपक्रमोदितम् – A doubt is raised here – In statements such as – यज्ञदत्तं विना अन्ये गृहे न सन्ति, रज्जुं विना सर्पादिकं नास्ति – what is understood is the existence of one and non-existence of others. Why can't we understand here also in the same way is the doubt. Answer is given as अविनाभावश्च नियाम्यतया and that is established by what was told in the beginning as मत्तः सर्वं प्रवर्तते. By the aspect of नियाम्यत्व – it is made clear that the अविनाभाव told in case of fire and smoke which is of the form of व्याप्ति – and there is कार्य-कारण relation – fire causes smoke and where ever there is smoke we can conclude that there is fire. Here it is different. By this controllership or being the ruler, it is clear that there is no identity in the essential nature of Jivatma and Paramatman. It is not स्वरूपैक्य – it is नियाम्य-नियामक सम्बन्ध.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ 21 ॥

आदित्यानाम् Among the twelve Adityas अहं विष्णुः I am Vishnu. ज्योतिषाम् Among the luminaries अहम् अंशुमान् रविः I am the Sun who is the most brilliant. मरुतां In the group of Maruts मरीचिः अस्मि I am Mareechi. नक्षत्राणाम् अहं शशी I am the Moon among stars.

द्वादशसंख्यासंख्यातानाम् आदित्यानां द्वादशो य उत्कृष्टो विष्णुः नाम आदित्यः सः अहम् । ज्योतिषां जगति प्रकाशकानां यः अंशुमान् रविः आदित्यगणः सः अहम् । मरुताम् उत्कृष्टो मरीचिः यः सः अहम् अस्मि । नक्षत्राणाम् अहं शशी; न इयं निर्धारणे षष्ठी, 'भूतानाम् अस्मि चेतना' (गी.10-22) इतिवत् । नक्षत्राणां पतिः यः चन्द्रः सः अहम् अस्मि ।

द्वादशसंख्यासंख्यातानाम् आदित्यानां द्वादशो य उत्कृष्टो विष्णुः नाम आदित्यः सः अहम् – Among the Adityas who are twelve in number, I am the twelfth Aditya Vishnu who is paramount.

ज्योतिषां जगति प्रकाशकानां यः अंशुमान् रविः आदित्यगणः सः अहम् – Among the luminaries found in the world, the group of Aditya which is most brilliant, I am that.

मरुताम् उत्कृष्टो मरीचिः यः सः अहम् अस्मि – Among the Maruts, I am Marichi who is the superior.

नक्षत्राणाम् अहं शशी; न इयं निर्धारणे षष्ठी, 'भूतानाम् अस्मि चेतना' (गी.10-22) इतिवत् | नक्षत्राणां पतिः यः चन्द्रः सः अहम् अस्मि – Among the constellations I am the Moon. This is not in the sense of निर्धारण or definitive because Moon is not a star. It is like the usage “I am the consciousness in beings” told in the next sloka. I am the the Moon who is the Lord of stars.

Bhagavan tells about HIS vibhuti now. And in each group that is mentioned, the most prominent or the superior one is told to be Bhagavan's amsha. Not that others are not. All are HIS body only, all are HIS vibhuti only but in those that are उत्कृष्ट or मुख्य in any वर्ग – there we can see more clearly Bhagavan's amsha is the bhaava.

आदित्यानाम् – Means among the sons of अदिति. Twelve आदित्यs are born of कश्यप and अदिति – विष्णु, इन्द्र, अर्यमा, धाता, त्वष्टा, पूषा, विवस्वान्, सविता, मैत्र, वरुण, अंशु and भग. They are called द्वादशादित्यs (वि.पु. 1-15-132,133).

यः उत्कृष्टः - The genitive case – षष्ठी विभक्ति is in निर्धारणार्थ here – specifying one among them. That is indicated as उत्कृष्टः. Among various substances mentioned here for some their excellence is directly known while for some it is temporary. So सामानाधिकरण्य is some cases is direct while in some cases it is through जीवात्मा.

ज्योतिषां रविः अंशुमान् – The meaning of ज्योतिषाम् is told as प्रकाशकानाम् in a general sense. The adjective जगति told makes it clear that it is not परंज्योति who is Paramatman because the brilliance of Sun is negligible in front of Bhagavan and it is given by HIM only – तस्य भासा सर्वमिदं विभाति. So जगति is used to indicate it. The word रविः applies equally to all the आदित्यs and hence bhashya is आदित्यगणः.

मरीचिः मरुताम् – There are 49 मरुत्s. They are sons of दिति. They are present as seven groups of seven each.

नक्षत्राणाम् अहं शशी – Bhashya makes it clear that Moon is not one among the stars and so नक्षत्राणां पतिः शशी. Here the षष्ठी विभक्ति is taken in सम्बन्धसामान्य.

To the objection that when the षष्ठी विभक्ति is used before and after this in definitive sense, why not here also? And we can always say that the word नक्षत्र can mean that which shines in the

night. And it is also told to be a place where those who attain स्वर्ग enjoy various pleasures and so नक्षत्र can be used in that sense also. It is said in shruti – सुकृतां वा एतानि ज्योतींषि यन्नक्षत्राणि (यजु.5-4-1-3), यो ह वा इह यजते अमुं स लोकं न क्षते तन्नक्षत्राणां नक्षत्रत्वं देवगृहा वै नक्षत्राणि (यजु. ब्रा. 1-5-2-10). The answer to this is given as – when it is possible to take in the primary sense itself, one should not resort to secondary sense. And here also many of these are not taken in निर्धारणार्थ – भूतानामस्मि चेतना, सर्गाणामादिरन्तश्च, वादः प्रवदतामहम् and so on. So since Moon does not belong to the class of stars, सम्बन्धसामान्य is considered and interpreted as Lord of Stars.

Sloka 10.22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ 22 ॥

वेदानां सामवेदः अस्मि Among the four Vedas, I am the Sama Veda. देवानां वासवः अस्मि Among the Gods I am Indra. इन्द्रियाणां मनश्च अस्मि Among the sense organs I am the mind. भूतानां चेतना अस्मि I am the consciousness in the beings.

वेदानाम् - ऋग्यजुःसामाथर्वणां य उत्कृष्टः सामवेदः सः अहम् । देवानाम् इन्द्रः अहम् अस्मि । एकादशानाम् इन्द्रियाणां यत् उत्कृष्टं मन इन्द्रियं तदहम् अस्मि । इयम् अपि न निर्धारणे । भूतानां चेतनावतां या चेतना सा अहम् अस्मि ।

वेदानाम् - ऋग्यजुःसामाथर्वणां य उत्कृष्टः सामवेदः सः अहम् – Among the Vedas which are Rig Veda, yajur veda, Sama Veda and Atharvana Veda, I am the Sama Veda which is the paramount.

देवानाम् इन्द्रः अहम् अस्मि – I am Indra among Gods.

एकादशानाम् इन्द्रियाणां यत् उत्कृष्टं मन इन्द्रियं तदहम् अस्मि – Among the eleven sense organs, I am the Mind which is Superior to others.

इयम् अपि न निर्धारणे । भूतानां चेतनावतां या चेतना सा अहम् अस्मि – What is told now is also not in definitive sense. Among the living beings, I am the consciousness which exists in them.

सामवेदोऽस्मि – Though साम is on ऋक् only – it is said ऋच्यध्यूढं साम, गीतिषु सामाख्या etc. It may look like ऋक् only is प्रधान but the svara which is put on top of it making it गीतिः which gives it the

excellence. Though all Vedas have equal validity, Samaveda is said to be paramount as it is गीतप्रधान and has 1000 शाखs. It is said सहस्रवर्त्मा सामवेदः. Bhagavan is स्तवप्रियः.

देवानाम् अस्मि वासवः - The word देव here excludes चतुर्मुख ब्रह्म and रुद्र and includes all gods in svarga and such worlds. The word वासवः is interpreted as इन्द्र as per the व्युत्पत्ति इदि परमैश्वर्ये.

मनश्चास्मि – The sense organs are eleven including the mind as told इन्द्रियाणि दशैकं च (13-5), एकादशं मनश्चात्र (वि.पु. 1-2-47). In some places mind is separated from other sense organs as in, एतस्माज्जायते प्राणः मनः सर्वेन्द्रियाणि च (मु. 2-1-3). That is to specifically address the mind among the general sense organs. It is called गोबलीवर्दन्याय – Like telling गामानय, बलीवर्दमानय. So the mind is said to be superior among sense organs and that is meant here. The process of knowing is the object gets connected with the sense organ, sense organ with mind and mind with Atman. So it is through mind only that Atman senses anything through all sense organs. So mind is said to be superior.

भूतानामस्मि चेतना – Here the षष्ठी विभक्ति is not in निर्धारणार्थ – but it is in सम्बन्धसामान्य. There is no being called चेतना and so it means the consciousness in beings. The bhashya is चेतनावतां चेतना just like तेजस्तेजस्विनामहम् (10-36), सत्त्वं सत्ववताम् (10-36) where the most prominent quality of a qualified object is intended.

Sloka 10.23

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ 23 ॥

रुद्राणां शङ्करश्च अस्मि I am Shankara among the eleven Rudras. यक्षरक्षसां वित्तेशः I am Kubera the son of Vishravas among Yaksha-Rakshasas. वसूनां पावकश्च अस्मि Among the eight Vasus I am agni. शिखरिणाम् अहं मेरुः Among the parvatas having peaks, I am the Meru.

रुद्राणाम् एकादशानां शङ्करः अहम् अस्मि । यक्षरक्षसां वैश्रवणः अहम् । वसूनाम् अष्टानां पावकः अहम् । शिखरिणां शिखरशोभिनां पर्वतानां मध्ये मेरुः अहम् ।

रुद्राणाम् एकादशानां शङ्करः अहम् अस्मि - I am Shankara among the eleven Rudras.

यक्षरक्षसां वैश्रवणः अहम् - Among Yakshas and Rakshas, I am Kubera the son of Vishravas.

वसूनाम् अष्टानां पावकः अहम् – Among the eight Vasus, I am Agni.

शिखरिणां शिखरशोभिनां पर्वतानां मध्ये मेरुः अहम् – Among the mountains which shine with peaks, I am the Meru parvata.

Shankara has excellence among the eleven Rudras. Vishnu Purana mentions the eleven Rudras as – हर, बहुरूप, त्र्यम्बक, अपराजित, वृषाकपि, शम्भु, कपर्दी, रैवत, मृगव्याध, शर्व and कपाली (वि.पु. 1-15-123,124). Among them, शम्भु indicates शङ्कर.

Kubera is not a Rakshasa but he is known as the Lord of Wealth – वित्तेश. So he can be told to be the Lord of Yaksha and Rakshasa jaatis.

Eight Vasus are mentioned as – आपः, ध्रुवः, सोमः, धर्मः, अनिलः (वायु), अनलः (अग्नि), प्रत्यूषः and प्रभासः (वि.पु. 1-15-111).

मेरुः शिखरिणाम् – Later mountains without peaks are mentioned as स्थावराणां हिमालयः. So शिखरिणाम् is taken to mean mountains which shine with high peaks. And among them Meru is superior due to having Golden peaks etc.

Sloka 10.24

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ 24 ॥

पार्थ Hey Arjuna, पुरोधसां Among the Purohitas of Kings मुख्यं बृहस्पतिं मां विद्धि know ME as Bruhaspati who is the foremost. सेनानीनाम् Among generals अहं स्कन्दः I am skanda. सरसां सागरः अस्मि Among reservoirs I am the ocean.

पुरोधसाम् उत्कृष्टो बृहस्पतिः यः सः अहम् अस्मि । सेनानीनां सेनापतीनां स्कन्दः अहम् अस्मि । सरसां सागरः अहम् अस्मि ।

|

Among राजपुरहितs or the priests of kings, one who is paramount, I am that Bruhaspati. Among generals I am Skanda. Among reservoirs I am the ocean.

Meaning of बृहस्पति is बृहतां पतिः. By this his excellence is known. He is also the lord of speech – वाक्पति.

सेनानीनाम् – This is about सेनापतिस who are कर्मवश्यस. Skanda is Kumaraswamy who is the General of Gods and so has excellence.

सरसाम् – This indicates stagnant water bodies and not flowing rivers. That is going to be told later as स्रोतसामस्मि जान्हवी (10-31).

Sloka 10.25

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ 25 ॥

महर्षीणां Among Maharshis भृगुरहं I am Bhrgu maharshi. गिराम् Among words एकम् अक्षरम् अस्मि I am the Pranava which has one syllable. यज्ञानां जपयज्ञोऽस्मि Among Yajnas, I am the Japayajna. स्थावराणां हिमालयः Among mountains I am the Himalaya.

महर्षीणां मरीच्यादीनां भृगुः अहम् । अर्थाभिधायिनः शब्दा गिरः, तासाम् एकाक्षरं प्रणवः अहम् अस्मि । यज्ञानाम् उत्कृष्टो जपयज्ञः अस्मि । पर्वतमात्राणां हिमवान् अहम् ।

Among great seers such as Marichi and others, I am Bhrgu. गिरः means sounds that are meaningful. Among such words I am Pranava which is a single-lettered word. Among sacrifices, I am the Japayajna which is paramount. Among mountains without peaks, I am the Himalaya.

महर्षीणां मरीच्यादीनां भृगुः अहम् – In the next sloka देवर्षीणाम् is told. In 37th, मुनीनाम् is told. So the meaning of महर्षि here is commented as a specific group of seers and hence मरीच्यादीनाम् is the bhashya.

अर्थाभिधायिनः शब्दा गिरः, तासाम् एकाक्षरं प्रणवः अहम् अस्मि – Meaning of गिराम् is not mere sound. Because such usage is not seen in respect of sound made by Ocean etc. That is told as घोष – mere sound which does not having meaning. So it is not mere single letter among words and also because the category of letters is going to be addressed separately as अक्षराणामकारोस्मि. And the usage of अक्षर in the sense of one word is found in ओमित्येकाक्षरं ब्रह्म (गी. 8-13). So it is commented as Pranava. And the Pranava is paramount among meaningful words as it denotes the Supreme Object which is ParaBrahman. Shruti says यद्वेदादौ स्वरः प्रोक्तः वेदान्ते च प्रतिष्ठितः तस्य प्रकृतिलीनस्य यः परः स महेश्वरः. The pranava is the root of all words and अकार is the root of pranava. Since अकार denotes Brahman, all words denote Brahman. So pranava has that utkarsha. Chandogya says about the greatness of Omkaara – तद्यथा शङ्कुना सर्वाणिपर्णानि सन्तृण्णानि एवम् ओङ्कारेण सर्वा वाक् सन्तृण्णा (छा.2-23-3) – just as all leaves are held together by their midribs, all speech is held together by 'OM'.

यज्ञानाम् उत्कृष्टो जपयज्ञः अस्मि – The Japayajna is superior among all yajnas as told by manu, विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः (मनु. 2-85).

And Manu says, कुर्यात् घृतपशुं संख्येसङ्गे कुर्यात्पिष्टपशुं तथा । न त्वेव तु वृथा हन्तुं पशुमिच्छेत् कथंचन (मनु. 5-37). In Bharata, पशुयज्ञैः कथं हिंस्रैः मादृशो यष्टुमर्हति (म.भा.मो.175-34),

हिंसात्मकैस्तु किं तस्य यज्ञैः कार्यं महात्मनः । प्रस्वापे च प्रबोधे च पूजितो येन केशवः ॥

All these pramanas say that Yajna performed without causing injury is the best form of Yajna. Though it is said in Veda that न वा उ वे तन्म्रियसे नरिष्यसि । देवान् इदेषि पथिभिः सुगेभिः यत्र यन्ति सुकृतो नापि दुष्कृतः etc. So there is no प्रत्यवाय but the fruits gained are meager, short-lived and mixed with grief only. While the Japayajna is for special category of seekers and it is most dear to Bhagavan and one can gain Liberation also through that. That is why sages like उपरिचरवसु performed sacrifices with animals made of floor or पिष्टपशु. And the Japayajna is supreme because it can lead one to meditation easily and is common to all आश्रमस unlike other sacrifices which are allowed for specific आश्रमस only. Manu says, जप्येनैव तु संसिध्येत् ब्राह्मणो नात्र संशयः । कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते (मनु. 2-17).

पर्वतमात्राणां हिमवान् अहम् – Himavan is well known as king among mountains and since वृक्षs are going to be told and शिखरिs were already told, it is commented as पर्वतमात्राणाम्.

Sloka 10.26

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ 26 ॥

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ 27 ॥

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ 28 ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ 29 ॥

सर्ववृक्षाणाम् Among all trees अहं अश्वत्थः I am the Ashvattha tree. देवर्षीणां Among all devarshis च नारदः I am Narada. गन्धर्वाणां चित्ररथः Among Gandharvas I am Chitraratha. सिद्धानां कपिलो मुनिः Among Siddhas I am Kapila muni.

अश्वानाम् Among horses अमृतोद्भवम् उच्चैःश्रवसं मां विद्धि know ME as ucchaishravas which was born during the churning of the ocean to get Amruta. गजेन्द्राणाम् ऐरावतं Know ME as the Airavata among elephant kings and नराणां नराधिपम् as the King among men.

आयुधानाम् अहं वज्रं Among the wapons I am the Vajrayudha धेनूनां कामधुक् अस्मि Among cows I am Kaamadhenu. प्रजनः कन्दर्पश्च अस्मि I am also manmatha responsible for progeny. सर्पाणां वासुकिः अस्मि Among single-hooded serpents I am Vasuki.

नागानाम् अनन्तश्च अस्मि Among many-hooded serpents I am Ananta. यादसाम् अहं वरुणः I am Varuna among those who dwell in waters. पितृणाम् अर्यमा च अस्मि I am also Aryama among pitrus. संयमतां Among those who are responsible for giving punishment यमः अहम् I am Yama.

वृक्षाणां पूज्योऽश्वत्थोऽहम् । देवर्षीणां नारदोऽहम् । कामधुक् – दिव्या सुरभिः । जननहेतुः कन्दर्पश्चाहमस्मि । सर्पाः एकशिरसः । नागाः बहुशिरसः । यादांसि – जलवासिनः, तेषां वरुणोऽहम् । दण्डयतां वैवस्वतोऽहम् ।

Among trees, I am the Ashvatha which is worthy of worship. Among Devarshis I am Narada. Kamadhuk is the Divine cow Surabhi. I am Kandarpa, the cause of progeny. To show there is no पुनरुक्ति in सर्प and नाग, they are commented as single-hooded and multi-hooded serpents, यादांसि means those that are aquatic - who dwell in waters. Among them I am Varuna. Among those who are responsible for giving punishments, I am Yama.

वृक्षाणां पूज्योऽश्वत्थोऽहम् – Sloka says सर्ववृक्षाणाम् – while with respect to पारिजातवृक्ष, अश्वत्थ is not superior to it and so bhashya is पूज्योऽश्वत्थः - meaning Parijata vruksha does not have pujiyatva while Ashvattha has is the bhaava.

देवर्षीणां नारदोऽहम् – Gods who are seers of mantras are known as देवर्षिः. And Narada is well known among them as found in various scriptures.

चित्ररथ – Is the king of Gandharvas.

सिद्धानाम् – Siddhas are those who by birth have various सिद्धिः or special powers such as अणिमा etc. due to some meritorious deeds done earlier. His greatness is told as ऋषिं प्रसूतं कपिलं महान्तम् (श्वे.5-2) and ददृशुः कपिलं तत्र वासुदेवं सनातनम् (रा.बा.40-24). He is also like परशुराम – आवेशावतार of विष्णु. He is not the founder of सांख्यदर्शन but he is Bhagavan's avatara only.

अमृतोद्भवम् – Sloka says born of अमृत. That indicates जन्मतः प्रकर्ष – superiority by birth. The meaning is either अमृत is to be taken to mean जल or while churning to get Amruta, it was born.

गजेन्द्र – This denotes दिग्गजः. Among them Indra who is the Lord of दिक्पालकः has ऐरावत as his vehicle and that is superior to others. Since ऐरावत also came during churning of the ocean, अमृतोद्भवम् can be associated to this also.

नराणां नराधिपम् – The word नराधिपम् indicates excellence of the nature of controlling.

आयुधानाम् – This applies to weapons which are more recent because eternal weapons such as सुदर्शन are superior to Vajrayudha which was created from the bones of दधीचि ऋषिः.

अर्यमा – Is the king of Pirtus.

Sloka 10.30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ 30 ॥

दैत्यानां Among daityas, प्रह्लादः च अस्मि I am Prahlada. कलयताम् Among those who count with intention to cause something bad अहं कालः I am Mrutyu. मृगाणाम् Among animals, अहं मृगेन्द्रः I am their king, the Lion. पक्षिणां वैनतेयश्च Among birds, I am Garuda.

अनर्थप्रेप्सुतया गणयतां मध्ये कालः मृत्युः अहम् – Among those who keep track desiring to cause something bad, I am Mrutyu.

प्रह्लादः - Among daityas, Prahlada has excellence is well known as उपमानं अशेषाणां साधूनां यः सदाभवत् (वि.पु. 1-15-156).

कालः - Later the reality of Time which is eternal is going to be told as अहमेवाक्षयः कालः, and earlier यम has been told and so here a specific god who is different from both of them is told as मृत्युः. काल which is अचेतन cannot keep track by itself as it does not have consciousness and so पुरुषविशेष is meant here. And कलयतां is not mere attribute of knowing because among all knowers Kaala cannot be in निर्धारणार्थ. Hence अनर्थप्रेप्सुतया is bhashya. There is no अनर्थ greater than मरण is the bhaava.

Lion is well known as king of animals and among birds, Vainateya is well known for his superiority due to speed and for वेदमयत्व.

10.31

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ 31 ॥

पवतां Among those that are of the nature of moving पवनः अस्मि I am Vayu. शस्त्रभृताम् Among those wielding weapons अहं रामः I am Srirama. ज्ञषाणां Among aquatic animals मकरश्च अस्मि I am the crocodile. स्रोतसां जाह्नवी अस्मि I am the Ganga among rivers.

पवतां - गमनस्वभावानां पवनः अहम् । शस्त्रभृतां रामः अहम् । शस्त्रभृत्वम् अत्र विभूतिः, अर्थान्तराभावात् । आदित्यादयः च क्षेत्रज्ञा आत्मत्वेन अवस्थितस्य भगवतः शरीरतया धर्मभूता इति शस्त्रभृत्वस्थानीयाः ।

पवतां - गमनस्वभावानां पवनः अहम् – I am Vayu among those which by nature move from place to place.

शस्त्रभृतां रामः अहम् । शस्त्रभृत्वम् अत्र विभूतिः, अर्थान्तराभावात् – Among those carrying weapons I am Srirama. Carrying weapons is vibhuti or glory. That is because Srirama is not different.

आदित्यादयः च क्षेत्रज्ञा आत्मत्वेन अवस्थितस्य भगवतः शरीरतया धर्मभूता इति शस्त्रभृत्वस्थानीयाः – All the embodied souls such as Aditya and others told earlier are the body of Paramatman who is existing as their inner-self and so they are the attributes and occupy the same position as the attribute of bearing weapons.

पवताम् – Here the षष्ठी विभक्ति is in निर्धारणार्थ and so bhashya is गमन स्वभावानाम्. Among those that are by nature moving always is the meaning. And even for the movement of stars etc, the wind is the promoter.

रामः शस्त्रभृताम् – Here राम denotes Srirama who won over Parashurama and who killed Ravana. And his characteristic is carrying weapons suitable for such acts. So Rama himself is not told as vibhuti here because Rama is no different from Paramatman. And by the word शस्त्रभृत् cannot denote some other soul or non-sentient substance also. So the divine auspicious form bearing such weapons is to be told as vibhuti. Just as Aditya and others are vibhutis being associated as inseparable attributes to Paramatman, in the same way शस्त्रभृत्व is also an attribute of Lord and is told as vibhuti.

मकरः - Is said to be the king of fish.

जाह्नवी – The river Ganga was born from the holy feet of Paramatman. When Bhagavan manifested as त्रिविक्रम, HIS पाद occupied the upper worlds and that time Chaturmukha Brahma

did अभिषेक of Bhagavan's Feet with his धर्मोदक and thus Ganga was born. And Ganga was held in the hair locks by Shiva who is hailed as सर्वज्ञ. And that river flows in all three worlds. So these are the outstanding merits attributed to Ganga.

Sloka 10.32

सर्गणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ 32 ॥

सर्गणाम् For all substances that are created आदिः अन्तः मध्यं च अहम् एव I am only the cause of creation, cause of destruction and cause of sustenance. विद्यानाम् Among vidyas अहम् अध्यात्मविद्या I am the Brahmaidya. प्रवदताम् Among those who engage in arguments अहं वादः I am vaada which is applied for deciding the nature of realities.

सृज्यन्ते इति सर्गाः, तेषाम् आदिः - कारणम्, सर्वदा सृज्यमानानां सर्वेषां प्राणिनां तत्र तत्र स्रष्टारः अहम् एव इत्यर्थः । तथा अन्तः सर्वदा संहियमाणानां तत्र तत्र संहर्तारः अपि अहम् एव । तथा च मध्यं पालनं, सर्वदा पाल्यमानानां पालयितारश्च अहम् एव इत्यर्थः । जल्पवितण्डादि कुर्वतां तत्त्वनिर्णयाय प्रवृत्तो वादः यः, सः अहम् ।

सृज्यन्ते इति सर्गाः, तेषाम् आदिः - कारणम्, सर्वदा सृज्यमानानां सर्वेषां प्राणिनां तत्र तत्र स्रष्टारः अहम् एव इत्यर्थः – Substances that are created are told as सर्गा here. I am their beginning – means cause, for all animals who are getting created all the time, I am the creator in those respective creations.

तथा अन्तः सर्वदा संहियमाणानां तत्र तत्र संहर्तारः अपि अहम् एव - In the same way, अन्तः means for all animals getting destroyed all the time, I am the respective destroyers.

तथा च मध्यं पालनं, सर्वदा पाल्यमानानां पालयितारश्च अहम् एव इत्यर्थः - In the same way मध्यम् means sustenance. I am those responsible for sustenance of all those which are being sustained.

जल्पवितण्डादि कुर्वतां तत्त्वनिर्णयाय प्रवृत्तो वादः यः, सः अहम् - I am the वाद among those such as जल्प, वितण्ड etc used by people for deciding nature of reality.

सर्गणाम् – The meaning is given as सृज्यन्ते इति सर्गाः. If the word सर्ग is assumed to mean सृष्टि alone, then there will be no अन्वय for आदि and अन्त. And the word सर्ग has कामार्थ and hence it is explained as सृज्यन्ते इति सर्गाः in bhashya.

आदिः अन्तश्च मध्यं च – The meaning of this is to be understood clearly according to context here. This does not indicate अवयवविशेष ie parts and does not denote time also. Because later काल is going to be told separately. It is also not about the act of creation etc. That is also told as उद्भवश्च भविष्यताम् (10-35). It is also not about the कारणत्व of ईश्वर as that is told as अहमादिश्च मध्यं च (10-20) at the beginning. So the word सर्गणाम् here means that all the efficient causes (निमित्तकारणस) of everything that is created is under the control of Bhagavan. So bhashya explains this as सर्वेषां प्राणिनां तत्र तत्र स्रष्टारः अहमेव.

अध्यात्मविद्या – This denotes the विद्या dealing with the essential nature of जीव and परमात्म. That is the ultimate and most exalted of all विद्याs from the point of view of the subject matter that is dealt as well as the fruits obtained. All other vidyas yield meager impermanent fruits while adhyatma vidya is the utmost – सा विद्या या विमुक्तये it is said. In Bhumavidya prakarana in chandogya, Narada approaches Sanatkumara and says he has learnt all vidyas – ऋग्वेदं भगवो अध्येमि यजुर्वेदं सामवेदं अथर्ववेदं वाकोवाक्यं, gandharva vidye, sarpavidye and so on. Then Sanatkumar asks him what else he wants to learn. Narada says मन्त्रविदेवाऽस्मि न आत्मवित्, मया श्रुतं भवादृशेभ्यः तरति शोकम् आत्मवित्, अहं शोचामि. I am suffering from this bondage of karma and want to cross over this शोक. They say it is possible only thru the knowledge of the Self. Please teach me that. So that is उत्कृष्ट among विद्याs.

वादः प्रवदताम् – This is not about mere arguing but it is about the specific type of कथा known as वाद. There are three types of कथाs वाद, जल्प, वितण्डा. वितण्डा is स्वपक्ष स्थापना हीना and परपक्ष दूषणम् – If one does not establish his own proposition but simply tries to find faults in other's then that is called वितण्डा. जल्प is विजिगीषु कथा – one argues with the purpose of winning. What we see in courts is that. वाद is परस्पर तत्त्वैचार to decide the nature of realities in an unbiased fashion. And that can lead to gaining the fruit of liberation – अपवर्गफल. So that has उत्कर्ष.

Sloka 10.33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ 33 ॥

अक्षराणाम् अकारः अस्मि I am अकार among letters. सामासिकस्य द्वन्द्वः Among the group of samasa's I am the dvandva samasa. अक्षयः कालः अहमेव I am only the eternal Kaala. विश्वतोमुखः Having face in all four directions धाता and being the creator अहम् I am that chaturmukha brahma.

अक्षराणां मध्ये 'अकारोऽयं सर्वा वाक्' (ऐ. आ. 3-2-3) इति श्रुतिसिद्धः, सर्ववर्णानां प्रकृतिः अकारः अहम् | सामासिकः - समाससमूहः, तस्य मध्ये द्वन्द्वसमासः अहम् | स हि उभयपदार्थ-प्रधानत्वेन उत्कृष्टः । कलामुहूर्तादिमयः अक्षयः कालः अहम् एव | सर्वस्य स्रष्टा हिरण्यगर्भः चतुर्मुखः अहम् ।

अक्षराणां मध्ये 'अकारोऽयं सर्वा वाक्' (ऐ. आ. 3-2-3) इति श्रुतिसिद्धः, सर्ववर्णानां प्रकृतिः अकारः अहम् - Among letters I am अकार which is well known from shrutis as the source of all other letters – “अकार itself is all speech’.

सामासिकः - समाससमूहः, तस्य मध्ये द्वन्द्वसमासः अहम् | स हि उभयपदार्थ-प्रधानत्वेन उत्कृष्टः - सामासिक means the group of समासs or compound words. In that I am the द्वन्द्वसमास. That has excellence due to its giving equal importance to the meanings of both the constituents forming the compound.

कलामुहूर्तादिमयः अक्षयः कालः अहम् एव | सर्वस्य स्रष्टा हिरण्यगर्भः चतुर्मुखः अहम् - I am only the imperishable काल consisting of कला, मुहूर्त and such divisions. I am only चतुर्मुख or हिरण्यगर्भ who is the creator of everything.

अक्षराणां मध्ये 'अकारोऽयं सर्वा वाक्' (ऐ. आ. 3-2-3) इति श्रुतिसिद्धः, सर्ववर्णानां प्रकृतिः अकारः अहम् - बह्वृचोपनिषत् says अ इति ब्रह्म. Shrutis says अकारो वै सर्वा वाक् सैषा स्पर्शोष्मभिर्यज्यमाना बह्वी नानारूपा भवति. And without अकार no other letter of speech can exist and hence it is said to be सर्ववर्णानां प्रकृतिः in bhashya.

सामासिकः - समाससमूहः, तस्य मध्ये द्वन्द्वसमासः अहम् | स हि उभयपदार्थ-प्रधानत्वेन उत्कृष्टः – There is many samasas which is needed to decide the meanings of समस्त स्पदs or compound words such as अव्ययीभाव, तत्पुरुष, बहुव्रीहि and so on. In them the meaning of either the former or the latter

constituent or meaning of some other word gains importance while in द्वन्द्वसमास both are given equal importance. For eg. रामश्च कृष्णश्च रामकृष्णौ. In bahuvrihi it is अन्यपदार्थप्रधान – नारायणः is an example for this - नाराः अयनं यस्य सः.

कलामुहूर्तादिमयः अक्षयः कालः अहम् एव – Shruti gives us the divisions of time as कला मुहूर्ता काष्ठाः अहोरात्राः च सर्वशः । अर्धमासा मासा ऋतवः संवत्सरश्च कल्पताम् | Though it is said to be responsible for the ending of this world, as it is said everything is कालाधीन, it does not have beginning or end as told in Vishnu Purana – अनादिर्भगवान् कालः नान्तोऽस्य द्विज उच्यते (वि.पु. 1-2-26), and so is अक्षय. And paramatman is the controller of it.

सर्वस्य स्रष्टा हिरण्यगर्भः चतुर्मुखः अहम् – The word विश्वतोमुखः qualified by धाता indicates हिरण्यगर्भ. Here विश्वतः denotes the four directions only and that is shown in Bhashya with the usage चतुर्मुखः.

Sloka 10.34

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ 34 ॥

सर्वहरः मृत्युः अहं I am Mrutyu who snatches everyone's life. भविष्यताम् उद्भवश्च I am the act called birth for all going to be born. श्रीः I am the one named Sri. नारीणां कीर्तिः I am the one called Keerti among women. वाक् च I am the one called vaak. स्मृतिः मेधा धृतिः क्षमा I am the women called Smruti, Medha, dhruiti and Kshama.

सर्वप्राणहरः मृत्युः च अहम् | उत्पत्स्यमानाम् उद्भवाख्यं कर्म च अहम् | श्रीः अहं; नारीणां कीर्तिः च अहं; वाक् च अहं; स्मृतिः च अहं; मेधा च अहं; धृतिः च अहं; क्षमा च अहम् ।

I am so Mrutyu who snatches away the life of all. I am that which is called birth in all those that are born. I am Sri. Among women I am Keerthi. I am only speech. I am Medha. I am only Dhruiti. I am only Kshama.

सर्वप्राणहरः मृत्युः च अहम् – Mrutyu is a specific purusha who is responsible to take away the life of beings as per the orders of Yama. About Yama who punishes according to Karmas it has

already been told. Kaala that counts is also told earlier. So here it is another पुरुषविशेष who takes away the lives. It is not about ईश्वर who withdraws into HIMSELF everything during dissolution because that is also told earlier as भूतानाम् अन्त एव च (10-20).

उत्पत्त्यमानाम् उद्भवाख्यं कर्म च अहम् – The word उद्भवः denotes उत्पत्तिक्रिये.

श्रीः अहं; नारीणां कीर्तिः च अहं; वाक् च अहं; स्मृतिः च अहं; मेधा च अहं; धृतिः च अहं; क्षमा च अहम् – The words कीर्तिः and others here are not specific qualities. Because these qualities are found in men also. And the word नारीणाम् is not about those of feminine gender as it can be taken in primary sense as among women. So it indicates specific persons in that class. Though sloka has कीर्तिः श्रीः, according to अर्थक्रम which is more important, श्रीः who is महालक्ष्मी and superior among all women is taken first in Bhashya. Others are all told to be भगवदसाधारण शक्तिस्वरूपिणः.

Sloka 10.35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनाम् कुसुमाकरः ॥ 35 ॥

साम्नां बृहत्साम Among Saamas I am the exalted Bruhatsaama. तथा छन्दसाम् अहं गायत्री In the same way, among Chandas I am the Gayatri Meter. मासानाम् अहं मार्गशीर्षः Among months I am Maargasheersha. ऋतूनां कुसुमाकरः Among seasons I am the Vasanta season (spring).

साम्नां बृहत्साम अहम् | छन्दसां गायत्री अहम् | कुसुमाकरः वसन्तः ।

Among Saamas I am the Bruhatsaama. Among meters I am the Gayatri meter. कुसुमाकर means Vasanta.

साम्नां बृहत्साम अहम् – Among Saamas, the Bruhatsaama is well known to be superior from the shrutis. Aitareya Brahmana says बृहच्च वा इदमग्रे रथन्तरं च आस्तां वाक् च etc. Saama is singing of Ruk mantras. As told, ऋचि अध्यूढं साम (छा.1-6-1), गीतिषु सामाख्या. There are seven notes or swaras in saama called कृष्ट, प्रथमा, द्वितीया, तृतीया, चतुर्थ, मन्द्र, अतिस्वार. There are many types of saamas called Bruhat, Rathantara, Gayatra, Vaamadevya, Vairupa, Shakvaree, Yajnaa-yajniya etc.

These are all dealt with in Chandogya Upanishat which belongs to the Saama Veda for various types of upasanas and fruits etc.

छन्दसां गायत्री अहम् – Gayatri is hailed as छन्दसां माता. That is the excellence of this meter. In बह्वृचोपनिषत् it is said अग्रं वै छन्दसां गायत्री.

मार्गशीर्षः - This is the month during which the clouds are formed and that is its excellence. Also because Kashava who is the presiding deity - अधिदेवता of that month is the first among the अधिदेवताs of the twelve months.

कुसुमाकरः वसन्तः – The वसन्तऋतु or spring season is well known for bringing happiness to all beings. It is also the season which is prescribed to be the best time for performing ज्योतिष्टोम याग as said वसन्ते वसन्ते ज्योतिषा यजेत.

Sloka 10.36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ 36 ॥

छलयतां Among those who cheat द्यूतम् अस्मि I am the game of chance played with dice or gambling. तेजस्विनां तेजः अहम् I am the glory of the glorious ones. जयोऽस्मि I am the victory of those who achieve victory व्यवसायोऽस्मि I am the final resolution among of those who establish the nature of realities. सत्त्ववतां सत्त्वम् अहम् I am the magnanimity of those who possess magnanimity of mind.

छलं कुर्वतां छलास्पदेषु अक्षादिलक्षणम् द्यूतम् अहम् । जेतूणां जयः अस्मि | व्यवसायिनां व्यवसायः अस्मि | सत्त्ववतां सत्त्वं - महामनस्त्वम् ।

Among those who cheat, of those which are prone to cheating, I am the gamble of the nature of those played with dice. I am the victory of those who are victorious. I am the firm resolve of those who have the mind capable of making firm resolution. I am the सत्त्व or magnanimity of those who possess magnanimous mind.

द्यूतम् – The word छल is used here to indicate games played with pawns and dice and where by mere movement of the pawns, victory or loss is decided. That is indicated in bahshya as अक्षादिलक्षणम्. Instead of telling दीव्यतां द्यूतम् Krishna says छलयतां द्यूतम्. So it indicates the अतिशय or superiority of द्यूत compared to war, selling, buying, giving loan, dividing property and such things. Here there is no war waged etc but by mere counting of numbers displayed on the dice, victory or loss is decided and hence it is of the nature of cheating it is said. This applies to all kinds of gambling. And it applies specially to gambling using pawns which are without life. The अतिशय comes because द्यूत is accepted as not against धर्म but can lead to loss of entire wealth without effort. That is how Swamy Deshika explains this aspect.

सत्त्वम् – There are many meanings to this word. It means व्यवसाय, द्रव्य, जन्तु etc. Because व्यवसाय is told earlier, this is given the meaning महामनस्त्व.

तेजस् – Is defined as पराभिभवन्सामर्थ्यं. The very presence of one makes the enemy shiver with fear. Example given is the way मारीच used to shiver at the very thought of श्रीराम.

Sloka 10.37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानाम् धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ 37 ॥

वृष्णीनां वासुदेवोऽस्मि I am vaasudeva among those born in the Vrushni vamsha. पाण्डवानां धनञ्जयः I am Dhananjaya among the sons of Pandava. मुनीनामपि अहं व्यासः I am Vyasa among sages. कवीनाम् उशना कविः Among poets, I am the poet named Ushanas.

वासुदेवसूनुत्वम् अत्र विभूतिः | अर्थान्तराभावाद् एव । पाण्डवानां धनञ्जयः अर्जुनः अहम् | मुनयो - मननेन आत्मयाथात्म्यदर्शिनः, तेषां व्यासः अहम् । कवयो विपश्चितः ।

The vibhuti here is being the son of Vasudeva. Because there is no other substance meaning that. Among Pandavas I am Dhananjaya – means I am Arjuna. मुनयः means those who have

realized the real nature of the Self. Among them I am Vyasa. कवयः means knowledgeable ones. Among them I am Shukra or Ushanas.

वासुदेवसूनुत्वम् अत्र विभूतिः | अर्थान्तराभावाद् एव – Just as Srirama is the incarnation of Bhagavan, Vaasudeva is also. So वासुदेव सूनुत्वम् is told to be the विभूति here. It is like रामः शस्त्रभृताम् अहम् (10-31). The devine form which is seen as son of Vasudeva is HIS Vibhuti. Because there is no other being other than Krishna, the form seen as Krishna when incarnated as son of Vasudeva is HIS vibhuti is the bhaava. The word वासुदेव incidentally indicates the excellence of the form of having manifested with four arms चतुर्भुजसु in Vasudeva's house, having revealed qualities beyond human perception, super-human valour and so on. And having endowed with all these, mingled with cowherds and showing them all these. All these are the excellence told. So the word वासुदेव indicates all these in secondary sense.

पाण्डवानां धनञ्जयः - This also indicates Yudhishtira's अतिशय in धर्म, भीमसेनसु in बल, the handsomeness of नकुल and सहदेव etc. That is why Krishna does not address Arjuna as त्वम् but says by the well known name धनञ्जय. And it does not mean Dhananjaya is someone else.

मुनयो - मननेन आत्मयाथात्म्यदर्शिनः, तेषां व्यासः अहम् – Earlier ऋषिसु are already addressed (देवर्षिः, महर्षिसु etc). So the word मुनि here is to be taken in the sense of मननेन आत्मयाथात्म्यदर्शिनः as per what is told in shrutis. Bruhadaranyaka says एतमेव विदित्वा मुनिर्भवति (वृ. 4-4-22). And the greatness of Vyasa is well known as आलोढ्य सर्वशास्त्राणि विचार्य च पुनः पुनः । इदमेकं मुनिष्पन्नं ध्येयो नारायणो हरिः', 'तपोविशिष्टादपि वै वसिष्ठान्मुनिसत्तमात् । मन्ये श्रेष्ठतमं त्वाद्य रहस्यज्ञानवेदनात्' (भा. आ. 1-93) etc. And Vyasa is also counted as an avatara of Bhagavan. It is said 'अचतुर्वदनो ब्रह्म द्विबाहुरपरो हरिः । अफाललोचनः शम्भुः भगवान् बादरायणः'.

कवयो विपश्चितः – Here the word कवि does not indicate those who write poems. In that case वाल्मीकि would have been mentioned. So it means here क्रान्तदर्शी – one who can see what is past etc. Shkracharya who is called Ushanas is distinguished among the knowledgeable ones.

Sloka 10.38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ 38 ॥

दमयतां दण्डः अस्मि I am the punishment of those who punish. जिगीषतां नीतिः अस्मि I am the policy of those who desire victory. गुह्यानां च मौनम् अस्मि I am silence among those factors responsible for maintaining secrecy. ज्ञानवतां ज्ञानम् अहम् I am the knowledge of the knowledgeable ones.

नियमातिक्रमणे दण्डं कुर्वतां दण्डः अहम् । विजिगीषूणां जयोपायभूता नीतिः अस्मि । गुह्यानां सम्बन्धिषु गोपनेषु मौनम् अस्मि । ज्ञानवतां ज्ञानं च अहम् ।

नियमातिक्रमणे दण्डं कुर्वतां दण्डः अहम् - Whatever punishment is given by those who have the powers to punish during transgressions, I am that punishment.

विजिगीषूणां जयोपायभूता नीतिः अस्मि - I am the policy which is the means by which those desiring victory achieve victory.

गुह्यानां सम्बन्धिषु गोपनेषु मौनम् अस्मि - I am silence among the methods by which secrecy is maintained in respect of those which are kept secret.

ज्ञानवतां ज्ञानं च अहम् - I am also the wisdom among the knowledgeable ones.

नियमातिक्रमणे दण्डं कुर्वतां दण्डः अहम् – Indicates punishment given to those who deserve to be punished. Punishing the innocent would lead to one attaining hell etc.

विजिगीषूणां जयोपायभूता नीतिः अस्मि – Sloka has जिगीषताम् – so those who desire to win, the plan that they devise by which they can achieve victory that is meant here. नीति is the व्यापारविशेष of बुद्धि. The application of mind or intelligence.

गुह्यानां सम्बन्धिषु गोपनेषु मौनम् अस्मि – Silence brings order to speech. That itself cannot be addressed. So it only means the way of maintaining secrecy of secrets.

ज्ञानवतां ज्ञानं च अहम् – Since भूतानामस्मि चेतना (10-22) was told earlier, here ज्ञान indicates the utmost knowledge one has to gain which is पुरुषार्थऔपयिक-अतिशय-ज्ञानविशेष. It is said in Vishnu Purana, संज्ञायते येन तदस्तदोषं शुद्धं परं निर्मलमेकरूपम् । सन्दृश्यते वाप्यवगम्यते वा तत् ज्ञानमज्ञानमतोन्यदुक्तम् (वि.पु. 6-5-87).

Sloka 10.39

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ 39 ॥

अर्जुन Hey Arjuna, सर्वभूतानां for all beings यच्चापि बीजं whatever is the cause तत् अहम् that I am only. मयाविना Without ME यत् चराचरभूतं whatever being movable or immovable स्यात् whether exists if asked तत् नास्ति that does not exist.

सर्वभूतानां सर्वावस्थावस्थितानां तत्तदवस्थाबीजभूतं प्रतीयमानम् अप्रतीयमानं च यत्, तदहम् एव । भूतजातं मया आत्मतया अवस्थितेन विना यत् स्यात् न तद् अस्ति । 'अहमात्मा गुडोकेश सर्वभूताशयस्थितः ।' (10-20) इति प्रक्रमात्, 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।' इति अत्र अपि आत्मतया अवस्थानम् एव विवक्षितम् । सर्वं वस्तुजातं सर्वावस्थं मया आत्मभूतेन युक्तं स्यात् इत्यर्थः । अनेन सर्वस्य अस्य सामानाधिकरण्यनिर्देशस्य आत्मतया अवस्थितिः एव हेतुः इति प्रकटयति ।

सर्वभूतानां सर्वावस्थावस्थितानां तत्तदवस्थाबीजभूतं प्रतीयमानम् अप्रतीयमानं च यत्, तदहम् एव – For all beings existing in all states the cause of those respective states where seen or unseen, whatever it is, I am only that.

भूतजातं मया आत्मतया अवस्थितेन विना यत् स्यात् न तद् अस्ति – If it is asked whether there is any being that does not have me as the inner Self, answer is such a thing does not exist.

'अहमात्मा गुडोकेश सर्वभूताशयस्थितः ।' (10-20) इति प्रक्रमात्, 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।' इति अत्र अपि आत्मतया अवस्थानम् एव विवक्षितम् – In the beginning it was told that 'Hey Arjuna, I am residing in the heart of all beings as the Self' and even here my existence as the Self only is meant as told 'There is no being movable or immovable that is without ME'.

सर्वं वस्तुजातं सर्वावस्थं मया आत्मभूतेन युक्तं स्यात् इत्यर्थः - That means the entire group of substances are existing united with ME only in all states.

अनेन सर्वस्य अस्य सामानाधिकरण्यनिर्देशस्य आत्मतया अवस्थितिः एव हेतुः इति प्रकटयति – By telling thus, the basis for addressing Bhagavan as everything in concomitant co-ordination is the fact of HIS existing as the Self in everything is indicated here.

सर्वभूतानां सर्वावस्थावस्थितानां तत्तदवस्थाबीजभूतं – The word बीजम् here does not denote प्रधान alone because that is not the direct cause of all beings. It does not denote paddy and such seeds. That is because the sloka says सर्वभूत which includes movables also and mere seeds are not associated with them as causes. So it denotes the substance which is in the causal state necessary as the cause for the respective substances which are effects. Since Bhagavan said अहमादिश्च अन्तश्च (10-20) meaning HE is the cause of प्राकृत and नैमित्तिक सृष्टि, by this it means that for नित्यसृष्टि also HE only is the cause due to having those causes as HIS body.

प्रतीयमानम् अप्रतीयमानं च यत्, तदहम् एव – Here अप्रतीयमानम् includes अनुमान etc through which they are known.

भूतजातं मया आत्मतया अवस्थितेन विना यत् स्यात् न तद् अस्ति । 'अहमात्मा गुडोकेश सर्वभूताशयस्थितः ।' (10-20) इति प्रक्रमात्, 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।' इति अत्र अपि आत्मतया अवस्थानम् एव विवक्षितम् । सर्वं वस्तुजातं सर्वावस्थं मया आत्मभूतेन युक्तं स्यात् इत्यर्थः । अनेन सर्वस्य अस्य सामानाधिकरण्यनिर्देशस्य आत्मतया अवस्थितिः एव हेतुः इति प्रकटयति – The aspect of अविनाभाव is taught here in order to dispel any doubt regarding the existence of असत्त्व and such things different from Bhagavan. It is made clear that there is nothing in this world which does not have ME as its Self. So this aspect of अविनाभूतत्व is due to शरीरात्मभाव. And because the अविनाभाव is told in the beginning and at conclusion, it indicates that the सामानाधिकरण्य that is taught with things other than substances is also possible as the substances where they reside are also शरीर of Bhagavan.

Sloka 10.40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरौ मया ॥ 40 ॥

परन्तप Hey Arjuna, मम दिव्यानां विभूतीनाम् अन्तः नास्ति there is no end to my auspicious vibhuti. मया एषः विभूतेः विस्तरस्तु उद्देशतः प्रोक्तः The expanse of my vibhuti were taught only briefly by ME.

मम दिव्यानां कल्याणीनां विभूतीनाम् अन्तो न अस्ति । एष तु विभूतेः विस्त्रो मया कैश्चिद् उपाधिभिः संक्षेपतः प्रोक्तः ।

My Divine – meaning auspicious manifestations, there is no end to them. The teaching here of the vastness of my manifestations was done briefly due to some pretexts.

नान्तोऽस्ति – What was told earlier as impossible is reminded again here as ‘there is no end’.

दिव्यानाम् – This is not denoting द्युलोक and such specific places. That would negate all the teaching so far about all auspicious manifestations. So bhashya is कल्याणीनाम्. It is as per what was told in the beginning विभूतीरात्मनश्शुभाः (10-19).

उद्देशतः - The bhaava is that one part of the manifestations is told here so as to be useful.

Sloka 10.41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ 41 ॥

यद्यत् Whichever विभूतिमत् सत्त्वं group of beings is controlled श्रीमत् is shining forth ऊर्जितमेव वा or used in auspicious works तत्तत् all that मम तेजोऽश सम्भवम् एव अवगच्छ know as arising from a fraction of my tejas or inconceivable power of ruling.

यद्यद्विभूतिमत् - ईशितव्यसंपन्नं भूतजातं श्रीमत् – कान्तिमत्, धनधान्यसमृद्धं वा ऊर्जितं कल्याणारम्भेषु उद्युक्तं; तत्तत् मम तेजोऽशसम्भवम् इति अवगच्छ । तेजः - पराभिभवनसामर्थ्यम्, मम अचिन्त्यशक्तेः नियमनशक्त्या एकदेशसंभवम् इत्यर्थः ।

Whichever is विभूतिमत् – means has the nature of being ruled over, such group of beings, श्रीमत् – means that is shining forth or has the prosperity of wealth, grains etc., ऊर्जितम् – is engaged in auspicious undertakings, know all of them as coming out of a fraction of my tejas. तेजः means capability to overpower others. It means know that as arising out of a fraction of my power of ruling over which is inconceivable.

प्राधान्यतः कुरुश्रेष्ठ (10-19) – Starting with this, some of the Vibhutis which have excellence were told so far. In this sloka, whatever else needs to be essentially told but left out are all summarized.

The meaning of विभूति according to context is ईशितव्यसंपन्नम् – of the nature of being ruled over. Meaning of सत्त्व here is जन्तु. Earlier in सत्त्वं सत्त्ववतामहम्, सत्त्व was given meaning of महामनस्त्व.

In order to avoid पुनरुक्ति in the words विभूतिमत् and श्रीमत् – the word श्रीमत् is interpreted as कान्तिमत्.

ऊर्जितम् – This word denotes Sannaha sheelatva without deenatva - motivated engagement without the feeling of oppression. Bhashya is कल्याणारम्भेषु उद्युक्तम्.

तेजोऽशसम्भवम् – Rejecting the meaning that everything was created form a part of the Tejas of Bhagavan's divine auspicious form, the word तेजः is interpreted as पराभिभवनसामर्थ्यम् which is useful to the context here.

मम अचिन्त्यशक्तेः नियमनशक्त्या एकदेशसंभवम् इत्यर्थः - मम – It is not possible to understand the depth of my Tejas – is the bhaava. नियमनशक्त्या – Implies सर्वगोचरत्व, अभङ्गुरत्व, अघटितघटनात्व etc. It is similar to how moving a blade of grass happens by a fraction of the speed of a hurricane which can shake a mountain. That is the bhaava.

Sloka 10.42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 42 ॥

अर्जुन Hey Arjuna, बहुना एतेन ज्ञानेन तव किं प्रयोजनम् what is the use of this knowledge taught in detail to you. अहम् इदं कृत्स्नं जगत् विष्टभ्य Ruling over this entire world having brought it under control एकांशेन स्थितः I am present with a small part of MYSELF.

बहुना एतेन उच्यमानेन ज्ञानेन किं प्रयोजनम्? इदं चिदचिदात्मकं कृत्स्नं जगत् कार्यावस्थं कारणावस्थं स्थूलं सूक्ष्मं च स्वरूपसद्भावे, स्थितौ, प्रवृत्तिभेदे च यथा मत्संकल्पं न अतिवर्तेत, तथा मम महिम्नः अयुतायुतांशेन विष्टभ्य अहम् अवस्थितः । यथा उक्तं भगवता पराशरेण - 'यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता ।' (वि. पु. 1-9-53) इति ।

बहुना एतेन उच्यमानेन ज्ञानेन किं प्रयोजनम्? - What is the use of this knowledge that is going to be taught in more detail?

इदं चिदचिदात्मकं कृत्स्नं जगत् कार्यावस्थं कारणावस्थं स्थूलं सूक्ष्मं च स्वरूपसद्भावे, स्थितौ, प्रवृत्तिभेदे च यथा मत्संकल्पं न अतिवर्तेत, तथा मम महिम्नः अयुतायुतांशेन विष्टभ्य अहम् अवस्थितः - This entire world consisting of the sentient and non-sentients, in the causal state as well as the state of effect, in the gross form and subtle form, in their getting their essential nature, sustenance and engaging in various functions, in all these I am supporting them with a ten thousandth part of a ten thousandth part of MYSELF in such a way that they do not violate my WILL.

यथा उक्तं भगवता पराशरेण - 'यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता ।' (वि. पु. 1-9-53) इति - This has been told by Bhagavan Parasharar as 'In a part of the ten thousandth part of a ten thousandth part of whom, the power to create this world rests' (वि.पु. 1-9-53).

In this sloka, all the vibhutis including those that are prominent and those that are not are all told briefly.

बहुना एतेन – Means what is being told which implies this speech which has no end.

उच्यमानेन ज्ञानेन किं प्रयोजनम्? – Meaning of किं प्रयोजनम् is one cannot gain the benefit of the knowledge of the nature of 'Now the detailing of the Vibhuits is complete'.

इदं चिदचिदात्मकं – The word इदम् indicates all the variety known from various valid means and that is summarized as चिदचिदात्मकम् in bhashya.

कृत्स्नं – The complete meaning behind this word is explained as कार्यावस्थं कारणावस्थं स्थूलं सूक्ष्मं च स्वरूपसद्भावे, स्थितौ, प्रवृत्तिभेदे च.

जगत् कार्यावस्थं कारणावस्थं स्थूलं सूक्ष्मं च स्वरूपसद्भावे, - The meaning of स्वरूप सद्भाव with respect to those which are not eternal (अनित्यस) is their birth or creation. With respect to those that are

eternal or नित्य, it is असद्व्यतिरेक. सद्भाव is असद्व्यतिरेक. Even the स्वरूप of नित्यs is due to the WILL of Bhagavan that they be eternal. The स्वरूपसद्भाव of everything in the causal state or state of effects is depending on Bhagavan. In the state of effect, कार्यवस्था, चेतनs have ज्ञान and engage in all kinds of activities. For all this he is depending on Bhagavan. In the causal state, चेतन has no ज्ञान – is not aware and lies like matter. Even then Bhagavan is the आधार for the चेतन. Bhagavan supports all the chetanas in such a way there is no mixup of one's karma with other. Bhagavan does धारणे without any साङ्कर्य. He is only the controller in all states. The very existence of स्वरूप is Bhagavan's सङ्कल्पाधीन. Individual Self's nature of consciousness, being atomic or subtle in proportion and being under the control of Bhagavan all are Bhagavan's सङ्कल्पायत्त.

स्थितौ, प्रवृत्तिभेदे च यथा मत्संकल्पं न अतिवर्तेत, तथा मम महिम्नः अयुतायुतांशेन – This prakarana is about नियमन of Bhagavan. So एकांशेन is commented as मम महिम्नः अयुतायुतांशेन. The word महिम्नः denotes the ruling or controlling power of Bhagavan or नियमनसामर्थ्य. So it conveys the same meaning as तेजोऽशसम्भवम् told previously. His स्थिति having a body, not having a body etc are all under the control of Bhagavan. The प्रवृत्ति of functioning such as ज्ञानसंपादन, or any efforts for food or any purushaartha etc are all Bhagavan's सङ्कल्पाधीन. If one understands this there will be no भ्रमे of any sort.

एकांशेन – The word एक indicates very very minute part and so commented as अयुतायुतांशेन.

विष्टभ्य अहम् अवस्थितः – Means restraining or arresting. That means controlling them from being independent and making them to function a per HIS WILL. It can also mean making them being subservient to HIM. यथा उक्तं भगवता पराशरेण - 'यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता ।' (वि. पु. 1-9-53) इति ।

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः