

Sri Madhvacharya

Bhashya and Tatparya Nirnaya
On

Bhagavad Gita



श्रुणातामलसत्यवचः परमं शपथेरितमुच्छातबाहुयग्मम् ।
न हरेः परमो न हरेः सदृशः परमः स तु सर्वविदात्मगुणात् ॥

Nagesh D. Sonde

Sri Madhvacharya
Bhagavada Gita
Bhashya And Tatparya Nirnaya
(Sanskrit Text with English Translation)

Nagesh D. Sonde

*Bhagavada Gita
Bhashya And Tatparya Nirnaya*

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*Sri Madhvacharya
Bhagavada Gita
Bhashya And Tatparya Nirnaya*

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Preface

In my study of the commentaries on *Bhagavad Gita* by many commentators, I was surprised to see that I could get hardly any good word to word translation in English language of *Sri Madhva's Bhashya* (commentary) and *Tatparya Nirnaya* (summation). Therefore in 1995, when I took *Sri Madhva's* text for study and attempted translation in English language with few explanatory notes according to my own limited understanding and receptivity, even though I was aware that I was not qualified nor am I even now qualified to know *Sri Madhva's* mind, still traversing the Path walking through woods, dark and deep, thick foliage hiding the luminous *Path*. While many appreciated the book with *strange feeling, and sensation of satisfaction going through their subconscious mind, as they informed*, few burdened with their traditionally accepted *Knowledge* questioned my qualification to translate the *Bhashya* and *Tatparya Nirnaya*, using words which according to them *“do not explain Gita as Sri Madhva understood and wanted to convey. Therefore my attempt did not bring out the spirit of the Bhashya and Tatparya, in the translation of the verses, the author taking the readers for a ride thinking that the verses give Madhvacharya's meaning of the verses, having bungled and made a mess of Madhva's thought . . . About the terminology, they are inexact, fanciful and far from correct”*.

As a student of *Vedic* scriptures and *Upanishads*, I have observed that the seers have always declared that the supreme, unheard and unhearable, the unknown and unknowable, the eternal *Vak, Anahata Aumkara* is *Para*, which only exceptionally sensitive seers have perceived, experienced as *Pashyanti* never ever can be spoken or documented faithfully, fully and in entirety declaring that both speech along with the mind returns without achieving the same - “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह | आनन्दं ब्रह्मणो विद्वान् |”. That which is experienced within the heart in silence cannot be expressed outwardly in words. One can therefore speak of *Brahman* only if one experiences *Brahman* as the seer did experience.

For the seers *Vak, Anahata Aumkara* is more important than the words in the scriptures, sound more than the symbol. Therefore, seers do not depend so much on words as they do on sound, not so much on intellect as they on the heart. Man is not the finished, the actual, the ultimate but the potential, growing and evolving, the seed, not the tree. Nature has done job, now the man to do what is needed to be done. Since all are not capable being receptive to *Vak, Anahata Aumkara*, in spite of it being his source, reverberating and being energized, seers out of compassion have tried to articulate and express in words, using *vaikhari*, the language spoken by masses, which though insufficient and not exact as the language of the science, is suggestive providing many alternative meaning, suitable and sufficient as a pointer, indicator that directs ones attention seeking to unravel what they experienced transcending time according to the receptivity of the seeker though without much success, as appears from the multiplicity of additional commentaries that are required.

Knowledge through scriptures and commentaries are good so long as they do not bind mind but liberate to have vibrant receptivity and access fresh perception. Receptivity, reflection

and meditation solely dependent on *Knowledge* contained in scriptures and commentaries defeat the purpose if the mind conditioned by the experiences, information, thoughts and traditional views secreted in mind since past or the aspirations, hopes and dreams of the future gives rise to his power to discrimination, rationalization and intellectualization becoming barriers and hurdles. Receptivity, reflection and meditation on *Knowledge* contained in scriptures and commentaries with unfettered and unconditioned become good and useful making one humble liberate the primary Mind from the experiences, information and thoughts secreted since past or the aspirations, hopes and dreams of the future and his power of discrimination, rationalization and intellectualization.

After reading many commentaries on Gita I felt the need to revise *Sri Madhva's Bhashya* and *Tatparya Nirnaya* providing the original text in Sanskrit and translation in English. Since the book as originally conceived contained my own response to the *Bhashya* and *Tatparya Nirnaya* without knowing or explaining as Sri Madhva understood and wanted to convey, as speciously pointed out by the learned critic, I decided to eliminate my explanatory notes provided by me, so that the readers may not think that those views represent the truly *Sri Madhva's meaning of the verses, having bungled and made a mess of Madhva's thought* in earlier edition. This would enable the readers and sincere seekers to respond with mind unconditioned and unburdened by my explanatory notes and being *taken for a ride thinking that the verses give Madhvacharya's meaning of the verses*,

Therefore, if I say that the book which I place before the seekers does not contain any errors I will be lying, knowing well from vedic scriptures that though *Satya, the Prime Existence* was One, seers have fashioned (*and Acharyas have explained*) it variously – “एकं सद् विप्रा बहुधा वदन्ति | ” or “सुपर्णः विप्राः कवयो वचोभिर एकं सन्तं बहुधाकल्पयन्ति |” and though the seers sent the first and foremost Speech – वाक्, giving names to their immaculate visions and revealing the divine luminosity therein, sifting with spirit as they sift the flour with the sieve, there are those who do not see वाक्, even when seeing, do not listen even when they hear, though all are equally endowed with sight and hearing and are equal in quickness in spirit. For some the immaculate Speech – वाक्, reaches only up to a point, while others revel fully therein. Some being enlightened and wise leave far behind those who boasting to be Brahmins, wise in wisdom. Thus have the *vedic* scriptures (*Rigveda X.*) have variously recoded, thus pointing out the difference between being informed and *Knowledgeable* and being enlightened to the *Wisdom pf the Wise*.

As far as I am concerned, I say ad admit without slightest hesitation as Socrates declared - “*I know that I know not, while others do not know that they know not*”. Therefore, if there are errors in the transcribed text of *Sri Madhva's Bhashya* or *Tatparya Nirnaya* or any where in the books, let them neither be accepted nor commented but let the seekers brush aside these as hurdles and barriers, traversing further of the *Path of Perfection*. I have completed Eighty years of my empirical life and hear Death's silent, muted footsteps slowing creeping towards me. Therefore, before Death lays its cold, icy hands on my mortal body let me restate and affirm

what I had earlier mentioned in the Epilogue attached to my earlier edition of the translation of *Sri Madhva's Bhashya* (commentary) and *Tatparya Nirnaya* (summation).

In the present age where receptivity has given place to skepticism, where purity of mind denies clarity of vision of the Self within in the present moment by the mind obsessed by thoughts secreted since past and aspirations for future. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I have tried to be receptive to the visions of the seers and clarity of the wise, the clarifications of the commentators and the songs of the saints, relating myself to *Rta*, the ancient Law and *Dharma*, the perennial principles. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I have tried to believe in the presence of *Satya, the Prime Existence* in every thing that is in creation and potentiality of my self to become blessed by the *Bliss of Beatitude* of the divine resplendence, knowing that the longest reach to *Satya, the Prime Existence* is the shortest to the heart within. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I believe religion to be the response of the heart and not of the mind intensely personal, proactive to be revealed within in solitude of the self. I believe my outward expressions should reflect my inward experience. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I believe in the Grace of the Lord to reveal his presence in every thing that is in creation with clarity, in certainty and in abundance. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I believe in the words of earlier adepts and if I appear to disagree with them then it is because I would prefer to have my own experiences, respecting my own responses rather on borrowed words of experience of earlier adepts. Therefore I do not see any contradiction between what I believe and what I express. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

When I observe what I have experienced and what I have express is not different and others to have similarly experienced and expressed. And what I have expressed and written is expressed and written by others, their words echoing in my mind even as the words of the earlier adepts did echo in the minds of latter adepts. I do not see any contradiction in this statement. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I believe that my experiences are my responses and what I express is what I experience. I have reveled in my experiences and have found satisfaction in my expressions. If they appear to differ from the experiences and expressions of others I need doubt neither my experiences and

expressions not the experiences and expressions of others. I believe that only I can be Witness to my experiences and expressions and others are Witness to their experiences and expressions. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

This is indeed an insufficient world, inefficient world, imperfect world. If any of my expressions are found inadequate to declare my experiences and therefore unacceptable, then let that very fact make my seeking more deep and sincere, my perception more sharp and focused so that I may attain that which is worth attaining. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I think I should do what is natural for me to do according to my attributes and inclination. Can an antelope climb the tree? Can the leopard change its spots? But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.* If some say that I have not succeeded then they know not and will never know how much I have tried.

Kartik Purnima,
10th November, 2011

Nagesh D. Sonde

ॐ श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचितं
श्रीभगवद्गीता भाष्यम्

ॐ गुरुभ्योः नमः हरिः ॐ
देवं नारायणं नत्वा सर्वदोषविवर्जितम् |
परिपूर्णं गुरुंश्चान् गीतार्थं वक्ष्यामि लेशतः ||

The Commentators Invocation To the Bhasya

Adoring the Lord, *Sriman Narayana*, devoid of all defects, complete in Himself, and also the (Eternal) Teacher, (I am) narrating the meaning of (*Bhagavad*) *Gita*, leaving nothing to be explained.

ॐ श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचितः
श्रीभगवद्गीता तात्पर्यनिर्णयः

समस्तगुणसंपूर्णं सर्वदोषविवर्जितम् |
नारायणं नमस्कृत्य गीतातत्पर्यमुच्यते ||

The Commentators Invocation To the Tatparya Nirnaya :

Adoring the Lord, *Sriman Narayana*, complete in all the attributes and devoid of all the defects, I narrate the *Summation* of the (*Bhagavad*) *Gita*.

Bhashya :

“नष्टधर्मज्ञानलोककृपाळुभिः ब्रह्मरुद्रेन्द्रादिभिरर्थितो ज्ञानप्रदर्शनाय भगवन् व्यासोवतारः | ततश्चेष्टानिष्टप्राप्तिपरिहारसाधनादर्शनात् वेदार्थाज्ञानाच्च संसारे क्लिश्यमानानां वेदानधिकाराणां स्त्रीशूद्रादीनां च धर्मज्ञानद्वारा मोक्षो भवेत् इति कृपाळुः सर्ववेदाद्यर्थोपबृंहितां, तदनुक्तकेवलेश्वरज्ञानदृष्टार्थयुक्तां च, सर्वप्राणिनां अवगाह्यानवगाह्यरूपां केवलभगावत्स्वरूपपरां परोक्षार्थी महाभारतसंहितामचीत्कृपत् |” - Being compassionate towards the people, who were afflicted by the loss of *Dharma*, the Perennial Principles and *Wisdom*, further as desired by *Brahma*, *Rudra* and others, descent of the resplendent *Vyasa* came to be for dissemination of the Ultimate wisdom. Consequently, for propagating (the means of gaining) the desirable and avoiding the undesirable and for elucidating the meaning of *Vedas* in the light of *Samsara* (Primordial world), (and also) for the sake of those not entitled to (the knowledge of) *Vedas* like Women, *Shudras* and others, and (since) deliverance is possible only through an insight in *Dharma*, (and considering thus) the Compassionate One, the knower of the words spoken in all the *Vedas*, which contain the *Wisdom* of the *One*, (who is) the indescribable due to the incapability of the senses, the *Mahabharata* was composed, through examples full of wisdom, to enable one to have the direct revelation of the Lord's true form, qualities, attributes.

“तच्चोक्तम् - लोकेशा ब्रह्मरुद्राद्याः संसारक्लेशिनं जनम् | वेदार्थाज्ञमधीकारवर्जितं च स्त्रियादिकम् | अवेक्ष्य प्रार्थयामासुर्देवेशं पुरुषोत्तमम् | ततः प्रसन्नो भगवान् व्यासो भूत्वा च तेन च | अन्यदवताररूपैश्च वेदानुक्ताभूषितम् | केवलात्मबोधेन दृष्टं वेदार्थसंयुतम् | वेदादपि परं चक्रे पञ्चमं वेदमुत्तमम् | भारतं पञ्चरात्रं च मूलरामायणं तथा | पुराणं भागवतं चेति सम्मिन्नशास्त्रपुंगवः || इति नारायणाष्टाक्षरकल्पे | ब्रह्मापि तन्न जानाति ईशत्सर्वोपि जानति | बह्वर्थमृषयस्तक्तु भारतं प्रवदन्ति हि || इत्युपनारदयि | ब्रह्माद्यैः प्रार्थितो विष्णुर्भारतं स चकार ह | यस्मिन् दशार्थाः सवत्र न ज्ञेयास्सर्वजन्तुभिः || इति नारदीये |” - **Thus it has been said:** For the sake of the people, who were distraught in *Samsara*, who were devoid of the knowledge of the *Vedas*, even though they were entitled, and also for the sake of women and others, the leaders of the worlds, like *Brahma*, *Rudra* and the others prayed the Lord of the Gods, the Best of the *Purushas*. Then being pleased, and descending as the resplendent *Vyasa*, and also in other forms, imparted the well enlightened meaning of the *Vedas*, which were seen through the means not normally accessible through senses, in the best of the *Vedas*, known also as the *Fifth Veda* the *Mahabharata*. Thus, (*Maha*)*Bharat*, *Pancharatra*, *Moola-Ramayana*, *Puraanas*, *Bhagavat Puraana* and many other excellent scriptures were created, thus, in *Narayanashataksharakalpa*. Even *Brahma* does not know it fully; others know it but partially. Even the Seers, verily, declare *Bharata* to have many meanings, thus, in *Narada Purana*. Beseched by *Brahma* and others, *Sri Vishnu* narrated the *Bharata*, which has ten-fold meanings, which cannot be known by all the creatures.

“भारतं चापि कृतवान् पञ्चमं वेदमुत्तमम् | दशावरार्थं सवत्र केवलं विष्णुबोधकम् | परोक्षार्थं तु सर्वत्र वेदादप्युत्तमं तु यत् || इति स्कान्दे | यदि विद्याद चतुर्वेदान् साङ्गोपनिषदान् द्विजः | न चेत् पुराणं संविद्यान्नैव स स्याद्विचक्षणः || इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् | विभेत्यल्पश्रुताद्वेदो मामयं प्रचलिष्यति || मन्वादि केचिदबुवते ह्यास्तीकादि तथाऽपरे | तथोपरिचराद्यन्ये भारतं परिचक्षते || भारतं सर्ववेदाश्च तुलाभारोपिताः पुरा | देवैर्ब्रह्मादिभिस्सवैः ऋषिभिश्च सथन्वितैः | व्यासस्यैवाज्ञया तत्र त्वत्यरिच्यत भारतम् || म्हात्त्वाद्भारवत्वाच्च महाभारतमुच्यते || यदिहस्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् || विराटोद्योगसरवान् | इत्यादितद्वाक्यपर्यालोचनया, ऋषिसम्प्रदायात् |” - Skillfully composed, the *Bharata* was (declared) to be the *Fifth* and best of the *Vedas*, containing ten-fold meanings, propagating in all the parts (the glory of) *Sri Vishnu* alone, thus, in *Skanda Purana* For realization of the *Supreme*, verily, it is better suited than even the *Vedas*. Even if the twice-born (*Brahmin*) knows all the four *Vedas*, including the *Upanishads* but, does not know the *Puranas*, then he cannot be considered as the well-read. Along with History (*Mahabharata* and *Ramayana*), the *Puranas* also should be accepted. Thinking that these (people) might deceive by concealing the true meaning, the *Vedas* were afraid of the ignorant people. For the people, for the faithful and for the superior being - in that order - has *Bharata* been expounded. In ancient era, when *Bharata* and all the *Vedas* were weighed in the scales by *Brahma* and other Gods, along with all the Seers, then the *Bharata* literature of *Vyasa*, weighed heavy Because *Bharata* carries the weight (*of the supreme Vedic principles*), it is known as *Mahabharata*. Even according to *Nirukta*, *Mahabharata* is known as destroyer of all the demerits. What is contained therein is also (found) in other places; and what is not contained here is not to be found anywhere else. *Viraat* and *Udyoga* Chapters contain the essence (of *Bharata*). Considering the above references, other views and the tradition of the seers, (the greatness of *Bharata* is established).

“कोहन्यः पुण्डरीकाक्षान् महाभारतकृद् भवेत् | इत्यादिपुरान्तर्गतवाक्यान्यथाऽनुपपत्त्या नारदाध्ययनाऽदिलिङ्गैश्च अवसीयते | कथमन्यथा भारतनिरुक्तिज्ञानमात्रेण सर्वपापक्षयः? प्रसिद्धश्च सोऽर्थः | कथं वचनस्य न कर्तुं शक्यते? घनान्तरगतत्वाच्च नाविद्यमानस्तुतिः | न च कर्तुरिव इतरत्रापि साम्यात् | तत्र च सर्व भारतार्थसङ्ग्रहां वासुदेवार्जुनसंवादरूपां भारतपारिजातमधुभूतां गीतामुपनिबन्ध || तच्चोक्तम् - भारतं सर्वशास्त्रेषु भारते गीतिका वरा | विष्णोः सहास्रनामापि ज्ञेयं पाठ्यं च तदद्भ्यम् || - इति महाकौर्म | स हि धर्मस्युपर्याप्तो ब्रह्मणः पदवेदने | इत्यादि च “ - Who else than *Sriman Narayans* could have written *Mahabharata*, such is the definite view of all the *Puranas* and other scriptures, as studied and spoken by *Narada* and the others. How else would all the demerits be eliminated by the knowledge of the meaning of *Mahabharata* alone? This is a well known belief. Why do the other scriptures are not capable of doing it ? This fact is well established by the Scripture itself, but not for the sake of praise alone. It is an established fact. There is no other reason to doubt its veracity. Further in addition, the *Gita* is a subsidiary recital in the form of a dialogue between *Vasudeva* and *Arjuna*, the essence of the entire *Bharata*, like the honey collected from the *Parijata* flower, the (*Maha*) *Bharata*., Amongst all scriptures, the *Bharata*; amongst *Bharata* the *Gita* is better. Thousand names of *Sri Vishnu* should be known and studied, both together, *thus has it been said in Kurma Purana*. This, verily, is the *Perennial Principle (Dharma)*, capable of granting the Supreme, the *Brahman*, the Abode. And such other words, *thus, in Mahakurma Purana*. All these, verily, are known from statements made herein.

Tatparya Nirnaya :

“शास्त्रेषु भारतं सारं तत्र नामसहस्रकम् | वैष्णवं कृष्णगीता च तज्ज्ञानमुच्यतेऽज्जसा || न भारतसमं शास्त्रं कृत एवानयोः समम् | भारतं सर्ववेदाश्च तुलाभारोपिताः पुरा || देवैर्ब्रह्मादिभिस्सवैः ऋषिभिश्च समन्वितैः | व्यासस्यैवाज्ञया तत्र त्वत्यरिच्यत भारतम् || महत्वाद्भारवत्वाच्च महाभारतमुच्यते | निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते || स्वयं नारायणो देवैर्ब्रह्मरूद्रेन्द्रपूर्वकैः | अर्थितो व्यासतां प्राप्य केवलं तत्त्वनिर्णयम् || चकार पञ्चमं वेदं महाभारतसञ्ज्ञितम् || इति ब्रह्माण्डे |” - Among scriptures, *Bharata* is the essence, of that the thousand names (*Vishnu-sahasranama*) and *Gita* (are the essences). *Knowledge* of these, surely, assures deliverance. There is no scripture similar to the entire *Bharata*, how can then there be anything similar to these (two) ? In earlier days at the request of *Vyasa*, *Brahma* the other Gods including all the Seers, *Bharata* and other *Vedas* came to be weighed. Because of its importance and the significance, it came to be referred to as *Mahabharata*. Those who know the real meaning will be delivered from all demerits. *Sriman Narayan* himself, at an earlier request of *Brahma*, *Rudra*, *Indra* and other gods, manifesting as *Vyasa* wrote the *Mahabharata*, known as *Fifth Veda*, for clarifying the pure Principles, *thus, in Brahmanda Purana*.

“तत्र साक्षादिन्द्रावतारमुत्तमधिकारिणमात्मनः प्रियतममर्जुनं क्षत्रियायां विशेषोऽपि परमधर्मं नारायणद्विदत्तदनुबधिनिग्रहं बन्धुस्नेहादर्मत्वेनऽशक्यं ततो निवृत्तप्रायं स्वविहितवृत्या भङ्ग्या भगवादराधनमेव परमो धुमः, तद्विरुद्धः सर्वोऽप्यधर्मः, भगवदीनत्वात् सर्वस्येति बोधयति भगवान् नारायणः |” - Therein, *Sriman Narayan* taught the supreme *Dharma* of the *Kshatriyas* to *Arjuna*, who was the very manifestation of *Indra*, thereby being a qualified soul as well as extremely dear one, so that (in dealing with) the enemies of *Sriman Narayan* and in (the process of) foiling their deeds born

according to their nature, (*Arjuna*) may not, due to fraternal feelings, succumb to the acts, which are contrary to the *Perennial Principles (Dharma)*.

“सर्वञ्चैतदत्रैवावगम्यते - अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि | ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्यसि || इत्यादिना युद्धयस्य स्वधर्मत्वम् | यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् | स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः || श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् | स्वधर्मे निधनं श्रेयः परधर्मो भ्रमवहः || सर्व गुह्यतमं भूयः श्रुणु मे परमं वचः | इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् || मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु | मामेवैष्यासि सत्यं ते प्रतिजाने प्रियोऽसि मे || सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज | अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः || - इत्यादिना स्वधर्मणैव भगवदाराधनस्यैव कर्तव्यत्वं तदन्यस्य त्याज्यत्वं च |” - Further for releasing him from such (confusion in) thought, he also imparted him, conforming his inclination and devoted mind, that "*The propitiation of the Lord alone is the Supreme Dharma, and all else which is contrary, is not Dharma, because every thing, verily, is dependent on the Lord alone*". "*But if you do not fight such righteous battle, then shorn of one's righteous duty and glory you will incur demerit*" (11.33). And by such other principles regarding the Warfare. "*He from whom all the creatures are energised, by whom all this is pervaded, by propitiating Him by performance of one's actions, the human being attains perfection.*" (XVIII.46). "*Preferable is one's own ordained Dharma (perennial Principle) even though imperfect, than following Dharma ordained for others, even though followed perfectly. Death in performance of one's own Dharma is preferable for the Dharma ordained for others is fraught with danger.*" (III.35). "*The most secret of all (the secrets) listen again to My Supreme Words. Well loved and established one you are to Me, therefore, I will tell you what is good for you*" (XVIII.64). "*Fix your mind on Me, be devoted to Me, perform sacrifices to Me, prostrate before Me, so that you shall come to Me alone. That is the Truth which I speak to you, for you are dear to Me*" (XVIII.65). "*Abandoning all the constraints placed by the Perennial Principles, take refuge in Me alone. I will deliver you from all the demerits. Do not be grieved.*" (XVIII.66). By such and other verses (it is recommended that) adoration to the Lord by following *Dharmic* principles is the sole form of action and all other than these, are to be avoided.

“नाहं वेदैर्न तपसा न दानेन न चेज्यया | शक्यं एवविधो द्रष्टुं दृष्टवानसि मां यथा | भक्त्या त्वनन्यया शक्यं अहमेवविधोऽर्जुन | ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप || - इत्यादिना विष्णुभक्तिरेव सर्वसाधनोत्तमत्वं परोक्षापरोक्षज्ञानयोर्ज्ञानिनोऽपि मोक्षस्य तदधीनत्वं च | - इत्यादिना भक्त्यापि तत्कर्म निष्कर्मत्यागश्च | कुरु कर्मैव तस्मात्त्वं पूवैः पूर्वतरं कृतम् | - इत्यादिना ज्ञानिनोऽपि भगवत्कर्म | सुदुर्दशमिदं रूपं दृष्टवानसि यन्मम | देवा अप्यस्य रूपस्यनित्यं दर्शनकाङ्क्षिणः || इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् | दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता | मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव || महामानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः | भजन्त्यनन्यमनसो ज्ञात्वा भूतादिव्ययम् || दर्शयामास पार्थाय परमं रूपमैश्वरम् || इत्यादिनाऽर्जुनस्योत्तमाधिकारित्वमपरोक्षज्ञानित्वं च | - "*I cannot be realized either through Vedas or through austerities or by charity or by sacrifices in this form which you have seen Me now.*" (XI.53). "*But by intense communion, O Arjuna, I am capable to be known, truly seen and in principle have similarity with Me.*" (XI.54). By such and other verses, (it is declared that) devotion to *Sri Vishnu* alone is the surest amongst all the means of deliverance for men of wisdom, for their indirect as well as direct realization, they being subservient to the Lord. "*One who is intent in doing My work, one who looks to Me as the Supreme, one who is in communion with Me, is freed*

from attachments, without enmity towards any creatures, he, verily, is verely' similar to Me, O Pandava." (XI.55) Here it is clarified that the devotees should perform works in the form of adoration to the Lord and avoid the works which are not so recommended. "Therefore, perform your actions even as the ancients did perform in former times" (IV. 15). By such statement, work for the Lord for the men of wisdom (is recommended)." "This form of Mine which is difficult to be seen, has been seen by you. Even the Gods are ever eager to see this form" (XI.52). "Well loved and established one you are to Me, therefore, I will tell you what is good for you" (XVIII.64). "The divine attributes are for deliverance and non-divine attributes for bondage. However, do not grieve, O Arjuna, for you are born with the divine attributes". (XVI.5). "But the great-souled, O Partha, abiding in My divine nature, propitiate Me with undistracted mind, aware of this imperishable source of beings." (IX.13). "Sri Hari revealed to Partha, His Supreme and' brilliant form" (XI. 9). By such and other verses, best qualifications are pointed to Arjuna and also the Wisdom for direct realization.

“न च मे विदुः सुरगणाः प्रभवं न महर्षयः | अहमादिर्हि देवानां महर्षीणां च सर्वशः || यो मामजमनादिं च वेत्ति लोकमहेश्वरम् | असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते || बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः | महर्षयः सप्त पूर्वे | एतां विभूतिं योगं च | अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते | इति मत्वा भजन्ते मां बुधा भावसमान्विताः || तेषामेवानुकम्पार्थमहमज्ञानजं तमः | नाशयामि || तेषामहं समुद्धर्ता मृत्युसंसारसागरात् | भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् | सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति || ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः | यज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवदशिष्यते ||” - "No one among the hosts of the gods knows My manifestation nor even the great seers. I am prior even to the gods and the great seers in all respects." (X.2). "He who knows Me, the unborn and without beginning, the Lord of the worlds, being (thereby) undeluded among the mortals, is released from all the demerits" (X.3). "Intellect, knowledge, absence of delusion, compassion, truth, self-restraint, tranquility..." (X.4). "The seven Seers in earlier ages..." (X.6). "The splendour and equanimity of Mine..." (X.7). "I am the origin of all, from Me all this emanates. Thus being aware, the wise ones worship Me, endowed with full conviction" (X.8). "Out of compassion, I destroy the darkness arising in them from non awareness, remaining in their Self ..." (X.H). "I speedily deliver them from the ocean of mortality..." (XII.7). "Knowing Me as the enjoyer of the sacrifices and of the penances, as the Lord of of the worlds and welldisposed towards all creatures (the ascetic) reaches peace." (V.29). "Without leaving anything, I will convey this Joana (wisdom) to you and the vi-Jnana (supra-sensory awareness), knowing which there would not remain anything else left to be known." (VII.2).

“अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा | मत्तः परतरं नान्यकिञ्चिदस्ति धनञ्जय | मयि सर्वमिदं प्रोतं मणिगणा इव || इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसीयवे | ज्ञानं च विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् || राजविद्या गुह्यतमं | मया ततमिदं सर्वं जगदव्यक्तमूर्तिना | मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः || भूतभृन्न च भूतस्थः | न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो | परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् | ममथ योनिर्महद् ब्रह्म तस्मिन्नार्भं दधाम्यहम् | सम्भवः सर्वभूतानां ततो भवति भारत || ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च | शाश्वतस्य च धर्मस्य सुखस्यैकात्मिकस्य च || - "I am the origin of the world and of the dissolution as well" (VII.6). "O Arjuna, there is nothing else superior to Me. By Me alone are all these woven like pearls on the string." (VII.7). "I will declare to you, who does not waver, the profound secret, by the wisdom (Jnana) together with the supra-sensory awareness (vi-Jnana) of which you will be delivered

from the non-propitious. This is the Sovereign Wisdom, Sovereign Secret..." (IX.1-2). "By Me is all this universe pervaded in My unmanifest form. In Me all the beings abide, but I do not abide in them" (IX.4). "I sustain them, yet I do not abide in them" (IX.5). "No one is equal to You; how, then, can anyone be greater than You..?" (XI.43). "The Supreme Wisdom I will declare again, that which is the best of all wisdom" (XIV.1). "My womb is the Great Brahma (Prakriti); in that womb I deliver. Then is the birth of the creatures becomes possible, O Arjuna" (XIV.3). "For I am the abode of the Brahman, the Immortal, the Imperishable, the Eternal, the Perennial Principle and the Blissful solitude" (XIV.27).

“द्वाविमौ पुरुषौ लोके क्षरश्चक्षर एव च | क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते || उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ऽ यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ऽऽ यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः | अतोऽस्मिलोके वेदे च प्रथितः पुरुषोत्तमः || यो मामेव सम्मूढो जानातिपुरुषोत्तमम् | स सर्वविद्भवति मां सर्वभावेन भारत || इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ | एतत्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत || न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन | नानावाप्तव्या || - इत्यादिना सर्वस्माद्भगवतो भेदः, सर्वस्य तदधीनत्वं, तस्यानन्याधीनत्वम्, सवोत्तमत्वम्, सर्वगुणपूर्णत्वम्, सर्वसास्त्राणां तत्परत्वम्, तथा तज्ज्ञानादेव मोक्ष इत्यादि || - "In this world, there are two Persons, the Perishable and the Imperishable. Perishable are all the creatures and the Indweller is spoken as the Imperishable. The Supreme Person is yet another, referred to as the Supreme Self who entering the three worlds and sustaining them is called the Imperishable Supreme Lord. Because I transcend the Perishable One and am superior even to the Imperishable, I am eulogized in this world and in the Vedas as well, as the Supreme Person. The one who, being un-deluded, thus knows Me as the Supreme Person, he is the knower of all and worships Me with all his being, O Arjuna. Thus was this most secret science been spoken by Me, O blameless One, knowing which one becomes wise and content of his actions, O Arjuna" (XV.16-20). "There exists no actions for Me, O Arjuna, to be performed in all these worlds; nor anything to be gained which I do not possess..." (UI.22). By such and other (words like) 'amongst all, the Lord is distinct; 'all else is under His control; 'His being not under control of anyone else; 'Supreme amongst all; 'Being full of all attributes'. 'The Supreme among all the sciences; and 'from knowing Him alone is deliverance,' etc. (it comes to be assured).

“अथा ते विष्णो विदुषा चिद् अर्घ्यं स्तोमा यज्ञस् च राध्यो हविष्मता || पश्यन्नपीममात्मनं कुर्यात्कर्म विचारयन् | यदात्मनः सुनियतमानन्दोत्कर्षमाप्नुयात् || भक्त्या प्रसन्नः परमो दद्याज्ज्ञानमनाकुलम् | भक्तिं च भूयसिं भक्तिं दद्यात्ताभ्यां विमोचयेत् || मुक्तोऽपि तद्वशो नित्यं भूयो भक्तिसमन्वितः | साध्याऽऽनन्दस्वरूपैव भक्तिर्नैवात्र साधनम् || ब्रह्मरुद्रमादिभ्योऽप्युत्तमत्वं स्वतन्त्रताम् | सर्वस्य त्वधीनत्वं सर्वसद्गुणपूर्णताम् || निर्दोषत्वं च विज्ञाय विष्णोस्तत्राखिलाधिकः | स्नेहो भक्तिरिति प्रोक्तः सर्वोपायोत्तमेत्तमः | तेनैव मोक्षो नान्येन दृष्ट्यादिस्तस्य साधनम् || अधमाधिकारिणो मर्त्या मुक्तावृष्यादिकाः समाः | अधिकार्युत्तमा देवाः प्रणस्तत्रोत्तमः || नैव देवपदं प्राप्ता ब्रह्मदर्श नवर्जिताः | तिरोहित तथाऽप्येते श्रुण्वन्ति क्रिडयाऽथवा || बहुवारतदभ्यासात्तिरोभावोऽपि नो भवेत् || यथा व्यासानुशिष्टानां देवानां क्षत्रजन्मनाम् | पार्थानामतिरोधानं ज्ञानं सुस्थिरतां गतम् ||” - O Lord Sri Vishnu ! Your adoration, your worship and sacrifice as well is to be done both by the Sacrificers and by men of Wisdom”. Even those who have realized their Self should, without arguing: "When I have acquired deliverance through Wisdom, why should I now perform Action ?" perform their ordained actions and enjoy the excellence of Bliss. Being pleased with devotion, the Purusha grants the Wisdom that is helpful. Being pleased with well formed devotion, He reveals His form

to him. Similarly, being pleased with excellent form of devotion, He grants deliverance to him. Even when delivered, he remains subservient to the Lord, endowed with eternal devotion. The Devotion while in deliverance is not the means but (is the end) in the form of *Blissful* awareness. The Lord is Independent of even *Brahma, Rudra, Rama* and others. All are dependent upon Him. because of His being Complete in all attributes. Devotion is said to be knowing Him to be devoid of any defects, and having excellent fraternal feelings towards Him. This is the excellent and the best of all the means. By that alone, deliverance is assured; none other means are similarly seen. Even the best among the human beings is the lowest among the qualified ones. The Seers and others are of the intermediate class. The gods are the best of the qualified ones. *The Primal Breath (praana)* is the excellent among the qualified ones. In the absence of realization of the *Brahman*, the position of the gods is not attained. With removal of the sheath (of non-awareness), one should listen to the divine play. Thus by listening repeatedly, the sheath (of non-awareness) ceases to exist. Even in gods, born as *Kashatriyas*, wisdom was established, as in the case of '*Partha*', when the sheath of (non-awareness) was removed by *Vyasa*.

“अस्य देवस्य मीळहुषो वया विष्णोर् एषस्य प्रमुथे हविर्भिः | विदे हि रुद्रो रुद्रीयम् महित्वं यासिष्टं वर्तिर अश्विनाव् इरावत् || एको नारायण असीन्न ब्रह्मा न च शङ्करः | स मुनिभूत्वा समचिन्त यत्तत एते व्यजायन्त | विश्वो हिरण्यगर्भोऽग्नर्यमो वरुणरुद्रेन्द्राः || एको नारायणो आसीन्न ब्रह्म नेशानो || वासुदेवो वा इदमग्र असीन्न ब्रह्म न च शङ्करः | यं यं कामयते विष्णस्तं ब्रह्माणं च शङ्करम् | शकं सूर्यं यमं स्कन्दं कुर्यात्कर्ताऽस्य न क्वचित् || सर्वोत्कर्षे देवदेवस्य विसर्वोत्कर्षे देवदेवस्य विष्णोमहातात्पर्यं नैव चान्यत्र सत्यम् | अवान्तर तत्परत्वं तदन्यत्सर्वागमानां पुरुषार्थस्ततोऽतः || - इति पैङ्गीश्रुतिः |” - For propitiation of the *Supreme Sri Vishnu*, who fulfills all the desires, who in every respect is the very Lord Himself, *Rudra* recounted His greatness, as a sacrificial offering, by reciting the *Rudriya* hymn. In similar manner, O *Ashwins*, you also became enriched with food. (In the beginning) *Sriman Narayana* alone existed, neither *Brahma* nor *Shankara*. In silence He brooded over. Then all these were born as *Vayu, Hiranyagarbha, Agni, Yama, Varuna, Rudra, Indra* etc'. '*Narayan alone existed, neither Brahma nor Ishana. Vasudeva alone existed in the beginning, neither Brahma nor Shankara*'. Whomever *Sri Vishnu* desires, to him he makes *Brahma, Shankara, Indra, Surya, Yama* and *Skanda*. No one creates the Creator. Ever evolving, the god of the gods, *Sri Vishnu* alone is the Great Summation. Nothing else is *Truth*. Speaking anything else (as the *Truth*), is contradiction. Except realization (of *Sri Vishnu*) no other things are considered as Human goals, thus in *Paingi Shruti*.

“परो मात्रया तन्वा वृधान न ते महित्वम् अन्द अश्रुवन्ति || अनन्तगुणमाहात्म्यो निर्दोषो भगवान्हरिः | न समो वाऽधिको वाऽपि विद्यते तस्य कश्चन | नासीन्न च भविष्यो वा परतः स्वत एव च || इत्योदश्रुतेश्च | यस्त्वात्मरतिरेव स्याद् इत्यादि तु मुक्तिविषयम् | यस्त्वेवात्मरतो मुक्तः कार्यं तस्यैव नास्ति हि | तस्मात्कुर्वीत कर्म णीत्याह कृष्णोऽर्जुनं स्मयन् || इति च स्कान्दे | ज्ञानयोगेन सांख्यानम् इत्यादि तु बाह्यकर्मसङ्कोचपेक्षया || न हि कश्चिदक्षणमपि जातु तिष्ठत्यकर्मकृत् |, शरीरयात्राऽपि च ते न प्रसिद्धेदकर्मणः | एतान्यापि तु कर्माणि सङ्गं त्यक्त्वा फलानि च | कर्तव्यानीति मे पार्थ निश्चितं मामुत्तमम् || ज्ञानी च कर्माणि सदोदितानि कुर्यादकामः स्ततं भवेत् | न सर्वकर्मणा त्यागः कस्यच्चिद्भवति क्वचित् | त्यागिनो यततोऽपि स्युः सङ्कोचद्वाह्यकर्माम् || इत्यादि | उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिस्तत्त्वदर्शिनः || इत्यादि चोत्पन्नज्ञानतिरोभावनिवृत्त्यर्थम् ||” - "*You are beyond the measures. You are Complete in Yourself. None can attain your greatness*". "*Resplendent Sri Hari*

is magnanimous with many attributes and without any defects. None is similar nor superior than You, any where to be seen. Neither were there any nor will there ever be anyone in future, by assistance of others or on their own strength" - thus, in the Scriptures."yastvatmoratireva syat" in this verse, matters of deliverance are mentioned."*For the delivered ones, who revel in the Self, no other works are prescribed. Therefore, you must perform the prescribed actions, thus Sri Krishna said to'Arjuna", thus, in Skanda Purana. "For the men of contemplation, through the means of wisdom" (IIT.3). Thus, with the intention of discouraging persons from performance of outward actions alone. "Not for even a moment can one remain without any action" (111.5). "Even the maintenance of one's physical life cannot be accomplished without actions" (111.8). "But these actions should be performed by giving up attachment and fruits of the performance. This, O Partha, is My decided and best of the views" (XVIII.6). The men of wisdom should perform the ordained actions without fail. It is never possible for every one to renounce the actions entirely. The recluse is a renouncer due to his aversion to the outward actions. "...the Wise, the seers of that Truth... will communicate to you that Wisdom" (IV.34). Such words suggest that Wisdom would emerge after .removal of the sheath (of non-awareness).*

Thus ends the Introduction to the Bhasya and Tatparya Nirnaya of Sri Madhva on Bhagavad Gits, the Upanishad, the science of the Absoute, , the scripture of equanimity, the dialogue between Sri Krishna and Arjuna, entitled btitlesw the Bhaasyakara's introduction.

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Chapter 1 The Yoga of Despondency

1. *Dhritarashtra said: O Sanjaya ! In the field of Righteousness, the field of Kurus, where my people and the Pandavas have gathered for the battle, what did they do ?*

2 - 12. *Sanjaya said: Seeing the army of the Pandavas arrayed in battle formation, the prince Duryodhana approaching the Teacher (Drona), spoke these words. Behold, O Teacher, this mighty army of the sons of Pandu and the formation arranged by the son of Drupada, your wise pupil. Here are the heroes, great archers in battle equal to Bhima and Arjuna, Yuyudhann, Virata and Drupada, the mighty charioteer. Dhrishtaketu, Chekitana, the valiant King of Kashi, Pnrujit, Kuntibhoja and Shaibya, best of men. Formidable Yudhamanyu and the brave Uttamauja, son of Subhadra and sons of Drupada, all verily, great warriors. Know the distinguished ones amongst us, the leaders of my army. I will speak to you, O the best of the Brahmins, for the sake of your attention. Yourself and Bhishma, Karna and Kripa, ever victorious in battles. Asvathama and Vikarna and similarly Saumidatta also. Many other heroes for my sake are eager to forsake their lives, armed with various weapons, all well versed in wars. Inadequate, indeed, is our army in strength guarded by Bhishma, as against which adequate is their army guarded by Bhima. (Therefore) stationed on all the fronts and in the respective positions, all of you support Bhishma.*

12 - 19. *To inspire and make him cheerful, the Grandsire, the aged Kuru roared like a lion and blew his conch. Then conches, kettle drums, cymbals, drums and trumpets blared all of sudden, making tumultuous sound. Then stationed in the Chariot yoked to the white horses, Madhva and Arjuna blew their respective divine conches. Sri Krishna blew Panchajanya, Arjuna (blew) Devadatta and Bhima, of brave deeds, his; mighty conch Paundra. Yudhishtira, the King, the son of Kunti (blew) Anantavijaya; Nakula and Sahadeva, the Sughosha and Manipushpaka. The King of Kasi, chief of archers, Shikhandi great warrior Dhrishtadyumna, Virata and the invincible Satyaki. Drupada and sons of Draupadi, O King, and the strong shouldered son of Subhadra blew their respective conches. The tumultuous sound resounding through the sky and the earth made the hearts of Dhritarashtra's sons tremble.*

20 - 23. *Then seeing sons of Dhritarashtra thus arrayed and ready for the battle, O King, Arjuna whose banner was crest of Hanuman, thinking battle is now about to start, took up his bows and (Arjuna said) these words to Sri Krishna: Draw up my chariot O Achyuta, between the two armies, so that I may look at those who are assembled here eager for battle with me and with whom I have to contend in war. And I shall observe also those gathered here and about to commence the war, eager to please the evil minded son of Dhritarashtra.*

24 - 46. *Sanjaya said: Thus addressed by Arjuna, Sri Krishna drew up the best of the chariots, O King, between the two armies in the presence of Bhishma, Drona and the chiefs and said: Behold O Partha, these Kurus assembled (here). There, Arjuna saw standing (before him) father, grandfather, teacher, uncles, brother, sons and also grandsons and also fathers-in-law and friends in both the armies. When Arjuna saw all these kinsmen thus standing arrayed, he*

was overcome with great compassion and spoke his sorrow. Arjuna said: Seeing these people of mine arrayed before me and eager to fight, O Krishna, my limbs quail, my mouth dries up, my body trembles and hairs stand at end.

30. Gandiva slips from my bands and my skin burns. I am also not able to stand steady and my mind wanders, as it were. I see signs of evil omens, O Krishna; I do not see any good to come about by killing one's own people. I do not crave for victory, O Krishna, nor kingdom nor pleasures; how does by kingdom, O Krishna, how by enjoyments or even by living (is one satisfied) ? For which purpose, desiring kingdoms, enjoyments and pleasures are these (people) gathered here eager for renouncing their life and wealth ? Teachers, fathers, sons and even the Grand-sires, uncles, fathers-in-law, grandsons, brothers-in-law and other relations as well. These, I do not desire to kill, though killed myself, O Krishna, even for the sake of the three worlds, what to speak of this world ? Having killed the sons of Dhritarashtra, what pleasure can be ours, O Krishna? Demerit, verily, shall be for us in this, even in killing these criminals. Therefore, it is not proper for us to kill these kinsmen, the sons of Dhritarashtra. By Killing one's own people, how is happiness possible, O Krishna? Eager for war these, whose mind is enamoured by greed, do not see the wrong in destruction of the family, the demerits from the treachery to friends. Why should we not, knowing the demerit which is sure to accrue, turn away from this act, O Krishna ? In the ruin of the family are destroyed the Perennial Principles of the family; the Perennial Principles (Dharma) being destroyed, the entire family is overwhelmed by unrighteous behavior. When unrighteousness prevails, O Krishna, the noble ladies fall afoul When women become corrupted, O Krishna, there results the mixture of castes. The mixture of castes leads to hell the destroyers of the family and the family as well. The ancestors plunge therein, surely, in the absence of the offerings of food and waters. By the misdeeds of these destroyers of families and also due to mixture of the castes, the laws governing the castes and eternal righteousness of the families are destroyed. The people whose families have lost the righteousness, O Krishna, are bound to live their entire life in hell, thus we have heard. Alas, what great demerit was about to be perpetrated by us; for the pleasures of the kingdom and greed we were about to be engaged in killing our own people. It would, indeed, be beneficial if I, without weapons in my hand, am killed by the sons of Dhritarashtra in the battle armed with all weapons.

47. Sanjaya said: Having spoken thus, Arjuna discarding the arrows and bow, with his mind overwhelmed by sorrow, sat down in the chariot in the middle of the battle ground.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the First Chapter of the Bhagavad Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna, entitled The Yoga of Despondency.

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Chapter II Sankhya Yoga

1- 2 - 3 -4 -5. *Sanjaya said: Then, to him (who was thus) overcome with compassion, with eyes filled with tears, distressed and depressed In mind, Sri Krishna spoke these words. The Resplendent Lord said: How come this blemish of dejection at this hour of crisis, O Arjuna, unknown to men of noble nature (and) which does not lead to heavens, but brings disgrace (on earth) ? Yield not to this impotence, O Partha, it does not behove you. Discarding this corrupt weakness of heart, stand up, O oppressor of foes ! Arjuna said: How could I strike, O Sri Krishna, Bhishma and Drona, worthy of worship with my arrows in battle? It is better to live by begging in this world than enjoy the pleasures, killing the Teachers of high of honour. Killing Teachers with the desire for wealth, I would only be enjoying pleasures dipped in their blood.*

6 -7 - 8 - 9 - 10. *Nor do we know which action is better for us, whether winning them over or by being won over by them. Whom having killed, we will not desire to live, such are these sons of Dhritarashtra, standing before us. Because of frailty caused by pity, I have lost my natural composure. Being confused in mind about Dharma, I ask you what is proper for me, that, you tell me with certainty. I am your disciple. Teach me, who am seeking refuge in you.. I do not see what will drive away this despondency which is drying my senses, even though I may acquire riches, unrivalled kingdom on earth and sovereignty or the heavens. Sanjaya said: Having spoken thus to Sri Krishna. Arjuna said 'I will not fight' and became silent. Then, O Dhritarashtra, Sri Krishna, smiling as it were, spoke these words to him grieving thus between the two armies.*

Bhashya :

“तत्र सोनयोर्मध्ये बान्धवादिमोहजालसंवृतं वषीदन्त अर्जुनं भगवान् उवाच — पज्ञावादान् स्वमनीषोत्थवचनानि | कथं अशोच्या ? गतासून् ||” - To the sorrowing Arjuna, enveloped by entanglement of fraternal delusion, as he stood between the two armies, *Resplendent One* spoke these words.

11. The Resplendent Lord said: You grieve for those who need not be grieved. Whatever occurs to your mind, you speak as a man of wisdom. The men of wisdom do not grieve those who have departed and those who are about to depart.

Bhashya :

पज्ञावादान् is what appeals to the mind though it is not according to scriptures. Why is it अशोच्याः - deserving no thought? Because of (what is stated in the line as) गतासून्.

Tatparya Nirnaya:

“प्रकर्षेण जानन्ति इति प्रज्ञाः | तदावादः प्रज्ञावादः प्रज्ञामतविरुद्धवदं वदसि | कथम्? — गतासून् |” - Those who are enlightened (to the wisdom of the scriptures) are प्रज्ञाः. Those who are opposed (to

the wisdom of the scriptures) are प्रज्ञावादाः. Contrary (to the wisdom of the scriptures), is what is अवादः. How? Because of (what is stated in the sentence commencing) गतासून्.

12. Never that I was not; nor that you were not, nor that these lords of men were not. Nor is there any time in future, when we all will not be.

Bhashya:

“किम्? इति - न त्वेवहम् | ईश्वरनित्यत्वस्याप्रस्तुतत्वाद् दृष्टान्तत्वेनाऽह - नत्वेव इति | यथाऽहं नित्यः सर्व वेदान्तेषु प्रसिद्धः, एवं त्वमेते जनाधिपाश्च नित्याः |” - Why is such statement made – नत्वेवह? The Lord being eternal, such statement is irrelevant and self evident, therefore, is made only as illustration. Even as Lord is Eternal as well confirmed by *Vedanta*, even so, you and these lords of men are also ever eternal.

Tatparya Nirnaya:

“बन्धुस्नेहाद्धि त्वया स्वधर्मनिवृत्तिः क्रियते | तत्र देहनाशभयत् किंवा चेतननाशभयात्? देहस्य सर्वथा विनाशित्वान्न तत्र भये प्रयोजनम् | न च चेतननाशभयात् | तस्यविनाशित्वादेव | न तावत् परमचेतनस्य मम नाशोऽस्ति | एवमेव तवान्येषां च – नित्यो नित्यानां चेतनश्चतनानामेको बहूनां यो विदधाति कामान् ऽ इत्यादि श्रुतेः | स्वदेहयोगविगमौ नाम जन्ममृती पुरा | इष्येतेह्येव जीवस्य मुक्तेर्नतु हरेः क्वचित् | इति स्कान्दे || इद्दश्वरस्यपि युद्धगतत्वान्मोहात् तस्याप्युभयविधानित्यत्वशङ्काप्राप्तौ तदपि निवार्यते - नत्वेवाहम् इति | यद्यप्येषा शङ्काऽर्जुनस्य नास्ति तथाऽपि प्राप्तलोकोपकारार्थं भगवता निवार्यते | एकान्ते कथयन्नपि व्यासरूपेण तदेव लोके प्रकाशशिष्यति हि ||” - Because of your fraternal feelings you are sulking from your inborn behaviour according to the *Perennial Principles*. Is it because of the fear of loss of his body or the loss of Consciousness ? The body being in all respects subject to destruction there is no purpose for being frightened, nor the possibility of destruction of the Consciousness, because it being immortal. There is no destruction for *My Supreme Consciousness*. Similar is the case in respect of others as well. “*Eternal among eternal, Consciousness among the conscious ones, the One who desires, manifests as many*”. The non-separation and separation from the body is said to be the birth and death. Such, verily, is the case with *Jiva*. There is never any question of deliverance for the Lord, *thus, in Skanda Puraana*.

:: - Since the Lord may appear, due to delusion, to have destruction of his body and of the consciousness in the course of the battle, the same is being cleared with the word तु in the verse नत्वेवह . Even though such doubt may not arise in the case of *Arjuna*, the Resplendent One clarifies the same for the sake of (clarification and) the welfare of the world. Even though this dialogue is spoken in confidence, through the medium of *Vyasa*, the same is made known to the world.

13. Even as in this body, the Jiva (dehino) passes through the stages of childhood, youth and old age, even so it acquires another body. The wise, thereby, are not bewildered.

Bhashya:

“देहिनो भाव एतद्भवति | तदेवासिद्धम्, इति चेत्, न - देहिनोऽस्मिन् | यथा कौमारादिशरीरभेदे देही तदीक्षिता सिद्धः | एवं देहान्तरप्राप्तावपि | ईक्षितृत्वात् | नहि जडस्य, शरीरस्य, कौमाराद्यनुभवाभावः सम्भवति | मृतस्यादर्शनात् | मृतस्य वाय्वाद्यपगमादनुभवाभावः | अहं मनुष्यः इत्यादि अनुभवाश्चैतत् सिद्धम् | इति चेत्? | न - सत्येवाविशेषे देहे सुप्तादौ ज्ञानादिविशेषादर्शनात् | समश्चाभिमानो मनसि | काष्ठादिवच्च |” - The attribute of *Jiva* distinct (from body) is thus confirmed. But that fact itself does not make it independent. Only when the *Jiva* is seen passing through the stages of childhood etc. then its distinct existence stands confirmed, also when it acquires another body or due to its ability of recollecting the gross body does not have the experiences of childhood etc. as is evident when the body is dead. In the dead (body) due to the absence of the existence of *Vayu* and the rest, there is no further experience like ‘*I am a human being*’ leading the body being identified with *Jiva*. (But) due to the existence of *Vayu* and the rest in the body during deep sleep, (existence of *Jiva* as independent of body can be surmised). Similar is the case with ego-centred Mind. It (the body) is like wood. Without accepting the supra-human source for any of the expressions, the statements regarding righteousness cannot be established for all the times to come.

“श्रुतेश्च | प्रामाण्यं च प्रत्यक्षादिवत् | “न च बौद्धादिवत् | अपौरुषेयत्वात् | न ह्यपौरुषेये पौरुषेयाज्ञानादयः कल्पयितुं अक्थ्याः | विना च कस्यचिद् वाक्यस्यापौरुषेयत्वं सर्वसमयाभिस्मत्धर्माद्यसिद्धिः | यच्च तौ नाङ्गीकुरुते नासौ समयी - अप्रयोजकत्वात् | माऽस्तु धर्मोऽनिरूप्यत्वाद् इति चेन्न | सर्वाभिमतस्य प्रमाणं विना निषेद्धुमशक्यत्वात् | न च सिद्धिरप्रमाणकस्य इति चेन्न | सर्वाभिमतेरेव प्रमाणात्वात् |” - Even the scriptures say so. Can also be evidenced though by direct experience (like the *Vedas*). Not by intellectual comprehension - “न च बौद्धादिवत्”, because they are not from human endeavor. Neither are they capable of human effort nor of human intellect. And if they are not accepted as universal premises then there would not have been any reason for them to exist for rejecting what is un-Truth. They would not have been the basis for instruction of Righteousness. Therefore, commonly accepted principles alone constitute the premise.

“अन्यथा सर्ववाचिकव्यवहारसिद्धेश्च | न च मया श्रुतम् इति तव ज्ञातुं शक्यम् | अन्यथा वा प्रत्युत्तरं स्यात्? भान्तिर्वा तव स्यात् | सर्वदुःकारणत्वं वा स्यात्? एको वाऽन्यथा स्यात्? रचितत्वे च धर्मप्रमाणस्य कर्तुं राज्ञानादिदोषशङ्का स्यात् | न च दोषत्वं स्ववाक्येन सिद्धयति | न च केनचिद् अपौरुषेयम् इत्युक्तं उक्तवाक्यसमम् | अनादिकालपरिग्रहसिद्धत्वात् | अतः प्रामाण्यं श्रुतेः | अतः, कुतकैः धीरस्तत्र न मुह्यति || अथवा - जीवनाशं देहनाशं वाऽप्येक्ष्य शोकः? न जीवनाशं नित्यत्वाद् इत्याह - न त्वेव इति | नापि देहनाशम्, इत्याह - देहिन इति | यथा कौमारादिदेहहानेन जरादिप्राप्तावशोक एव जीर्णादिदेहहानेन देहान्तरप्राप्तावपि ||” - Otherwise, nothing in normal life can be accepted as *a-priori* absolute evidence. ‘*I have heard*’, such statement would not be known to you. Or else, there would not be any response from what one hears. It would appear as mere hallucination. It would then be the cause of all misery. Or else, one should be an exception to this. If some activity is assumed with reference to righteousness or unrighteousness, then doubts of being non-aware cannot be discounted. Nor the error in his statement can also possibly be established. evidence is available, those supra-human statements are similar to spoken statements. Because the same having been so established from time immemorial. Hence, the Scriptures are self-evident premises. Or else, by way of distorted arguments, one can say ‘*There, the Wise One is not deluded*’. Otherwise why would there be any

sorrow in thinking destruction of *Jiva* as the destruction of the body ? The *Jiva* is not destroyed. It is eternal, hence (the statement) '*nor that you were not*'. Not even by the destruction of the body. Hence the statement देहिनः the *Jiva*, the occupier of the देह, the body. Even as with changing form of the body on account of childhood etc. or being sorrowful on account of old age etc. even so with deterioration of the body, comes the acceptance of another body.

Tatparya Nirnaya:

“मम स्वकीयदेहान्तरप्राप्तिरपि नाति | इति दर्शयितुं फेहिनः इति विशेषणम् | भवदादीनां सा भविष्यति इत्यादि शोको न कर्तव्यः | देहास्येदानीमप्यन्यथात्वदर्शनात् |” - To show that for Him there is no possibility of having a gross body, the word देहिनः is used as an adjective for every one who has occasion to have (other bodies) in future. Therefore, seeing the modifications in the form of the body, there is no reason for sorrow,

14. By the contact of the senses, O Arjuna, are the cold and the heat, the pleasures and the pains. They come and go and do not last for ever. Therefore, learn to endure them.

Bhashya :

“तथाऽपि तद्दर्शनाभावादिना शोक | इति चेत्, नेत्याह – मात्रस्पर्शा इति | मीयन्त इति मात्रा विषयाः | तेषां स्पर्शाः सम्बन्धाः | त एव हि शीतोष्णसुखदः सदाः | देहे शीतोष्णादिसम्बन्धाद्धि शीतोष्णाद्यनुभव अत्मनः | ततश्च सुखदुःखे | नह्यात्मनः स्वतो सुखदुःखादि सम्भवति | कुतः? आगमापायिप्वात् | यद्यात्मनः स्वतः स्युः सुप्तादपि स्युः? अतो यतो मात्रास्पर्शा जाग्रदादादेव ते सन्ति नान्यद् | इति तदन्वयव्यतिरेकित्वात् तन्निमिता एव नात्मनः स्वतः | आत्मनश्च तैविषयविषयिसम्बन्धादन्यः सम्बन्धो नास्ति | नचागमापायित्वेऽपि प्रवाहरूपत्वेनापि नित्यत्वमस्ति | सुप्तिप्रळयादाभावाद् - इत्याह अन्त्या इति | अत आत्मनो देहाद्यात्मभ्रम एव सुखदुःखकारणम् | अतस्तद्विमुक्तस्य बन्धमरणादिदुःखं न भवति | अतोऽभिमानं परित्यज्य तान् शीतोष्णादीन् तितिक्षस्व ||” - Even then, in the absence of realization, there is sorrow. Therefore, it is clarified, मात्रास्पर्शा - by contact of senses. मात्रा is that which is मीयन्त इति मात्रा - sense experienced. स्पर्श is having contact with them. Those (contacts), verily, are cold and heat, pleasure and pain. The body having contact with cold and heat, pleasure and pain, the *Consciousness* appears to experience cold and heat, pleasure and pain. Therefore are the pleasures and the pains. The experience of sorrow etc. does not affect the *Consciousness*, by itself. Why ? Because they come and go. If their contact was with the *Consciousness*, then-they should have existed even in deep sleep. Therefore, since the contact with senses is experienced only in the waking state and not in other states it is concluded that only when there is contact (with the body) which includes mind only then there is the effect. Therefore, it is not the *Consciousness* (that is affected). For the *Consciousness*, there is no contact except when it seeks relationship through the experience of the senses. Because of the nature of their coming and going in the form of a flowing river, they cannot be said to be eternal in the absence of such flow in deep sleep. Hence it is said to be ‘अनित्य’ not eternal. Consequently, when the *Consciousness* is deluded relating itself with the body, pleasure and pain are caused. When these two (the *Consciousness* and the body) are considered as separate, then the sorrow arising from death of the kith and kin would not arise. Therefore, giving up such affiliation with the *Consciousness*, perceive cold, heat and the rest.

Tatparya Nirnaya:

“तददर्शनादिनिमित्तं सोढव्यमित्याह | मात्रास्पर्शा इति विषय सम्बन्धः |” - Because of the inability of seeing them (the bodies after death), it is recommended that they (pleasures and pains) should be endured. In the verse मात्रास्पर्शा - *contact with the sense-objects*.

15. The one who, on that account, does not grieve, that person, O Arjuna, remaining same in pain and pleasure, being wise, makes himself fit for immortal life.

Bhashya:

“अतः प्रयोजनत् - यः हि इति | यम् एते मात्रास्पर्शा, न पार्थयन्ति न व्यथयन्ति पूरिशयमेयं सन्तम् | शरीरसम्बन्धाभावे सर्वषामपिव्यथाभावात् पुरुषम् इति | विशेषणम् कथं न व्यथयन्ति? समंसुखदुःखत्वात् | तत् कथं? धैर्येण ||” - In this verse the benefits are being told. In this manner, he without attachment to senses, does not grieve. He remains quiet and peaceful within. Being attached to the body, every one becomes influenced by sorrows. He is referred by the adjective पुरुष (when he does not grieve). Why does he not grieve? Because of his being equanimous both in pain and in pleasure. How so? By being determined.

Tatparya Nirnaya:

“फलमाह - यं हि इति | न केवलमव्यधामात्रेणामृतत्वं किन्तु पुरुषम् | पुरु ब्रह्म गुणाधिक्यात् तज्ज्ञानात् पुरुषः स्मरतः | इति प्रवृत्ते | पुरु सरणात् पुरुषः ऽ इत्यर्थः ||” In this manner the benefit is spoken. Not by mere absence of sorrow does one become immortal, but this is the proper procedure, by being a पुरुष . Being full of the attributes of *Brahman* and by that awareness, one is known as पुरुष . Thus in *Pravritta scripture*. The words पुरु (full of noble attributes) and सरण (wisdom) in *Purusha*, the meaning of the word becomes clear.

16. Even as good does not come from un-Truth, even so evil does not come from Truth. The relation between these two has been seen by the seers of Truth.

Bhashya :

“नित्य आत्मा इत्युक्तम् | किं आत्मैव नित्य आहोस्विदन्यदपि? - अन्यदपि | तत् किं? इति आह - नासत् इति | असतः कारणस्य, सतो ब्रह्मणश्च, अभावो न विद्यते - प्रकृतिः पुतुषचैव नित्यो कालश्च सत्तम इति वचनाच्छ्रीविष्णुपुराणे || पृथक् विद्यत इत्यादरार्थः | असतः कारणत्वं च - सदसदरूपया चासौ गुणमय्याऽगुणो विभुः | इति श्रीभागवते || असदतः सदजायत इति च | अव्यक्तेश्च | सम्प्रदायतश्चैतत् सिद्धम् इत्याह - उभयोरपि इति अन्तो निर्णयः ||” - Eternal is the *self*, thus it has been spoken. Why the *self* is eternal? Is there anything else (eternal), anything else? Hence, it has been said in the verse starting, नासतो विद्यते . . There is no annihilation of असतः *Prakriti* the *cause* or सत् *Brahman*, because it is declared in *Vishnu Puraana*, "*Prakriti, Purusha and Time are eternal*". Because the word विद्यते

has been separately used (in relation to सत् *and* असत् and also because it has been said in *Bhagavat Puraana* that असत् is gross and सत् is of the subtle form and attribute of the Reality. Besides, असत् is manifestation of सत्, the *unmanifest*. According to normal understanding also, it is so established - for both of them. अन्त is conclusion.

Tatparya Nirnaya:

“न च यद्वात्परलोकदुःखम् इति शोकः | असत्कर्मणः सकाशात् भावो नास्ति सत्कर्मणः सकाशात् अभावो नास्ति | इति नियतत्वात् || सद्भाववाचिनः शब्दाः सर्वे ते सुखवाचकाः | अभाववाचिनः शब्दाः सर्वे ते दुःखवाचकाः || इति शब्दनिर्णये || सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते | प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते || इति वक्ष्यमाणत्वात् | एक असन्नेव स भवति असद्ब्रह्मेति वे चेत् इत्यादेश्च | अन्तो निर्णयः ||” - The sorrow is not because the war leads to misery in the other world. Even as by evil deeds there can be no happiness even so by good deeds there can be no unhappiness, this is the rule. Therefore the words which promote meritorious disposition, all end in creating happiness; the words which promote evil disposition, all end in creating unhappiness, *thus in Shabda Nirnaya*. सद्भाव means that which promotes meritorious disposition, thus the word having been used later. Therefore for meritorious deeds the word सत् is used. The one who thinks ‘*He becomes 'a-sat'*, ‘*asat brahmeti*’ for him *Brahman* becomes ‘*a-sat*’, consequently he becomes sorrowful.

“न चाविद्यमानविद्यमानयोरुत्पत्तिनाशनिषेधकोऽयं लोकः | प्रत्यक्षविरोधात् | सन्निति व्यवहियमाणेव पदार्थ स्वरूपमुत्पत्तेः प्रडिनासोत्तरं च नास्ति इति सर्वलोको व्यवहरति | न च विपर्यये किञ्चिन्मानम् | इदं तु वाक्यमन्यधासिद्धम् | आद्यनन्तयोः सर्वकार्यनसदेति निश्चितम् | यदसन्न विशेषोऽत्र जायतप कोऽत्र जायते || व्यक्तावपि समं हेतदनवस्थाऽन्यथा भवेत् | एवं नाशेऽपि बोद्धव्यमतोऽसन्नेव जायते | तथाऽप्यभेदानश्रवात् कार्यकारणयोः सदा | भेदस्य चाविशेषेण देहोऽगात् क्षितितामिति || व्यवहारो भवेद्यस्माद्ब्रह्मेवानुभवः सदा || इति ब्रह्मतर्के ||” - It is not the purpose of this verse to deny that which is seen to exist now, was non-existent before creation and would be non-existent after destruction. That would be contradiction in itself. Because in normal practice every one deals in life with such objects as if they did not exist before and will also cease to exist hereafter. There is no reason to assume that this is due to delusion. There is also no evidence to say that the statements like नासतो विद्यते भावः are due to delusion, thus *in Brahma Tarka*.

“न च सदसद्विलक्षणं किञ्चिदति इत्यत्र किञ्चिन्मानम् | न चासतः ख्यात्ययोगात्सतो बाधायोगदुभयविलक्षणं भ्रान्तिविषयम् | असतः ख्यातयोगात् इति वदतो असतः ख्यातिरभून् वा? | यदि नाभून् तदख्यातिनिराकरणम् | यद्यभूत्, तथाऽपि | नाचासतोऽसत्त्वेन भ्रान्तौ सत्त्वेन च ख्यातिर्नास्ति इत्यत्र किञ्चिन्मानम् | असद्व्यवहारलोपप्रसङ्गाशाच्च | यदविद्यमानं रूपं तस्य सत्त्वेन प्रतीतेरेव भ्रान्तित्वाच्च अनिर्वचनीयत्वपक्षेऽपि सदितं रजतम् इत्यविद्यमानसत्त्वप्रतीतिं विना नहि भ्रान्तिवत्त्वं | भ्रान्तिसत्त्वागीकारेऽपि अभ्रान्तं सदितं रजतम् इत्यविद्यमानसत्त्वप्रतीतौ हि प्रवर्तते तस्मादुभयविलक्षणं न किञ्चित् ||” - All acts, prior to creation and after the dissolution, do not exist, is the *Vedic* statement. If (it is assumed that) in each action, the specific form was not manifest before it was born, but came to be formed only later, then wisdom and normal circumstances would not justify such statement. If (it is assumed that) according to wisdom and normal circumstances, an archetype existed before the form came to

exist then (it will have to be accepted that) before any thing is born it did not, in fact, exist Even due to the experiences of change, there would be the action and its result. Because of this change, the experience of body becomes apparent. Normal affairs of the world take place on the basis of this change and the experience of the change alone. It is not correct to accept that this world is made up of any special attributes as सत् and असत् - *Existence* and non-*Existence*; सत् being the *Real* and the असत् being the *Appearance*. Both the सत् and the असत् are subject to delusion. The असत् is spoken as such because it is perceived, not because it is experienced. If it be *Appearance*, then its knowledge is of no relevance, even when it is the *un-manifest*. असत् cannot be proved by another असत्. If the सत् appears as असत् in delusion, it cannot be accepted as सत्. In common practice in any event, the असत् cannot cease to be. That which exists as its *form* also may appear as सत्. Same is the case with delusion. Even though it is indescribable, where silver appears as सत् such appearance cannot be treated as असत्, असत् only on the basis of its being delusion. Thus, the सत् which appears as असत् should also be accepted. Then, there would be no contradiction.

“विश्वं सत्यम् | यच्चिकेत सत्येमत् | कविर्मनीषि परिभूः स्वयम्भूयापथातथ्यतोऽर्थान् | व्यदधाच्छाश्र्वतीभ्यः समाभ्यः || इत्यादिश्रुतेभ्यः ||” - In the Vedic scriptures it is stated the cosmic manifestation is truth. What is created is the truth. The sages and seers who contemplating deeply describe the Ultimate Truth as self-evolved and self-evident and by such words declare the eternal existence of all things created.

17. Know that (the eternal and manifested world) to be Indestructible by which all this is pervaded. Of this Immutable thing there is no destruction.

Bhashya :

“किं बहुना? यद् देशतोऽनन्तं तन्नित्यमेव वेदाद्यन्यदपि इत्याह - अविनाशि इति | नापि शापादिना विनाशा इत्याह - विनाशम् इति | अव्ययं च तत् ||” -In how many ways? Without end, not limited by space; eternal, *thus is spoken by the Vedas* etc. and also as the indestructible. It cannot be destroyed by curses, undestroyable. And also immutable.

Tatparya Nirnaya:

“यद्यपि नित्यत्वं जीवस्याप्यस्ति | तथाऽपि सर्वप्रकारेण विनाशित्वं विष्णोरेव इति तु शब्दः | अनित्यत्वात्वं देहहानिर्दुःखप्रापितरपूर्णाता | नाशश्चतुर्विधः प्रोक्तस्तदभावो हरेः सदा || तदन्येषां तु सर्वेषां नाशाः केचिदभवन्ति हि || इति महावराहे || देशतः कालतश्चैव गुणतश्च त्रिधाः ततिः | सा समस्ता हरेरेव नह्यान्ये पूर्णसद्गुणाः || इति परमश्रुतेः || शरीरिणां तु देहहायादिनाशो विद्यत एव | येन सर्वमिदं ततम् इति तस्यैव लक्षणकथनान्न जीवानां देशतो गुणतश्च पूर्णाता ||” - Even though the *Jiva* is eternal, the word '*tu*' confirms in all respects that *Eternity* is associated with *Sri Vishnu* alone. The four attributes of destruction - non-eternal, destruction of the Body, having pain, and incompleteness are never spoken in reference to *Sri Hari*. However in relation to all other things, there surely results loss, *thus, in Maha Varaha*

Puraana. Attributes are threefold - relating to place, to Time and to Being Complete in oneself. All those attributes are found in full only in *Sri Hari*, thus, in *Parama Scripture*. For ‘शरीरिणाः’ is the indweller, there is the appearance of the destruction of the body. "By which all this is enveloped" thus being its identification (of the indwelling *Self*). There is no Space, Attribute or Completeness for the *Jiva*.

18. These bodies have end, even though the Indweller is said to be Eternal, Indestructible, and Incomprehensible. Therefore, fight (as the form of worship) O Arjuna.

Bhashya :

“भवतु देहास्यापि कस्यचिन्नित्यत्व इति - नेत्याह - अन्तवन्त इति | अस्तु तर्हि दर्पणनशात् प्रतिबिम्बनाशवद् आत्मनाश इत्यत आह - नित्यस्य इति | शरीरिणः इति ईश्वव्यावृत्तये | न च नैमित्तिक इत्याह - अनाशिन इति | कुतः? अप्रमेयेश्वरसरूपत्वात् | नह्युपाधिविम्बसन्निध्यनाशे प्रतिबिम्बनाशः सति च प्रदर्शके | स्वयमेवात्र प्रदर्शकः | चित्वात् | नित्यश्चोपाधिः कश्चिदस्ति - प्रतिपौ विमोक्षस्य नित्योपाध्या स्वरूपया | चिद्रूपया युतो जीवः केशवप्रतिबिम्बकः || इति भगवद्वचनात् ||” - This verse speaks that there is nothing like eternal existence for the body. Even as with the destruction of the mirror the reflection is also destroyed, but not so with the destruction of the *Self*. It is not so, because *Self* is called as *Eternal*. शरीरिणः means the *Lord*, the *Indweller*. There is no destruction for him in the ordinary sense of meaning. Because he is referred as Indestructible. Why? Because of the incomprehensible nature of the *Supreme Lord*. But (in his case) there is no उपाधि limitation, as in the case of the destruction of the mirror, where the reflection is destroyed. Here the *Self* is the *Reflector* through the medium of *Mind*. There exists no ‘उपाधि’ limitation for the *Eternal One*. Thus says the lord. For the *Realized One* after deliverance, *Eternal* is the form of his *Self*. Thereafter, form of consciousness of the *Jiva* becomes the reflection of *Keshava*.

Tatparya Nirnaya:

“अनिच्छया देहहान्यादेरेव दुःखावाप्तिः सिद्धा | तस्मात् अनासिनोऽप्रमेयस्य विष्णोः पूजार्थं यध्यस्व | तत्प्रसादाधीनत्वात् दुःनिवृत्तेः सुखस्य च | ये तु सर्वाणि कर्माणि मयि सन्त्यस्य मत्पराः | तेषामहं समुद्धर्ता || इत्यादेः | जीवपक्षे नित्यस्योक्ता इत्युक्त्वात् अनाशिनः इति पुनरुक्तिः | अविनाशी, येन सर्वमिदं ततम् इत्युक्तस्यैव अनाशिनोऽप्रमेयस्य इति प्रत्यघाज्ञानाच्च | इमे देहा इति विशेषणान् नित्यश्चिदानन्दात्मकः स्वरूपभूतो देही मुक्तामपि विद्यत इति ज्ञायते ||” - Since without choice, the body has other attributes; it is covered in pain, thus in *Parama Shruti*. Its (body's) destruction in war is also a form of worship of the *Incomprehensible Lord*. It (destruction of the body being under His control, (it leads to the) relief from both pain and pleasure. “By surrendering all actions to Me and devoted to Me, you shall be protected by Me”. By such words (of the Lord). Spoken as eternal referring the *Jiva*, and the word अविनाशी is repeated, then, the statement "Know that by Indestructible all this is enveloped" and the words अविनाशिनोऽप्रमेयस्य - indestructible, incomprehensible being in reference to the Lord. By specifying इमे देहा, the eternal transcendental form of *Consciousness and Blissful state* of the realized souls, is made known.

“न वर्तते यत्र रजस्तमस्तयोः सत्त्वं च मिश्रं न च कालविक्रमः | न यत्र माया किमुतापरे हरेरनुव्रता यत्र सुरासराचर्चिताः || श्यामवदाताः शतपत्रलोचनाः : सुरुचः सुपेशसः || प्रवाळवैदूर्यमृणालवर्चसां पपिस्फुरत्कुंडलमौलीमालिनाम् | भ्राजिष्णुभिर्यः परितो विराजते लसद्विमानावलिभिर्महात्मनाम् | विद्योत्तमानप्रमदात्तमाभिः सविद्युदभ्रावलिभिर्यथा नभः || इति हि भागवते | चिदानन्दशरीरेण सर्वे मुक्ता यथा हरिः | भुञ्जते कामतो द्यौगांस्तदन्तर्वहिरेव च || इति परमश्रुतिः || न च जीवेश्वरक्यां मुक्तावपि | दिं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः | सर्गेपि नोपजायन्ते प्रलये न व्यथन्ति च || यो वेद निहित गुहायां परमे व्योमन् | सोऽश्नुते सर्वान् कामान्तसह ब्रह्मणा विपश्चिता || एतमानन्दमयमात्मानमपसङ्कम्य इमांल्लोकान्कामान्नी कामरूप्यनुस्मरन् | एतत् साम गायन्स्ते || सर्वे नन्दन्ति यशसागतैर्न समसाहेन सख्या सखायः | किल्बिषस्युत पितुषणिर ह्य एषाम् इरं हितो भवति वाजिनाय | “परं ज्योतिस्वरूप संपद्य स्वेन रूपेणाभिनिष्पद्यते || स तत्र पर्येति जक्षन् क्रीडन् रममाणः | तदा विद्वान्पुण्यपापे विधुर निरमनः परमं साम्यमुपैति ||” - “Where *rajas* and *tamas* do not have any effect, *Truth*, the *Light*, nor influence of the *Time*, there Illusion does not exist; except as Supreme Lord, whom aspirants, noble and ignoble, propitiate as having dark colour, eyes like hundred lotuses, wearing yellow robes, splendidous and having good form, with four arms and best of the bracelets, adorned with ornaments and shining Self-luminous, where souls delivered (from Samsara) dwell, adorned with shining ear rings and the flowing garlands *thus*, in *Bhagavat Puraana*. With *Consciousness* and *Bliss* the delivered souls become similar to *Sri Hari*, inside and outside, enjoying the pleasures according to their own capacity (and the state) *thus*, in *Parama Scripture*. But even in deliverance, there is no unity between *Jiva* and the *Lord*. “*Realizing this wisdom, they acquire similarity with Myself. They will never be born again in the creation of the world nor are they aggrieved at the time of dissolution*” “*He who knows Brahman as the Real, as the Knowledge and as the Infinite, placed in the secret place of the heart and in the highest heaven, realizes all desires along with Brahman, the Intelligent*” and “*Transcending to that Self which consists of Bliss, going up and down these worlds, eating the food he desires, assuming the form he desires, he sits singing the chant*” *thus* in *Taittiriya Upanishad*. All friends rejoice in a friend who comes triumphant having had success in an assembly. He divests blame from being attached, provides nourishment, ever vigilant for deed and daring. One enriches himself constantly by reciting hymns; others sing in *Shakavari metres*. Still one another lays own the rules for performance of sacrifices, *thus* in *Rigveda*. “*Realizing the Lord and acquiring one's true form, he enjoys and revels in the pleasing state of liberation*”, “*Then the Wise one overcoming the merits demerits, acquires the immaculate, supreme affinity (with the Lord)*”, *thus* in *Chaandogya Upanishad*.

“मुक्ताः प्राप्य परं विष्णुं तद्देहं संश्रिता अपि | तारतम्येन तिष्ठन्ति गुणैरानन्दपूर्वकेः | भूपा मनुष्यगन्धर्वा देवाः पितर एव च | आजानेयाः कर्मदेवास्तत्वदेवाः पुरन्दरः | शिवो वशिच इत्येते क्रमाच्छतगुणोत्तराः | मुक्तदपि तदन्ये ये भूपाच्छतगुणवराः | न समो ब्रह्मणः कश्चिन्मुक्तावपि कथञ्चन | ततः सहास्रगुणिता श्रीस्ततः परमो हरिः | अनन्तगुणतत्समः परमोऽपि न ||” - Acquiring in that transcendental state of liberation, the similarity with the form of *Sri Vishnu*, being completely protected in that state, he resides in blissful state in full consciousness according to the gradation, determined by his attributes. The kings, humans, celestial beings, gods, ancestors, in that manner, the immortals, the deities of actions and those of the elements, *Indra*, *Shiva*, *Brahma* in that order having hundred fold

attributes than the delivered. Superior by thousand-fold attributes of *Brahma* is *Sri Lakshmi* who resides as the pleasure potency of each and every incarnation and superior to her is *Sri Hari*.

“अक्षण्वन्तः कमण्वन्तः सखायो मनोजवेष्वा असमा बभूवुः |, कामस्य यत्राप्ता कामास तत्र मामथ अमृतं कृधि | इति मोक्षानन्तरमपि भवचनेभ्यः | न च - यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति | न हि द्रष्टुदृष्टव्यं परिलोपो विद्यते | अविनाशीत्वान्तु तद्विद्वितीयमस्ति | ततोऽन्यद् विभक्तं यत् पश्येत् || परमं ब्रह्म वेद ब्रह्मैव भवति |, तत् त्वमसि |, अहं ब्रह्मास्मि | इत्यादिश्रुतिविरोधः |” - Endowed with innumerable attributes, none is there superior to Him. But those possessing noble eyes and ears and having fraternal feelings, become alike in mind with each other and with Him. Where all the desires are fulfilled in that state let me be delivered. By such words of separation with one another, the state of gradation (*taratamya*) is confirmed even after the deliverance “*Where in deliverance everything has become even like the Self then whom does one see by whom ? Verily, when there (in that state of deliverance) he does not see, he is verily seeing, seeing though he does not see for there is no seeing. Because of (his being) imperishable there is none other than himself. There is nothing else separate from which he can see*” – thus in *Brihad Aranyak Upanishad*. Consequently, with proper understanding the statements “*Knowing the Supreme Brahman one become like Brahman*”, “*That, you are*”, “*I am Brahman*” do not speak anything contrary to the scriptures.

“सञ्ज्ञानाशो यदि भवेत् किं मुक्त्या न प्रयोजनम् | मोहं मां प्रापयामास भवान्नेति चोदितिः || याज्ञवल्क्यः प्रियमाह नाहं मोह ब्रवीमि ते | भूतजज्ञानलोपः स्यान्नजं ज्ञानं न लुप्यते || न च ज्ञेयविनाशः स्यादात्मनाशः कुतः पुनः | स्वभावतः पराद् विष्णमपि स्फुटम् || अस्वातन्त्र्याद् भिन्नमिव स्थितमेव यदेदृशम् | तदा घ्राणादिभोगः स्यात् स्वरूपज्ञानशक्तितः || तदाऽऽत्मानुभवोऽपि स्यादीश्वरज्ञानमेव च | यदात्यान्न विजानाति नात्मनं नेश्वरं तथा || पुरुषार्थता कुतस्तु स्यात् तदभावाय को यतेत् | तस्मात् स्वभावज्ञानेन भिन्न विष्णसमीपगाः || भुजते सर्व भोगाश्च मुक्तिरेषा न चान्यथा | यन्न पश्येत् परो विष्णुद्वितीयत्वेन स स्वतः || तद् द्वितीयं न भवति प्रादुर्भावात्मकं वपुः | प्रधानेऽनुषादन्यद् यत् तस्माद् भिन्नमीश्वरः || विभक्तत्वेन नियतं यस्मात्पश्यति सर्वदा | पश्यन्नेव यतो विष्णुस्तदभेदं न पश्यति || चेतनाचेतनस्यस्य नाभेदोऽस्ति ततोऽमुना | नहि ज्ञानविलोपोस्ति सर्वज्ञस्य परेशितुः || - “*If (in deliverance) Consciousness ceases to be, then does it mean that deliverance has no purpose? Saying thus do not confuse me with bewilderment; impart me, O Revered One!*” *Yajnyavalkya* said, “*Dear One, I do not speak to you any thing bewildering. In his presence, there is destruction of empirical knowledge (of the Mind) but not the Real Wisdom. When the empirical knowledge of the Mind is destroyed how could there be simultaneous destruction of the Real Self ?*”. Essentially the *Supreme Self* is different from the manifest Creation and because manifestation is dependent upon on Creation, it is different. Since smell etc. are said to be due to presence of the *Supreme Self* the empirical experience of the *self* is said to be similar to the wisdom of the *Supreme Lord*. In (spiritual) experience nothing else is known; neither one's own *self* nor the *Supreme Self*, the how can there be human enterprise, and in its absence who will strive for (deliverance)? Therefore there is variance in the empirical knowledge in the presence of *Sri Vishnu* and all pleasures are enjoyed even in deliverance. It is not otherwise. When the *self* does not see anything as different from his own *self*, then he does not become separate even in the many manifestations. By their very nature *Brahma* and all others are different from the Lord, therefore distinct from the Lord. The Lord does not see any difference in them, there being no difference between the conscious and the non-conscious. There is no delusion regarding the knowledge of Lord's supremacy. When one attains this state of perception

there is no separateness between the individual consciousness and the ultimate consciousness and there is no delusion ever regarding knowledge of the Lord's supreme position.

“ब्रह्माणि जीवाः सर्वेऽपि परब्रह्माणि मक्तिगाः | प्रकृतिः परमं ब्रह्म परमं महदच्युतः || नैव मुक्ता न प्रकृतिः क्वापि तद्विष्णुवैभवम् | प्राप्नुवन्तापि तज्ज्ञानानिजं ब्रह्मत्वमाप्यते || यद्यस्य परमेशित्वं तदा स्याद् दुःखिता कुतः | दुःखी चेत् कृत ईशत्वमीशो ह्येव दुःखभाक् || कुतः सर्वविदोऽज्ञात्वं क्व भ्रमोऽप्यज्ञतां विना | तस्मान्नेश्वरो जीवस्तत्प्रसादात्तु मुच्यते ||” - Technically all living entities can be designated as *brahman* and all liberated souls can be designated as *para brahman*. *Sri Vishnu* is the Supreme among the greats (*paramam mahad*) *Brahman*. Neither delivered souls, nor *Prakriti* can have the grandeur of *Sri Vishnu*. But by the knowledge of His *Wisdom* each one will experience the essence of *Brahman* according to their capability and qualification. When he acquires the essence of the Lord, then how could he have any pains? How could there be ignorance? How could there be delusion in the absence of ignorance? He would not be similar to Lord who is not delivered by the grace of the Lord.

“अहेयत्वादहंनमा भगवान् हरिरव्ययः | ब्रह्मासौ गुणपूर्णत्वदस्यसावसनान्मितेः | असनादसिनामाऽसौ तेजस्वात्त्वमितीरतः | सवैः क्रियापदैश्चैव वाच्य एको हरिः स्वयम् | युष्मत्पदैः प्रतियोग्यात् तद्युतैश्च क्रियापदैः || अस्मत्पदैःरान्तरत्वात् क्रियाथैद्वैश्च तदन्वयैः | परोक्षत्वात् तत्पदैश्च मुख्यवाच्यः स एव तु ||” - From the word अहेय the word अहम् is derived, which symbolizes the immutable *Sri Hari*. Since He possesses all attributes He is *para Brahman*. He is known as अस्मि since he exists eternally and destroys evil. Being resplendent, he is known as त्वम्. All these words suggesting verbs, elements and all attributes speak of *Sri Hari* alone. Since He is in the forefront along with His activity he is called युष्मात्. Since he abides in the heart with His activity, He is called by the word अस्मात् and since He is invisible, by the word तत्. On realization one will know that all these symbols represent only His predominant role.

“सर्वान् वेदानधीत्यैव प्रज्ञाधिक्येन हेतुना | शेतकेतुरहडकारात् प्रायशो नास्मि मानुषः || देवा वा केशवांशे वा नैषा प्रज्ञाऽन्यथा भवेत् | श्वं महात्वबुद्धैव दर्पणोऽभ्यगात् पितुः || सकाशमकृताताचारं तं दृष्ट्वा स्तब्धमज्ञवत् | पितोवाच कुत पुत्र स्तब्धता त्वामुपागता || प्रायो नारायां देवं नैव त्वं पृष्टवानसि | यस्मिन् ज्ञाते त्वविज्ञातज्ञानादिनां फलं भवेत् || प्राधान्यात् सदृशत्वच्च तदधीनमिति स्फुटम् | तत्सृष्टं चेति विज्ञातं फलवद्धि भवेज्जगत् || श्वतन्त्रयोस्य विज्ञानं मिथ्याऽनमनर्थकृत् | यथा चैवैकमृतपिण्डज्ञानादेः सदृशत्वतः || मृन्मयं तदकार्यं च ज्ञातं मृदिति वै भवेत् | यथैव मृत्तिकेत्यादिनित्यनामप्रवेदनात् || वाचाऽरब्धमनित्यं तु ज्ञातं तन्मूलमित्यपि | एवं कारणभूतोऽसौ भगवान्पुरुषोत्तमः || प्रधानश्च स्वतन्त्रश्च तन्मूकामखिलं जगत् | तदाथारं विमुक्तौ च तदाधीन च सदा स्थितम् || स सूक्ष्मो व्यापकः पूर्णस्तदीयस्त्वमसि नौवोऽपि कथञ्चन || यथा पक्षी च सूत्रं च ननावृक्षरसा अपि | यथा नद्यः समुद्रश्च यथा वृक्षपरावपि || यथा धानाः परश्चैव यथैव लवणोदके | यथा पुरुषदेशौ च यथाऽऽज्ञानदावपि || यथा स्तेनपहार्ये तथा त्वं च परस्तथा | भिन्नो स्वभावतो नित्यं नानयोरेकता क्वचित् || एवं भेदोऽखिलस्यापि स्वतन्त्रात् परमेस्वरात् | परतन्त्रं स्वतन्त्रेण कथमैक्यमवाप्नुयात् || स जविनामा भगवान् प्राणधारणहेतुः | उपचारेण जीवाख्या संसातिणि निग्द्यते || तदधीनं सर्वं नान्याधीनस ईश्वरः ||” - Having learnt all the *Vedas* and being greatly conceited and arrogant, *Svetaketu* assuming ‘*I am not a human being, I am either a God or part manifestation of Keshava. Otherwise I would not have*

been so wise? Thinking thus highly about himself, he approached his father who seeing him devoid of proper manners due to ignorance asked: “*How is it, son, you are behaving in improper manner? Perhaps you have not possibly enquired of Lord Narayan, knowing whom the benefit of unknowable, knowledge accrues? Being the dominant in Himself and the World being similar to Him to some extent and knowing that the World is subservient to Him, and knowing Him thus, one acquires undisputed wisdom. Knowing the world to be independent of Him is mere delusion. Such delusion will bring untold misery. Even as knowing the clod of earth, the benefits of pots and other similar objects made therefrom also come to be known, even as from knowing the word मुक्तिका, which is eternal, benefits of knowing the non-eternal and subsidiary elements like dust come to be known? Even so by knowing the Supreme Person, the Prime Existence, who is the Cause, though Independent in Himself, all the benefits of knowing the entire world, also accrue. Even in deliverance, every one is in His shelter and ever subservient to Him. He is subtle, all pervading, and complete in all attributes. In Him does rest the entire Universe (therefore) you will never can be like Him.* Even as the bird and the thread, the essences of different flowers and the trees, the essence and the form of the tree, the rivers and the ocean, the salt and the water, the human being and the place of his dwelling, the dead one not being able to recognize his relatives, the robber and the robbed, even so you and the Lord, even though eternal are different entirely, the Lord being ever Independent. How can the dependent be united with One who is Independent (of all else). The Lord having dwelt in all *Jivas* with the intention of giving the life- Breath, is called Primary *Jiva* in the normal parlance in *Samsara*. Every thing is subservient to Him, He is subservient to no one.

“जीवेश्वरभिदा चैव जडेश्वरभिदा तथा | जीवभेदो मिथेश्चैव जडाजीवाभिदा तथा || जडाभेदो मिथेश्चैव प्रपञ्चो भेदपञ्चः | स नित्य एव नोत्पाद्य उत्पाद्यश्चोन्नशेदपि || तस्मादनादिमानेव प्रपञ्चो भेदपञ्चकः | विष्णोः प्रज्ञामितं यस्मात् द्वैतं न भ्रान्तिलिप्तम् || अद्वैतः परमाथाऽसौ भगवान् विष्णुरव्ययः | परतत्त्वं स्वतन्त्रत्वं सर्व शक्तित्वमेव च || सर्वज्ञत्वं परानन्दः सर्वस्य त्वधीनतता | इत्यादायो गुणाविष्णोर्नैवान्यस्य कथञ्चन | अभावः परमद्वैते सन्त्येव ह्यपराणि तु || विकल्पो विनिवर्तेत कल्पितो यदि केनाचित् | अद्वैतं ज्ञानिना पक्षे न तस्माद्विद्यते क्वचित् || - इत्यदिश्रुतिभ्योऽर्थान्तरस्यैवावगतत्वात् || ” - Difference between *Jiva* and the Lord exists and similarly difference between *Gross (world)* and the Lord; difference between *Jiva* and *Jiva* and similarly between *Gross (world)* and *Jiva*, and also difference between the *Gross (world)* and the *Gross (world)* are mentioned as the five-fold differences. They are eternal because they are unborn, if born, they would be capable of destruction. Therefore eternal are these five types of differences. Since these differences were created by *Sri Vishnu* they are the *Eternal Truths*, not imagined due to hallucination. Being the *Supreme Goal, Resplendent Sri Vishnu* is immutable and One without the Second (*a-dvaita*). In essence the *Supreme*, being Independent and in attributes all powerful. He is the knowledge of the Knowers. Being supremely blissful, all others become aware of their subservience to Him. Such are the attributes of *Sri Vishnu* and none others. Such attribute of being Supreme One without Second (*a-dvaita*) does not make others irrelevant. They also exist. If difference was the result of mere imagination, it would have been harmful. But this difference is not imagined. Therefore, among the wise, there is never any occasion to doubt the non-dual aspect of the Supreme Lord.

“एक, पिंड, नामधेय, इति शब्दानां वैयर्थ्यं चान्यथा | न चैकविज्ञानेन सर्वविज्ञानं तत्पक्षे | न हि शुक्तिज्ञो रजतज्ञ - इति व्यवहारः | नवकत्वोऽपि भेद एव दृष्टान्तोक्तेश्च | तस्मात् अतत्त्वमसि इत्येवोच्यते || ऐतदात्म्यम्

इत्येतदात्मसम्बन्धि | तस्त्वामिकम् | त्वमपि तदैतदासत्यमेवाऽसि न सोऽसि इति वा | तत् इति लिङ्गसाम्यं चात्र |”

- The meaning ascribed to the words like एक, पिंड, नामधेय suggest difference, otherwise erroneous conclusions may be arrived. From knowledge of one, the knowledge of all will not then arise. By knowing oyster-pearl, one will in normal instances conclude that he has known about silver. The difference alone has been spoken using nine examples. Therefore, अतत्वमसि - *You are not That*, has it been explained. It is not proper for you to think that you are the *Supreme Self*. There is only similarity of class. It is sign of ignorance having said that the Lord created the World, *Jiva* etc. how can one now speak contrary (that Lord and the *Jiva* are the same) ? *Jiva* etc. are separate from Him.

“अविद्यमानमेवेश्वरं सृष्ट्यादिकं चाथ्प्राप्तमेवाऽत्मनो भिन्नत्वेन प्रापयित्वा तन्निषेधे कथं श्रुतेरुन्मत्तवाक्यत्वं न स्यात्? अनुवादोऽपि यदिदं वदाति तन्न युज्यते ऽ इत्यादिवाक्यं परिहारे विशेषयुक्तिं च विना न दृष्टः | अतिप्रसंगश्चान्यथा | अभेदानुवादेन भेदोपदेशः किं इति नस्यात्? | सर्वशास्त्रान्ते भेदोक्तेश्चैतदेव युक्तम् - नासंवत्सरवासिने प्रबूयात् नाप्रवक्त्र इत्याचार्या आचार्याः || अहं विश्वं भुवनमभ्यभवाम् | अनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति | ब्रह्मविदो विदुः | नमो विष्णवे महते करोमि ऽ पश्यन्त्यात्मन्यवस्थितम् | इत्यादि |” - It would be irrational and irresponsible to speak otherwise. If this (creation) is to be spoken as descriptive statement then the statement that from Him are all these created, would not be clear without much devious methods. That would be too much to expect. How can the non-dual nature of the Lord be accepted after accepting the statements showing the duality or difference between the Lord and His creation ? At the end of every section, the difference alone has been propounded, making a condition that *‘To one who has stayed continuously for one year should this knowledge be given, not to one who is not initiated, thus say the Teachers’*. *‘I am the Universe, transcending these worlds’*, *‘In the everlasting heavens the Wise one dwells’*. *‘Thus the knowers of Brahman, realize’*. *‘I offer obeisance to the Great Sri Vishnu’*. *‘(they) see the Self established’*. etc.

“नचेश्वरस्तदभेदो वा प्रत्यक्षादिसिद्धः | तत्पक्षे त्वैक्यदिरपि मिथ्यात्वात् स्वरूपस्य च सिद्धत्वाद्यर्थेव श्रुतिः | लक्षितस्वरूपस्यापि न स्वरूपाद् विशेषः | निर्विशेषत्वोक्तेः | मिथ्याविशेषोक्तौ चाप्रामाण्यं श्रुतेः | मिथ्यात्वं च मिथ्यैव तेषाम् | अतः सत्यत्वं सत्यं स्यात् | उपाधिकृतभेदेऽप्युपाथोर्मिथ्यात्वे त्वप्राप्तमेवोपाधिभेदं प्रापयित्वा पुनर्निषिध्यत इति स एव दोषः | सत्योपाधिपक्षेऽपि हस्तपादाद्युपाधिभेदेऽपि भोक्तुरेकत्वदृष्टरेकेनैवेश्वरेण सर्वापाधिगतं सुखं दुःखं युज्येत - इत्येवमादयो देषाः समा एव | अचेतनानामनुबवाभावान्न तत्साम्यम् | अतो जीवेश्वरयोर्भेद एव सिद्धम् ||” - If it is submitted that neither is the Lord distinct nor is He self-evident, nor is He averred as the Unitary (no-dual) and all manifestation but mere Illusion, then Scriptures will be proved illogical. The seeming appearances itself will not be superior to real appearance nor can anything special be attributed about it. If the scriptures subscribe to illusion, then there will be without any proof. The Illusion will continue to remain as illusion and Truth will remain truth. Even if it be conceded that the differences are qualified by limitations, then the Lord, acquiring such limitations, will also be subject to illusion. This would be defect (in the arguments). If it be said that the Lord having many feet, hands, mouths also enjoys through them, then the difference in these feet, hands etc. will also be defects and the Lord will be subject to the of defects in enjoyment and suffering. Since the great space does not have any

experiences, it is not possible to make any comparisons. Therefore, the difference between *Jiva* and the Lord can only be established based on the evidence of the scriptures.

19. The one who thinks him (the Jiva) capable of killing another and who thinks him (the Jiva) capable of being killed by another, both of them do not know (the truth). He neither kills nor is killed.

Bhashya :

“व्यवहारस्तु भ्रान्तः इत्याह - य एनम् इति | कुतः उक्तहेतुभ्यो नायं हति न हन्यते | न प्रतिबिम्बस्य क्रिया | स हि बिम्बक्रियैव क्रियावान् | ध्यायतीव इति श्रुतेश्च ||” – In normal empirical world life appears is delusion, thus says Sri Krishjna. How? As said above neither he kills not is he killed. It could not be the action of the reflection - प्रतिबिम्ब. He (*Jiva*) becomes creative only with the energizing activity of the Creator. The scriptures also say ध्यायतीव - being energized by the Lord.

Tatparya Nirnaya:

“य एनं जीवं वेत्ति हन्तारं स्वातन्त्र्येण | अन्यथा – मया हतास्त्वं जहि इत्यादिविरोधः | चेतनं प्रति य एनम् इति परमात्मानोऽपि समम् ||” – If ‘He who thinks him (the Jiva) to be a killer independently,’ (is the correct reading), then (the declaration by the Lord) ‘kill those whom I have already killed’ (XI.34) will be contradictory. Even as the word हन्तारम् is applicable to the Consciousness (*Jiva*), even so it is also applicable to the Lord also.

20. (The Jiva) is neither born nor does it ever die, nor having (once) come to be, cease to be again. Unborn, eternal, permanent and primeval. Be is not slain when the body is slain.

Bhashya :

“अत्र मन्त्रवर्णोऽप्यस्तीत्याह - न जायत इति | नचेश्वरज्ञानवद् भूत्वा भविता | तद्धि - तदैक्षत - देशतः कालतो योऽसाववस्यातः स्वतोऽन्यतः अविलुप्ताववपधात्मा इत्यादिश्रुतिसिद्धम् | कुतः अजादिलक्षणेश्वरसरूपत्वात् | शाश्वतः सदैरूपः | पुरं देहं अणति पुराणः | तथाऽपि न हन्यते हन्यमानेऽपि देहे |” – Here using the words न जायत इति Sri Krishna shows show on the authority of scriptures that awareness of the Lord is not born nor does it cease to be, in the normal sense of the words. In all situations, time and also in stages it is never subject to change, nor is it the knowledge of the *self* is subject to destruction, the statement having been established even by the scriptures. How? Due to the attributes like being unborn etc having been the related to the Lord. शाश्वतः तदैकरूपः - permanent means remaining in the same form without any change. पुरं देहं अणति इति पुराणः means the one (*Jiva*) who acquires another पुरः or देहः. Therefore, the *Jiva* is not killed even when the body is killed.

Tatparya Nirnaya:

“जीवेश्वरयोर्नित्यत्वे मन्त्रवर्णोऽप्यस्ति इत्याह | - न जायते म्रियते इति | अयं ना परमपुरुषो भूत्वा विद्यमान एव देहसम्बन्धारूपेणापि भविता न | मरणं तु देहवियोग इति प्रसिद्धमेव | न हि घटादीनां मरणव्यवहारः |

स्वरूपनाशः कैमुत्येनैव सिद्धः | अयं जीवोऽपि अजो नित्यश्च अन्यथा पुनरुक्तेः | शाश्वताश्च | न कदाचिदस्वातन्त्र्यादिकं जीवस्वरूपं जहाति | अल्पशक्तिरसर्वज्ञं पारतन्त्र्यमपूर्णता | उपजीवकत्वं जीवत्वमीशत्वं यद्विपर्ययः | स्वाभाविकं तयोरेतन्नान्यथा स्यात् कथञ्चन | वदन्ति शाश्वतावेतावत एव महाजनाः | इति महाविष्णुपुराणे | पुराण्यमपि गच्छच्छन्ति इति पुराणः ||” - *Jiva* and the Lord both are by scriptures established having been referred thus: *neither born nor dying*, this Supreme Person. भूत्वा i.e. becoming, remains as though ever in existence, though does not come to be born by being associated with body. Death is largely understood to mean the separation (of the *Jiva*) from the body. No one associates death to (any positive state like) the things like pot etc. Since for the Lord there is no destruction of the form, there cannot be said to be death for Him. The *Jiva* is also unborn and eternal. Otherwise (all creation) will be merely a repetition. (*Jiva* is) also permanent. But *Jiva* never does exist with any independent form of its own. (*Jiva* has) limited power, limited knowledge, dependent on external power and incomplete in itself. Contrary to that do the attributes of the Lord, who is all powerful, all knowing. These are natural attributes of these two. There is no other change in them. Therefore, great people call both of them to be '*shaashvata*' - permanent. Thus, in *Maha Vishnu Puraana*. Because the *Jiva* goes अगति through many bodies पुर, it is known as पुराणः .

21. He who knows that it (the form of Jiva that) is indestructible and eternal, uncreate and unchanging (being but the reflection of the Lord), how can such Person (ever that he will) slay any one, O Arjuna, or cause anyone to slay?

Bhashya :

“अतो य एवं वेद स कथं कं घातयति हन्ति वा? | अविनाशिनम् नैमित्तिकनाशरहितम् | नित्यं स्वाभाविकनाशरहितम् | अथवा अविनाशिनं दोषयोगरहितम् नित्यं सदाभावितम् इति सर्वत्र विकः | दोषयुक्तपुरुषादिषु मष्ट शब्दप्रयोगात् |” - The one who knows how and who is hurt or killed ? अविनाशिनम् is that which is by its nature incapable of being destroyed. नित्यम् is that which is by nature is eternal and therefore by its nature incapable of being destroyed or अविनाशिनम् without having any defects or affectations. The word defect is commonly used for that which is not perfect. The body is not perfect it is defective, thus the word destruction is applicable to the body but never to the eternal soul.

Tatparya Nirnaya:

“अविनाशिनम् स्थीरापायादिवर्जितम् | नित्यम् स्वरूपतः | एनम् परमेश्वरम् | कर्तुं त्वं तु स्वतन्त्रत्वं तदेकस्य हरेर्भवत् | तच्चाव्ययं तस्य जानन् कथं कर्ता स्वयं भवेत् || इति परमश्रुतिः | अन्यथा अविनाशिनं नित्यम् इति पुनरुक्तिः ||” - अविनाशिनम् means one who has no destruction of body etc. Eternal of the form is the Supreme Lord. Action is the attribute of being independent; that can happen only in case of *Sri Hari*. Therefore He being immutable, how can any one else become the doer, thus in *Parama shruti*. Otherwise saying indestructible, eternal will be merely a case of repetition.

22. Even as a person casts away his worn-out clothes and takes on those which are new, even so does the Jiva casts away his worn-out body and takes on that is new.

Bhashya :

“देहात्मविवेकानुभवार्थं दृष्टान्तमाह - वांसासि इति ||” - In this verse, the Lord clarifies the difference in experience about the body and the *self*, as an illustration.

Tatparya Nirnaya:

“जीवस्यापि शरीरसंयोगवियोगावेव जनिमृती यतस्ततो न दुःखकारणं इत्याह | वांसासि इति ||” - For *self* acquiring and discarding the body is like birth and death; therefore it need not be the cause of sorrow. Hence the explanation contained in verse 22.

23. Weapons do not cleave this (the Jiva), nor does the fire burn; water does not make this moist nor does the wind dry.

Bhashya :

“स्वतः प्रायो निनित्तैश्चाविनाशिनोऽपि केनचिन्निमित्तविशेषेण स्यात् ककच्छेदवत् इत्यतो विशेषनिमित्तानि निषेधति - नैनम् इति ||” - In the normal circumstances, though there is no destruction, there may appear seeming destruction like the head of *Daksha Prajaapati* (ककच्छेदवत्). To avoid such understanding it is mentioned that the *Jiva* cannot even be pierced etc. क means *Daksha Prajapati*.

Tatparya Nirnaya:

“कारणतोऽपि नेश्वरस्यान्यथात्वम् | इत्याह - नैनं छिन्दन्ति इति ||” - There is no cause (for destruction) for the Lord also by others.

24. It (the real constituent or the Jiva) cannot be cut, cannot be burnt. It can be neither wetted nor dried. It is eternal, all pervading. unchanging and immoveable. It is the same for ever.

Bhashya :

“वर्तमाननिषेधात् स्याद् उत्तरत्र? इत्याह - अच्छेद्या इति | वर्तमानादर्शनाद् युक्तमयोग्यत्वम् इति सूचयति वर्तमानापदेशेन | कुतोऽयोग्यता? नित्यसर्वगतादिविसर्षणेश्वरसरूपत्वात् | शाश्वत इत्येकरूपत्वमात्रं उक्तम् | स्थाणु शब्देन नैमित्तिकमन्यथात्वं निवारयति | नित्यत्वं सर्वगतत्वविशेषणम् | अन्यथा पुनरुक्तेः | ऐक्योक्तापि अनुक्तविशेषणोपादानान् नैष्वैक्ये पुनरुक्तेः | युक्ताश्च बिम्बधर्माः प्रतिबिम्बोऽविरोधे | तत्ता च - रूपं रूपं प्रतिरूपो बभूव | आभास एव च इत्यादि श्रुतिस्मृतिसिद्धा | नचांशत्वविरोधः | तस्यैवांशत्वात् | नचैकरूपैवांशता | प्रमाणं चोभयविधवचनमेव | नचांशस्य प्रतिबिम्बत्वं कल्प्यम् | गाध्याधिष्वपि अंशबाहुल्यदृष्टेरितरत्र अदृष्टेः | स्थाणुत्वेपि ऐक्षत इत्याद्यविरुद्धमीश्वरस्य | उभयविधत्वाक्यात् | अचिन्त्यशक्तेश्च | न च मायैकम् - त्वयीश्वरे ब्रह्मणि नो विरुद्धयते | न योगित्वादीश्वरत्वात् चित्रं नचेतत् त्वयि कार्यकारो इत्याद्यैश्वर्येणैव विरुद्धधर्माविरोधोक्ते

||” - By denying indestructibility (of *Jiva*) in the present instance, possibility of such destruction in future is here indicated by the words अच्छेद्य. By showing the present instance the incapability of destruction (of *Jiva*) the future also is suggested. How is it incapable of destruction? By considering the essential constituent of *Jiva* as being eternal and all-pervading, reflecting those of the Lord. By the word स्थाणु- immoveable, any other common doubt is removed. (Similarly) by such words like नित्यः - the everlasting, सनातनः - eternal, सर्वागतः - all-pervading and such other attributes. Otherwise all these will be merely repetitive. Having once said that *Jiva* is the reflection of the Lord, the attributes once spoken but not repeated will not be considered as defect. Because of the capability of the attributes of the विम्ब (*original*) being evident in प्रतिविम्ब (reflection), without any deviation. By (*Upanishadic*) statements रूपं रूपं प्रतिरूपो बभूव in each and every form he creates reflection, or आभास एव च - like reflection, as it were, (in *Brahmasutra*) it is further established. There is no contradiction that *Jiva* is a fragment (अंश of the Lord). (In stating that *Jiva*) is fragment, because it is reflection, it is in that manner a fragment Reflection is but a fragment of the Complete, अंश has been used in both the senses. (For instance), *Vishvamitra (Gadhi)* has been said to be the fragment (of *Indra*). Because of many similar other examples. Similarly words like स्थाणु and ऐक्षत are not contradictory due to His being the Supreme One, both the words having been used (in the scriptures) because of the incapability of conceptualizing Him. (Such statements) are not because of the effect of illusion. *'In You being the Supreme Lord, in Brahman, there can be no contradiction'. 'No (contradiction) because of His being Yogi and Supreme Lord'. 'Since You are the Primary Cause and the Effect of all these varied manifestation'. By many such statements, the possibility of His having seeming contradictory attributes, though they are not so in themselves. Because of the final conclusion (that in Him alone are all contradictions resolved). In deliverance alone is the human's great achievement (fulfilled). 'Therein alone is the deliverance that is the final goal'. In the (two) ends alone they will revel, not in the (two) middle ones. In the (two) ends alone, they will find happiness not in the (two) middle ones. 'The worlds gained from merits dissipate.'* Due to such statements in the scriptures.

“महातात्पर्याश्च | मापक्षो हि महापुरुषार्थः | तत्रापि मोक्ष एवार्थः | अन्तेषु रेमिरे धीराः न ते मध्येषु रेमिरे | अन्तप्राप्तिं सुखं प्राहुर्दुर्ग्रमन्तरमेतयोः || पुण्यचितो लोकः क्षीयते | - इत्यादिश्रुतिस्मृतिभ्यः || स च विष्णुप्रसादादेव सिद्धयति - वासुदेवमनाराध्यं को मोक्षं समवाप्नुयात् | तुष्टे तु तत्र किमलभ्यमनन्त ईशे | तत्प्रसादादवाप्नोषि परां सिद्धिं न संशयः || येषां स एव भगवान् दययेदनन्तः सर्वात्मना श्रितपदो यदि निर्व्यलीकम् | ते वै विदन्त्यतितरन्ति च देवमायां येषां ममाहमिति श्वसृगालभक्ष्ये || तमिन् प्रसन्ने किमिहास्त्यलभ्यं धर्मार्थं कामैरलमल्पकास्ते | ऋते यदस्मिन् भव ईश जीवास्तापत्रयेणोऽपहृता न शर्म | आत्मन् लभन्ते भगवंस्तदाङ्घ्रिच्छायांशविद्यामतं आश्रयेम || ऋते भवत्प्रसादाद्धि कस्यथ मोक्षो भवेदिह, तमेव विद्वान् इत्यादिश्रुतिस्मृतिभ्यः ||” - That (deliverance) is available only when the grace of *Sri Vishnu* is well established. *'When Vasudeva is adored, how could deliverance be not achieved?' 'If the eternal Lord is pleased what could not be possible' 'By receiving the grace of the Lord one gets the deliverance, of this there is no doubt'. 'In whom the very Lord has everlasting compassion, if he cleanses the Self of all deceptions, he will surely not have the arrogance as 'mine' or as 'I' regarding the body which is food for the dogs and foxes. He, verily, realizing the supremacy of*

the Lord, win be able to transgress the illusory life'. 'If He is pleased, what, verily, is not possible? Then even Dharma, artha, kaama are not needed, because they. grant, without doubt, the fruits which are permanent'. 'O Lord! Always be my protector, because one does not enjoy life which is burning with three-fold miseries. Therefore I seek refuge in the Lord's feet, which is the source of happiness.' 'When the Lord's eternal support is available to him, how can there be no deliverance ?' 'You, verily, are the Knower'. Thus declare the Scriptures and the rest

“सा चोत्कर्षज्ञानादेव भवति | लोकसिद्धेः | लोकसिद्धविरुद्धं अत्रापि अङ्गीकार्यम् | अहल्याजारत्वाद्यपि दोषकृतोऽपि ते न बहुतारो लेप आसीदित्युत्कर्षमेव वक्तिः | बहुमरकफलो ह्यसौ | तस्य लोम च न मीयते | इति श्रुत्यान्तराशच || यो मामेव सम्मूढो जानाति पुरुषोत्तमम् | इति तदुक्तेश्च || सत्यं सत्यं पुनः सत्यं शपथेश्चापि कोटिभिः | विष्णुमाहात्म्यलेषस्य विभक्तस्य च कोटिधा | पुनश्चानन्तधा तस्य पुनश्चापि ह्यनन्तधा | नैकांशसममाहात्म्याः श्रीशेषब्रह्मशङ्कराः || इति नारादीये || अन्योत्कर्ष ऐक्यां च तथैव सर्वशास्त्रेषु महाभारतमुत्तमम् | को ह्यन्यः | इत्यादिग्रन्थाध्तरसिद्ध उत्कर्षमहाभारतविरुद्धम् || तत्र हि - नास्ति नारायणस्मृतं न भूतं न भविष्यति | एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् || यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः | न त्वसमोऽस्ति | इत्यादिषु साधारणप्रश्नावसर एव महान्तमुत्कर्षं विष्णोर्वक्तिः | अन्यत्र यत्किञ्चिद् उक्तावप्यसाधारण एवावसरे || - That (grace resulting in deliverance) is possible only with increase in knowledge. This is well-established in the worlds. This well-established fact in the world should be accepted here itself as uncontroverted fact. (Even the statement) *'the illicit-lover of Ahalya'* becomes also a praise, because, *'even though illicit-love is reprehensible in normal cases, it does not bring demerit to you'* this mantra is taken as eulogy of Indra. Normally, such demerit will take one to the worst of the hells. *'But his even one hair was not affected'* says the scripture. *"(Because) be who knows Me without any delusion as the Supreme Person, is, verily, the man of wisdom"* (XV. 19), *thus has been said (by the Lord in Gita). Thus, in Narada Puraana. Truth, Truth and again (it is) Truth, indeed, hundredth part of One hundred thousand, and even if innumerable parts are made of that hundredth part, and further innumerable parts made up again of that part, is the greatness of Sri, Shesha, Brahma or Shankara.* This is the reason why the greatness of the heavenly gods is spoken only due to their relationship with the Supreme Lord Even if the greatness of or the similarity of other gods has been spoken - *"Even then, among all the scriptures, the best is Mahabharata. Who other than Sriman Narayan could compose such document similar to Mahabharata?"* By such statements, the greatness of Mahabharata is established. Even there, it is mentioned that *'Equal to Sriman Narayana there was none in the past nor ever will be in future. All my desires, I will fulfill with this knowledge'. 'With whose pleasant face Brahma was born and Rudra through anger'. 'No one a-similar nor any superior (to Him)'*. This statement was not in normal context but in. reply to specific query. In other cases, the statement was made in exceptional circumstances in respect of those gods alone.

“तद्ब्रह्मयाग्यादेरपि वेदादवस्ति - त्वम् अग्न इन्द्रो वृषभः सताम् असि त्वं वृष्ण उरुगायो नमस्यः | विश्वस्याफिन्द्रः उत्तरः | इत्यादिषु || तदग्रन्थविरोधाच्च | तथा हि स्कान्दे शैवे - यदन्तरं व्याघ्रहरीन्द्रयोर्वने यदन्तरं मेरुगिरीन्द्रविन्ध्ययोः | यदन्तरं सूर्यसुरेड्यविम्बयोस्तदन्तरं रुद्रमहेन्द्रयोरपि | यदन्तरं सिंगजेन्द्रयोर्वने यदन्तरं सूर्यशशाङ्कयोर्वि | यदन्तरं जान्हवीसीयकन्ययोस्तन्तरं ब्रह्मगिरीशयोरपि | यदन्तरं प्रलयजवारिस्रपौर्यदन्तरं स्तम्बहिरण्यगर्भयोः | स्फुल्लिङ्गसंवर्तकयोर्दन्तरं विष्णुहिरण्यगर्भयोः | अनन्तत्वान्महाविष्णोस्तन्तरमनन्तकम् |

माहात्म्यसूचनार्थाय ह्युदाहरणनीरितम् | तत्समोऽभ्यधिको वापि नास्ति कश्चिद् कदाचन ऽ एतेन सत्यवाञ्छयेन तमेव पविशाम्यहम् || इत्यादाह |” - In such circumstances Agni and others have been referred to - 'You are Agni, Indra, the supreme, the embodiment of Truth; You are the adorable Vishnu.' 'In Universe, Indra is the Supreme One', thus in similar Vedic statements. The supremacy of Shiva and others has been told in their respective puraanaas. Even in Skanda Puraana, it has been said: The difference which exists between the tiger and the lion, between the mountains Meru and Vindhya, between Sun and its great reflections, the same difference exists in Rudra and Indra. The difference which exists between lion and the elephant in the forests, that which exists between the Sun and the Moon in the sky, that which exists between the Ganga and Yamuna in rivers, the same difference also exists in Brahma and Girisha. The difference which exists between the waters at the time of Dissolution and the little drops of water, that which exists in the Pillar (Brahman) and Hiranyagarbha, that which exists between the spark and the Fire at the time of Dissolution, the same difference exists between Sri Vishnu and the Hiranyagarbha. Being Eternal, the difference between the Supreme Sri Vishnu and others is incomparable. To indicate the supremacy, examples like none similar or none superior, One exists everywhere and every moment. By such statements You alone are adored.

“तत्रैव शिवं प्रति मार्कण्डेयवचनम् - संसारार्णवनिर्मग्न इदानीं मुक्तिमेष्यसि | इत्यादि | पादमे शैवे मार्कण्डेयकथाप्रबन्धे शिवान्निषिध्य विष्णोरेव मुक्तिमाह अहं भोगप्रदो वत्स मोक्षदस्तु जनार्दनः | इत्यादि | समब्राह्मविरोधाश्च | वेदेश्चितीहासाद्यविरोधेन योज्यः | यदि विद्यात् इत्यादि वचनात् | अनिर्णयाच्चेन्दादिशङ्कथाऽन्यथा | तत्रापिष्टसिद्धिः | नामवैशेष्यात् | अतो भगवदुत्कर्षे एव सर्वागममहातात्पर्यम् | तथापि स्वतः प्रामाण्यात् सन्नेवोच्यते | अविरोधात् | न च प्रमाणसिद्धस्यान्यत्र अदृष्टयाऽपन्हावो युक्तः | धमपवैचित्र्याद् अर्थानाम् | स्वतः प्रामाण्यर्नगीकारे मानोक्तावदोषत्वं च साधयेद् इत्यतिप्रसङ्गः | अनन्यापेक्षया च तत्परत्वं सिद्धमागमानाम् - नारायणापरा वेदाः, सर्वे वेदाः यत्पदमानन्ति, वासुदेवपरा वेदाः इति | नचैतद् विरुद्धम् | ईश्वरनियमात् | अनादौ च तत् सिद्धम् | द्रव्यं कर्म च कालश्च इत्यादौ | प्रयोजकत्वं तु पूर्वोक्तन्यायेन | अतः सिद्धमेतत् |” - Even the statement of Markandeya referring to Shiva: 'You, who are submerged in the sea of Samsara, will by this be delivered'. In Padma Puraana, in the section relating to Shiva, in the episode of Markandeya it is said, “अहं भोगप्रदो वत्स मोक्षप्रदोस्तु जनार्दनः |” - I grant the pleasures to be enjoyed by senses; deliverance is granted only by Janardhana. Such statements opposing equality (of others) with Brahman. Vedas should be interpreted with the assistance of Itihas (Mahabharata) without any contradiction. As clarified in the statement यदि विद्यात् . Otherwise doubt will arise about (the status) of Indra and the rest. The distinctive nature will be established by the special attribute of Sri Vishnu's name. Thus the supremacy of the Resplendent Lord is the conclusion from all the scriptures. Even then by well established premises, the truth (about Sri Vishnu's supremacy) is established. There being no other opposition (to this .premise). For things which are established conclusively, it is not proper to submit other evidences. Since strange attributes are common in things, seeing them in others should not make one conclude their absence in Sri Vishnu. In establishing one premise if assistance of another premise is required, then there is possibility of demerit in such approach. Without purposeful intent but because of His being Supreme due to scriptures. 'Sriman Narayan is the conclusion of all Vedas'. 'All the Vedas, speak of only Sriman Narayana', “Sri Vasudeva is

the goal of all Vedas'. This not contradiction. It is so ordained by the Lord. And being Eternal. It is so established, like elements, actions, time etc. Therefore *Vedas* exist without any ascertained purpose other than the adoration of the Lord. By this also it is established (that final goal of *Vedas* is the adoration of *Sri Vishnu*).

“तच्चानन्यपेक्षाचिन्त्यशक्तित्व एव युक्तम् | अतो न मायामयमेकम् | अचलत्वं तु अप्रहर्षमानन्दम् अदुःखमसुखम् | न प्रज्ञम् | असद्वै | इत्यादिवत् | क्रियादृष्टेः - तपो मे हृदयं साक्षात् क्रतुर्विद्या क्रियाऽऽकृतिः | इत्याद्युक्तेः | अतश्च न मायामयं सर्वम् | ऐश्वर्यवाची भग शब्देनैव सम्बोधनाच्च तं त्वा भग इत्यादौ स्वरूपात्वान्न मायामयत्वं युक्तम् | विज्ञानशक्तिरहमासमनन्तशक्तेः | मय्यनन्तगुणेऽनन्ते गुणतोऽनन्तविग्रहेऽ पराऽस्य शक्तिर्वि विधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया इत्यादिवचनात् ||” - For the formless Lord, Wisdom is the form. It is endowed by His own inalienable power of independence. It is not product of Illusion. 'Immovable' should be understood like the statements: non-elated, non-pleased, non-painful, non-happy, non-knowing, non-truth. From the point of view of action: 'Austerity is my Heart and the body itself is the Learning, and action, verily, is my form', (the Lord is active agency). Therefore it is not like an Illusion. Due to the statements in *Veda* like, 'You are that wealth (*Bhaga*)' where the Lord is referred as *Bhaga*. (All these) being His forms, it is not proper to term them as Illusion. 'I, endowed with the form of science and power, was born of that unlimited (source of) power'. 'By one who has unlimited wisdom, unlimited attributes and unlimited forms, I (four-faced Brahma) was created'. 'His supreme power of multi faced form is heard to be of Wisdom, Power and Action' - by such other statements.

Tatparya Nirnaya:

“अच्छेद्यत्वादिकं जीवस्यापि तत्समम् | अच्छेद्योऽयम् इति | नित्यं सर्वगते स्थितः अणुश्चायम् इति | सर्व गतस्थाणुः | सर्वगतो विष्णुः | तदधीनत्वादिकं ततस्थत्वम् || हेतुतोऽपि तत्स्थत्वात् चलति इति अचलः | नादेन शब्देन सह वर्तत इति सनातनः | नित्यं सर्वगते विष्णावणुर्जीवो व्यवथितः | नचास्य तदधीनत्वं हेतुतोऽपि विचाल्यते || निषेधविधिपात्रत्वात् सनतन इति स्मृतिः || इति महाविष्णुपुराणे || अच्छेद्योऽयम् इत्यादि पुनरुक्तिचान्यथा | यस्मिन्नयं स्थितः सोऽव्यक्ताचिन्त्यादिरूपः | एवं ज्ञातः परमेश्वरः सर्वदुःखनाशं करोति | इति नानुशोचितुमर्हसि | तेषामहं समुद्धर्ता इत्यादेः ||” - Jiva is uncleavable even as तत् – the Lord is. Eternal, dwelling in every side firmly established as an atom. is Sri Vishnu is firmly established on all sides, with all else subservient to him. Though the the ultimate goal never ceasing to be is his being immoveable, identified by the *Primal Sound*, *Jiva* is ever resonant, perennial. Eternally exists under the control of the all-pervading *Sri Vishnu*; being under His control, makes him (the *Jiva*) immoveable. Being attributed with inviolable rules (of *Veda*) be is known as सनातन – perennial, thus, in *Maha Vishnu Puraana*. He is said to be one who cannot be cut, again (to show similarity with Lord *not equality*). In whom this one (*Jiva*) is established, He is indescribable, unthinkable, without form. One who knows the Lord thus, all his miseries are destroyed. (Therefore) you need not sorrow. (Because), 'I always deliver them', as variously said.

“न त्वेवाहं जातु नाऽसं न त्वम् इत्युभयोरपि प्रस्तुत्वात् | देहिनः शरीरिणः देही इति विशेषितत्वाच्च जीवस्य तत्र तत्र | अविनाशी तु येन सर्वमिदं ततम् अनशिनोऽप्रमेयस्य न म्रियते भूत्वा भविता न अविनाशीनम् अव्ययम् अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयम् || इति परमात्मनच्च | नहि जीवेन ततं सर्वम् | न च मख्यतो

अप्रमेयो असौ | न च न म्रियते | न च अविनाशीनं नित्यम् इति नित्यत्वातिरिक्तमविनाशित्वं तस्य | न चाव्यक्तत्वविकार्यत्वं च मुख्यम् | न च भूत्वा भविता वा न | इति देहस्याप्यनुत्पत्तिः | परमात्मनस्तु देहवियोगादिकमपि नास्ति | इति अविनाशी तु इत्यादिविशेषणम् ||” - Not that I was not; nor that you were not, thus both (Lord and *Jiva*) are mentioned, देहिनः, शरीरिणः, देही - in this manner by special attributes *Jiva (Individual Self)* are referred from place to place. Words like अविनाशी (*indestructible*), येन सर्वमिदं ततम् (by whom all this pervaded), अनाशिनो अप्रमेयस्य (*indestructible and incomprehensible*), न म्रियते (does not die), भूत्वा न भविता (once born, never ceasing to be), अविनाशिनाम् (*indestructible*), अव्ययम् (*immutable*), अव्यक्तो अयं अचिन्त्यो अयं अविकारो अयन् (*indescribable, unthinkable, immutable*) etc. are the attributes of the Supreme Self. *Jiva* does not pervade everywhere, nor is neither be primarily incomprehensible, nor be is eternally indestructible. He is not destructible his attribute being eternal. Neither is he primarily indescribable nor immutable. Nor once born, ceases to be born again in the form of body. (*Jiva* need not be born again in human body alone.) Because there is no separation from human body for the Lord, the word अविनाशि is applicable attribute to Him.

“यस्मदेवम्भूतस्मात् स एव स्वतन्त्रस्तधीनमन्यत्सर्वम् | अतः स एव सर्वपुरुषार्थदः | अतस्तत्पूजा सत्कर्मैव | अतस्तदर्थं युद्धयस्व | अन्येषान्वन्तवन्त एव देहाः | प्राकृतदेहिनश्च | अतोऽस्वतन्त्रान् हन्तुं तेषां सामर्थ्यम् | नित्यत्वान्न हन्यते च | तस्माद्धृत्वा हत इति मन्यमानो न विजानीतः | यस्मदयमेव परमेश्वरः शरीरावियोगरूपेणापि न म्रियते तत्संयोगिरूपेणापि न जायते जीववत् कदाऽपि, अतः स एव स्वतन्त्रवात् सर्वस्य हन्ता | जीवस्ते तेन शरीरे हन्यमाने स्वयं न हन्यत इत्येतावत् | अत एवमविनाशीत्वादेः स्वतन्त्र्यात् सर्वकर्तारं परमात्मानं यो वेद स कथं घातयति हन्ति वा? वाससो जरावत् स्वशरीरजरादावस्वातन्त्र्यदर्शनात् सर्वस्वातन्त्र्यं ज्ञातव्यं जीवस्य | ईश्वरस्य तु देहस्यापि छेदेरभावात् स्वातन्त्र्यम् || नैनं छिन्दन्ति इति छेदनाद्यभावः साक्षादेव दर्शयितं शक्यते स्वदेहस्योति वर्तमानापदेशः | छेदनादिकं त्वीश्वरो मोहाय मृषैव दर्शयति ||” - By whom the gods are born and yet remains independent of them; all others are subservient to whom, that One (*Sri Vishnu*) alone is capable of granting the human values (*Purusha artha*). Therefore His adoration is meritorious act. Therefore, similar is the meaning of the word युद्ध the battle. For all the others, their bodies are such as would have their end. Because their bodies are of Nature (consisting of eight gross elements). Therefore, they being not independent they are not capable of killing (on their initiative). Since they are eternal they cannot be killed also. Therefore it is not wisdom to say he *is killed* or *will kill* etc. But the Lord has no death separating the body; because He was not born with association of the body; never like the *Jiva*. Therefore, He alone being Independent, is independently kilter of all the rest. As far as *Jiva* is concerned, even though his body is destroyed, his essential nature does not get destroyed; to that extent he is eternal. Therefore, when one knows the essential nature of the Lord as indestructible, as Independent and as the Creator of all, how can one think him as the killer or as being killed ? Like the clothes which get tom and old, even so one's body is similar due to old age etc.; seeing himself dependent in all circumstances, *Jiva* realizes his being not independent. Since there are no such variations in the body for the Lord, he is Independent. In the verse नैनं छिन्दन्ति (II.23) - never is (he) cleaved - is possible to be shown by present example of human body, (because the subject for discussion here is the individual soul). Cleaving of the body of Lord appears only because of the effect of

Illusion.

25. He (the Lord) is said to be unmanifest, unthinkable and unchanging. Therefore, knowing the Jiva (who is but the reflection of the Lord) also to be similar; you do not deserve to grieve.

Bhashya :

“अत एवाव्यक्तादिरूपः |” - He (the Lord), verily, is of the form of *unmanifest, (unthinkable and unchanging)*.

Tatparya Nirnaya:

“सर्वगताश्चेत परमात्मा किम्? इति तथा न दृश्यत? इत्यतो वक्ति - अव्यक्ते इति | कथमेतद् युज्यतेऽत्र - अचिन्त्यशक्तित्वात् | न च सा शक्तिः कदाचिदन्यथा भवति | अविकार्यत्वात् | यानि यान्यस्य रूपाणि तानि सर्वाण्याप्येयं भूतानि इति दर्शयितुं एनम् अयम् इत्येद पृथग्वचनम् | जीवे तु सर्वजीवेष्वनुमार्थम् | सर्वे चैतत्कृतिसिद्धम् - सदेहः सुखगन्धश्च ज्ञानभाः सत्पराक्रमः | ज्ञानज्ञानः सुखसुखः स विष्णुः परमाक्षरः | इति पैङ्गीश्रुतेः ||” - If the Lord is all-pervading why is he not visible? He is not visible because HE is *unmanifest*. How does He appear thus endowed? He appears endowed because of His power of being unthinkable, which does not come about from any other external source. He does not perform actions but is known through all His actions. To clarify this the words एनम्, अयम् are used in different contexts. Even so in the case of *Jivas*, (of being uncleavable etc.) All these are (further) confirmed by Scriptures. “*The Body, pleasures and fragrances, Light of the Wisdom, impeccable bravery, the best of the wisdom and best of the pleasures are all, verily, those of Sri Vishnu, the Supreme Imperishable Person*” thus, in *Paingi Scripture*.

“अदेहो देहवांश्चैकः प्रोच्यते परमेश्वरः | अप्राकृतशरीरत्वाददेह इति कथ्यते || शिरश्चरणबाह्वादिविग्रहोऽयं स्वयं हरिः | स्वस्मान्नन्यो विग्रहौस्य ततश्चादेहः उच्यते || स्वयं स्वरूपवान् यस्माद् देहवांश्चोच्यते ततः | शिरश्चरणबाह्वादिः सुखज्ञानादिरूपकः || स च विष्णोर्नचान्योऽस्ति यस्मात् सोऽचिन्त्यशक्तिमान् | देहयोगवियोगदिस्ततो नास्य कथञ्चन || गुणरूपोऽपि भगवान् गणभृक् च सदा श्रुतः | अहमित्यात्मभोगो यत् सर्वेषामनुभूयते || अभिन्नोऽपि विशेषोऽयं सदाऽनुभवगोचरः | विशेषोऽपि हि नान्योऽतः स च स्वस्यापि युज्यते || नानवस्था ततः क्वापि परमेश्वर्यतो हरेः | युक्तायुक्तत्वमपि हि तदधीनं सदेष्यते || प्रमणावगते तत्र जुत् एव ह्ययुक्तता ऽ इत्यादि परमश्रुतिः |” — Scriptures speak the Supreme Lord to be both, possessed of body as well devoid of body. Because His body is not constituted from the elements of the Nature, it is said to be अदेहः. The head, the feet, the arms etc. of the body are formed of the Lord Himself. There exists nothing distinctive, which can be called His body; therefore he is called अदेहः. He Himself is His *form*, because of which it is called fragment of the divine body - देहांश. The head, the feet, the arms etc. are the forms of pleasure, wisdom etc. Other than *Sri Vishnu*, none else is competent to think of His *form*. There never ever is for Him the coming together as body or becoming severed as a body. His attributes and his beauty are spoken only because of knowing Him as the repository of all attributes. The awareness *I am this* — अहामित्यात्मभोग is the experience which is common to all. Even though such awareness is distinct, this experience is perceived as special, even though it is special; it is not also seen as

distinct from one's own *self*. How can there be no manifestation for Him when *Sriman Naaraayan* Himself is the very *Supreme Resplendence*! *Proper* and *Improper* are both subservient to Him. When there is evidence for these how can there any impropriety? *Thus in Parama Scripture.*

“गुणः श्रुताः सुविरुद्धाश्च देवे सन्त्यश्रुता अपि नैवात्र शडका | चिन्त्या अचिन्त्याश्च तथैव देशाः | श्रुताश्च नाज्ञैर्हि तथा प्रतीता | इत्यादि च ऋग्वदे सोपर्णशाखातड्याम् || एकमेवद्वितीयम् | नेह नानास्ति किञ्चन | मृत्योः स मृत्युमाप्नोति य इह मामेव पश्यति | यथोदकं दुर्गे वृष्टं पर्वतेषु वधावति | यथोदकं दुर्गे वृष्टं पवपतेषु विधावति | एवं धर्मानृक्पश्यं स्तानेवानुविधावति || एकमेवद्वितीयम् |, नेह नानास्ति किञ्चन | मृत्योः समृत्युमाप्नोति य इहानेव पश्यति ||” - The attributes which appear contradictory in normal context, there should be no doubt when spoken about the Lord in scripture. Faults perceived during reflection or non-reflection are due to ignorance. They do not exist in reality. (Therefore the attributes) are self-evident *thus in the Suparna section of Rigveda. “The One only, without the second; there was nothing else whatsoever. The Death was enveloped by Death. Nothing else was visible. Like the waters that have fallen on the mountains flow down in various streams, whoever sees the attributes of Lord in various manifested forms goes down in merit: Whoever sees even little of difference, in the descents in the form Kurma (tortoise) and others, in his attributes and actions, and also in the different parts of His body, he will repair to the (world of) darkness. Therefore, the person who desires to know the Lord should know Him as indivisible”.* One without a second. There is nothing of diversity here. Whoever perceives any thing like multiplicity here goes death to death.

“मत्स्यकूर्मादिरूपाणां गुणानां कर्मणामपि | तथैवयवनां च भेदं पश्यति यः क्वचित् || भेदाभेदौ च यः पश्यति यति तम एव तु | पश्येदभेदमेवैषां बुभुषुः पुरुषस्ततः || अभेदेऽपि विशेषाऽस्ति व्यवहारस्ततो भवेत् | विशेषिणां विशेषस्य तथा भेदविशेषयोः || विशिषिस्तु स एवायं नानवस्था ततः क्वचित् | प्रादुर्भावादिरूपेषु मूलरूपेषु सर्वशः || न विशेषोऽस्ति सामर्थ्ये गुणेष्वपि कदाचन | मत्स्यकूर्मवराहाश्च नृसिंहवटुभार्गवाः | राघवः कृष्णबुद्धौ च कल्किव्यासैरेतकाः || दत्तो धन्वतरिर्यज्ञः कपिलो हंसतापसौ | शिशुमारो हयास्यश्च हरिः कृष्णश्च धर्मजः || नारायणस्तथेत्याद्याः साक्षान्नारायणः स्वयम् | ब्रह्मारुद्रौ शेषविषौ शक्राद्या नरदस्तथा || सनत्कुमारः कामभवोऽप्यनिरुद्धो विनायकः | सुदर्शनाद्ययुधानि पृथ्वाश्चकवर्तिनः | इत्याद्या विष्णुनाविष्टा भिन्ना संसारिणो हरेः | तेष्वेव लक्ष्मणाद्येषु त्रिष्वेवं च बलादिषु || नरार्जुनादिषु तथा पुनरावेश उच्यते | स्वल्पस्तु पुनरावेशो धर्म पुत्रादिषु प्रभोः || एतज्जानाति यतस्मिन् प्रीतिरभ्यधिका हरेः | सडकरज्ञानिनस्तत्र पातस्तामसि च ध्रुवम् | इत्यादि महावराहे ||” - Even if any difference is seen in the forms, attributes, actions and limbs of *Mataya, Kurma* and others the same should be understood to be the result of common understanding. There is no distinctive difference whatsoever between special attribute and special manifestation or in his distinctive attribute and indivisible aspect. There is similarity in all respects in His manifested form and His original form. There is no difference between His special attribute and His special strength. *Mataya, Kurma, Varaha, Nrisimha, Vamana, Parashurama, Rama, Krishna, a Buddha and Kalki; Vyasa, Mahidas, Datta, Dhanvantari, Yajnya, Kapila, Hamsa, Tapasa, Shimshumara, Hayagreeva, Hari, Krishna son of Dharma, Narayana* all these are the forms of *Sriman Narayan* Himself. *Brahma, Rudra, Shesha, Garuda, Indra,* and also *Narada, Sanatkumar, Manmatha, Aniruddha, Ganapati* and weapons like *Sudarshana*. Emperors like *Prithu* are all manifestations of *Sri Vishnu*. These *Jivas* being subject

to Samsara are separate From Sri Hari.

26 – 27 - 28. Even if you think that this Jiva is perpetually born and perpetually dies, even then, O Arjuna, you do not deserve to grieve. For one who is born, death is certain and birth, to one who dies. Therefore, considering this to be unavoidable you do not deserve to grieve. The unmanifest Jivas become manifest in the middle, O Arjuna, and again become unmanifest on death (of the body). Why then, this (grieving)?

Bhashya :

“अस्त्वेवमात्मनो नित्यत्वम् | तथाऽपि देहसंयोगवियोगात्मकजुनमृतीस्त एव | इत्यत अह अथ इति | कुतोऽशोकः? नियतत्वादित्याह - जातस्य पति | तदेव स्पष्टयति - अव्यक्तादीनि इति |” - Thus even though the *self* is eternal, because of its association and dis-association with body (experiences as it were), birth and death as being certain. *Thus He speaks in the verse.* Why should one not grieve? Because of it (*death*) being according to *Cosmic Order*, *thus he says in the verse.* In this manner, He explains in the verse ‘अव्यक्तादीनि’.

Tatparya Nirnaya:

“तिष्ठतु यावदयं विस्तारः | यावन्मोक्षं जीवस्य जन्ममरणे स्वयमेव मन्यसे, न तु नियमेन | तथापि तावन्मात्रेणापि ज्ञानेन शेचित्तुं नार्हसि || नित्यं सनातनं प्रोक्तं नित्यं नियतमेव च | इति शब्दनिर्णये || अत्र तु नियतम् | जातस्य हि ध्रुव | इति प्रकासानात् | तस्माद् नात्राऽश्चर्यबुद्धिः कर्तव्या ||” -

Thus exists this expansive *samsara*. Until the *Jiva* finds deliverance, birth and death (of the body) are according to (Cosmic) order, and which you, *Arjuna*, would agree as the natural order. Therefore, even after such little knowledge, you do not deserve to get worried. “*Eternal, permanent (it is) said to be, and also eternal and ever according to Cosmic order*” *thus according to Shabda Nirnaya.* Here (also) it is according to Cosmic Order. . ‘*For one who is born,(death) is certain...*’ thus having been expressed. Therefore, in this context there is no cause to be surprised.

29 - 30. (The one who knows the Jiva to be reflection of the Lord) such one sees this (fact) with surprise. Similarly others speak about (this) with wonder. Still others hear about (this) with wonder. Even after hearing about, no one has really understood (this phenomenon). The eternal dweller (the Lord, existing as protector) In the body of every one (Jiva), O Arjuna, makes him (the Jiva) Indestructible. Therefore, you do not deserve grieving about all the creatures.

Bhashya :

“देहयोगवियोगस्य नियतत्वाद्, आत्मनश्चेश्वरसरूपत्वात् सर्वथा अनाशान् शोकः कार्य इत्युपसंहर्तुमैश्वरत् सामर्थ्यं पुनर्दर्शयति - आश्चर्यवद् इति | दुर्लभत्वेन इत्यर्थः | तद्द्वयाश्चर्य लोके | दुर्लभोऽपीश्वरसरूपत्वात् सूक्ष्मत्वाच्च आत्मनस्तद्रष्टा ||” - With association or dis-association of the body according to *Cosmic Order*, the *self*, being the a infinitesimal reflection of the *form* of the Lord, is never destroyed (even during the repetitious connection and disconnection with the body); therefore, no reason for grief. Thus as summarized conclusion. The power of the Lord is again shown as ‘अश्चर्यवद्’.

'With rare possibility' being the meaning. Therefore, in this world it is a marvel. Even though rare, being reflection of the form of the Lord, and being subtle, the *self* being aware of it, is (also rare).

Tatparya Nirnaya:

“किं तद्भाश्चर्यः? भगवानेवेत्याह - आश्चर्यवद् इति | आश्चर्यमेव सन्तमेन आश्चर्यवत् पश्यति | न पुनराश्चर्यम् - गगनं गगनाकारं सागरः सागरोपमम् | इत्यदिवत् | आश्चर्यो भगवान्विष्णुर्यस्मान्नेतादृशः क्वचित् | तस्मात्तद्गोचरं ज्ञानं तद्गोचरवदेव तु || इति ब्रह्मतर्के | अनाश्चर्यवदप्यसुरादयः पश्यन्ति | इति क्वचित् इति विशेषणम् ||” - What is there to be marveled for the Lord to say - ‘*This is marvel?*’ Marvelous, verily, is this *self*. Therefore, (the wise one) sees this (*Jiva*) as marvelous, as reflection (of the Lord) and again (on realization) being marveled. Similar to the manner (of seeing) the eye being the *form* of the sky, the ocean being the *form* of the ocean. “अश्चर्यो भगवान्विष्णुर्यस्मान्नेतादृशः क्वचित् | तस्मात्तद्गोचरं ज्ञानं ताद्गोचरवदेव तु ||” thus, in *Brahma Tarka*. *Marvel* is also the *Lord Vishnu Himself*; another one similar to Him is difficult to be seen. Therefore, the wisdom about Him is, verily, similar to perceiving Him. *Not being marveled* is the sign of those who are unenlightened. Therefore, the use of the word कश्चिद् .

31 - 39. Reflecting on your own Dharma also you do not deserve to falter. Apart from our righteous duty and a righteous battle, nothing else is seen as propitious for a warrior. Without your own desire (but by the grace of the Lord) has this war come to you, which is open door to the very heavens. Happy are those warriors, O Arjuna, for whom such war comes. But if you do not fight such righteous battle, then shorn of one's righteous duty and glory you will incur de-merit.. Ill-fame will be spoken about you by people for all time. For one who is honoured, ill-fame is worse than death.. By fright have you abandoned the battle, thus will the great warriors speak. Further, by whom you were greatly respected, they will treat you as low. Many unpleasant words will be spoken against you, slandering your valour. What more painful would there be than this? Slain, you will gain the heavens; if triumphant, you will enjoy the world. Therefore, arise, O Arjuna, having determined" for the battle.. Treating both pleasure and pain alike, and also gain and loss, success and failure, prepare (yourself) for the battle. Then you will not incur any demerit. This is the instruction according to (the wisdom of) Sankhya. Now listen to this Yoga (equanimity) with (keen) intelligence.' If you accept it, associated with intellect, then you shall shatter the shackles of Actions.

Bhashya :

“सांख्यम् ज्ञानम् | शुद्धात्मतत्त्वविज्ञानं सांख्यनित्यमित्यभिधीयते | इति भगवद्वचनाद् व्यासस्मृतौ | योगः उपायः | दृष्टा योगाः प्रयुक्ताश्च पुंसां श्रेयः प्रसिद्धये | इति प्रयोगाद् भागवते | नेतरौ सांख्यागिावुपादेयत्वेन विवक्षितौ कुत्रचित् समास्त्येन | कर्मयोग इत्यादिप्रयोगाच्च | निन्दितत्वाच्चेतरयोः मोक्षधर्मेषु भिन्नमतत्वं उक्त्वा पञ्चरात्रस्तुत्या युक्तम् | तत्रैव चित्रशिखंडिशास्त्रे पञ्चरात्रमूले वदैक्योक्तेच्च | एवमेव सर्वत्र सांख्य योग शब्दार्थ उपादेयो वर्णनीयः ऽ युक्तेश्च ज्ञानं हि जैवमुक्तम् | उपायश्च वक्ष्यते | बुद्ध्यतेऽनया इति बुद्धिः | सांख्यविषयो यया वाचा बुद्ध्यते सा वागभिहिता इत्यर्थः |” - सांख्य means wisdom. Thus in *Vyasasmriti* by the *Lord* having been said that knowledge of the Pure *Self* is *saankhya*. योग is उपाय, the procedure

for experiencing communion which the wise men have made the propriety known, *thus in Bhagavat Puraana*. Other than these nothing else has been referred to as science of *Sankhya* or science of *Yoga* (equanimity). In other contexts, the word '*karmayoga*' (equanimity in performance of action) has been used. Others having denounced these sciences and in respect of the Perennial Principles regarding Deliverance, *Pancharatra has been eulogized for deliverance*. In *Vedas*, verily, there being *unitive comprehensive Wisdom*, no contradiction. Subjective interpretation therein may be due to the wrong interpretation of *saankhya*. In *Chitra Shikhandi Shastra*, the similarity between *Panchraatra* and the *Vedas* has been pointed out and also in respect of *Sankhya* (Action) and *Yoga* (equanimity) have similarly been described as the means (for deliverance). That is quite proper Because *Wisdom*, verily, is the means of deliverance. And the means have also (further) been spoken. It becomes known by this, therefore it is the knowledge. By whatever speech the subject matter of *saankhya* comes to be known, by those words it has been explained.

Tatparya Nirnaya:

“देही कुतोऽवध्यः? यस्मादयमीश्वरः सर्वस्य जीवस्य सूक्ष्मे सन्यक् स्थूले च देहे रक्षकत्वेनावस्थितः अत अवध्यः | न स्वसामर्थ्यं कस्यापि | द्रव्यं कर्म च कालश्च स्वभावो जीव एव च | यदनुग्रजः सन्ति न सन्ति यदुपेक्षया || इति हि भागवते | तत्र तत्र स्थितो वृष्णोऽर्णित्यं रक्षति नित्यदा | अनित्यदैवानित्यं च नित्यानित्ये ततस्ततः | भवाभावानियन्ता हि तदेकः पुरुषोत्तमः || इति पादमे ||” - How is the *Jiva* indestructible? The Lord is dwelling in the subtle as well as the gross body, for the protection of all the *Jivas*. Therefore, he is indestructible, not due to the strength of the *Jivas*; elements, action and Time the attributes of *Jiva* which exist or cease to exist by the grace of the Lord, *thus in Bhagavat Puraana*. Establishing Himself in the respective places, Sri Vishnu protects *Jiva* eternally, permanent objects permanently and impermanent objects temporarily. As the manifested (*bhaava*) and as the un-manifest (*a-bhaava*) He, The Supreme Person alone maintains (*Jiva*) in proper order, *thus, in Padma Puraana*.

“जित्वा स्वर्गं हार्ही च | ये युध्यन्ते प्रधनेषु शूरासो || ऋग्वेद | सम्यक् ख्यतिर्ज्ञानं सांख्यम् | युज्यतेऽनेनेति योगस्तदुपायः - सम्यक् तत्त्वदृशिः सांख्यम् योगतात्साधनमं स्मृतम् | इति शब्दनिर्णये ||” - If triumphant, heavens and the earth. *Those who battle, being brave and successful, acquire predominant splendour*. *Thus speak, the scriptures*. Equal importance is given to both *Jnyana* (*Wisdom*) and *Sankhya* (*Action*). By *Yoga* (equanimity) these two become enjoined; therefore it (equanimity) becomes the means. *The Seer of Truth having equanimity, considers Yoga (equanimity) to be the precursor to Sankhya (Action)* thus, in *Sbabda Nirnaya*.

“ब्रह्मतर्कस्तर्कशास्त्रं विष्णुना यत्समीरितम् | अक्षपादकणादौ च सांख्ययोगो च हेतुकाः || बौद्धपाशुपाताद्यास्तु पाखंडा इति कीर्तिताः मिमांसा त्रिविधा प्रोक्ता ब्राह्मी देवी च कार्मिकी || ब्रह्मतर्क च मिमांसा सेवेत ज्ञानसिद्धये | वैदिकज्ञानवैरूप्यान्नान्यात् सेवेत पण्डितः || इत्यन्नसांख्ययोगोयविर्षिद्धत्वान्नारदीये || सांख्यस्य निरीश्वरत्वादुक्तत्वाच्चेरस्य | सांख्यैर्योगैश्च विहितहिंसाया अप्यनर्थहेतुत्वाङ्गीकारात् | अत्र तु युद्धविधानाच्च | मोक्षार्थत्वेनैव कर्मबन्धं प्रहास्यसि इति | परमसांख्ययोगोश्चेत्कार्थत्वेनैव न विरोधः ||” - *Brahma Tarka* is dialectical method propounded by *Sri Vishnu* (descending as *Kapila*). *Nyaya* philosophy (of *Gautama*) *Vaisheshika* philosophy (of *Kanada*) are imitation *sankhya* philosophy which is *athiestic* of *Kapila Muni* and are dialectical arguments, not dialectical

methods for attaining the *Ultimate Truth. Buddha (Mayavadi)* and *Pashupata* philosophies etc. are known as *profane. Mimaamsa* (explanations) are threefold - concerning rituals, concerning Gods and concerning *Brahman. Brahmataarka* and *Mimaasas* contribute to the success of *Wisdom*. The knowledge of *Vedas* is the only sign of *Wisdom*; the learned do not serve anything else. According to *Narada Puraana* others like *Sankhya* and *Yoga* being non-acceptable should not be followed. The atheist *Sankhya* is (essentially) non-deistic, but here (in *Gita*) its deistic part is spoken. *Sankhya* as well as *Yoga* declares desirable killing cause undesirable results. Here in *Gita* war (for upholding dharma or righteousness and I as prescribed duties of a kshatriya) is recommended as desirable activity as means for deliverance, when it is said '*karmabandham prahasyasi*'. (But) what has been intended in *Sankhya* and *Yoga* cannot be surmised as contrary to what has been said in *Gita*.

40- 41. In this path (of devotion to the Lord) the beginning is never faulted nor the obstacles in the middle. Even a little effort in the righteous path will deliver you from great fear. The intelligence or those who are of resolute performance, is singular, O Arjuna. But disparate and endless is the intellect of those who are or irresolute performance.

Bhashya :

“योग इमां बुद्धिं श्रुणु इत्यक्तुम् | बह्व्यो हि बुद्धयो मतभेदात्, तत् कथमेकत्र निष्ठां करोमि इत्यत आह - व्यवसायिका इति | सम्यग् युक्तिनिर्णितानां मतानामैक्यमेव इत्यर्थः ||”- Listen to these words with *equanimous intellect*. Thus it has been spoken. Innumerable are the opinions because of the diverse influences on mind. Therefore, ‘*how can I have faith in your words*’ to such enquiry (from *Arjuna*) *Sri Krishna* clarifies in this verse saying amongst all the recommended opinions having truthful attributes (there is) singular unity. Propitiation of *Sri Vishnu* is done only by few because singular and resolute is their commitment. The performances of others are disparate because of the multitude and endless are their intellectual opinions.

Tatparya Nirnaya:

“प्रारम्भमात्रमिच्छा वा विणुधर्मे न निष्फला न चान्यधर्माकरणाद्दोषवान्विष्णुधर्म कृत् ||” – *Mere desire for worshipping Sri Vishnu in the very beginning or failure in righteous communion towards Sri Vishnu, nor on account of commitment to other righteousness and there being faults, will render devotion to Sri Vishnu fruitless*”, thus in *Agni Puraana*.

“स्वोचितेनैव धर्मेण विष्णुपूजामृते क्वचित् | नाप्रवृत्तिः प्रवृत्तिर्वा यत्र धर्मः स वैष्णवः || एन धर्मं च देवाद्या वर्तन्ते सात्विका जनाः | एषं कार्तयुगो धर्मः पाञ्चरात्रश्च वैदिकः || तत्प्रीत्यर्थं विनाऽन्यस्मै नोदविन्दुं न तंडुलम् | दद्यान्निरासी च सदा भवेद्भक्तश्च केशवे || न च तत्समेऽधिके वाऽपि कुर्याच्छङ्कामपि क्वचित् | जानीयात् तदधीनं च सर्वे तत्तत्त्वचित् सदा || यथाक्रमं ते दएवानां तारतम्यदिदेव च | एष भागवतो मख्यस्त्रेतादिषु विशेषतः || एष धर्मोऽतिफलदो वशेषण पुनः क्लौ | द्रव भागवतो यस्तु स एव हि विमुच्यते ||”

— Where even without any intention of propitiating *Sri Vishnu* whatever righteous acts, through performance or non-performance, come to be performed, there comes about the *Righteousness* to followers of *Sri Vishnu*. These *Perennial Principles (Dharma)* were initiated in *Krita Era* as *Pancharatra* and *Veda*. Except for His pleasure neither a drop of water falls nor a grain of rice grows. One should always be a devotee of *Keshava* without any desires. One should never have

any reservation that there could be some one other similar or superior to Him. One should know that according to the established principles, everything created is subservient to Him and according to the order of manifestation, the gradation of gods is determined. These *Perennial Principles (Dharma)* initiated by the *Resplendent Lord* are special especially in *Treta yuga* and *Dvapara yuga* become extremely fruitful again in *Kali yuga*. Thereby only those who are in communion with *Resplendent Sriman Narayana*, become released.

“त्रैविद्यस्त्वपरो धर्मो नानादेवतापूजनम् | तत्रापि विष्णुर्ज्ञातव्यः सर्वभूतोऽधिको गुणैः || समर्पयति यज्ञाद्यमन्ततस्त्वोव विष्णवे | त्रैविद्यथर्मः पुरष्यः स्वर्गं भुक्त्वा निवर्तते || पुनः कुर्यात्पुनः स्वर्गं याति यावद्धेर्वशे | सर्वान् देवान् प्रविज्ञाय तत्कर्मैव सदा भवेत् || सम्यक् तत्त्वापरिज्ञानादन्यकर्मकृतेरपि | स्वर्गादिप्रार्थनाश्चैव रागादेश्चापरिक्षयात् || सदा विष्णोरस्मरणात् त्रैविद्यो नाऽप्नुयात् परम् | क्रमेण मुच्यते विष्णौ कमाऽप्यन्ते समर्पयन् ||” - Superior to the three *Vedas* is these *Perennial Principles (Dharma)*, not the propitiation of various gods. Even superior is having the wisdom of *Sri Vishnu*, as the best among all the attributes. Whatever is offered at the conclusion of *yajnya*, the Sacrifice is verily for *Sri Vishnu*. The knowers of the three *Vedas* return to this world after enjoying the heavens and performing again they go to the heavens, always being subservient to Him. Knowing the status and gradation of the other gods and performance of actions for them brings corresponding, commensurate results. However, without having the comprehensive awareness (about the supremacy of *Sri Vishnu*), only the performance of various actions (like) prayers for heavens, without giving up attachments to senses and without constant remembrance of *Sri Vishnu*, even the three *Vedas* do not grant them the Supreme State. They gradually become liberated by *Sri Vishnu* on surrendering their action at the end, with their actions done according to injunctions, living many lives with meritorious actions.

“यदि सर्वाणि नियमाज्जन्मभिर्वहुभिः शुभैः | परं विष्णुं यो न वेत्ति कुर्वाणोऽपि त्रयीक्रियाः || नासौ त्रैविद्य इतुक्तो वेदवादी स उच्यते | वादो विवादः सम्प्रोक्तो वादो वचनमेव च || वेदोक्ते विष्णुमाहात्म्ये विवादपि पठनादपि | अथवा निरर्थकात् पाठद् वेदवादी स उच्यते || वेदवादरतो न स्यान् पाषण्डी न हैतुकी | तेभ्यो याति तमो घोरमन्धं तस्मान्नचोत्थितिः || अनारम्भनन्तं च नित्यदुःखं सुखोऽज्ज्ञितम् | वयं यद्वेदगदितं यत्र यान्त्यसरादयः ||” - He who is enlightened that *Sri Vishnu* is the Supreme One, even if performs all the rituals of the three *Vedas*, he is not spoken as the real knower of the three *Vedas*. *vaad* and *ivavaad* means comprehensive speech. Therefore, one who speaks about *Sri Vishnu* by mere reading the *Vedas* without understanding or one who is engaged in worthless contentions both are said to be *vaodvaad* – undiscerning polemic contender of the letter of the scriptures. One should not be engrossed in mere *ivavaad*, polemic about believers of the scriptures or with incorrigibly argumentative non-believers. Such ones attain only the worlds of obscurity and darkness, from whence there is no return and which is without beginning nor with any end. In *Vedas* these worlds are known as *वदं*, (from where there is no return), where dwell people who are not enlightened. “बुद्धिनिर्णीतत्वानामेका विष्णुपरायणा | बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् || इति ब्रह्मवैवर्तके ||” – singular is *Sri Vishnu*;s worship which provides multifaced benefits, *thus in Brahmavaivartaka purana*.

42 - 44. O Arjuna, many people (without ascertaining the true import or the Vedas) who rejoice only in the letter or the Vedas and contend that there is nothing else and bound by desires, intent only on heavenly pleasures, utter words which lead to birth as the fruit thereof, (they) perform actions like sacrifices which yield only enjoyment and power. Being attracted

by the pleasures and power, and their intellect being overwhelmed (by the letter of the Vedas) their irresolute mind does not remain fit for concentrated effort.

Bhashya :

“स्युरवैदिकानि मतान्यव्यवसायकानि, न तु वैदिकानि | तेऽपि हि केचित् स्वर्गादिफलान्यवाऽहुः इत्यत आह - यामिमाम् इति | यामाहुस्तया इत्यन्वयः | मोक्षफलमपेक्ष्य स्वर्गादिपुष्पयुक्तां वचं प्रवदन्ति | वेदवादरताः कर्मवाचकवेदरताः | वैदर्यन्मुखत उच्यते तत्रैव रताः, नायदस्तीति वादिनः | परोक्षविषया वेदाः, परोक्षप्रिया इव हि देवाः, मां विधत्तेऽभिधत्ते इत्यादिभिः परोक्ष्येण हि प्रायः भगवन्तं वदन्ति | भोगैश्वर्यगतिं प्रति, गतिं तत्प्राप्तिं प्रति - तत्प्राप्तिफला एव वेदा इति वदन्ति - इत्यर्थः |” - The opinions of those who are irresolute are contrary to *Vedas*; but not so of those who (understand and) are resolute in *Vedas*. Even then you (O Lord) speak about some things providing pleasures of heavens. (*To this query of Arjuna*) the Lord clarifies in the above verse. If deliverance is the fruit, then the heavenly pleasures are said to be like flowers. Those who revel in the words of *Vedas* speak only of the pleasures from the actions. Those who speak about *Vedas* (with expectation of fruits) are said to be वेदवादरताः - reveling in *vedic* hymns ; nothing else exists for them (thus speak) the disputants. “*The subject matter of Vedas is knowledge of the Supreme*”. “*The Gods are, verily, pleased with the Supreme Experience*”. “*The instructions as well as the injunctions are with reference to Me alone*”. With such and other words primarily the experience of the Lord is spoken.

“तेषां सम्यग् युक्तिनिर्णयात्मिका बुद्धिः, समाथौ समाध्यर्थे न विधीयते | सम्यङ्निर्णयार्थानां हीश्वरे मनःसमाधानं सम्यग् भवति | तद्धि मोक्षसाधनम् | उक्तं चेतदन्यत्र - न तस्य तत्त्वग्रहणाय साक्षाद् वरीयसीरपि वाचः समासन् | स्वपने निरुक्तया गृहमेधसौख्यं न यस्य हेयानुमितं स्वयं स्यात् | इति |” - In reference to the goal, the *Wisdom* of the *Vedas* and in reference to the means of acquiring the same, the pleasures and splendour are the fruits thereof, thus they declare. For them, intelligence of comprehensive discrimination does not come about in equanimous intellect or for the sake of equanimous intellect. Only to those who have comprehensive wisdom in the Supreme Lord, the satisfaction of mind comes about. And that, verily, is the means of deliverance. It has also been said in *Bhagavat Puraana* – “*Not for him is the realization of the Supreme Truth spoken in Vedas, in all its entirety, for whom realization does not dawn that the empirical world is similar to the world seen in dreams*”.

Tatparya Nirnaya:

“अव्यवसायबुद्धिः केषाम्त्रयं वाचमविपश्चितः प्रवदन्ति | तयाऽपहतचेतसाम् | बुद्धिर्व्यवसायात्मिकत्वेन समाधाने न वर्तते || यथा वस्तु तथा ज्ञानं तत्साम्यात् सममीरितम् | विषमं त्वन्यथाज्ञानं समधानं समस्थितिः || न तद् भवत्यसद्वाक्यैर्विषमीकृतचेतसाम् | स्वर्गादिपुष्पवाद्येव वचनं यदचेतसाम् || न मन्यन्ते फलं मोक्षं विष्णुसामीप्यरूपकम् | फलदं च न मन्यन्ते तं विष्णुं जगतः पतिम् || भोगैस्वर्यानुगत्यर्थं क्रियावाहुल्यसन्तताम् | बहुसंसारफलदामन्ते तमसि पातिनीम् || यं वदन्ति दुरात्मानो वेदवाक्यविवदिनः | तया सम्मोहितधियां कथं तत्त्वज्ञता भवेत् || इति च |” - In whom then, does exist this irresolute intelligence? In them who listen to the words of those who are not wise; their conscious mind being robbed by the impractical words, no satisfaction of mind does come about. Even as the things are, similar is their wisdom. Wisdom which becomes distorted, the satisfaction is also similar thereto. Noble

thoughts do not arise in mind which is influenced by improper wisdom. Such mind speaks only of the heavens which are flowery. They do not consider deliverance and proximity to *Lord Vishnu* as the (desirable) fruit: nor they consider that *Sri Vishnu*, the Lord of the Worlds, to be the dispenser of the fruits. For enjoyment of the pleasures and splendour. He performs repeated sacrifices, which become the cause of birth and death, reaching in the end the world of darkness. When the minds (of such persons) become deluded by the words of evil minded men who talk words contrary to the *Vedas*, how can there arise wisdom which is beneficial, *thus having been said.*

“इष्टापूर्तं मन्यमाना वरिष्ठं नन्यच्छेयो वेदयन्ते प्रमूढाः | नाकस्य पृष्ठे सुकृते तेऽनुभूत्वा इमं लोकं हीनतरं व विशन्ति || इति चार्थवर्णीयश्रुतिः | वेदवादरतो न स्यान् पाषण्डी न हैतुकी || इति ह भागवते ||” - Those who consider that fulfilling desired objects is supreme and nothing else is more virtuous, they are the deluded ones. Enjoying the heaven's pleasure for some time they return to his world or even to the worlds which are worse, *thus having been said.in Athrvana scripture.* One should, therefore, not become argumentative of the *Vedas* or fall prey to the heretics.

“यो न जानन्ति तं विष्णुं याथार्थेन वा संशयात् | जिज्ञासवच्च नितरां श्रद्धावन्तः सुसाधवः || निर्णे तृणामभावेन केवलं ज्ञानवर्जिताः | ते याज्ञिकाः स्वगपभगक्षये यान्ति मनुष्यताम् || यैर्निश्चितं परत्व तु विष्णोः प्रायो न यातनाम् | ब्रह्महत्याभिरपि यान्ताधिक्ये चिरं न तु || विशेष एव तेषां तु तदन्येषां विपर्ययः | ये तु भागवताचार्यैः सम्यग् यज्ञादि कुर्वते || बहिर्मुखा भागवतोऽनिवृत्ताश्च विकर्मणः | दक्षिणातर्पितानां तु ह्याचार्याणां तु तेजसा || यान्ति स्वर्गं ततः क्षिप्रं तामोऽन्धं प्राप्नुवन्ति च | तदन्ये नैव च स्वर्गं यान्ति विष्णुबहिर्मुखाः || इति नारदीयो ||” - Those though qualified enquirers, receptive and also noble, having no proper instruction do not realize *Sri Vishnu*, being in doubt of his supremacy become devoid of wisdom, enjoying the pleasures of heavens returning again in human form. But those who realize the supreme reality of *Sri Vishnu* do not suffer any pain, even the de-merits caused by killing the knower of *Brahman*. Even if they do, it would not be for long; this is their special feature. But for others, it is quite contrary. Those who perform comprehensive sacrificial acts through the Teachers, devoted to the Resplendent Lord, even though they have become alien to *Sri Vishnu*, though have not acquired any de-merits, they having satisfied the Teachers with gifts, attain the heavens through their splendour. But (even then) they come back soon to the world of darkness. Others having turned their face against *Sri Vishnu* do not even enjoy the little of the heavens *thus having been said.in Narada Puraana.*

45. The Vedas impart actions of the three-fold modes. But Arjuna, you become free of the three-fold modes (which promise the pleasures of heavens). Freed of the pain of opposites and firmly established in Truth, neither desiring acquisition nor in preservation, be possessed of the Self.

Bhashya :

“तां योगबुद्धिमाह त्रैगुण्यविषया इत्यादिनेतरदपोद्य | वेदानां परोक्षर्थत्वात् त्रिगुणसम्बन्धि स्वर्गादि प्रतीतितोऽर्थ इव भवति | परोक्षवादी वेदोऽयम् इति ह्युक्तम् | अतः प्रतीतिकेऽर्थे भान्तिं मा कुरु इत्यर्थः | वादो विषयकृत्त्वं व मुखतो वचनम् स्मृतम् | इत्यभिधानम् | वेदे रामायणे चैव पुराणे भारते तथा | अदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते || सर्वे वेदाः | वेदोऽखिलाप धर्ममूलं स्मृतिशीले च तद्विदान् | अचाराश्चैव

साधूनामात्मनस्तुष्टिरेव च ॥ वेदप्रणिग्निो धर्मो ह्यधर्मस्तद्विपर्यय इति वेदानां सर्वात्मना विष्णुपरत्वोक्तेः | तद्विहितस्य तद्विरुद्धस्य च धर्माधत्वोदक्तेश्च ॥ - Now speaks about the Intelligence of Yoga (Equanimity) and the other matters relating to the three modes. The *Vedas* appear outwardly as having the purpose relating to the three-fold modes of enjoyment of heavens. But “*the Vedas contain secret meaning*”, thus has it been said. Therefore, do not become deluded by the outward form (of the *Vedas*). This is the meaning. It is declared that *interpretations* could be about the doubts, not that they deny the truths of the *Vedas*. In the *Vedas*, *Ramayana*, *Puraanas* and similarly in (*Maha*) *Bharata*, in the beginning, middle and in the end, *Sri Vishnu* alone is ever eulogized. ‘*All the Vedas speak of his form alone*’. The whole of the *Vedas*, the *Scriptures* and their recollections, the action of the noble people and the love for self are the foundations of the Perennial Principles. what the *Vedas* speak is righteousness and what is contrary to that is unrighteousness. Thus in *Vedas*, the supremacy of *Sri Vishnu*, as ever abiding self is so declared. Anything in support or against this is spoken as righteousness or unrighteousness

Tatparya Nirnaya:

“त्रैगुण्याख्यं विषं यापयन्ति अपगमयन्तीति त्रैगुण्यविषयाः - आश्रित्य वेदांस्तु पुमांस्त्रैगुण्यविषहारिणः | निस्त्रैगुण्यो भवेन्नित्यं वासुदेवैकसंश्रयः ॥ इति च | सत्त्वं साधुगुणाद्विष्णुरात्मा सन्ततिहेतुतः | इति च | सन्ततविष्णुमरणं नित्यसत्त्वस्थत्वम् | परमात्मा मम स्वामि इति ज्ञानमात्मवत्त्वम् | तेनैक्यज्ञानं निवारयति | विरुद्धयोगक्षेमेच्छावर्जितः | अन्यथोत्थानादेरप्ययोगात् ॥” - Amelioration of the effect of the three-fold modes is the subject matter of the three-fold *Vedas*. Taking protection under *Vedas*, the wise becomes freed from the effect of threefold modes and taking refuge in *Sri Vasudeva*. Because of his luminous attributes *Sri Vishnu* is known as *Truth* and also continuously remembering him as the perennial comprehensive presence and as the *Supreme Being* is one’s master. This means that the idea of being united with Him, is negated. This does not mean denying the need to acquire or possess things, but only the desire (for such acquisition and possession). Else one would be required to conclude that the words like *arise* and *be equanimous* etc are meaningless.

46. Even as the use of the lakes is for the one surrounded by sea, even so is the use of all the Vedas for one who knows Brahman.

Bhashya :

“तथाऽपि काम्यकर्मिणां फलं ज्ञानिनां न भवति, इति साम्यमेव | यावानर्थ इति | यथा यावानर्थः प्रयोजनं उदपाने कूपे भवति तावान् सर्वतः सम्प्लुदकेऽन्तर्भवत्येव, एवं सर्ववेदेषु यत् फलं यत् विजानितो ज्ञानिनो ब्राह्मणस्य फलेऽन्तर्भवति | ब्रह्म अणति इति ब्राह्मणः अपरोक्षज्ञानी | स हि ब्रह्म गच्छति | विजानत इति ज्ञानफलत्वं तस्य दर्शयति ॥ - Therefore, the fruits available to performers of desire-bound actions are not same as available to the men of wisdom. But even there is similarity, thus He says in this verse. Similarly all the benefits which accrue from the well are also available from water surrounded from all the sides. Similarly whatever fruits ~re in *Vedas*, the same will also be available to the men of wisdom, because in *Braahmana* all benefits are included. He knows the *Brahman*, therefore, he is called a *Brahmana*. He alone goes to *Brahman*. “विजानः” suggests having the fruits of *Wisdom*.

Tatparya Nirnaya:

“उद्रेकात् पातृराहित्यादनत्वाच्चाखिलस्य च | प्रळयेऽप्युदपानेऽसौ भगवान् हरिरीश्वरः | प्रकृतिह्युदरूपेण सर्वमावृत्य तिष्ठति | प्रळयेऽतो लयं प्राहुः सर्वतः सम्प्लुतापदकम् || इति च | यावत् प्रयोजनं विष्णोः सकाशात्साधकस्य च | धमपमापक्षदिकं तावत् सर्ववेदविदो भवेत् || वेदार्थनिर्णयो यस्माद् विष्णोर्ज्ञानं प्रकीर्तितम् | ज्ञानात्प्रसन्नश्च हरिर्यतोऽग्निर्लाफालप्रदः || इति च | सर्वतः सम्प्लुदके अप्ययद्रिक्तः पालकवर्जिताः, कालाद्यनश्च यो विष्णस्तस्माद् यावत् फलं तावत् सर्ववेदेषु विशेषज्ञस्यैव भवति || इत्यर्थः | सर्वे हि विष्णोरन्ये प्रलयकाले नोद्रिक्ताः | ये चोद्रिका मुक्ता रमा च तेऽपि न पालकवर्जिताः, विष्णुपाल्यत्वात् | न च मुक्ताः कालादिचेष्टकाः नचोद्रिक्तत्वं तेषां तद्वत् | अत उदपानो विष्णुरेव | प्रळये विशेषतोऽपि | आनीद अवातं स्वधया तद् एकं तस्माद् धान्यन न परः किं चनास | तम आसीत् तमसा गुल्हम अग्रे | प्रकृतं सलिलं सर्वम् आ इदम् || आपो वा इदमग्रे सलिलमासीत् | सलिल एको द्रष्टाऽद्वैतो भवति || इत्यादिश्रुतिभ्यः ||” - Being the source, origin of all, without needing assistance from anyone else, being complete in all the attributes, *Sri Hari*, the Supreme Resplendent Lord, is called as Lake, even in times of dissolution. His nature is of the *form* of water, enveloping all the sides. Therefore, He is also referred to as the dissolution as well. Whatever utility is there from the Lord who is pleased with the aspirant, similar righteousness and deliverance is available to one who is the true knower of the *Vedas*. The meaning of the *Vedas* is also for him, who has the well enlightened knowledge of *Sri Vishnu*. With such knowledge *Sri Hari*, who is the dispenser of all fruits, also becomes pleased. During the course of dissolution whatever fruits are ordained by *Sri Vishnu*, who is full of all attributes, independent of any support or of the Time, the same fruits are available for one who has acquired the special meaning of all the *Vedas*. This is the meaning. At the time of dissolution, excepting *Sri Vishnu*, as it were, no one else exists. Those who are full of attributes and liberated will not be without parental care, having been under the protection of *Sri Vishnu*. The delivered ones are not subject to the vagaries of Time. Similarly they are also not the energizers. Therefore *Sri Vishnu* alone is the originator, especially during the time of dissolution. “*Without assistance of the Primal Breath, by his own self-impulse, THAT alone existed, no one other than That One existed. Darkness was enveloped by Darkness, in the beginning all was enveloped by water on all sides*”, thus having been said in *Rigveda*.

47. You are eligible for performance of the actions alone and never for the fruits thereof. (Therefore) never with the object or having the fruits, do you ever engage yourself in actions.

Bhashya :

“कामात्मनां निन्दा कृता कथमेषाम्? स्वर्गकामो यजेत् इत्यादौ कामस्यापि विहितत्वाद् इत्यत आह - कर्म ण्येव इति | त इत्युपलक्षणम् | तत्र ज्ञानिनोऽपि न फलकामकर्तव्यता | किमन्येषाम् | नत्वस्ति केषाञ्छिन्ना तेऽस्तीति | स हि ज्ञानी नरांश इन्द्रश्च | महोदिस्त्वभिभवदेः | यदि तेषां शुद्धसत्वानां न स्याज्ज्ञानम् क्वान्येषाम्? उपदेशदेश्च सिद्धं ज्ञानं तेषाम् | पार्थाष्टिषणे - इत्यादिज्ञानिगणनाश्च |” - Desire bound *self* is reprehensible. How? In whom ‘*desire for heavens originates*’, by such words as desires are recommended to be avoided. Such words have the stamp of secondary importance. Therefore, even for the wise, the desire for fruits is not advisable. How then (could it be) for others! It is also not that others can, but (a man of wisdom) *Arjuna* can. Though wise and partial manifestation of *Indra*, even he can be affected by greed and comforts. If one can expect no

satva (luminosity) in him, then how can one expect wisdom in others? For receiving necessary instructions, he has all the necessary wisdom and qualifications. *Arjuna* is one of those who are considered amongst the most qualified person, an अधिकारी.

“कामनिषेध एवाच्च - फलानि ह्यस्वतन्त्रयेण भवन्ति | नहि फलानि कर्माभावे यत्नतोपि भवन्ति | भवन्ति च काम्यकर्मिणो विपर्ययप्रयत्ने अपि अविरोधे | अतः कर्माकरण एव प्रत्यवायः | न तु ज्ञानादिनावाऽकमनया फलप्राप्तौ | अतः कर्मण्येवाधिकारः | अतस्तदेव कार्यम् | न तु कामेन ज्ञानादिनिषेधेन वा फलप्राप्तिः ||” - Only those actions (prompted by desire for fruit) is prohibited because fruits are independently ordained by the Lord. It is not that the fruits of actions are possible by one's own efforts alone. Similarly, desire for fruits of actions is also provided even though not aspired. Therefore, non-performance of any actions may bring opposite result. The fruits are available neither through *Wisdom* nor through *Desire*. Persons are entitled only for performance of action. Such, verily, is the way of action. Neither by having desire, nor by avoiding the means of wisdom, does one gain the fruits.

“कामवचनानां तु तात्पर्यं भगवतैवोक्तम् | - रोचनार्थं फलश्रुतिः, यथा भैषज्यरोचनम् | इत्यादौ भागवते | अत एव, कामी, यजेत्, इत्यर्थः | न तु कामी भूत्वा इत्यर्थः | निष्कामं ज्ञानपूर्वम् च | इति वचनात् | वक्ष्यमाणेभ्यश्च | वसन्ते वसन्ते ज्योतिषां यजेत्, इत्यादिभ्यश्च | अतो माकार्मफलहेतुभूः - कर्मफलं तत्कृतौ हेतुर्यस्य स कर्मफलहेतुः | स माभूः | तर्हि न करोमि इत्यत आह - मा त इति | कर्माकरणे स्नेहो माऽस्तु इत्यर्थः | अन्यथा फलाभावेऽपि, मत्प्रसादाख्यफलभावात् | इच्छा च तस्य युक्ता - वृणीमहे ते परितोषणाय इत्यादिमहादस्वरात् | अनिन्दात्, विशेषत इतरनिन्दनाच्च | सामान्यं विशेषो बाधत इति च प्रसिद्धम् - सर्वानानय नैकं मैत्रम् इत्यादौ | अतः नैकात्मतां मे स्पृहयन्ति केचित्, भक्तिमन्विच्छातः, बन्धजिज्ञासा, विज्ञाय प्रज्ञां कुर्वित, द्रष्टव्यः इत्यादिवचनेभ्यः | स्वार्थसेवलं प्रति न तथा स्नेहः किं ददामि? इत्युक्ते, सेवादियाचके प्रति बहुतरः स्नेह इति लौकिकन्यायाच्च भक्तिज्ञानादिप्रार्थना कार्या इति सिद्धः ||” - The result of desire, has been explained by the Lord Himself by the words “*Result of fruits should be such as would make it desirable*” “*Like the eatables which are made desirable*”. Thus, in *Bhagavat Puraana*. Also in this manner – “*One who desires, he performs sacrifices*”. Not merely by becoming desirous. This is the meaning. “*Actions without having desires and being full of wisdom*” - by such explanatory statements (of *Manu*). “*In spring (should be performed) the Jyoti-sacrifice*”. Therefore, do not become bound by the desire for fruits. He performs desire-bound-action whose actions are performed with the corresponding fruits as his objective. You do not become like him. In that case, I will not act, thus one may say. For which (the Lord) says ‘मा ते’ - do not. Do not have attachment to the fruits, this is the meaning. Other desires for fruits are also the result of My grace. All desires as ordained appear according to *Divine Will*. “*For your proper satisfaction alone; do I perform action*” thus by his supreme behaviour. ‘अनिन्दात्’ means specifically, not hating others. When special reference is made it affects some in special sense, which is well-known. “*All are invited but not Maitra*”. (Therefore, all desires should be given up except that for the Lord). Therefore, ‘*Because of their love for Me, they repudiate even similarity with Me*’, ‘*Do not desire communion with Me*’. ‘*Desire for the knowledge of Brahman*’, ‘*Knowing (Me) desire realization*’, ‘*(Lord) is to be perceived*’ by such and other statements. When one's own servant inquires ‘*What shall I give you*’, the desire of being served by him makes one show more love towards him. Since such is the common occurrence,

combination of wisdom and devotion to the Lord appears proper.

Tatparya Nirnaya:

“कर्माधिकारिण एव त्वदादयो जीवाः | फलं तु मदायत्तम् इति भवः | माकर्मत फलहेतुर्भूः - नेश्वरोऽहम् इति भावं कुरु | एष उ एव शुभशुभैः कर्मफलैरेन संयोजयति न स्वयं संयुक्तो भवति तस्मादन्य एवासौ भगवान्नेदितव्यः | इति पैङ्गीश्रुतिः |” - *For actions alone are you and other Jivas entitled. The fruit, however, is within My power to give”, this is the purport. Do not be governed by desire for the fruits. Do not have the feeling that you are the Lord. “He, verily, is the One who ordains the meritorious and de-meritorious fruits, does not one acquire the fruits from one's actions. By this it is clarified that he (Jiva) is different from the Supreme Lord”, thus, in Paingi Scripture.*

48. Perform your actions with steadfast composure, giving up attachment (to the fruits of actions), O Arjuna, being equal both to success and failure; because equanimity is spoken as Yoga.

Bhashya :

“पूर्वाक्तोक्तवत्त्वं स्पष्टयति | योगस्थ इति उपायस्थः | सङ्गं फलस्नेहं त्यक्त्वा || तत एव सिद्धसिद्धयोः समो भूत्वा | स एव च मयोक्तो योगः ||” - The previous verse is further clarified here. Yoga, equanimity, is the method suggested here. Giving up desire and attachment to the fruits, and then being equanimous both in success and failure. This, verily, is the Yoga, equanimity, spoken by Me (says the Lord).

Tatparya Nirnaya:

“सङ्गम् फलस्नेहम् |” - सङ्गम् means attachment, love for the fruits (of desire).

49. Inferior, indeed, is the action to the equanimity of Wisdom, O Arjuna. Seek refuge in Wisdom; miserable are those, whose objective is the desire for fruits.

Bhashya :

“इतश्च योगाय युज्यस्व इत्यह - दूरेण इति | बुद्धियोगद् ज्ञानलक्षणादुपायात् | दूरेण अतीव | अतो बुद्धौ शरणम् ज्ञानेस्थितम् | फलं कर्मकृतौ हेतुर्येषां ते फलहेतवः ||” - Fight (endeavour) through equanimity (Yoga) and Wisdom, thus Sri Krishna says here in this verse. दूरेण means discarding बुद्धौ शरणम् means surrender to the Intellect and steadfast Wisdom, फलहेतवः means with fruit of his action as objective.

Tatparya Nirnaya:

“बुद्धौ जानायामपि विष्णुमेव शरणमविच्छ | - अज्ञानां ज्ञानिनां चैव मुक्तानां शरणं हरिः | तं ये सैक्येन मन्यन्ते सर्वभिन्नं गुणोच्छ्रयात् || कृपणास्ते तमस्यन्धे निपतन्ति न संशयः | न तेषामुत्थितिः क्वापि नित्यातिशयदुःखिनाम् || गुणभेदविदां विष्णोर्भेदाभेदविदामपि | देहकर्मादिषु तथा प्रासुर्भावादिकेऽपि वा || स्वोद्विक्तानां तदीयानां निन्दां कुवन्ति येऽपि च | सर्वेऽपामपिचैतेषां गतिरेषा न संशयः || इति नारदीये ||” - बुद्धौ

means knowing *Sri Vishnu* as the ultimate refuge. For the ignorant, men wise in Wisdom and even for the liberated ones *Sri Hari* alone as the refuge; for those who consider themselves inseparable from the Lord, who Himself is completely separate by all the attributes, for them the world of darkness without any doubt. Not for them ever is peace, who are doomed due to eternal damnation. Those who see separation in *Sri Vishnu*, in His attributes, in His physical actions or in his incarnations, and even those who deride the best of the devotees of *Lord Vishnu*, for them also comes about the same end without any doubt, *thus, in Narada Puraana*.

50. Having yoked his intelligence (to discrimination) he discards even here both the merits and demerits. Therefore, you strive for such Wisdom. For, such equanimity (yogah) is excellence is action.

Bhashya :

“ज्ञानफलमाह - बद्धियुक्त इति | सुकृतमप्यप्रियं मनुष्यादि जहाति न बृहत्फलमप्युपासनादिनिमित्तम् - न तस्य कर्मक्षीयते | अविदित्वाऽस्मिन् लोके जुहाति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद् भवति || इत्यादिश्रुतिभ्यः | अतः कर्मक्षयश्रुतिरज्ञानविषया सर्वत्र | उभयक्षयश्रुतिरपि अनिष्टविषया | नहीष्टपुण्यक्षये किञ्चित् प्रयोजनम् | नचेष्टनाशो ज्ञानिनो युक्तः | इष्टाश्च केचिद् विषयाः - स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति | प्रजापतेः सभाम् वेश्म प्रपद्ये | यशो हं भवामि | स्त्रीभिर्वा यानैर्वा | अस्माद्ध्येवाऽत्मनो यद्यत् कामयते तत्तत् सृजते || कामान्नी कामरूप्यनुसंचरन् | स एकधा भवति | इत्यादिश्रुतिभ्यः |” - *Sri Krishna* speaks of बुद्धियुक्त, yoking one's intelligence as the fruits of wisdom in this verse. Such one discards merits from primordial life even though pleasant, not those superior merits, born out of meditation. ‘His actions do not degenerate’. ‘In the world of ignorance, whoever does sacrifices, charity, and austerity even for thousand years, they all become useless’, *thus in many scriptures*. Hence, the ignorant is known to lose power of his actions. Scriptures also declare that both (merit and demerits) are destroyed, if (the actions have reference) to undesirable object, the proper merits get destroyed; it is not of any use. There comes no destruction of proper merits for the man of wisdom. Because some objects appear desirable (even in deliverance). If the man of wisdom desires the world of the ancestors, by his very wish, the ancestors stand before him. ‘I will enter the assembly of Prajaapati’, ‘I will be successful among the Brahmins’, ‘In the company of women I will travel’, ‘Even the impossible things which the (delivered) Self desires, those he creates’, ‘Having desires, acquires the desired forms’, ‘He (the delivered soul) becomes of one form’, these, from different Scriptures.

“बहुत्वेऽप्यात्मसुखस्य पुनरिष्टत्वात् कर्मसुखे न विरोधः | अनुभवशक्तिश्चेश्वरप्रसादात् ऽऽ श्रतेश्च ऽ न च शरीरपातात् पूर्वमेतत् स तत्र पर्येति, एतमानन्दमयमात्मानमुपसङ्कम्य | इत्यादुत्तरत्र श्रवणात् | नचैकीभूत एव ब्रह्मणा सः मग्नस्य हि परेऽज्ञाने किं न दुःखतरं भवेद् | इत्यादिनिन्दनान्मोक्षधर्मे | परिहारे पृथग् भोगाभिधानाच्च | शुक्रदिनां पृथग् दृष्टेश्च | जगदव्यापारवर्जम् | इत्यैश्वर्यमर्यादोक्तेश्च | इदं ज्ञानमपाश्रित्यमम साधम्यमागताः | इति च | उपाधिनाशे नाशाच्च प्रतिबिम्बस्य | नचैकीभूतस्य पृथग्ज्ञाने मानं पश्यामः | आसं दुःखी, नासम् | इति ज्ञानचिरोधाच्च ईश्वरस्य | अनेन रूपेणथ इति च | भेदभावात् | नच प्रतिबिम्बस्य बिम्बैक्यं लोके पश्यामः |” - Even if there are many forms pleasing the self, when they are desired again, the pleasures of their actions are not impossible because of the power of experiencing and Grace of the Lord. (The experience) is only before and not (in the delivered state) after the fall of the body, (this is not

correct statement to make). ‘*He repairs to that (state)*’. ‘*This self transcending to the blissful Self...*’ listening to such other replies in the Scriptures. He does not become united with *Brahman*. ‘*When the one is not aware of his true nature, how could he cease to be miserable ?*’ Such remarks about deliverance are discounted by clarifying separately the enjoyment (in deliverance). Even for Teachers like *Shuka*, the difference (between the Lord and *Jiva*) was visible. ‘*Beyond the activities of the world*’ by such words the extent of glory (of the Lord) is described. ‘*Acquiring this wisdom, similarity to Me comes about*’, by such words of Scripture, (the difference between the Lord and *Jiva* is established).

“उपाधिनाशे नाशाच्च प्रतिबिम्बस्य | नचैकीभूतस्य पृथग्ज्ञाने मानं पश्यामः | आसं दुःखी, नासम् | इति ज्ञानचिरोधाच्च ईश्वरस्य | अनेन रूपेणश्च इति च | भेदभावात् | नच प्रतिबिम्बस्य विम्बैक्यं लोके पश्यामः | उपाधिनाशे मानं वा - मग्नस्य हि परेऽज्ञाने इति दुःखात्मकत्वोक्तेश्च | यावदात्मभावित्वात् इत्युपाधिनिवृत्त्यत्वं अभिधानच्च | अतोऽन्यवचनं प्रतीयमानमप्यौपचारिकम् ||” - By destruction of उपाधि (adjuncts) the reflection also ceases to be. But they do not become united; the knowledge of the difference becomes evident. ‘*The pain of this one is pain for That*’. Such statement about the Lord is contrary to wisdom. Because of the distinct form of the Lord. The Lord being different (from *Jiva*). Not even in empirical world can one perceive reflection being united with the thing reflected. There is no evidence to assume also on destruction of the of उपाधि (adjuncts). (Otherwise) how would when he is submerged in ignorance experience the Supreme One? Thus misery of the delivered *Jiva* is a reality. So long the Self is the misery continues to be. Thus of उपाधि (adjuncts) also is eternal. (The difference between the reflected object. *bimba* and the reflection, *prati-bimba* being real) other statements are only formal ones, like symbol.

“दृष्टाश्च ते भगवतो भिन्ना नरदेन | प्रतिसाखं च स एकधा इत्यादिषु भेदेन प्रतीयन्ते | विरोधे तु युक्तिमतामेव बलरूपम् | युक्तयश्चात्रोक्ताः मग्नस्य हि | इत्यादयः | अतो जले जलैकीभाववदेकीभावः || उक्तं च - यथोदकम्, यथानद्यः इत्यादौ | तत्राप्यन्योन्यात्मकत्वे वृद्धयसम्भवः | अस्ति चषत् समुद्रेऽपि द्वारि | महात्वादन्वत्रादृष्टिः | ता एवापो ददौ तस्य स ऋषिः संशितव्रतः इति माकौर्मै समर्थानां भेदनाच्च | नैव तत् प्राप्नुवन्त्येते ब्रह्मेशानादयः सुराः | यत् ते पदम् हि कैवलम् | इति निषेधाच्च नारदीये ||” - *Narada* has seen them (the delivered souls) different from the Lord. ‘*He becomes one*’ in these words of the scriptures, the difference, verily, is suggested. When contradiction is seen in the statements of the scriptures, then by proper rationalization the basic principle is strengthened. By proper rationalization alone the earlier differences have been explained. (The *Jiva* becomes one with the Lord) like the water entering the other waters become one. Further it is said ‘*like the clear water entering (other) clear water, like the rivers entering the sea*’. Even in those instances, if non-difference is not accepted then increase in quantum of the sea cannot be denied. The Lord is like the sea open to receive but because of its immensity, one’s perception is restricted. Like the revered sage (*Vasishtha*) returning the water from his jar (*Indra-jar* to *Indra*), as mentioned in *Maha Kurma Puraana*. Which clarifies the knowledge of difference? ‘*Your Supreme state, known as kaivalya, cannot be attained even by Brahma, Rudra and other gods*’, thus in *Narada Puraana* having denied equality. After much deliberation, conclusion has been arrived in *Moksha Dharma* Chapter (of *Mahabharata*). By such powerful and well considered conclusion.

“सविचारश्च निर्णयः कुतो मोक्षधर्मेषु | बलवांश्च सविचारो निर्णयो वाक्यमात्रात् | अतो नान्यत् पश्यति इत्याद्यपि तदधीनसत्तावाचि | अन्यथा कथमैश्वर्यादि स्यात्? न च मायामयम् इत्युक्तम् | अन्यथा कथं तत्रैव एकधा

इत्यादि ब्रूयात्? न च न ह वै सशरीरस्य इत्यादिविरोधः | वैलक्षणात् तच्छरीराणाम् ऽ अभौतिकानि हि तानि नित्योपाधिनिर्मितानि ईश्वरशक्त्या | तथाचेत्तम् - शरीरं जायते तेषां षोडश्या कलयैव तु | इत्यादि नारायणरामकल्पे ||” - Similarly, ‘यत्र नान्यत् पश्यति’ - where nothing else is perceived, even by such words, subservience to Him is shown. Else how could He have been the Supreme? All these have not been said as something illusory. Or else, how could there be words like स एकधा - *He, verily, is single*, spoken? Having also said, *Not, verily, so long as they have bodies*. Not contradictory because of the distinctive *form* of bodies (of the delivered souls). Subtle are these bodies, with by the power of the Supreme Lord permanent absence of limitations. Therefore, in it is said: *The bodies are formed with sixteen (distinctive) marks, in Narayana Rama Kalpa*.

“वदन्ति च लौकिकद्वैलक्षण्येऽभावशब्दम् - अप्रहर्षमनानन्दम्, सुखदुःखबाह्यः इत्यादिषु | निरुक्त्यभावाच्च न तानि शरीराणि | तथाहि - असारीतिं तच्छरीरमभवत् इति | नहि तानि शीर्णानि भवन्ति, सर्गे ऽपि नोपजायन्त इत्यादिवचनात् | साम्यात् प्रयोगः | प्रयोगाच्च - अनिन्द्रिया अनाहारा अनिष्पन्दाः सुगुन्धनः | देहेन्द्रियासुहीनानां वैकुण्ठपुरवासिनाम् इत्यादि दृष्टदेहेष्वेव | नचषान्या गौणि मुक्तिः - | बहुनात्र किमुक्तेन यावच्चवेतं न गच्छति | योगी तावन्न मुक्तः स्यादेष शास्त्रस्य निर्णयः || इत्यादित्यपुराणे तदन्यमुक्तिनिषेधात् | ये त्वत्रैव भगवन्तं प्रविशन्ति तेऽपि पश्चात् तत्रयान्ति | योग्यत्वं चात्र विवक्षितम् | याधिष्ठिरप्रश्न इतरनिन्दनाच्च | सायुज्यं च ग्रहवत् | तदुक्तेश्च - भुञ्जते पुरुषं प्राप्य यथा देवगहादयः | यथा मुक्तावुत्तमायां बाह्यान् भोगांस्तु भुञ्जते || इति नारायणाष्टाक्षरकल्पे ||” - In normal parlance, due to their special nature, they (the delivered souls) are spoken as being '*beyond pleasures, beyond bliss*' (or) '*outside the influence of pain and pleasures*' etc. Similarly from the view-point of practice also they are said to have no body. Even in scriptures, (it is said), '*it gets destroyed, and therefore it is known as शरीर*. But the bodies (of the liberated souls) do not get destroyed in that manner. '*Liberated souls neither are born on Creation nor cease on Dissolution*', on account of such statements. (But) because of the similarity (of the limbs etc.), it is normal to use such words. "*Without bodies, without eating, without any activity, full of fragrance*", "*Dwellers of Vaikuntha without having bodies and senses*". (such words used by *Narada* to describe liberated souls is only to show that they do not have gross body. Therefore, the liberated souls should be understood as not possessing gross body. For them there exists none other qualified liberation. "*What is use of speaking more, so long as he does go to the Sveta Dwipa? One is not Yogi till he is delivered, according to the scriptures*", other forms of deliverance having been negated in *Aaditya Puraana*. Even those (like *Sishupala*) attaining the divine status go finally to that place (*Shveta Dwipa*), but to dwell there, special attributes are required. In reply to *Yudhisthira's* query, all other states of deliverance have been rejected. Similarity (with the Lord) is the accepted norm. Even as acquiring human body one enjoys through that body even so 9in liberation one enjoys pleasures , *thus in Narayanaashtaakshara Kalpa*.

“अतोऽनिष्टस्यैव वियोगः | अदुःखम् | सर्वदुःखविवर्जिताः, अशोकमहिमम्, यत्र गत्वा न शोचति, इत्यादिभ्यः | विशेषवचनाभावाच्च | येषां त्वीषद् दृश्यते तएन् सायुज्यं प्राप्ताः | सामिप्याद्येव तेषाम् | अतः प्रारब्धाकर्मशेषभावात् तद् भुक्त्वा सायुज्यं गच्छति || तच्चोक्तम् - सडकर्षणादायः सर्वो स्वाधिकारादनन्तरम् | प्रविशन्ति परं देवं विष्णुं नास्त्यत्र संशयः || इति व्यासयोगे | अतोऽनिष्टस्यैव सर्वात्मना वियोगः | परब्रह्मत्वमिच्छामि परब्रह्मजनार्दन | इत्यादिना ब्रह्मदिभिरपि प्रार्थितत्वात् | न मोक्षसदृशं किञ्चिदधिकं वा सुखम्

क्वावचित् | ऋते वैष्णवमानन्दं वाङ्मनोऽगोचरं महात् || इत्यादेश्च ब्रह्मादिपदादप्यधिकतमं सुखं च मापक्षं इति सिद्धम् | अतो, योगाय युज्यस्व तद्धि कर्मकौशलम् ||” - Therefore, (in *Vaikuntha*) all undesirable merits of souls get destroyed. 'without misery' 'absence of all pains' 'the greatness of being without worry' 'going where one does not sorrow' are the statements made in scriptures (about deliverance). By making such special references, those who perceive the Lord do not attain similarity, they have only affinity. By removal of the remnants of collected karmas they enjoy closeness. *Sankarshana and the others after being so qualified enter (the abode of) the Supreme Lord Sri Vishnu; of this there is no doubt, thus in Vyasa Yoga.* Hence demerits get completely separated from the self. 'I desire Supreme state of Brahman, O Supreme Brahman, Sri Janardana', thus even *Brahma* and the others pray. Such state is not only removal of demerit but having pure state of Bliss. There is nothing similar to deliverance or superior happiness, than the all-pervading Bliss, transcending even the supreme speech or the Mind. *Thus, it is established that the bliss of deliverance is superior even to the bliss of Brahma. Hence get (yourself) attuned to equanimity. Wisdom alone is the medium and that actions alone spell excellence.'*

Tatparya Nirnaya:

“” - “यथादविष्णुं ज्ञात्वा तदर्थत्वेन कर्मकरणे मत्येतत्कर्मकौशलमेव योगः | भगवज्ज्ञानमेव बुद्धिः |” - Knowing *Sri Vishnu* and through that knowledge dis-associating the fruits of action is, what is called Excellence in Action. The knowledge of the Lord, verily, is Intelligence’.

51. Renouncing the fruits of action and united in intelligence, the (wise) thinkers, released from the bondage of birth, reach the sorrowless state.

Bhashya :

“तदुपायमाह - कर्मजम् इति | कर्मजं फलत् त्यक्त्वा अकामनयेश्वराय समर्प्य | बुद्धियुक्ताः सम्यग्ज्ञानिनो भूत्वा पदं गच्छन्ति | सयोगकर्म ज्ञानसाधनं तन्मोक्षसाधनम् इति भावः ||” - The solution has been spoken in this verse. Performance of actions by renouncing the fruits (thereof), offering them to the Lord without desiring anything, being united in intelligence and having all-comprehensive wisdom, he attains the (Supreme) stage. Performing equanimous actions is the means for Wisdom is the means for deliverance. *This is the purport.*

52 - 53. When your Intelligence crosses over the delusion (contrary to scriptures), then you acquire the benefit of those who have listened or not Listened the scriptures. When your intelligence, which is confused by the Vedic texts, shall stand unshaken and equanimous in intellect, then you shall attain communion.

Bhashya :

“कियत्पर्यन्तमवश्यं कर्तव्यानि मुमक्षणेवं कर्माणि इत्यत आह - यदा इति | निर्वेदं नितरां लाभम् | प्रयोगात् - तस्माद् ब्राह्मणः पाण्डित्यं अनिविद्य इत्यादि | नहि तत्र वैरायमुपपद्यते | तथा सति पाण्डित्याद् इति स्यात्? न च ज्ञानिनां भगवन्महिमादिश्रवणे विरक्तिर्भावति - आत्मारामा हि मुनयो निर्ग्राह्या अप्युरकिमे | कुवन्त्यहेतुकी भक्तिमिथ्यभूतगुणो हरिः || इति वचनात् | अण्डानाश्च शुकादीनाम् | न च तेषां फलं नाति | तस्यैव

महत्सुखत्वात् तेषाम् - या निवृत्तिस्तनुभूतं तव पादपादमध्यानाद् भवज्जनकथाश्रवणेन वा स्यात् | सा ब्रह्मणि स्वमहिमन्यन्ति नाथ मा भूत् किम्वन्तकासिलुळितात् पततां विमानात् || इत्यादिवचनात् तेषामप्युपासनादिफलस्य साधितत्वात् ||” - The reply to the question how far such actions are necessary for a person keen for deliverance is contained in this verse. निर्वेदम् means complete indifference. Normally it is said, ‘तस्माद् ब्राह्मणः पाण्डित्यं निवेद्य ...’ - therefore, a Brahmin acquiring wisdom should remain as a child, as it were. There, the word renunciation has not been suggested. Therefore, the word should, verily, be understood as becoming indifferent *by means of wisdom*. Not that the men of wisdom are averse to listening the glory etc. of the Lord. The sages immersed in the enjoyment of the Self, even though mentally controlled, they do advance though devotion which without any desires, Sri Hari being so attracted by creatures due to His attributes, *thus having been in Bhagavata Puraana*. Even so are the religious performances of *Shuka* and others. Not that there is no satisfaction for them. For them surely is the great happiness. “*For those who have renounced, meditation on your lotus feet, and listening your glory and that of your devotees, brings about the satisfaction, which would not be available even to a fully realized soul. What then to be spoken about those dwellers of heaven who return having fallen from divine aerial vehicles*”, *from such other statements also*. For them (the men of *Wisdom*) the result of उपासना and other acts, the same is possible.

“तारतम्याधिगतेश्च | तथा हि - यदि तारतम्यं न स्यात्, नाऽन्यतिकं विगणयन्त्याप प्रसादम् | नैकात्मतां मे स्पृहयन्ति केचित्, एकत्वमित्युत | दीयमानं न गृह्णन्ति इति | मुक्तिमपि अनिच्छतामपि मोक्ष एव फलं, तमिच्छतापि स एव भवति सुप्रतीकादिनाम् | इति कथमनिच्छतां स्मृतिरुपपन्ना स्यात्? वचनाच्च - यथाभक्तिविशेषोऽत्र दृश्यते पुरुषोत्तमे | तथा मुक्तिविशेषोऽस्तिज्ञानिनां लिङ्गभेदेन | योगिनां भिन्नलिङ्गनामाविर्भूतस्वरूपिणाम् | प्राप्तानां परमानन्दं तारतम्य सदैव हि | इति || न त्वामतिशयिष्यन्ति मुक्तावपि कथञ्चन | मदभक्तियोगाज्ज्ञानाच्च सर्वं तिशयिष्यसि || इति च | साम्यवचनं तु प्राचुर्याविषयं, दुःखाभावविषयं च | तथा चोक्तम् | दुःखाभावः परानन्दो लिङ्गभेदः समा मता | तथाऽपि परमानन्दो ज्ञानभेदान्तु भिद्यते || इति नारायणकल्पे | अतो, न वैराग्यं श्रुतादावत्र विचिक्षितम् ऽ न च सङ्कोचे मानं किञ्चिद् विद्यमान, इतरप्रयोगे ऽ महद्भिः श्रवणीयस्य श्रुतस्य च वेदादेः फलं प्राप्यसि || इत्यर्थः | तदेव स्पाष्टयति - श्रुतिविप्रतिपन्ना इति | पूर्वं श्रुतिभिर्वेदैः विप्रतिपन्ना विरुद्धा सती यदा वेदार्थानुकूलेन तत्त्वनिश्चयेन विपरीतवाग्भिरपि निश्चला भवति | ततश्च समाधवचला बुद्धिः ब्रह्मप्रत्यक्षदर्शनिन भेरीताडनादावपि परमानन्दमग्नत्वात् - तदा योगमवापस्यसि | उपायसिद्धो भवसि | इत्यर्थः ||” - (Even in liberation) there is तारतम्य (gradation). If there be no gradation, "*the wise would not respect My Grace which is the cause of liberation*". "*No one will crave similarity with Me*". "*Even if similarity is granted they would not be accepted*". Thus even for those not desiring liberation, deliverance alone is the fruit (of devotion). And for those who so desire, it (deliverance) comes about with auspicious marks. How do distinctive marks are seen even though not so desired. Even as the special devotion to the Supreme Person is perceived here, even so distinctive deliverance for the wise, after the deliverance of the body. Even so for the ascetics, with severance of their body. Even for them who had supreme bliss with the distinct character as form of experience, gradation does ever exist”. In deliverance by whatever means, no one else will surpass you, for you alone will surpass all by your devotion and wisdom. This statement of equipoise is subject matter of abundance; and similarity even in experience of misery. 'Even

tough absence of misery, abundance of equipoise and severance of body are all equally similar, even then for Supreme Bliss, the distinctive nature of wisdom is the main instrument for severance, *thus, in Narayanaashatakshara Kalpa*. Hence, renunciation etc. is not referred in Scriptures. There also does not exist any limit to any other methods. Therefore, the clarification is that, *'Listening to the words of the great souls to be spoken and to be listened, the fruits of Vedas will be gained'*. The same is again clarified in this verse. When the intellect vitiated earlier by contradictory arguments, becomes stabilized through proper interpretation of the *Vedas* and equanimity of intellect becomes unshakable. Like the resonance of the drums, one attains with intense concentration on the bliss of *Brahman* communion. *This is the meaning.*

Tatparya Nirnaya:

“निर्वदं नितरां लाभम् - बुद्धिमोहो यदा न स्यादन्यथाज्ञानलक्षणः | श्रेतव्यश्रुतसाफल्यं तदा प्राप्नोति मानवः || श्रुतिमार्गप्रपन्ना तु तदर्थज्ञाननिश्चला | समाधानेन तु पुनरापरोक्ष्यच्च निश्चला || विष्णौप्राप्यसि तद्योगं मुक्तो भूत्वा तदश्नुते | - इति च | श्रतौ विशेष्येण प्रतिपन्ना |” - निर्वेदम् means immense detachment. When there is no intellectual delusion, or other signs of non-awareness then the human being acquires the beneficial fruits of listening *Vedas*. Then accepting the *Path* laid down by the *Vedas* the uncompromising meaning thereof is acquired. Again, there would be unsurmountable satisfaction of spiritual experience. Thereby through steady mind and equanimity with *Sri Vishnu* one will be liberated. *Thus, in Paingi scripture. 'shrutipratipanna'* means having fully assimilated the meaning of the *Vedas*.

54. Arjuna said: What are the characteristics of the man established in awareness, firmly established in wisdom, and who is equanimous in his intellect, O Krishna? How does he speak being established in awareness? How does he rest or how does he move about?

Bhashya :

“स्थिता प्रज्ञा ज्ञानं यस्य स स्थितप्रज्ञः | भाष्यतेऽनया इति भाषा | लक्षणम् इत्यर्थः | उक्तं लक्षणमनुवदुत | लक्षणाश्रुतं पृच्छामि इति ज्ञापयितुम् - समाधिस्थस्य इति | कं ब्रह्मणं ईशं रुद्रं च वर्तयति इति केशवः | तथाहि निरुक्तिः कृता हरिवंशेषु रुद्रेण कैलासयात्रायाम् | हिरण्यगर्भः कः पोक्त ईशः शङ्कर एव च | सृष्ट्यादिना वर्तयति तौ यतः केशवो भवान् || इति वचनान्तराच्च | किमासीत् - किं प्रत्यासीत्? न च अर्जुनो न जानाति तल्लक्षणादिकम् - जानन्ति पूर्वाजानो देवर्षयस्तथैव च | तथैव हि धर्मान् पृच्छन्ति वातयि गुह्यवित्तये | न ते गुहाः प्रतीयन्ते पुराणेष्वल्पबुद्धिनाम् || इति वचनात् ||” - He whose awareness is firmly is established is one who is settled in consciousness. क means *Brahma* and ईश means *Rudra*, since he is the source of both *Sri Vishnu* is called *Keshava*, thus explained in *Harivamsha*, when describing *Rudra's* travel to *Kailas*. *Hiranyagarbha* is क, the golden wombed, ईश is *Shankara* and you, as the ordainer of the Creation etc. the *Lord Keshava* also by such another statement. किमासीत् means, किं प्रत्यासीत् how or for what purpose does he rest? It is not that *Arjuna* is not aware of these characteristics even as earlier kings and similarly Gods and seers. Even though they knew, they used to enquire about धर्म, the *Perennial Principles* and matters which are mystical and secret. These secret mysteries are not understandable by people of little intelligence, *thus having spoken..*

Tatparya Nirnaya:

“का भाषा कथं भाष्यते? कैगुणैः? समाधिस्तस्य विषमबुद्धिर्वर्जितस्य ॥” - What is the manner of his speech, how does he speak and with what attributes of the one with equanimity of intellect and without contradictory intellect.

55. The Resplendent Lord said: When a man discards all the desires of his mind, O Arjuna, when his Self is content in his own Self, then he is called one well established in wisdom.

Bhashya :

“गमनादिप्रवृत्तिर्नात्यभिसन्धिपूर्विका मत्तादिप्रवृत्तिवदिति - या निशा इत्यादिना दर्शयिष्यन् लक्षण प्रथमत आह - प्रजाहाति इति | एवं परमानन्दतृप्तः किमर्थं प्रवृत्तिं करोति? इति प्रश्नाद्याप्रायः | प्रारब्धकर्म षोडशतिरोहितब्रह्मणो वासनया प्रायो अल्पभिसन्धिप्रवृत्तयः गमनादिवृत्तयः सम्भवन्ति इति आशयवान् परिहरति | प्रायन् सर्वान् प्रजहाति | शुकादीनामपीषदृशनात् | त्वत्पादभक्तिमिच्छन्ति ज्ञानिनस्तत्त्वदर्शिनः इत्युक्तेस्तामिच्छन्ति | यदा तु इन्द्रादीनामाग्रहो दृश्यते तदाऽभिभूतं तेषां ज्ञानम् ॥ तच्चोक्तम् - अधिकारिकपुंसां तु बृहत्कर्मत्वकारणात् | उदभवाभिभवौ ज्ञाने ततोऽन्येभ्यो विलक्षणाः ॥ इति | अत एव वैलक्षण्यादनधिकारिकाणामाग्रहादि चेदत्र अस्ति न ते ज्ञानिन, इत्यवगन्तव्यम् ॥” - Before showing the responses of the wise ones, who "do not appear (sometimes) different from the insane ones", the attributes of the wise are explained in this verse. How is the one who is satisfied with Supreme happiness performs his actions was the query. The Wise One, who realizes *Brahman* with the grace of the Lord, responds sooner due to his attachments during earlier periods, thus does he respond even to a smaller extent. In essence, he discards all desires, after the vision of the Lord, even in the case of *Shuka* and others. *The Wise Ones, the knowers of That Truth desire communion with your feet*, saying thus they seek You, the Lord. In the case of *Indra* and others, undesirable desires do not arise, therefore their knowledge is supernal. It is therefore declared, The qualified person, verily, is because of the performance of great actions and because of such attained qualities, they become distinctive than others. Therefore, even if they become distinguished since they are unqualified due to their distinct attributes, they cannot be called the Wise Ones, thus one should understand.

“न चात्र समाधिं कुर्वतो लक्षणमुच्यते | यः सवत्राभिस्नेहः इति स्नेहनिषेधात् | नहि समाधिं कुर्वतस्तस्य शुभाशुभप्राप्तिरिति | असम्प्रज्ञातसमाधेः | सम्प्रज्ञाते तु अविरोधः | तथाऽपि न तत्रैवेति नियमः | - कामादयो न जायन्ते ह्यपि विक्षिप्तचेतसाम् | ज्ञानिनां ज्ञाननिर्धूतमलानां देवसंश्रयात् ॥ इति स्मृते | मनोगताः हि कामाः | अतस्तत्रैव तद्विरुद्धज्ञानात्पत्तौ युक्तं हानं तेषाम् इति दर्शयति - मनोगतान् इति | विरोधश्चोच्यते, रसोऽप्यस्य परं दृष्ट्वा निवर्तते इति | नचैतद् दृष्ट्याऽपलपनीयम् | पुरुषवैशेष्यात् आत्मना परमात्मना | परमात्म्येव स्थितः सन् | आत्माख्ये तस्मिन् स्थितय तत्प्रसदादेव तुष्टिर्भवति | विषयांस्तु परित्यज्य रामे स्थितिमतस्ततः | देवाद भवति वै तुष्टिर्नान्यथा तु कदाचन ॥ इत्युक्तं हि नारायणरामरक्त्ये | अतो नाऽत्मा जीवः ॥” - Here, the attributes of the one who is in *Samadhi*, in equanimous intellect, are not spoken, because of the later statement, *he, who is in all respect unattached*, showing his detachment in all things. For him, there are no experiences like auspicious or inauspicious in *Samadhi* because there is no consciousness in *Samadhi*. In fact, it is contrary state to the one who is conscious. Therefore, there is no such rule. Desires etc. do not arise in those whose consciousness is distinctive. Who

are wise, whose wisdom is cleansed (of demerits) and who have taken refuge in the gods, *thus in scriptures*. Desires are secreted in mind and only Wisdom confronts, contradicts and destroys them, this is indicated by the word मनोगतान्. This contradiction (between attachment to senses and to the *self*) is further spoken “रासोऽप्यस्य परं दृष्ट्वा निवर्तते |” - Even the taste (for the senses) turns away when the Supreme is perceived. It is not that people refraining from desires are perceived as spiritually transcendent, for desires may hide within as special attributes people. आत्मना means with assistance of the *Supreme Self*. The Truth, verily, dwells in the *Supreme Self*. Since the Self is abiding within, by his Grace alone satisfaction is gained. “विषयांस्तु परित्यज्य रामे स्थितिमतस्ततः | देवद् भवति वै तृष्टिर्नान्यथा तु कदाचन ||” - Renouncing the attachments, the one who abides in the Lord, by the gods is provided the satisfaction, not by any other manner whatsoever, *thus in Narayanarama Kalpa*. Hence the Self (referred in the verse) is not the *Jiva*.

Tatparya Nirnaya:

“सर्वकामनिवृत्तिस्त जानतो न कथञ्चन | अनिषद्भकामितैवातो ह्यकामित्वमितीर्यते || अपरोक्षदृशोऽपि स्याद्यदा नास्त्यपरोक्षदृक् | क्वचिद्विदुद्धकामोपि यथाऽयुद्धयद्धरो हरिम् || अतोऽनभिभवो यावद् दृशस्तावन्निगद्यते | स्थितप्रज्ञस्तथाऽप्यस्य कादाचित्ख्यपि या दृशिः || नियमैर्नैव मोक्षाय भवेद्योग्या भवेद्यदि | अयोग्या भक्तिजाता चेत् क्रमानुक्तये भवत्तथा || इति च | आत्मनि विष्णुना | तत्प्रसादादेव तुष्टः ||” - It is not that the wise renounce all inappropriate desires. Renouncing inappropriate means having no desires. Even for those who have experience of *Brahman* inappropriate desires do arise during the time when they are not in such experience. As was in the case of the battle which *Hara* had with *Sri Hari*. Hence only when one is not in *Brahmic* experience, one can be said to be in equanimous intellect. With concerted action one becomes eligible for deliverance. Further, for the non-eligible ones, with awakening of devotion, deliverance comes in course of time. आत्मनि means in *Lord Vishnu*, आत्मना means by the Lord *Vishnu*. By His grace alone one attains satisfaction.

56. Untroubled in times of sorrow, free from desires in times of pleasure, from whom passion, fear; and anger have departed, be is called a sage established in awareness.

Bhashya :

“तदेव स्पष्टयत्युत्तरैः त्रिधाः लोकैः | एतान्येव ज्ञानोपायानि च | तच्चोक्तम् - तद्वै जिज्ञासुभिः साध्यं ज्ञानिनां यत्तु लक्षणं इति | शोभनाध्यासो रागः | रसो रागस्तथा रक्तिः शोभनाध्यास इच्यते | इत्यभिधाने ||” - The same has been clarified in the (next) three verses. For the men of wisdom also, these are the means. It has been said that whatever is recommended for the seeker that is also the distinctive mark of the man of wisdom. Assuming some thing erroneously as the pleasant becomes the source of attachment रस (sentiment) राग (attachment) and रक्तिः (loveliness) are said to be erroneous assumptions,

57- 58. He, who being unaffected from all sides, or acquiring the good as well as the evil, does not rejoice or loathe, his awareness is well-established. He who withdraws the senses from the objects of senses, like the tortoise does its limbs within itself, his awareness is well-established.

Bhashya :

“सर्वत्रानभिस्नेहत्वाच्छुभाशुभं प्राप्य नाभिनन्दति न द्वेषति ||” - Having no attraction towards all things, even when acquiring the good or the evil, he does neither rejoice nor does he hate.

59. The senses turn back, when the body abstains feeding them. The desire for the pleasures (however) remains. When the Supreme is perceived, even that desire becomes destroyed.

Bhashya :

“नचैतलक्षणं ज्ञानमयत्नोऽपि भवति इत्याहात्तिश्वोक्ते | निराहारत्वेन विषयभोगसामर्थ्याभाव एव भवति | इतरविषयसकांक्षाभावो वा | रसाकाङ्क्षादिर्न निवर्तते | स त्वपरोक्षज्ञानादेव निवर्तत इत्याह - विषया इति | इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः | वर्जयित्वा तु रसनमसौ रस्ये च वर्द्धते || इति वचनाद् भागवते || रस शब्दस्य रागवाचकत्वाच्च ||” - The attributes of the men of wisdom referred earlier does not come about without effort. This has been said in the following verses. “निराहारत्वो न विषयभोगसामर्थ्याभाव एव भवति | इतरविषयाकाङ्क्षाभावो वा | रसाकाङ्क्षादिर्न निवर्तते | स त्वपरोक्षज्ञानादेव निवर्तत ||”, with abstention of food by the body, there comes weak ness in enjoyment of the senses, not the desire to enjoy the senses. The feelings etc. are not destroyed. That would be destroyed only with attainment of wisdom, *thus having been said in this verse*. The Wise Ones win over the senses by abstaining from feeding them, since even when abstaining from the feelings, attachment to them (the senses) ever grows, *thus in Bhagavat Puraana*. रस also means attachment and also feeling.

Tatparya Nirnaya:

“रसो रागः ||” - रस means राग, attachment.

60. O Arjuna, even though the man ever strives and is discerning, his senses forcibly pull his mind towards confusion.

Bhashya :

“अपरोक्षज्ञानरहितज्ञानिनोऽपि साधारणयत्नावतोऽपि मनो हरुन्तीन्द्रियाणि | पुषस्य शरीरभिमानिनः | कोदेषस्ततः? प्रमाथीनि प्रमथशीलानि पुरुषस्य ||” - Even the wise one without the spiritual experience and resorting to ordinary methods, is overwhelmed by senses. What then is the fault of that person who prides about his body? प्रमाथीनि means the person who is assailed by troubles.

61. Bringing them (all the senses) under control, lie should remain firmly attuned towards Me. He who brings his senses under control his awareness is well-established.

Bhashya :

“तर्ह्यशक्यान्वेव इत्यह आह - तानि इति | बहुयत्नवतः शक्यानि अतो यत्नं कुर्याद् इत्याशयः | युक्तः मयि मनोयुक्त्वा | अहमेव परः सर्वस्मादुशकृष्टो यस्य स मत्परः | फलमाह - वशे हि इति ||” - It is not possible in normal conditions, thus *Sri Krishna* says in this verse. But with repeated effort it is possible. Therefore, efforts should be continued; thus it is concluded. 'yuktah' means one whose mind is attuned towards the Lord, for He alone is the Supreme, best amongst all.

'matparah' means the one attuned towards the Lord. The benefits of attuning, surrendering (to Him) are mentioned hereunder later.

62 - 63. The person who dwells on the senses gets attached to them by their association. With their association springs the desires, and from the desires comes the anger. From anger comes about bewilderment; from bewilderment, loss of memory. From loss of memory comes destruction of the intellect; from the destruction one perishes.

Bhashya :

“रागादिदौषकारणमाह परिहाराय श्लोकद्वयेन | सम्मोहो अकार्येच्छा | तथाहि मोह शब्दार्थ उक्तं उपगैतासु सम्मोहसञ्ज्ञितम् अधर्मलक्षणं चैव नियतत् पाथ्यकर्मसु || इति | तथाचान्यत्र - सम्मोहोऽधर्मकामिता इति | समृतिविभ्रमः ऽ सर्वात्मना दोषबुद्धिविनाशः | विनश्यति नरकाद्यनर्थं प्राप्नोति || तथाह्युक्तम् - अधर्मकामिनः शास्त्रे विस्मृतिर्जायते यदा | दोषदृष्टेस्तत्कृतेश्च नरकां प्रतिपद्यते || इति |” - With these two verses, the origin for the defects and means of removing them are spoken. सम्मोह means the desire to create delusion. The sign of मोह is unrighteousness and the action towards inappropriate actions, thus in *Upagita* the meaning has been given. In other places सम्मोह is defined as सम्मोहोऽधर्मकामिना - *unrighteous desire*. Bewilderment of memory leads to destruction of intellect. Destruction of intellect is the non-awareness relating to the all pervading *Self*. विनश्यति means going to worthless worlds of hell. This has also been mentioned in other places. “अधर्मकामिनः शास्त्रे विस्मृतिर्जायते यदा | दौशादृष्टेस्तत्कृतेश्च नरं प्रतिपद्यते ||” - *One who has unrighteous desires incurs forgetfulness of scriptures. Then due to defective perception and performing erroneous actions, he goes to lower worlds.*

Tatparya Nirnaya:

“सम्मोहनिश्चयज्ञानम् | ज्ञातमप्यन्यथा स्मर्यते | वाक्यार्थानामन्यथास्मरणान्निर्णीतं ज्ञानमपि नश्यति ||” - सम्मोहात् means '*due to delusion*'. Even when knowing (rightly), one remembers it erroneously. Due to understanding the meaning of the statements erroneously, the conclusive wisdom also gets distorted.

64. But the one who remaining independent of the attachment and aversion; moves among the objects of senses, with his senses under control, he attains the state of satisfaction.

Bhashya :

“इन्द्रियजयफलमाहोत्तराभ्यां श्लोकाभ्याम् | विषयान् अनुभवन्नपि विधेय आत्मा मनो यस्य | जितात्मा इत्यर्थः | प्रसादम् मनःप्रसादम् |” - The advantages of the success over senses are spoken in the latter part of this verse. Even when enjoying the objects of senses, one who keeps his *Self* and mind under control, he is winner of his *Self*. This is the meaning. प्रसादम् means mental satisfaction.

65. In that state of satisfaction, there arises in him the complete annihilation of all sorrows. With satisfactory state of consciousness, his intellect remains .well established.

Bhashya :

“कथं प्रसादमात्रेण सर्वदुःखहनिः? प्रसन्नचेतसो हि बुद्धि पर्यवतिष्ठति | ब्रह्मापरोक्षेण सम्यक् स्थितिं करोति | प्रसादो नाम स्वतोऽपि प्रायो विषयागतिः || ” - How are all the sorrows destroyed on attaining state of Satisfaction? Because, with satisfactory state of consciousness, the intellect becomes well established with the realization of *Brahman*. . प्रसाद means not going by natural tendency towards the objects of senses.

66. For the unrestrained, there is no intelligence; nor for the unrestrained is there insensitivity. And for the insensitive, there is no peace; and for the one who has no peace how can there ever be happiness ?

Bhashya :

“प्रसादाभावे दोषमहोत्तरश्लोकाभ्याम् | नहि प्रसादाभावे युक्तिश्चित्तनिरोधः | अयुक्तस्य च बुद्धि सम्यग् ज्ञानं नास्ति | तदेवोपपादयति - नचायुक्तस्य इति | शान्तिः मुक्तिः शान्तिर्मोक्षोऽथ निर्वाणम् | इत्यभिधानात् ||” - Defects due to the absence of the happiness are spoken in the latter part of the verse. In the absence of happiness, there is no concentration of the mind. For the one who has no concentration, his intellect can never have realization. Therefore, it is declared – नचायुक्तस्य – not for the one without concentration. *peace* means *deliverance*, *Peace*, *Deliverance*, *Nirvana* have similar meanings, thus has it been said.

Tatparya Nirnaya:

शान्तिः भगवन्निष्ठ – शमो मन्निष्ठता इति हि भागवते || - *Peace* means *abidance in the Lord*, thus in *Bhagavat Puraana*.

67. When the mind is roving around the senses, then it carries away with it, the understanding even as the wind carries away the boat in the waters.

Bhashya :

“कथमयुक्तस्य भावना न भवति? आह - इन्द्रियाणाम् इति | अनु विधीयते क्रियते नन्वीश्वरेणेन्द्रियामनु | बुद्धिर्ज्ञानम् इत्यादि वक्ष्यमाणात्वात् | प्रज्ञाम् पत्रज्ञानम् | उत्पत्सादपि निवारयति इत्यर्थः | उत्पन्नस्याप्यभिभवो भवति ||” - In this verse it has been said how is it that for the *concentrated* meditation is not possible? Do the senses not perform the actions energized by the Lord? Not entirely so, since later it has been said 'By Awareness, wisdom_etc.' (X.4). Awareness, wisdom is not allowed to be unenlightened and the unenlightened wisdom being weak is incapable for meditation.

68. Therefore, O Arjuna, he whose senses are all under control from the objects of senses, only his awareness is well established.

Bhashya :

“तस्मात् सर्वात्मना निगृहितेन्द्रिय एव ज्ञानी इति नियमयति - तस्माद् इति ||” - Therefore, only by

control of the senses in all respects can the wise overcome. *Thus in this verse.*

69. What is obscure (night) to all the creatures, that is the time of luminosity for the disciplined soul and what is like being luminous for the creatures, that is perceived as obscure (night) by the Muni, the thinker.

Bhashya :

“उक्तलक्षणं पिण्डीकृत्याऽह - या निशा इति | या सर्वभूतानाम्, निशा परमेश्वरस्वरूपलक्षणा यस्यां सुप्तानीव न किञ्चिज्जनन्ति तस्यां इन्द्रियसंयमयुक्तो ज्ञानी जागर्ति - सम्यगापरोक्ष्येण पश्यति परमात्मानाम् | इत्यर्थः | यस्यां विषयलक्षायां भूतानि जागर्ति तस्यां निशायामिव सुप्तः प्रायो न जानाति | मत्तादिवत् गमनादिप्रवृत्तिः | तदुक्तम् - देहं तु तं न चरम्, देहोऽपि दैववशः इति श्लोकाभ्याम् | मननयुक्तो मुनिः | पश्यत इत्यस्य साधनमाह ||” - The indications of transcendental meditation by the wise have been spoken in this verse. That which is obscure being concealed, verily, is form of the Lord, which as to one who is in sleep is unclear. But those who have their senses under control are awake and experience everything and perceive the *Supreme Self*. This is the meaning. In those creatures, whose senses are awake, for them, the sleep like the conditions of the night, normally are known, like the one who is imbalanced, are the ways of his walking. Therefore it is said the body, verily, is not mine, the body, verily, is not the one made of skin and the body is one which is under the control of the gods, *thus having been spoken*. मननयुक्तो मुनिः - one who meditates is called the thinker. पश्यत means one who perceives.

Tatparya Nirnaya:

“देवेभ्योऽन्ये यदा ब्रह्म पश्यन्त्यन्यन्न दृश्यते | निशायमिव सुव्यक्तं यथाऽन्यैबहम नेयते | आश्चर्य वस्तुदृग् यद्वद् व्यक्तमन्यन्न पश्यति | ऐकाग्रयाद्वा सुखोद्वेगाद् देवाः सूर्यवदेव च || प्रायशः सर्ववेत्तारस्तत्रापि ह्युत्तरापत्तरम् || इति ब्रह्मतर्के ||” - Except for the Gods, all men of wisdom cannot perceive *Brahman* clearly, for they do not see as during night they do not perceive *Brahman*. Like the ones who are bewildered, see nothing else which is shown, because of their being not in concentrated mind or due to excessive pleasure, like the divine Sun shining in the sky all perceive everything. Even in such cases, however, the Superior Ones know the expansive things, *thus in Brahma Tarka*.

70. Even as the sea remains motionless in spite of the waters entering continually even so he attains peace in whom all the desires enter; not the one who craves for desires.

Bhashya :

“तेन विषयानुभवप्रकारमाह - अपूर्यमाणम् इति यो विषयैरापूर्तामाणोऽपि अचलप्रतिष्ठो भवति | नोत्सेकं प्राप्नोति | न च प्रयत्नं करोति | नचाभावे शुष्यति | न हि समुद्रः सरित्प्रवेशाप्रवेशनिमित्तवृद्धिशेषौ बहुतरौ प्राप्नोति | प्रयत्नं करोति | स मुक्तिमाप्नोति इत्यर्थः ||” - The ways of experiencing the objects of sense by the Wise One are spoken in this verse. He who remains unaffected even when sense objects enter unceasingly, who does not become overwhelmed, who does not endeavour remains quiet like

the sea, like the sea, which does not overflow with various streams entering nor does become dry without the various streams entering, even so one without any endeavor, attains deliverance, *this is the meaning.*

Tatparya Nirnaya:

“भुञ्जानोऽपि हि यः कामान् मर्यादां न तरेत् क्वचित् | समुद्रवद्धर्ममयीं नासौ कामी स उच्यते || केति कुत्सितवाची स्यात् कुत्सितं मानमवि तु कामो मोक्षविरोधी स्यान्न सर्वेच्छा विरोधिनी || इति च | न च सर्वेच्छाभावे जीवनं भवति | शान्तिर्मोक्षो यतो ह्यत्र विष्णुनिष्ठा भवेद् ध्रुवा || इति च |” - Even while enjoying (under the influence of the senses) he who does not transgress, like the sea remaining circumscribed, the limits of his desires, such one circumscribed by the *Perennial Principles*, is not bound by the desires. He is liberated. क means to become self-centred. Therefore, one whose desires are self-centred, he is said to be selfish one. All desires are not contrary to deliverance nor are they opposed thereto. In the absence of any desires, living a normal life is not possible. Since peace is the liberation itself, there, verily, comes about eternal abidance in *Sri Vishnu*, thus having spoken.

71. He, who abandoning all (inappropriate) desires, acts without any longing, becoming thereby freed from mine-ness or egotism, attains peace.

Bhashya :

“एतदेव प्रपञ्चयति - विहाय इति | कामान् विषयान्, निस्पृहतया विहाय यः चरति भक्षयति | भक्षयामि इत्यहङ्कारममकारवर्जितशच | स हि पुमान् | स एव च मुक्तिमधिगच्छति इत्यर्थः ||” - This, verily, is clarified in this verse. He who enjoys the desires of sense-objects without attachment to them, he who when enjoying has no sense of Me and Mine, he verily is the real person. He alone attains deliverance, *this is the meaning.*

Tatparya Nirnaya:

“निषिद्धस्पृहाभावमात्रेण सर्वविषयान् विहाय | अस्वरूपे स्वरूपत्वमतिरेव ह्यहङ्कृतिः | त्याज्या सर्वत्र ममता ज्ञात्वा सर्वे हरेर्वश || इति च |” - With the sense of renouncing the inappropriate objects, he abandons all the sense objects. To assume that which is not under one's control to be under one's control, is egotism. Abandoning egotism in all respects is knowing all to be under the control of *Sri Hari*, thus it has been further said.

72. This is the state or Brahman, O Arjuna, attaining which no one is bewildered. Abiding in that state at the time or departure, one attains the Bliss of the Brahman.

Bhashya :

“उपसंहरति - एषा इति | ब्रह्मी स्थितिः ब्रह्मविषया स्थितिर्लक्षणम् | अन्तकालेऽपि अस्याम् स्थित्यैव ब्रह्म गच्छति, अन्यथा जन्मान्तरं प्राप्नोति | यं यं वापि इति वक्ष्यमाणत्वात् | ज्ञानिनमपि सति प्रारब्धकर्माणि शरीरान्तरं युक्तम् | भोगनि त्वितरे इति ह्युक्तम् ऽ सन्ति बहुशरीरफलानिकर्माणि - सप्तजमानि विप्रः स्याद् इत्यादेः ऽ दृष्टेश्च ज्ञानिनामपि बहुशरीरप्राप्तेः | तथाह्युक्तम् - स्थितप्रज्ञोऽपि यस्तूर्ध्वः प्राप्य रुद्रपदं ततः |

साङ्कर्षां ततो मुक्तिमगाद् विष्णुप्रसादतः ऽऽति गाण्डे ऽ महादेव परे जन्मस्तव मुक्तिर्निरूपते | इति नारदीये ||”
 - Thus, he concludes His advise, in this verse. The state of *Brahman* is the sign concerning the experience of *Brahman*. Abiding in that state, verily, he attains the *Brahman*. Or else, he acquires re-birth. The same having been said earlier यं यं वापि (VIII.6). Even for the wise ones, re-birth comes about if there exists effect of previous actions. *Only by undergoing the same, (it gets) dissolved, thus it has been spoken* (in *Brahma Sutras*). Effect of the actions (gets destroyed) through many lives. Through seven births one becomes a Brahmin by such statements. Even for the men of wisdom realization comes after many bodies. - Just as one established in awareness acquiring higher status as that of the Rudra or of Sankarshana (Shesha) attains deliverance by the Grace of Sri Vishnu, *thus, in Garuda Puraana*. “महादेव परे जन्मस्तव मुक्तिर्निरूप्यते ||” - *O Mahadeva, deliverance for you is spoken to be in your subsequent life thus, in Narada Puraana*.

“निश्चितफलं च ज्ञानम् | तस्य तावदेव चिरम् | यदु च नार्चिषमेवाभिसम्भवति | इत्यादिश्रुतिभ्यः | न च कायव्यूहापेक्षा - तद्यथैषीकातूलम्, तद्यथा पुष्करपलशे, ज्ञानाग्निः सर्वकर्माणि इत्यादिवचनेभ्यः प्रारब्धे त्वविरोधः | प्रमाणभावाच्च | न च तच्छास्त्रं प्रमाणम् - अक्षयपादकणादानां साङ्ख्ययोगजटाभूताम् | मतमलम्ब्य ये वेदं दृषयन्त्यल्पचेतसः | इति निन्दनात् || यत्र तु स्तुतिस्तत्र शिवभक्तानां स्तुतिपरत्वमेव न सत्यत्वम् | न हि ते षामपीतरग्रन्थविरुद्धार्थे प्रामाण्यम् | तथात्युक्तम् - एष मोहंसृजाम्याशु यो जनान्मोहयिष्यति | त्वं च रुद्रं महाबाहो मोहशास्त्राणि कारय | अतध्यानि वितथ्यानि दर्शयस्व महाभुज | प्रकाशं कुरु चात्मानमप्रकाशं च मां कुरु | इति वराहे || कुत्सितानि च मिश्राणि रुद्रो विष्णुप्रचोदिताः | दधीचाद्याः पुराणानि तच्छास्त्रसमयेन तु | चक्रुवोदेस्तु ब्राह्मणि वैष्णवान् विवेदतः | पञ्चरात्रं भारतं च मूलरामायणं तथा | तथा पुराणं भागवतं विष्णुवेद इतिरितः | अतः शैवपुराणानि योज्यान्यन्याविरोधतः || इति नारदीये ||” - *Wisdom assures definite results. For him (the wise one) release from consequential Karmas, verily, is the only delay, For him there is definite assurance of luminous path, thus scriptures having declared. For him (the wise one) there is no expectation of being in कायव्यूह being in several bodies at the one and the same time. Even as cotton burns, even like water not touching the lotus leaf. Even as fire of wisdom destroying the effect of all actions, on account of such statements. (If it is said that some wise men take many lives for destruction of) accumulated actions, even then there is no contradiction. However, there is no evidence to such statement or any scriptural authority. Those who accept the views of Akshapada-Kaanada-Sankhya-Yoga-Pashupatas, opposed to the Vedas are, verily, men of little intelligence, hence they are rejected. The invocation of the devotees of Shiva should be treated as the invocation of the Supreme Lord himself. Not that these views are untruth. But these other texts cannot be accepted as evidence. Therefore it is said: - I will create such Illusion by which people will be deluded. And you, O Rudra, the great one, arrange to create sciences which will create such delusion. Propagate those principles which do not in truth ever exist, O The Powerful One. Make yourself known extensively and arrange to conceal Me, thus declared in Varaha Puraana. Unacceptable and confusing teachings were taught by Rudra as encouraged by Sri Vishnu. Influenced by these teachings, Dadhichi and other seers created sciences and Puraanas in course of time. The four Vedas, Brahmanas, Panchraatra, Mahabharata and also Mula Ramayana are declared as Vaishnava texts eulogizing Sri Vishnu. Similarly Bhagavat Puraana eulogizes Sri Vishnu. Therefore, the*

Shaiva Purana's should be interpreted without contradicting (the above texts), *thus, in Narada Puraana.*

“तच्चोक्तम् - ज्ञानिनां कर्मयुक्तानां कायत्यागक्षणो यदा | विष्णुमाया तदा तेषां मनो बाह्यं करोति हि || इति गारुडे | नचान्येषां तदा स्मृतिर्भवति - बहुजन्मविपक्वेन भक्तिज्ञानेन ये हरीम् भजन्ति | तत्स्मृतिं त्वन्ते देवो याति नचान्यथा || इत्युक्तेर्ब्रह्मवैवर्ते | निर्वाणम् अशरीरम् कायो वाणं शरीरं च इत्यभिधानात् | एत वाणवष्टभ्यः इति प्रयोगाच्च | निर्वाण शब्दप्रतिपादनम् | अनीन्द्रियाः इत्यादिवत् | कथमन्यथा सर्वपुराणदिप्रसिद्धाऽकृतिर्भगवत उपपद्यते? न चान्यद्भगवत उक्तं ब्रह्म - ब्रह्मेति परमात्मेति भगवानिति शब्द्यत इति भागवते || भगवन्तं परं ब्रह्म, परं ब्रह्म जनार्दनः, यस्मात् क्षरमतीतोऽहम्, योऽसावतीन्द्रियग्राह्यः, नास्ति नरायणसमं न भूतं न भविष्यति, कृतोऽन्यः इत्यादिभ्यः |” - Hence for the man of wisdom, deliverance surely arrives. For *Bhishma* and others at the appropriate moment (of death) were appropriately in a state of complete equipoise. One should, therefore, depart (from the body) ever thinking of the Lord. For the men of wisdom and for those equanimous in action, at the time of departure from body, the Illusion of Sri Vishnu diverts their minds outward, *thus in Garuda Puraana.* After many lives, when devotion to and wisdom of *Sri Hari* matures, one eulogizes remembering Him to the end (of his life), but not others, *thus in Brahma Vaivarta Puraana.* निर्वाणम् means being without a body. कायो वाणं शरीरं च, having been used as equivalent words. *Myself having acquired this body having used such statements.* The word निर्वाण has also been used to convey *as one not having any sense organs.* How else would all the *Puraana's* have been able to describe the *form* of the Resplendent One? The Resplendent One (Sri Vishnu) is none other than the Excellent Brahman, *having spoken thus according to Bhagavat Puraana.* Brahman, the Supreme Self, the Resplendent One, the Resplendent One, the Supreme Brahman, the Supreme Brahman is *Janardana*, the Supreme, who is the *Great Brahman*, On account of whom, I transcend all the mutable ones and supreme even to the Immutable One, He who is superior even to those which are accessible to senses, no one similar to *Narayan*, neither in the past nor in the future, none similar to you; how can, then, there be any one superior to You?

“न च तद्ब्रह्मणोऽशरीरत्वादेतत् कल्पयम् | तस्यापि शरीरश्रवणात् - आनन्दरूपमममृतम्, सुवर्णज्योतिः, दहारोऽस्मिन्नन्तराकाशः इत्यादिषु | यदि रूपं न स्यात्, आनन्दम् इत्येव स्यात्, न तु आनन्दरूपम् इति | कथं च सुवर्णरूपत्वं स्याद् अरूपस्य? कथं च दहरत्वम्? दहारश्च केचिद् स्वदेह इत्यादौ रूपवनुच्यते | सहस्रशीर्षा पुरुषः, रुग्मवर्णं कर्तारम्, आदित्यवर्णं तमसः परस्तात्, सर्वतः पाणिपादं तत्, विश्वतश्चक्षुः इत्यादिवचनात् विश्वरूपाध्यायादेश्च रूपवानवसीयते || अतिपरिपूर्णतमज्ञानैश्वर्यवीर्यानन्दश्रीशक्त्यादिमांश्च भगवान् - परास्य शक्तिः, यः सर्वज्ञः, आनन्दं ब्रह्मणः, एतस्यैवाऽनन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति, अनादिमथ्यान्तमनन्तवीयम्, सहास्रलक्षमितकान्तिकान्तः, मय्यनन्तगुणेऽनन्ते गुणतोऽनन्तविग्रहे, विज्ञानशक्तिरहमासमन्तशक्तेः, तुर्यं तत् सर्व दृक् सदा, आत्मानमन्यं च स वेद विद्वान्, अन्यतामो मुकुन्दात् क्रो नाम लोके भगवत्पदार्थः, ऐश्वर्यस्य समग्रस्य, अतीव परिपूर्णं तिस्रुखं ज्ञानं च सोभाग्यम् | यच्चात्ययुक्तं स्मर्तुं वा शक्तः कर्तुमतः परः || इत्यादिभ्यः |” - *Brahman* should not be conceived as one without body, He having heard to possess body, described of Blissful form, of *Golden Glow*, one to be meditated in the form abiding in the inner space, described merely as Bliss; not as of Blissful *form*, how can there be Golden Form for one who is formless? how can He be meditated as one abiding in the inner space? having one's own

form, he is referred as *Purusha* having thousands of heads, the Creator having Golden Colour, the Sun-coloured, transcending Darkness, That One having hands and feet in all directions, having universal sight. *Bhagavan*, the Resplendent One having Wisdom, Glory, Valour, Bliss, Splendour, Energy is said to be complete in all respects.

In the Supreme One are heard having the various forms of Energy, which are natural like Wisdom, Valour and Action, He who is Knower of All, Blissful is the Brahman, On a fragment of His Bliss other creatures live, Without beginning, middle or an end; of everlasting energy, Transcending the brilliance of the thousands of moons, Having endless attributes and endless facets in each one of those endless attributes, having further endless forms, having Knowledge and Power, having immeasurable energy, *Turiya*, i.e. having a form with all-pervading vision, the Wise One knowing *Brahma*) and all the others, who other than *Mukunda* can call himself as *Bhagavan* ?, His is the Glory, all pervading, Extremely Complete in all sense are His Pleasures, Wisdom and Glory. Even if one considers oneself having accomplished, that is entirely due to Yourself being the Supreme

“तानि च सर्वाण्यन्योन्यस्वरूपाणि - विज्ञानमानन्दं ब्रह्म, अनन्दं ब्रह्मेति व्यजानात्, सत्यं ज्ञानमनन्तं ब्रह्म, यस्य ज्ञानमयं तपः, स मा भग, न तस्य प्राकृता मूर्तिमांसमेदोऽस्थिसम्भवा | न योगित्वादीश्वरत्वात् सत्यरूपाच्युतो विभुः || सदेहः सुखगन्धश्च ज्ञानभाः सत्पराक्रमः | ज्ञानज्ञानः सुखसुखाः स विष्णुः परमाक्षरः || इति पैङ्गीश्रिलालेषु || देहोऽयं मे सदानन्दो नायं प्रकृतिनिर्मितः | परिपूर्णश्च सर्वत्र तेन नारायणोऽस्यहम् || इति ब्रह्मवैवर्ते | तदेव लीलया चासौ परिच्छिन्नादिरूपाणि दर्शयति मायया - न च गर्भेऽवसद्देव्या नचापि वसुदेवतः | नचापि राघवज्जातो नचापि जमदग्निः | नियानन्दोऽऽद्वयोऽप्येवं क्रीडते मोघदर्शनः | इति पाद्मे | न वै स आत्माऽऽत्मवतावधीश्वरो भुङ्क्ते हि दुःखं भगवान् वासुदेवः || सगदिरीशिताऽजः परमसुखनिधिर्बोधरूपोऽप्यबोधम् | लोकानां दर्शयन् यो मुनिमुत्तहतात्मप्रियार्थं जगाम | स ब्रह्मवन्द्यचरणो नरवत् प्रलापी स्त्रीसङ्गीनामिति रति प्रथयंश्चार || पूर्तेरचिन्त्यवीर्यो यो यश्च दाशरथीः स्वयम् | रुद्रवाख्यामृतं कर्तुमजितो जितवत् स्थितः | योऽजितो विजितो भक्त्या गांगेयं न जघान ह | न चाम्बां ग्रहयमास करुणः कोऽपरस्ततः || - इत्यादिभ्यः स्कान्दे न तत्र संसारधर्माः निरूप्याः ||” - All these (attributes) are not exclusive from one another. ‘The *Brahman* is Wisdom and Bliss’ ‘Bliss, indeed, is *Brahman*’ ‘Truth, Wisdom and Eternal is the *Brahman*’ ‘Whose austerity, verily, is Wisdom’ ‘You do enter That Resplendent One. Hail ! – thus in *upanishads*. Who has no gross body made up of flesh, corpulence or bones. ‘The all pervading nature of the immutable is not due to Yoga, but because of His being Supreme and Truth’, thus in *Varaha Puraana*.- His body being fragrant due to illuminating wisdom and strength of the Truth, Wisdom and Ignorance, Pleasure and Displeasure are That Sri Vishnu, the Supreme, and Immutable, thus, in *Paingi Text*. This body of mine is ever blissful; I am not created by Nature. Being Complete in all respects and all pervading I am Narayana Himself, thus in *Brahm Vaivarta Puraana*. Therefore, by Impulse (as it were), all these distinct forms are shown by inherent Power. He was neither born from the womb of *Devaki*, nor was He born of *Vasudeva*, *Dasharatha* nor *Jamadagni*. Even though ever Blissful and undecaying, He revels in this manner for creating delusion, thus, in *Padma Puraana*. Creator of Universe, indestructible, enjoyer of Supreme Pleasures, (*Sri Rama*); even though the embodiment of Wisdom Himself, for the sake of people, displays his ignorance (as it were) wandering in search for His beloved (*Sita*). He, whose feet are adored by Brahma, who mourns like a normal human being and shows extreme attachment for woman wandering over all places. Even though he was

complete in all respects, the valourous son of Dasharatha to make the words of Rudra true, behaved as though he was defeated, even though he was not, ever victorious Parashurama being devoted to Bhishma did not kill him, even when the latter did not marry Amba. Who can be more compassionate than him, *thus, in Skanda Puraana*.

“यत्र च परावरभेदोऽवगम्यते तत्राज्ञानबुद्धिमपेक्ष्यावरत्वम् | विश्वरूपमपेक्ष्यान्यत्र | तच्चोक्तम् | परिपूर्णानिरूपानि समान्यखिलरूपतः | तथाऽप्यपेक्ष मन्दानां दृष्टिं त्वामृषयाऽपि तु | परावरं वदन्त्येव ह्यहभक्तानां विमोहने || इति गारुडे | न चात्र किञ्चिदुपचरितादि वाच्यम् | अचिन्त्यशक्तेः पदार्थविचित्राश्चेत्युक्तम् || कृष्णरामादिरूपाणि परिपूर्णानि सर्वदा | नचाणुमात्रं भिन्नानि तथाऽप्यस्मान् विमोहसि || इत्यादेश्च नारदीये | तस्मात्, सर्वदा सर्वरूपेश्वपि अपरिगणितानन्तगुणगणं नित्यनिरस्ताशेषदोषं च नारायणाख्यं परं ब्रह्मापरोक्षज्ञानी ऋच्छति इति सिद्धम् ||” - Therefore, miseries of worldly life should not be spoken with reference to the Lord. Some texts mention superiority and inferiority relating the Lord. Disregarding the Lord's transfiguration, (superiority of descents is spoken), in other contexts. Therefore, it is spoken, “परिपूर्णानि रूपाणि सामान्यखिलरूपतः | तथाऽप्यपेक्ष्य मन्दानां दृष्टिं त्वामृषयोऽपि तु | परावरं वदन्त्येव ह्यहभक्तानां विमोहने ||” - (He is) complete in all attributes, in all forms and similar in all the manifestations. Even then according to the wishes of the ignorant and the Seers as well and to convince the devotees, the Supreme and Mundane qualities are attributed to your form, *thus, in Garuda Puraana*. There is no under-statement at all here. Because of His Inconceivable Power. Because of the variety of the objects spoken. “कृष्णरामादिरूपाणि परिपूर्णानि सर्वदा | नचाणुमात्रं भिन्नानि तथाऽप्यस्मान् विमोहसि ||” - The forms of *Krishna* and *Rama* are ever complete. There is not even a fragment of variation in them. Even then you delude us (through them), *thus in Narada Puraana*. Therefore, it is established that only the person of supra-sensory sensitivity experiences. *Sriman Narayana*, the *Supreme Brahman*, ever immeasurable in all forms, in His all-comprehensive attributes, eternal and beyond defects.

Tatparya Nirnaya:

“ब्रह्मी ब्रह्मविषया ज्ञानिनामप्यन्तकालेऽन्यमनसां प्रारब्धकर्मभावाज्जन्मान्तरम् | प्रारब्धकर्मनाशकालनियमेन भगवत्स्मृतिर्भवति || ततो मोक्षश्च | यं यं वाऽपि स्मरन् भावम् | इति वक्ष्यति | बाणं शरीरम् || अभावाज्जडदेहस्य विष्णुर्निवाण उच्यते | भिन्नदेहाभावत्वतो वा स सहास्रशिरा अपि || इति च ||” - '*Brahmi*' means related to *Brahman*. Even for the men of Wisdom, because of diversity of thoughts at the time of departure, there is life hereafter, on account of the accumulated effects of *Karma* (actions). With the destruction of the accumulated effects of *Karma* (actions), there springs about the memory of the Lord without fail. Then comes the deliverance. '*In such of the forms as conceived*' thus having been told (in Gita). बाण means the body. Since *Sri Vishnu* does not have a gross body or is also not different from the body, He is known as '*nir-vaana*' or as having Thousand Heads, also.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Second Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Vishaad Yoga”.

Bhashya :

“आत्मस्वरूपं ज्ञानसाधनं चोक्तं पूर्वत्र | ज्ञानसाधत्वेन अकर्म विविद्य कर्म विधियते इतराध्याये ||” -
Hari Aum ! Earlier has been spoken the form of the Self which is the means of wisdom. Having repudiated through the words of wisdom, the non-performance of Action, performance of Action alone is being hereafter recommended in this Chapter.

1 - 2. Arjuna said: If you, O Janardana, deem intellect to be superior to action, then why do you urge me to undertake this savage deed, O Krishna? With apparent contradictory statements you bewilder my intelligence. Therefore, speak one thing certain, which I can attain the highest propriety.

Bhashya :

“कर्मणो ज्ञानमुत्तमम् इत्याभिहितं भगवता - दूरेण ह्यवरं कर्म इत्यादौ | एवं चेत्, किमिति कर्म घोरे युद्धाख्ये नियोजयसि, निवृत्तधर्मान् विना? इत्याह - ज्यायसि इति कर्मणः सकाशात् बुद्धिर्ज्यायसी चेत् ते मता तत् तर्हि? ” - Far inferior is Action' is the seed of enquiry and action is enveloped by obscurity having been clarified why is he rousing him to perform the terrible deed?

Tatparya Nirnaya:

“ज्ञानं योगश्चोक्तो | तत्र कर्मयोगं विशेषतः प्रपञ्चयत्यनेनाध्यायेन | दूरेण ह्यवरं कर्म इति प्रश्नबीजम् ||”
- Wisdom is integrated communion - ज्ञानं योगश्चोक्तो. Therein action is primarily is endorsed.
दूरेण ह्यवरं कर्म - Action is enveloped by obscurity, thus being clarified

3. The Resplendent Lord said: In this world two-fold means have been Spoken by Me earlier; O Arjuna; for the men of contemplation through the means of Wisdom and for the men of action through performance of Action.

Bhashya :

“ज्यायस्त्वेऽपि बुद्धेराधिकारिकत्वात् त्वं कर्मण्यप्यधिकृत्य इति तत्र नियोक्ष्यामीत्यासयवान् भगवावमाह - लोक इति | द्विविधा अपिजनाः सन्ति | गृहस्थादिकर्मत्यागेन ज्ञाननिष्ठाः सनकादिवत् | तत्स्था एव ज्ञाननिष्ठाश्च जनकादिवत् | मद्धर्मस्था एवं इत्यर्थः साङ्ख्यानाम् | ज्ञानिनां सनकादीनाम् | योगिनाम् उपाधिनां जनकादीनाम् | ज्ञाननिष्ठा अप्याधिकारीकत्वाद् ईश्वरेच्छया लोकसङ्ग्रहार्थत्वाच्च ये कर्मयोग्या भवन्ति तेऽपि योगिनः | निष्ठा स्थितिः | त्वं तु जनकादिवत् सक्रमैव ज्ञानयोग्यः, न तु सनकादिवत् तत्त्वयोगेन इत्यर्थः || सन्ति हीश्वरेच्छयैव कर्मकृतः पियव्रतदयो ज्ञानिन एव | यथाह्युक्तम् - ईश्वरेच्छया विनिवेशितकर्माधिकारः || इति ” - Even though wisdom is superior, because of (*Arjuna*) being qualified to action alone. Hence action is being recommended for him. With this intention the Resplendent One speaks, '*In this world*' etc. There exist two types of men - those who renounce the ordained actions for family life and abide

solely in wisdom like *Sanaka*, referred as *saankhyaanaam* or those who though live the temporal life, yet abide in wisdom like *Janaka*, referred as *yoginaam*. The meaning is that both abide in *Righteousness*. '*Sankhyaanaam*' means those men of wisdom like *Sanaka* and the rest '*Yoginaam*' means those who resort to the performance of action like *Janaka* and the rest. Even though they ever abide in wisdom, being eligible (for Action) those who persevere in performance of action for the maintenance of the world order, as willed by the Lord, they are also referred as '*Yogis*', men of equanimity. You are eligible to perform the auspicious actions like *Janaka* and the rest, not for renunciation like *Sanaka* and the rest. This is the purport.

It is observed that by the will of the Lord by the performance of action *Priyavrata* and the rest have become men of *Wisdom*. Therefore it is said - '*By Will of the Lord, authority flows for performance of actions*' Thus in *Bhagavat Puraana V.1.23*.

Tatparya Nirnaya:

“ज्ञानप्रचुरो योगो ज्ञानयोगः | कर्मप्रचुरोऽन्यः | सांख्या ज्ञानप्रधनत्वाद् देवाश्च यतयस्तथा | मुख्यसांख्यास्तत्र देवा ज्ञानमेषां महद् यतः || बहुकर्मकृतोऽप्योते ततोऽपि बहुवेदनात् | मुख्यसांख्या इति ज्ञेयास्तदन्ये कर्मयोगिनः || ज्ञानिनोऽप्यतिबाहुल्यात् कर्मणः कर्मयोगिनः | नोभयं तद् विना कश्चित् पुमान् हि पुरुषार्थभाक् || नहि क्वचित् क्षणमपि जातु तिष्ठत्यकर्मकृत् || न च ज्ञानं विना कर्म पुरुषार्थकरं भवेत् || इति ब्रह्मवैवर्ते ||” - The knowledge which promotes *Wisdom* is *ज्ञानयोगः*, the other is that which promotes performance of Action Gods and ascetics are called *Sankhyas* because in them the *Wisdom* predominates *Action*. Between them the Gods by virtue of additional achievement, are more known as dominant in *Wisdom*. Others as men of *Action*. Even though wise, because of the predominance of action they are known as men of Action. Without *Wisdom* or Action none of the two (the *Sankhyas* or the *Yogis*) would attain the human goal. No one even for a moment can remain without performing Action; and without *Wisdom* the *Action* would never contribute to the human goal. Thus has it been said in *Brahmavaivartaka Puraana*.

“निष्ठा पर्यवसितिर्मुक्तिः | ज्ञानिनो मोक्षनियमस्तथाऽपि शुभकर्मणा | आनन्दवृद्धिरन्येन दासो ज्ञानं तु कर्मणा | इति परमश्रुतिः | न कर्मणा न प्रजया धनेन इत्यादिविरोधो न | अन्यथा न कर्मणामनारम्भात् इत्याद्युभयसमवाक्यशेष्यविरोधश्च | समत्वं च नहि क्वचित् इत्यादेः | नान्यः पन्थाः इत्यपि ज्ञानमृते न मोक्ष इत्येवाऽह ||” - निष्ठा - abidance leads to the state of liberation without any doubt by such actions, there comes about increase in the blissful state and decrease in inauspicious actions. The scriptural statements like '*neither by actions nor by progeny*' are not contradictory. Otherwise, the statements like '*not by abstention of action*' there would be occasion for contradiction. Similar approach towards the both (*Wisdom* and *Action*) should be accepted. In the verse the statement '*There exist no other Paths*' emphasizes for deliverance the *Wisdom* is recommended.

4- Not by abstention of Action does a man attain freedom from Action; nor by renunciation of Action does one reach the Ultimate Beatitude.

Bhashya:

“इतश्च नियोक्ष्यामि इत्याह - न कर्मणा इति | न कर्मणाम् युद्धादीनां अनरम्भेण नैष्कर्म्यम् निष्कर्मतया

काम्यकर्मपरित्यागेन प्राप्यते इति मोक्षं नाश्नुते | ज्ञानमेव तत्साधनं नतु कर्मकारणम् इत्यर्थः ऽकुतः? पुरुषत्वात् सर्वं दा स्थूलेन सूक्ष्मेण वा पुरेण युक्तो | ननु जीवः यदि कर्माकरणेन मुक्तिः स्यात् | स्थावराणाम् || नचाकरणे कर्म भावान्मुक्तिर्भवति | प्रतिजन्म कृतानां अनन्तकर्माणां भावात् | न च सर्वाणि कर्माणि भुक्तानि | एकस्मिन् शरीरे बहूनि कर्माणि करोति | तानि चैकेकानि बहुजन्मफलानि कानिचित् | ततश्च बहुशरीरफलकर्माणीत्यसमाप्तिः || तच्चोक्तम् - जीवश्चतुर्दशापूर्ध्वं पुरुषो नियमेन तु | स्त्री वाप्यननूदशकं देहं मानुषमर्जते | चतर्दिशोर्ध्वजीविनि संसारश्चवर्जिताः | अतोऽवित्वा परं देवं मोक्षाशा का महामुने ऽ | इति ब्राह्मे | यदिच सदिः स्यात् संसारः पूर्वकर्म भावादतत्प्राप्तिःऋ अबन्धकत्वक्तं त्वकामेनैव भवति | तच्च वक्ष्यते - अनिष्टमिश्रम् इति || ननु निष्कामकर्मणः फालाभावान्मोक्षः स्मृतः - निष्कामं ज्ञानपूर्वं तु निर्वृतिमिति चोच्यते | निवृत्तं सेवमानस्तु ब्रह्माभ्येति सनातनम् || इति मानवे | ” - In this verse *Sri Krishna* refers to the ordained *Action*. By abstention of action like battle etc. or by non-Action or by renunciation of the ordained Actions, one does not attain deliverance. *Wisdom* alone is the means (for deliverance) not abstention of *Actions*. This is the purport. Why is it so ? Because of the use of the word '*purusha*' in the verse. Because *Jiva* is ever enclosed in subtle as well as in gross body. If by non-Action deliverance was possible then it would have been available to the inanimate things as well. Neither by non-Action nor by absence of the consequential effect of Action, deliverance would come about. (The effects in the present life are) because of the innumerable actions in the previous lives. Not that all the prior actions have been burnt. Because the *Jiva* is capable of performing many actions, even in one single life. And each of these actions can result in many of the future lives. By performing even one single action, he can acquire the human life as the culmination of the remaining lives. He acquires many lives as effect of all these (past) actions. Thus accumulation of actions can never end indefinitely. The male at the end of fourteen years and a woman at the end of ten years of their lives complete the life span consequent to the effect of prior actions. The Primordial World is eternal; so are (the effect of) the Actions. Therefore, how can there be release from Actions without realization of the Supreme Lord, thus in *Brahma Puraana*. If the primordial world is the result of the actions performed, then liberation would only be with performance of action without any desires including the desire for liberation. Actions performed without desires but steadfast through wisdom are said to be those contributing to fulfillment. By fulfillment of such actions, one attains the Eternal State of Brahman - thus, in *Manu Smriti*.

“अतस्तत्साम्यादकरणेऽपि भवति इत्यत आह - न च इति | संन्यासः काम्यकर्मपरित्यागः | काम्यानां कर्मणा न्यासम् इति वक्ष्यमाणत्वात् | अकामकर्मणामन्तःकरणशुद्धया ज्ञानान्मोक्षो भवति || तच्चोक्तम् - कर्मभिः शुद्धसत्त्वस्य वैराग्यं जायते हृदि || इति भागवते | न तस्य तत्त्वग्रहन्माय साचाद् वरीयसीरपि वाचः समासन् | स्वप्ने निरुक्तया गृहमेधसौख्यं न यस्य हेयानुमितं स्वयं स्यात् | इति | न तु फलाभावात् | कर्माभावात् | अतो न कर्मत्यागं एव मोक्षसाधनम् | यत्याश्रमस्तु प्रायत्यर्थो भगवतोऽर्थश्च | अप्रमयतत्वमेव हि प्रायो गृहस्थादीनाम् | इतरकर्मेद्येगात् | अप्रयतानां च न ज्ञानम् | तथाहि श्रुतिः - नाशन्तोनासमाहितः इति | महांश्च यत्याश्रमे तोषो भगवतः | तथाह्याह - यत्याश्रमं तुरीयं ते दीक्षां मम सुतोषिणीम् इति नारायणष्टक्षरकल्पे | अधिकारिकास्तु तत्स्था एव प्रायत्ये समर्थाः | स एव च महान् भगवतस्तोषः | तच्चोक्तम् - देवादिनामादिराज्ञां महोद्योगेऽपि नो मनः | विष्णोश्चलति तद्भोगोऽप्यतीव हरितोषणः || इति पादमे ||” - By performing actions in this manner, one becomes a man of non-Action. Thus has it also been clarified further in the latter part of this verse. Asceticism (*Sanyaas*) is “कामपरित्यागः” relinquishing desire bound actions. By actions

performed without desires and with purified heart and wisdom, liberation comes about. Therefore it has been said in *Bhagavat Puraana* that for the one who has become luminous purified by actions, renunciation comes about in the heart. Only he who is free from attachment is known as the man of wisdom *thus in Bhagavat Puraana*. The state of being liberated comes about by not being bound by desires, which are known as '*appropriate and inappropriate actions*'. Indeed absence of desires in action results in the fruit of Liberation. Just as the one who, seeing things in dreams, does not consider giving up the pleasures of a householder, even so for such one there is neither clarity of the principles nor of the Vedic injunctions. Not by mere absence of the fruits (of actions), nor even by the absence of the actions themselves, for renunciation of the actions by themselves cannot be the means of deliverance. The asceticism is primarily for concentrated reflection and communion with the Resplendent Lord. Because, verily, uncontrolled is the mind of the householders, they being engrossed in other functions.

Those who have no concentration, for them there is no wisdom. Hence the scriptures (*Katha Up. 1.2.23*) say '*one who is not tranquil, one who has not concentrated*'. It is said that the Resplendent Lord is exceedingly pleased with those who are ascetics. In *Narayana Shatakshara Kalpa* it is said that among all the initiations, the one which is made in stage of asceticism is the supreme and extremely pleasing to Me. Even among the qualified, only the householders who have concentrated mind become primarily eligible. The Resplendent Lord is highly pleased with them. The Gods and many well known princes, even though were ever engaged in actions, did not have their minds wavering from *Sri Vishnu*. Therefore even when they were engaged in pleasures, *Sri Vishnu* was pleased, *thus, in Padma Puraana*.

5 - 6 - 7. Not for even a moment can one remain without any action. Because they are bound to act helplessly by the attributes or their nature. Even though restraining the organs .or action, one who continues to brood over the objects or the senses in mind, he is caned the deluded Self and a hypocrite. But he who controlling the senses by Mind, O Arjuna, engages the organs or action, in actions without attachment, is superior.

Bhashya

“न तु कर्माणि सर्वात्मना त्यक्तुं शक्यानि | इत्याह - न हि इति | तथाऽपिशक्तितस्त्यागः कार्यं इत्यत आह - कमेन्द्रियाणि इति | मन एव प्रयोजकम् इति दर्शयितुमन्वयव्यतिरेकावह - मनसा स्मरन्, मनसा नियम्य इति | कर्म योगं स्ववर्णाश्रमोचितम् | न तु गृहस्थकर्मैवेति नियमः | न्यासदिविधानात् | सामान्यवचनाच्च |” - Actions are not possible to be renounced, thus speaks *Sri Krishna* Actions are not possible to be renounced, thus speaks *Sri Krishna*. Therefore, actions should be renounced with all effort. Thus has been said in the verse. To show the predominant role of the Mind on influencing the entity, it is said, मनसा स्मरन् ie remembering in Mind. *Karma Yoga* is suitable according to the stage one is in. Not that Action is only for the householder, because of particular reference that it is for the ascetics also. It is also so in common parlance.

Tatparya Nirnaya:

“कर्तृत्व द्विविधं प्रोक्तं विकारश्च स्वतन्त्रता | विकाराः प्रकृतेरेव स्वतन्त्रता || इति पैङ्गीश्रुतेः | कायेन ह्यवसः इत्यत्रावशो विष्णुवशः | अः इति ब्रह्म इत्यादि श्रुतेः ||” -Actions are spoken as being two-fold, which are due to the modifications of the attributes and those which are independent. The actions

caused by the modifications of the attributes are due to effect of the *Prakriti*; Independent actions are those of *Sri Vishnu*, thus, in *Paingi Scripture*. Therefore, in कार्यते ह्यवशः means being dependent on *Sri Vishnu*. The scriptures further clarify that ॐ means *Brahman*, thus in scriptures 8 – 9. **Perform your ordained actions, for performance of action is better than renunciation of action. Even the maintenance of one's physical life cannot be accomplished without actions. Save action performed as and by way of sacrifice, the world is bound by action in all other cases. Therefore, O Arjuna, do perform the actions for that purpose freed from attachments.**

Bhashya :

“अतो नियतम् वर्णाश्रमोचितं कर्म कुरु | कर्मणा बध्यते जन्तुः इति कर्म बन्धकं स्मृतमित्यत आह - यज्ञार्थाद् इति | कर्म बन्धनं यस्य, लोकस्य, स कर्मबन्धनः | यज्ञो वै विष्णुः | यज्ञार्थं सङ्गरहितं कर्म न बन्धकम् इत्यर्थः मुक्तसङ्ग इति विशेषणात् | कामान् यः कामयते इति श्रुतेश्च | अनिष्टमिष्टम् इति वक्ष्यमाणत्वाच्च | एतान्यपितु इति च | तस्मान्नेष्टयाजुका स्यात् इति च | विशेषवचनत्वे समेऽपि विशेषणं परिशिष्यते ||” – Perform actions as appropriate to your status and stage in life. The creatures are bound by actions, thus the bondage of actions is spoken in the scriptures with यज्ञार्थाद् - as and by way of sacrifice. Further saying the actions which create bondage for the people are called action bound. Clarifying that sacrifice being verily *Sri Vishnu* himself. Action performed as and by way of sacrifice do not create bondage qualifying further with the word मुक्तसङ्ग which means free of attachments, which is the qualifying statement. 'One who craves for desires' says the scripture when it refers in earlier statement. *Inappropriate and appropriate, perform actions without attachment, no sacrifice should be performed with intent for fruits* - all these statements are spoken in *Upanishads*. Similar statements are also seen here as qualified statements.

10 – 11 – 12 – 13. In the earlier days, Prajapati created creatures along with sacrifice and declared - By this you shall fulfill and the sacrifice shall in turn yield your desires. In that manner you commune with the Gods and the Gods shall commune with you. Thus being in communion with each other, attain the Supreme Good. Being in commune by the sacrifice, the Gods shall grant you the appropriate enjoyments. He, who enjoys the fruits (of such sacrifice) without exchanging with Gods, is, verily, a thief. The noble ones who eat what remains from the sacrifice are surely released from all their demerits. The ignoble ones, who prepare food for themselves alone, verily eat their own demerits.

Bhashya :

“अत्रार्थवादमाह - सहयज्ञाः इति ||” - In this verse 'along with sacrifice', rational words are spoken.

Tatparya Nirnaya:

“कर्मणा बध्यते जन्तुः इत्यादिकमप्यवैष्णवकर्मविषयमित्याह - यज्ञार्थाद् इति ||” Saying by action a Jiva is bound, *Sri Krishna* points out the desirable वैष्णव purpose in life saying यज्ञार्थात्. “ज्ञो नाम भगवान् विष्णुस्तं यात्युद्देश एष यः | स यज्ञ इति सम्प्राक्तो विहिते कर्मणि स्थितः ||” , thus in *BarkaShruti*.

14 – 15 - 16. From food are born the creatures; from rain does food become possible. By sacrificial act do the rains come to be and the sacrifice comes about from action. Know the action to be born from Brahman and Brahman is revealed by the immutable (Vedas). Consequently, all-comprehending Brahman is eternal, established in sacrifice. The cycle thus set in motion, whosoever fails to maintain, he is evil, reveling in senses and he, O Partha, lives in vain.

Bhashya :

“हेत्वन्तरमाह - अन्नद इति | यज्ञः पर्जन्यानन्त्वात् तत्कारणं उच्यते | पूर्वयज्ञविवक्षायां चक्र तस्य चक्रप्रवेशो न भवति | तद्द्वयापाद्यं कर्मविधये | न तु सामान्यमात्रेणेनादानीं कार्यम् | मेघचक्राभिमानी च पर्जन्यः | तच्च यज्ञाद् भवति | अग्नौ प्रास्ताऽऽहुतिः सम्यगादित्यमुपतिष्ठति | आदित्यात्जायते वृष्टिर्न ततः प्रजाः || इति स्मृतेश्च | उभयवचनादादित्यात् समुद्राच्चाविरोधः | अतश्च यज्ञात् पर्जन्योद्भवः सम्भवति | यज्ञो देवतामुद्दिश्य द्रव्यत्यागः | कर्म इतरकर्मा ||” - Another purpose is proposed here in the verse ‘From food’ etc. Sacrifice and the rains are said to be the result of such offering of food. The earlier reference of sacrifice in cyclical form is not made here. Only the future course of the actions is indicated. These actions are not recommended merely for the sake of similarity. Of course, the clouds are the generating force for the rains, which, in turn, are born out of sacrifice. “When the oblation is offered in (sacrificial) fire in the prescribed manner, it reaches the Sun. From the Sun the rains are produced, food from the rains and thereafter the creatures”, thus, speak the scriptures . There is no contradiction in both the statements that the rains are the product of the Sun and the Ocean. Thus out of the sacrifice, the rains are produced. The offering of oblations to the Gods is referred as sacrifice. Actions are the other acts to be performed.

“कर्म ब्रह्मो जायते एष ह्येव साधु कर्म कारयति | बुद्धिर्ज्ञानम् इत्यादिभ्यः | न च मुख्ये सम्भाव्यमाने पारम्पर्येणोपचरिकं कल्प्यम् | न च जडानां स्वतः प्रवृत्तिः सम्भवति | एतस्य वा अक्षरस्य इत्यादिसर्व नियमनश्रुतेश्च | द्रव्यं कर्म च | इत्यादेश्च | अचिन्त्यशक्तिश्चोक्ता | जीवस्य च प्रतिबिम्बस्य बिम्बपूर्ववच चेष्टा | न कर्तृत्वम् इत्यादिनिषेधाश्च ||” - Actions are born of Brahman. "Verily, from Him are the noble actions come to be performed". Similarly, 'intelligence, wisdom'. When primary meaning is possible, it is not proper to accept secondary meaning as is often done traditionally. Because the gross things cannot manifest by themselves. 'By Him or by the Imperishable' are (therefore) the normal words used in the scriptures. 'The elements, the actions, and the Time' etc., thus inconceivable power is indicated here. Since the Jivas are but the reflections (pratibimba), all actions, verily, flow from the Bimba (Lord). 'not the predicated actions' such statement is made for the sake of denial (to the Jivas).

“अक्षराणि प्रसिद्धानि | तेभ्यो ह्यभिव्यजायते परं ब्रह्म | अन्यथाऽनदिनिधनं अचिन्त्यं परिपूर्णमपि ब्रह्म को जानाति? न च रूढीं विना योगाङ्कीकारो युक्तः | परमर्शाच्च - तस्मात् सर्वगतं ब्रह्म इति | नह्यपकाशब्देन द्विरुक्तेन भेदश्रुतिं विना वस्तुद्वयं कुत्रचिदुच्यते || तानि चाक्षराणि नित्यानि - वाचा विरूप नित्यया, अनाधिनिधना नित्या वागुत्सृष्टा स्वयंभुवा, अत एव च नित्यत्वम् इत्यादि श्रुतिस्मृतिभगवद्वचनेभ्यः || दोषश्चेत्तः सकर्तृत्वे | नचाबुद्धिपूर्वमुत्पन्नानि | तत्प्रमाणाभावात् | निश्चस्तिशब्दस्त्वत्केशाभिप्रायः | नाबुद्धिपूर्वाभिप्रायः ||” - अक्षराणि (immutable Vedas) are those which are well known. From them, the Supreme Brahman came to

be revealed. How would *Brahman* who, though complete in Himself and is without beginning or end and inconceivable, would otherwise have been known? Therefore, it is not proper to accept meaning by inference without discarding the generality of meaning. Therefore, understanding the statement '*all-comprehending Brahman*' (is the correct meaning). Because, when in a statement the same word is used twice then there is no justification for applying two separate meanings for the same word. There is also no reason to understand the same word in different senses. The words अक्षराणि, being eternal, statements are made in *Shruti, Smriti* and *Gita*, like '*Recite, O Virupa, the eternal (words): Without beginning or end is the speech uttered by the self-evolved (Lord)*'. '*Because He is eternal, these (Vedas) are also eternal.*' If any one considers *Vedas* to have been created, then the flaw in such arguments has been referred earlier. Since it could not have been created without prior knowledge. There also being no evidence to that effect, because of the word '*exhaling*', used indicates that it is (spontaneous) without any efforts. Not with prior conscious effort is, therefore, the inference.

“सोऽकामयतपत्यादश्च | इष्टत् हुतम् | इत्यादि रूपप्रल्ब्वसहादिनाच्च | महातात्पर्यविरोधाच्च तच्चोक्तं पतस्तात् | न ह्यस्वस्वातन्त्र्येण कर्तुं प्राधान्यम् | अस्वातन्त्र्यं च तदमतिपूर्वकत्वेन भवति | यथा रोगदीनां पुरुषस्य तज्जत्वेपि | उत्पत्तिवचनान्यभिव्यक्त्यर्थान्यभिमानिदेवताविषयाणि च | नित्या इत्युक्त्वा उत्सृष्टा इति वचनात् | अभिव्यञ्जके कतवचनं चाति | कृत्स्नं शतपथं चक्रे इति कथमादित्यस्तथा वेदास्तेनैव क्रियन्ते? वचनामात्राच्च निर्णय्यात्मकशरीरेकोक्तं बलवत् | शास्त्रं योनिर्यस्य इति तु शास्त्रयोनित्वम् | जन्माद्यस्य यतः | इत्युक्ते, प्रमाणं हि तत्रपेक्षितम् | न तु तस्य जातत्वं वेदकारणत्वं वा | नहि वदेकारणत्वं वा | नहि वेदकारणत्वं जगत्कारणत्वे हेतुः | नहि विचित्रजगत्सृष्टेर्वेदसृष्टिरशक्या सृज्यत्वे | न च सर्वज्ञत्वे | यदि वेदसृष्ट्या सर्वज्ञः किमिति न जगत्सृष्ट्या? तस्माद् वेदप्रमाणकत्वेमेवात्र विवक्षितम् | अतो नित्यान्यक्षराणि | यत एव परम्पराया यज्ञाभिव्यङ्गयं ब्रह्म तस्मात् तन् नित्यं यज्ञे प्रतिष्ठितम् ||” - *He desired*, also because of such statements. Similarly, because of the statement like *fulfilment of desire* - the world of *forms*. Because it is against the ultimate conclusions being arrived at. This fact has already been clarified earlier. Creation by one who is not independent cannot grant Primacy. His non-Independence (would be established) only if creation is considered to have come about without His prior desire. Then it will be like illness which comes about without person's desire. While referring to the Creation etc. the subject of the presiding divinities comes to be alluded to. In view of it being Eternal, the statement of its having been created *etc.* has to be understood as '*manifested*'. In the process of creation, actuality of creation is assumed. *Shatapatha Brahmana* is said to have been created (by *Yajnyavalkya*). *How* can the *Vedas*, which were posited in the Sun, may be said to have been created (by *Yajnyavalkya*)? The statement clarified after deliberation is better than the one spoken on the spur of the moment. The *Vedas* are the sources, origin, hence, the statement शास्त्रयोनित्वम्'. Because of the previous sutra (1.1.2) जन्माद्यस्य - from whom were created - is the evidence which can be quoted. It does neither suggest '*from whom (it - the Vedas) is born*' nor His being the cause of *Vedas*. The object of creating the worlds does not suggest the creation of the *Vedas*. Because the creation of the wonderful World is in no way superior to the emanation of the *Vedas*. But this does not lead to the conclusion that '*Brahman is all-comprehending*'. If creation of the *Vedas* is '*all-comprehending*', then why not the creator of the world be considered '*all-comprehending one*'? Therefore, '*Vedas as the evidence*' has only been clarified here. Similarly, '*Akshara*' the words as '*nitya*' - Eternal etc. Just as by such tradition, *Brahman*

becomes revealed through sacrifices, even so from Him alone those (*Vedas*) become eternally established in sacrifice. From the *Vedas* the *Jivas* become established. This is the (eternal) cycle.

Tatparya Nirnaya:

“जननात् परस्स्यादेः पर्जन्यो मेघसन्ततिः | य यज्ञात् कर्मणः सोऽपि समस्तं कर्म केशवात् || स नित्योऽप्यक्षरततीरूपाद् वाक्याद्धिः गम्यते | वाक्यमुच्यते भूतैस्तान्यन्नात् तच्च मेघतः || तस्मात् सर्वगतो विष्णुर्नित्यं यज्ञे प्रतिष्ठितः | एव प्रवर्तितं चक्रं नानुवर्तयतीह यः | स पापो विश्वहन्तृत्वान्नरके मज्जति ध्रुवम् || वाचिको मानसो यज्ञो न्यासिनां तु विशेषतः | वनस्थस्याकरयज्ञः कृत्वादिर्गृहिणोऽखिलः || शुश्रुषाद्यात्मको यज्ञो विहितो ब्रह्मचारिणः | विद्याऽभयादिदानं च सर्वेषामपि सम्मतम् || गृहिणो वित्तदानं तु वनस्थयान्पूर्वकम् | सवैः कार्यं तपो घेरामिति सर्वे त्रिकार्षिणः | इति नारदीये | ब्रह्माक्षरशब्दार्थयोर्व्यत्यासे तस्मात् सवपगतं ब्रह्म इति | प्रत्यभिज्ञाविरोधद्वचक्राकाऽप्रवेशश्च ||” -For giving birth to vegetation etc. the clouds are known as पर्जन्यः. The actions come to be due to sacrifices and all actions flow from and towards *Keshava*. Even though He is eternal, He comes to be known through the *अक्षर (Vedas)*. The speech comes to be caused by the creatures; the creatures from food and the food from the clouds. From it the all-comprehending *Sri Vishnu* comes to be established in sacrifices. Whoever does not maintain this cycle which has thus been set in motion, he indeed, becomes evil and goes to eternal perdition having destroyed the worlds. For ascetics, the sacrifice through mentally spoken speech is suitable. For the forest-dweller, austerities are the sacrifices; while for the householders the performance of all the recommended actions. For those who aspire wisdom of the *Brahman*, celibacy, reflection, service to the Teacher and such other actions are the proper sacrifices. Fearlessness, charity and study of the Self are the accepted means for all. For householders, charity of wealth and for the forest-dwellers charity of food (is recommended). All these actions should be intensely austere and are for all, *thus in Narada Puraana*. The words *Brahman* (the foundation of all manifest forms) and *akshara* (the *Vedas* which reveals) are distinct or else the statement ‘*from it the all-comprehending Brahman*’ becomes contradictory and his place in the cyclical sacrifices becomes uncertain.

17- 18 - 19. But he who revels in his owns self and is satisfied with his. Own Self, and being satisfied thus with his Self, there accrues for him no performance of action at all. Not for him, the satisfaction from performance of actions, nor, verily, by performance of actions. For him there remains nothing to be gained from performance of actions. Therefore, remaining ever unattached perform actions to be performed. By performance of unattached actions alone, does the person attain supreme state.

Bhashya :

“तर्हि, अतीव मनसमाधानपि न कार्यम् इत्यत अह - यस्तु इति | रमणं पारदर्शनादिनिमित्तं सुखम् | तृप्तिरन्यत्रालम्बबुद्धिः | संतोषस्तज्जनकं सुखम् | संतोषस्तृप्तिकारणम् इत्यभिधानात् | परमात्मदर्शनादिनिमित्तं सुखं प्राप्तः | अन्यत्र सर्वात्मनाऽलम्बबुद्धिं च | महाच्च तत् सुखम् | तेनैवात्रालम्बबुद्धिः इति दर्शयति - अत्मन्येव च सन्तुष्ट इति | तस्थ एव सन् सन्तुष्ट इत्यर्थः | नान्यत् किमपि सन्तोषकारणम् | इत्यवधारणम् | आत्मना तृप्तः | नह्यत्मनि अलम्बुद्धिर्युक्ता | तद्वचित्वं च - चयं तु न वितृप्यामं उत्तमश्लोकविक्रमैः | इति प्रयोगसिद्धम् |

अध्याहारस्त्वगातिका गतिः ॥ आत्मरतिरेव इत्यवधारणादसम्प्रज्ञात समाधिस्थस्यैव कार्यं न विद्यत - स्थितप्रज्ञस्याऽपि कार्यो देहादिदृश्यते यदा | स्वधर्मो मम तुष्यर्थः सा हि सर्वैरपेक्षिता ॥ इति पञ्चरात्रे ॥ - - If so, in case of intense equanimity of mind performance of action may not be necessary. *Sri Krishna* explains this in this verse. *ramanam* - reveling means having pleasure in the objects seen. तृप्ति is being satisfied, contented with things rather than merely being pleased with them. संतोष is satisfaction which comes as a result of contentment. संतोष which comes out of contentment is satisfaction. संतोष is what one gets at the sight of the Lord and in all things one becomes sufficiently contented. संतोष which one gets from the Lord is Supreme आनन्द. To show that as a result thereof one, indeed, becomes contented with other things also, the statement ‘*by Self alone he is satisfied*’ is used. *The one who abides therein (in the self) is ‘one who is contented’.* ‘*Nothing else becomes the cause of satisfaction*’ is the restricted meaning. Contentment would also suggest sufficiency of satisfaction. ‘*We are satisfied with listening to the success of the Lord*’ by such statements the word becomes clarified. ‘*In no other things satisfaction is found*’ becomes then the restrictive sense. Due to the restrictive sense of ‘*By Self alone he is satisfied*’ for the one who is in equanimous consciousness, the need for rituals etc. does not arise. ‘*For the one who is well established in awareness स्थितप्रज्ञ, during the time he is conscious of the body etc., the ordained actions are to be performed for My satisfaction, because that is what is expected in all cases*’, thus, in *Pancharatra*

“अन्यदाऽन्यरतिरपीषत् सर्वस्य भवति | न च तत्रालम्बुद्धिमात्रमुक्तम् | आत्मतृप्तः इति पृथगाभिधानात् | कर्तु शब्दः कालावच्छेदेवषयः प्रसिद्धः - यो भङ्क्ते स तु न ब्रूयात् | इत्यादौ | अतोऽसम्प्रज्ञातसमाधौ एवैतत् | मानव इति - ज्ञानिनः एवासम्प्रज्ञातसमाधिर्भवति | इति दर्शयति - मनु अवबोधने इति धातोः | परमात्मरुतश्चात्र विवक्षिता - विष्णोवेव रतिर्यस्य क्रिया तस्यैव नास्ति हि | इति वचनात् ॥” - In all other situations also *aananda* in relation to the Lord alone comes about. In all those cases sufficiency of contentment alone has not been suggested. Having declared *self-satisfied* separately. Performance of action suggests the concept of Time, as in the case ‘*When one is eating he does not speak*’. Thus, only in the cases of equanimous consciousness, (that actions are recommended.) Human being alone can become *jnyaani* (wise), thus equanimous consciousness comes about only to human being. The word *maanava* comes from the root *manu*. ‘*self-satisfied*’ means satisfied only in the *Supreme Self*. On account of the statement, ‘*One who is satisfied with Sri Vishnu, for him there is no performance of actions*’.

“तस्य कर्मकाले वक्तव्योऽहम् इति किञ्चित् प्रत्युक्त्वा तत्कृतावात्मरति अधिकः समो वार्थो नास्ति | न च सन्ध्याद्यकृतौ कश्चिद् दोषः | नैचदपहाय सर्वभूतेषु कश्चित् प्रयोजनाश्रयः | अर्थो येन दर्शनादिना भवति, सोऽर्थ व्यपाश्रयः | ज्ञानमात्रेण प्रत्यवायो यद्यपि न भवति | ईषत् प्रारब्धानर्थसूचकं च तदभवति | महच्चेद वृत्तहत्यादिवत् ॥” - For one who says ‘*at the time of performance of actions, I will speak (the mantras)*’ there would be no greater nor similar satisfaction in performance than the contentment in *self*. Similarly, no demerits will accrue to him for the non-performance of the rituals (for the one who is in *samadhi*). (During *samadhi*) there would neither be any danger for him nor any benefit from any creatures. Whatever benefit gained by दर्शन that will be obtained by him. If by knowledge alone there would not be any diminution in the merits, then similar would also be the case of *Arjuna* who has been enjoined the performance of work. Consequently, it becomes the

indication of the will of the Lord as evidenced by प्रारब्धकर्म - acquired results, as in the performance of supreme action like killing *Vritra*.

“यतोऽसम्प्रज्ञातसमाधेरेव कार्याभावः तस्मात् कर्म समाचारः ।” - Only in *Samadhi* one is not required to perform any actions. Therefore you perform the actions now (*since you are not in that state of equanimous intellect*).

Tatparya Nirnaya:

“तृप्तिसन्तोषशब्दयोः पर्यायत्वेऽपि परमात्मना तृप्तः, परमात्मनि तृप्त इति विशेषः - विष्णुप्रसादाद् रमिंस्तृप्तो विष्णुप्रसादतः | विष्णवेवातितृप्तश्च मुक्तोऽसौ विध्यगोचरः || इत्याग्नेयो | रतिरानन्द उद्विष्टस्तृप्तिस्तु कृतकृत्यता | प्रीतिस्तु द्विविधः स्नेहः कर्मजो निज एव च || इति शब्दनिर्णये || सन्तोषतृप्तितापूर्तिः, प्रीतिः पर्यायवाचकाः | इत्यभिधानम् | यस्मादमुक्तस्य कार्यमस्तेव तस्मादसक्तः | असक्त आचरन्नेव यस्मात् परमाप्नोति | मुक्तस्यैव कार्यं नास्तीत्येवकारार्थेऽपि यस्तु इति तु शब्देनावगतः | तस्मात् कर्म समाचर इत्युपसंहारविरापधश्चान्यथा | ब्रह्मनिष्ठा ब्रह्मरता ब्रह्मज्ञानसुतर्पिताः | पाण्डवानां च मुक्तनामन्तरं किञ्चिदेव हि || इति भविष्यत्पर्ववचनाच्च नार्जुनस्यामुख्याधिकारिता | आत्मरतिरेव स्यात् इत्येवशब्देनैव मुक्तानामेभ्यो विशेषो दर्शितः | एषां कदाचित् दुःखाभासस्यापि भावात् ||” - Words like contentment and satisfaction are specially used as synonyms for contentment from *Supreme Self*. “विष्णुप्रसादाद् रतिमांस्तृप्तो विष्णुप्रसादतः | विष्णवेवातितृप्तो मुक्तोऽसौ विध्यगोचरः ||” - One who enjoys the Grace of *Sri Vishnu* is content and one who is content with unlimited Grace of *Sri Vishnu* is known as the liberated, *thus in Agni Purana*. रति is delight and आनन्द is bliss, two fold, either from contentment and friendship or from satisfied performance of actions, *thus in Shabda Nirnaya*. *santosh* is satisfaction, तृप्ति contentment or अपूर्ति feeling of incompleteness, प्रीति being the alternative words used. For those who are not liberated, performance of action remains. Therefore, the need for unattached actions. For those who are attached, performance of actions for the *Supreme Being* alone is recommended. For the liberated there exists no need for performance of actions, this has been shown by the use of तु. Otherwise the statement (to *Arjuna*), therefore perform actions would be contradictory. Established in Brahman, reveling in Brahman, well endowed with the wisdom of Brahman, the difference between Pandavas and the liberated ones is very limited', *thus in Bhavishya Parva*, *Arjuna* cannot be considered ineligible (*an-adhikari*). Due to the statement '*the similarity and disparity in self-reveling*' the special distinctive attribute is shown. This may even be a semblance of pain in some instances

20- 21 – 22 – 23 – 24 - 25 - 26.. It was by performance of actions, verily, did Janaka and the others attained supreme state. For the maintenance of the World Order, verily, you are required to perform of your actions. In whatever way the great ones act, in similar way the rest of the people act. Whatever standards he lays, the same are followed by the rest of the people. There exist no actions for Me, O Arjuna to be performed in all these three worlds; nor anything to be gained which I do not possess. Yet I engage Myself in performance of actions. In case I do not perform My actions due to indifference, O Arjuna, then people will in all respects follow My instance. These worlds will fall in ruin if I do not perform My actions; I will be the cause for confusion and destruction of these people. Even as the one who is not

wise performs actions with attachment to them, even so one who is wise should perform actions, O Arjuna, without attachment for maintenance of the world order. Let him (the wise one) not create confusion in the minds of those who are not wise, being attached to actions. But the wise one unified in his performance, should set other engaged in their actions.

Bhashya :

“आचारोप्यस्ति इत्याह - कर्मणैव इति | कर्मणा सह कर्मकुवन्त एव | इत्यर्थः | कर्म कृत्यैव ततो ज्ञानं प्राप्य वा | न तु ज्ञानं विना | प्रसिद्धं हि तेषां ज्ञानित्वं भारतादिषु | तमेव विद्वान् इत्योदिश्रुतिभ्यश्च | अत्रापि कर्मणां ज्ञानसाधनत्वोपक्तेश्च - बुद्धियुक्तः | इति | गत्यन्तरं च नान्यः पन्थाः इत्यस्य नास्ति | इतरेषां ज्ञानद्वाराऽप्यविरोधः | यत्र च तीर्थाद्यैव मुक्तिः साधनमुच्यते - ब्रह्मज्ञानेन वा मुक्तिः प्रयागमरणेन वा | अथवा स्नानमात्रेण गोमत्यां कृष्णसन्निधौ | इत्यादौ तत्र पापादिमुक्तः | स्तुतिपरता च | तत्रापि हि कुत्रचिद् ब्रह्मज्ञानसाधनत्वमेवोच्यतेऽन्यथामुक्तिं निषिद्धय - ब्रह्मज्ञानं विना मुक्तिर्न कथञ्चिदपीष्यते | प्रयागादेस्तु या मुक्तिर्ज्ञानोपायत्वमेव हि || - इत्यादौ | न च तीर्थस्तुतिवाक्यानि तत्प्रस्तावेऽप्युक्तज्ञाननियमं घ्नन्ति | यथा किञ्चिद् दक्षं भृत्यं प्रत्युक्तानि - अयमेव हि राज किं राज्ञा इत्यादीनि | याथाऽहं भगवान् - यान तीर्थादिवाक्यानि कर्मादिविषयाणि च | स्तावकान्येव तानि स्युरज्ञानां मोहकानि वा | भवेन्मोक्षस्तु मट्टष्टेर्नान्यस्तु कथञ्चन || इति नारदीये || अतोऽपरोक्षज्ञानादेव मोक्षः | कर्म तु तत्साधनमेव ||” - Even examples of precedents do exist, thus he says in this verse. कर्मणा means together with performance of actions. Or it can mean by performing actions and thereby gaining wisdom. Not that (by performance alone) without having wisdom. They (*Janaka and others*) have been famous in *Bharata* as men of Wisdom. "They alone are the Wise" has been comparable statement in scriptures. Here also the performance of action together with wisdom is spoken, "Be well-established in Intelligence". There could be no other meaning for the statement नान्य पन्थाः - there is no other path etc. Even in other instances, there exists no disagreement for the *Path of Wisdom*. Wherever for the sake of liberation, visits to the sacred rivers have been suggested; as in "*Liberation (is assured) by Wisdom of Brahman or by death in Prayaga or by bathing in Gomati in the presence of Krishna*", liberation from demerits alone is referred. It is also for praising these places. Because even where bathing in sacred rivers is mentioned, the wisdom of *Brahman* also has been mentioned as the primary basis for liberation. Without the Wisdom of Brahman liberation is in not possible. Only death or taking bath in pilgrim centres like *Prayag* is commended as sure Way to be in Krishna's company, thus . because that becomes the basis for wisdom". Such words eulogizing the sacred rivers do not in any manner contradict the need for wisdom for deliverance, As in the case of a conscientious servant who is referred to as '*He is, verily, the King, by King alone it can be done*' as a matter of praise. Statements recommending bathing in sacred rivers or performance of rituals etc. are meant for the simple minded people or for attracting those who are bewildered. But Liberation is possible only from realizing Me, not otherwise, thus by *Vyasa* in *Narada Purana*. Therefore, spiritual realization alone is Liberation. Performance of action is only the means (to Liberation). “स यत् वाक्यादिकं प्रमाणीकुरुते, तदुक्तप्रकारेण तिष्ठति | इत्यर्थः |” - He acts in the world as an example to follow. In whatever manner He speaks, in that manner they act, this is the meaning.

Tatparya Nirnaya:

“सहैव कर्मणा सिद्धिमास्थिता जनकादयः | ज्ञाननिष्ठा अपि ततः कार्यं वर्णाश्रमोचितः || इति च | अज्ञानां ज्ञानदं कर्म ज्ञानिना लेकसंग्रहात् | अद्वैव तुष्टिदं मह्यं सा मुक्तानन्दपूर्तिदा || ममेव केवलं नास्ति केनाप्यर्थ स्थाप्यहम् | कर्मकृल्लोकरक्षायै तस्मात् कुर्वीत मत्परः || इति कृष्णसंहितायाम् | रक्षया वाऽथ सृष्ट्या वा संहत्योर्न नु क्वचित् | अर्थो विषणोस्तथाऽप्येष स्वभावात् सर्वकर्मकृत् || मत्तो नृत्तादिकं यद्वत् कुर्यात् सुखविशेषतः | परमानन्दरूपत्वात् कुर्याद् विष्णुस्तथैव तु || इति बर्कश्रुतिः ||” - Janaka and other kings performing actions with wisdom and according to one’s sstge of life and clsssification attained deliverance. For ignorant ones performance of action with wisdom and for the wise ones performance of action for and by the way of sacrifice. For the Lord there exists no actions to be performed. Hence the need of performance of action for the pleasure of the divine. By sustenance, by maintenance and by destruction the Supreme Lord has nothing to gain. Without any objective whatsoever the Supreme Lord Krishna according to His creative impulse performs all actions perpetually throughout all of creation. Just as a person who is extremely happy may spontaneously sing and dance to express their special pleasure in the same way the Supreme Lord performs all actions to express His consciousness which is perpetually in a state of Supreme Bliss.

27 – 28 – 29 - 30 – 31 - 32. Even though it is the Nature that performs the actions, influenced by the (three) attributes, one who is bewildered by his ego-sense thinks that he is the doer. 27. Even though it is the Nature that performs the actions, influenced by the (three) attributes, one who is bewildered by his ego-sense thinks that he is the doer. Those who are deluded by the attributes of Nature, get attached by the actions influenced by the attributes. Those who are wise should not be confused by those who being dull in mind know but little. Surrendering all the actions to me, with your mind settled in the Self, being free from desire and egotism, fight being freed from fever. Those who ever heed this opinion of Mine, being fully receptive without any reservation, are released from (being slaves to) their actions. Those who being envious of this opinion of Mine do not follow them, know them to be devoid of all wisdom, lost (in their goal) aad lacking in intellect

Bhashya :

“विद्वदविदुषाः कर्मभेदमाह - प्रकृतेः इति | प्रकृतेः गुणैः इन्द्रियाभिः | प्रकृतिमपेक्ष्य गुणभूतानि हि तानि | रत्सम्बन्धीनि च | न हि प्रतिबिम्बस्य क्रिया ||” - The difference between actions of the wise one and of the ignorant one is shown here, qualifying with words like प्रकृतेः - by nature, गुणैः by attributes. इन्द्रियाभिः - influenced by the senses. The senses are lower than प्रकृति and गुणः. Further because of the association (of the senses), not actions of the प्रतिबिम्ब - the Jiva.

“कर्मभेदस्य गुणभेदस्य च तत्त्ववित् | गुणाः इन्द्रयादीनि | गुणेषु विषयेषु | प्रकृतेः गुणेषु इन्द्रियादिषु सम्मूढाः इन्द्रयाद्यभिमानाद्धि विषयादिसङ्गः | गुणकर्मसु विषयेषु कर्मसु च | “शब्दाद्या इन्द्रियाद्याश्च सत्त्वाद्याश्च शुभानि च | अप्रधानानि च गुणा निगद्यन्ते निरुक्तिगैः || इत्यभिधानात् | सत्त्वाद्यङ्गीकारे गुणा गुणेषु इत्ययुक्तं स्यात्?/ ||” - Knowing in principle the distinction between actions and attributes). गुण here means the senses. Therefore, गुणेषु means by the senses-objects The attributes of nature are those influenced by senses, therefore become deluded. Being influenced by the ego-sense and

associated with sense-objects. Here गुण कर्मसु means sense attributes and consequential actions. Sense objects like sound etc., senses like eye and the rest, auspicious attributes like luminosity (Satva) etc. should be understood as Secondary attributes, thus according to the meaning in the dictionary. By association of attributes like satva etc.

“अतः सर्वाणि कर्माणि मय्येव सन्न्यस्य भ्रान्तितो जीवोऽध्यारोपितानि मय्येव विमृज्य - भगवानेव सर्वाणि कर्माणि करोति इति मत्पूजा इति च | आत्मानं मामधिकृत्य यच्चेतः तदध्यात्मचेतः | सन्यास्यास्तु भगवान् करोति इति | निर्ममत्वं नाहं करोमि इति ||” - Surrendering all the actions to Me alone, giving up all the actions done by the *Jiva* from deluded feeling (that he is the doer), and (*realizing* that) the Lord alone performs all actions he (the wise-one) worships Me. सन्यास means realizing that all actions are performed by the Lord alone. निर्ममत्वम् means *Jiva* does not perform any actions at all.

“फलमाह - य मे इति | ये त्वेवं निवृत्तकर्मिणस्तेऽपि मुच्यन्ते ज्ञानद्वारा | किं वाऽपरोक्षज्ञानिनः ? न तु साधनान्तरमुच्यते - निवृत्तादीनि कर्माणि ह्यपरोक्षेशदृष्ट्य | अपरोक्षदृष्टिस्तु मुक्तौ किञ्चिन्म मार्गते | सर्वे तादन्ताराधाय मुक्तये साधनं भवेत् | न किञ्चिदन्ताराधाय निर्वाणायपरोक्षदृक् || - इति ह्युक्तं नारायणाष्टाक्षरकल्पे | अत एव समुच्चयनियमोऽपि निराकृतः ||” - *Sri Krishna* speaks about the fruits of listening to advise. Those who perform actions with the sense of renunciation, are released through the *path of Wisdom*. What is there then to be spoken of those who have attained realization ? Performance of action is not suggested as an alternate medium. Renunciation etc. of the actions is for the sake of realization of the Lord alone. For realization of the Lord, liberation does not depend on anyone particular Path. All depending upon them (Performance of unattached actions) become liberated through its means. But renunciation by itself, not dependent on anything else, will liberate one completely. *thus, in Narayanaa shtkakshara Kalpa* Therefore, contention that Wisdom and performance of Action alone constitute for deliverance is not correct.

Tatparya Nirnaya:

“नाहं कर्ता हरिः कर्ता तत्पूजा कर्मचाग्रिलम् | तथाऽपि मत्कृता पूजा तत्प्रसादेन नान्यथा || तदभक्तिस्तत्फलं मह्यं तत्प्रसादात् पुनः पुनः | कर्मन्यासो हरावेवं विष्णोस्तृप्तिकरः सदा || यस्मात् स्वतन्त्रकर्तृत्वं विष्णोरेव न चान्यगम् | तदधीनं स्वतन्त्रत्वं स्वावरापेक्षयैव तु || जीवस्य विकृतिर्नाम कर्तृत्वं जडसंश्रयम् | पुमान् देग्धा च गौर्दोग्धी स्तनो दोग्धेतिवत् कमात् || इति ब्रह्मतर्कवचनादीशद्वरजीवप्रकृत्यादीनां कर्तृत्वमकर्तृत्वं च विभागेन ज्ञातव्यं सर्वत्र ||” - *Jiva* is not the doer but *Sri Hari* alone is the doer. His adoration, verily, is the performance of all actions. Even the worship done by one is due to His Grace alone, not otherwise. Devotion towards Him is its own reward and reiteration of Grace. Performance of such action towards *Sri Hari* alone constitutes the ordained action. *Sri Vishnu* alone is endless fulfillment. By *Sri Vishnu* alone is independent performance of action, not from any one else. Dependent on Him, who is independent of others. The actions of the *Jiva* are fraught with adaptations, due to existence of grossness. Like the person being free as the milkman, the cow being the dependent as the instrument and the nipples being affected due to modifications in that order. One should always understand the performance and non-performance of action as differentiate between those of the Lord, the *Jiva* and the *Prakriti*, *thus, in Brahma Tarka*.

“क्वचित् स्वभावः प्रकृतिः क्वचित् त्रिगुणात्मिका | क्वचित् प्रकृष्टकर्तृत्वाद् भगवान् प्रकृतिर्हरिः | इति शब्दनिर्णये | स्वभावतस्त्रीधा जीवा उत्तमाधममध्यमाः | उत्तमास्तत्र देवाद्या मर्त्यमध्यास्तु मध्यमाः || अधमा असुराद्याश्च नैषामस्त्यन्यथाभवः | शरीमात्रान्यथात्वे स्वजातिं पुनरेष्यति || उत्तमा मुक्तियोग्याच्च सृतियोग्यास्तु मध्यमाः | अपरेऽन्धतमोयोग्याः प्राप्तिः साधनपूर्तिः || पूत्यभावे न सवपषानादि संस्मृति स्मृता | नैव पूतिश्च सवेषां नित्यकालहरिच्छया || अतोऽनुवर्तते नित्यं संसारोऽयमनादिमान् | अतोऽधमनां जीवानां मिध्याज्ञानादयोऽखिलाः || स्वाभाविका गुणा ज्ञेया मध्यमर्त्योषु मिश्रिताः | तत्वज्ञानं विष्णुभक्तिरित्याद्या देवतादिषु || कार्यते ह्यवशः कर्म सर्वैस्तैः प्राकृतगुणैः | स्वाभाविकगुणनेतान् हेतु कृत्यैव विष्णामाणेषु कर्ताहमिति मूढुधीः | मन्यते तत्वविद विष्णोर्गुणा इच्छादयस्तु ये || स्वसभाविकेषु जीवस्य कामाद्येषु सदैव तु | प्रेरकत्वेन वर्तन्ते स्वातन्त्र्यं मम न क्वचित् || इति मत्वा न सक्तः स्यात् प्रीताऽस्य भवति प्रभुः | स्वभावगुणसन्मूढा ज्ञानादिगुणवत्तरम् || स्वातन्त्र्येणैव कर्तारं चाऽत्मानं प्रतिजानते | तान् गुणान् कर्म तच्चैव विष्णवधीनं न ते विदुः | तेष्वयोग्येषु तत्वज्ञस्तत्वं नातिप्रकाशयेत् || वेदेद् विवादरूपेण नोपदेशात्मना क्वचित् | सभ्यरूपेण वा ब्रीयात् पृष्टेऽव्यक्तिकृदेव वा || बुद्धवाऽप्यसौ यतो नित्यं स्वभावानुगचेष्टितः | स्वभावं यान्ति भूतानि निग्रहः किं करिष्यति || इत्यादिप्रकाशसंतायाम् |” - *Prakriti* is to be understood in some cases as one's inclination (*svabhaava*) and in other cases as the three-fold attributes. Yet in other cases because of His superior creative act, *Sri Hari* should be so understood, *thus, in Shabda Nirnaya*. By attributes and inclination, the *Jiva* is three-fold, the best, the worst and the intermediate. The gods being the best, the *asuras* being the worst and the mortals being the intermediate. There can be no change in their (respective) attributes and inclination. Even though externally they may appear to be different (than what they are), internally they revert back to their own attributes and inclination. The best ones are qualified for *moksha*, deliverance, the intermediate ones are qualified for primordial life and others, the worst ones live in eternal darkness. The deliverance is only by performing actions fulfilling each one's attributes and inclination. In the absence of being properly inclined, all continue to flow indefinitely like a river. Since there is eternal continuity of the Primordial world according to the will of *Sri Hari* there is eternal continuity. Therefore for the worst of the *Jivas* there would always be distorted knowledge. The intermediate mortal beings will have mixed knowledge suited to their natural attributes and inclination. Wisdom of essential principles and devotion to *Sri Vishnu* will only be for gods and the like ones. *Jivas* being subservient to the *Supreme Being* each one performs their actions according to their natural attributes and inclination. *Sri Vishnu* gets the performance done from them according to their individual *sva-bhaava*. The deluded people consider themselves to be the performers of the actions. But those who know in principle that the nature of the attributes and inclination attributes and inclination are energized as willed by *Sri Vishnu's will*, have no independence of actions. In them the Lord becomes exceedingly pleased. The deluded ones influenced by their attributes and inclination consider themselves to be wise and independent and do not consider their attributes and inclination, knowledge and actions to be dependent upon *Sri Vishnu*. Being thus not qualified, they would not be illumined. They would only be convinced through arguments, and not through scriptural instructions. In general assembly, (where both noble and evil persons gather) general guidance may be given, so that it may enlighten at least the noble ones. Even though spoken by the wise, they (the evil ones) will react according to their attributes and inclination. Since they act according to their attributes, who and what is the use of controlling (their behaviour)? *Thus, according to Prakasha Samhita.*

33 – 34 – 35. Even the man of Wisdom acts in accordance with his Nature. All beings follow their own Nature; how can abstinence resolve anything ? Between the senses and the sense-objects, there exists mutual attraction and aversion. None should come under their control, for they are, indeed, obstacles on the Path. Preferable is one's own ordained Dharma (Perennial Principle) even tough imperfect, than following Dharma ordained for others, even though followed perfectly. Death in performance of one's own Dharma is preferable for the Dharma ordained for others is fraught with danger.

Bhashya :

“एवं चेत् किम् ? इति ते मतं नानुतिष्ठति लोक इरूयत आह - सदृशम् इति | प्रकृतिः पूर्वसंस्कारः || इति | तथाऽपि शक्तितो निग्रहः कार्यः | निग्रहात् सद्यः प्रयोपजनाभावेऽपि भवत्येवातिप्रयत्नत इत्याशयवानाह - इन्द्रियस्य | तथाह्युक्तम् - संस्कारो बलवानेव ब्रह्माद्या अपि तद्वशाः | तथाऽपि सोऽन्यथाकर्तुं शक्यतेऽपिप्रयत्नतः || तथाऽप्युग्रं युद्धकर्म इत्यत आह - श्रेयान् इति |” - If such is the matter, why then do all people not follow your advise ?' Enquired thus, Sri Krishna explains that it is according to their nature. प्रकृति means prior, primary influence. Though restraint with determination is desirable, the effect though restraint is temporary, but it may have lasting effect by repeated practice. tradition is powerful to be observed even for *Brahma* and others, thus has been observed. Even then it is possible to modify its effect by repeated practice. This is the intent of this verse. Therefore, even though war is terrible it is said to be preferable in this verse.

36. Arjuna said: By which others provoked, is the person here impelled to perform demerits, even against his will and as if by force, O Krishna ?

Bhashya :

“बहवः कर्मकारणाः सन्ति क्रोधादय कामश्च | तत्र को बलवान् इति पृच्छति अथ इति | अथ पति अर्थान्तरम् | तयोर्नवशमागच्छेत् इति प्रश्नप्रापकम् |” - There exist many reasons for such action. Anger etc. and also the desire. Among them which is more powerful, thus being enquired (by *Arjuna*), the same are being mentioned here in this verse. Here अथ is to be understood as which others ? so that one may not come under their sway'. Therefore this is the question.

37. The Resplendent Lord said: It is desire, it is anger, born out of passion; know these to be the all devouring and most demoralizing enemies.

Bhashya :

“यस्तु बलवान् प्रवर्तकः स एष कामः | क्रोधोऽप्येष एव | तज्जन्यत्वात् | कामात् क्रोधाभिजायते इति ह्युक्तम् | यत्रापि गुरुनिन्दादिनिमित्तः क्रोधस्तत्रापि भक्तिनिमित्तानिन्दाकामनिमित्त एव | ये त्वन्यथा वदन्ति ते सडकरान् सूक्ष्मं जानन्ति | उक्तं च - ऋते कामं न कोपाद्या जायन्ते हि कथञ्चन इति || महाशनः महद्द्विकामभोग्यम् | महाब्रह्महत्यादिकारणत्वान् महापाप्मा | सर्वपुरुषार्थविरोधित्वाद् वैरी || - That which provokes strongly is desire and anger. From desire arises anger' thus has been said. Due to the respect which one has it is desire that provokes anger when one's teacher is insulted. Those who speak otherwise, they

do not realize the subtle difference between the two. Therefore it is said- Without Desire, how would anger come to be? Indeed, it would not. Since there are many causes for anger, it is called महाशनः - all devouring. Since it becomes cause for even great demerits like killing *Brahmins*, a wise one, it is called महापाप्मा. Since it is opposed to all human goals, it is वैरी, adversary.

38 – 39 – 40 - 41. Even as the fire covered by smoke, even as the mirror by dust, even as embryo by the womb, even so is this (Self) covered by that (Desire). Enveloped is the wisdom of the wise by this eternal adversary, in the form of insatiable desire, O son of Kunti. The senses, the mind and the intelligence are said to be its seat. By enveloping the wisdom, these are said to delude the Jiva. Therefore, restraining these senses from the beginning, O Arjuna, slay this evil destroyer of wisdom and knowledge.

Bhashya :

“कथं विरोधी सः? इदमनेनावृतम् - यथा धूमेनाग्निरावृतः, प्रकाशरूपोऽप्यन्येयामदर्शनाय, तथा परमात्मा | यथाऽऽदर्शो मलेन आवृतोऽन्याभिव्यक्तिहेतुर्न भवति, तथाऽन्तःकरणं परमात्मादेव्यक्तिहेतुर्न भवति, कामेनावृतम् | यथोल्बेनावृत्य बद्धो भवति गर्भस्तथा कामेन जीवः || शास्त्रतो जातमपि ज्ञानं परमात्माऽपरोक्ष्याय न प्रकाशते कामेनाऽवृतम् | ज्ञानिनोऽपि | किमु अल्पज्ञानिनः? कामरूपेण, कामाख्येन नित्यवैरिणः | दुष्पूरेण, दुःखेन हि कामः पूर्यते, नहीन्द्रादिपदं सुखेन लभ्यते | यद्यपीन्द्रादिपदं प्राप्तं पुनर्ब्रह्मादिपदमिच्छतीति अलम्बुद्धिर्नास्ति इति अनलः | उक्तं च | ज्ञानस्य ब्रह्मणश्चानेर्धूमो बुद्धर्मलं तथा | आदर्शस्याथ जीवस्य गर्भस्योल्बो हि कामकः || इति | यदार्थं शत्रोरधिष्ठानमाह - इन्द्रियाणि इति | एतैः ज्ञानमावृत्य | बुद्ध्यादिभिर्हि विषयगैज्ञानमावृतं भवति | हताधिष्ठानो हि शत्रुर्नश्यति” - How is that an adversary? It is adversary concealed like fire is enveloped by smoke, even though the *self* is luminous is not perceivable; even so the Supreme Self. Even as the mirror enveloped by dust is not perceivable by one desiring to be seen, even so the inner consciousness being enveloped by desire, the Supreme Self is not perceivable. Just as the embryo is not visible being enveloped by the womb, even so is *Jiva* enveloped by desire. One knows from scriptures that wisdom is not luminous, without realizing first the *Supreme Self*. When such is the case of the men of wisdom, what to speak of the men of little understanding ? कामरूपेण means *in the form of desire*. Desires comes to be fulfilled with great pain. Even if the position of *Indra* and others is not easily attained because of the insatiable desire even the the position of *Brahman* is attempted, not being easily satisfied- Even as evil desires are like smoke to the fire, even so they are for realizing *Brahman*. Even as dust is to the mirror, even so it inaccessible to the inner consciousness. Even as the womb covers the embryo, even so is the *Jiva* bound. The enemy, senses etc. are identified here for destroying them. The intelligence being enveloped by the senses etc. the wisdom becomes obscured. When seat itself is destroyed, would the enemy not be destroyed?

Tatparya Nirnaya:

“परमेश्वराद् देवेभ्यश्चार्वाक्तन्प्रेरकं पृच्छति - अथ केन इति |” - After Supreme Lord and the gods, which are the other most powerful influences, therefore the question in this verse is asked, *By which others?* “अखिलप्रेरको विष्णुर्ब्रह्माद्यास्तदवाप्तराः | असुरा अशुभेष्वेव कामादेरभिमानिनः || तत्र

कामः कालनेमिः सर्वं धूममलोभवत् | शुभमध्याथमजनं क्रमादावृत्य तिष्ठति || महाशनस्य तस्येदं नालं
तेनानलेऽग्निवत् | भुञ्जान इन्द्रियाविष्टो ज्ञानास्त्रेणैव दह्यते || इति ब्रह्मतर्कः |
ज्ञानावरणरूपेणेदमवृणदमावृणोतीत्यावृतं ज्ञानमिति पुनराह | न केवलं दुष्पूरः नालम् इति मन्यते चेत्यबलः |
अग्नेरप्यनलः कामो यन्नलं मन्यते | इति च ||” - *Sri Vishnu* alone is the energizer of all, *Brahma* and
the rest being subsidiary ones. Demons being influenced by desires and arrogance arouse evil
intentions. Amongst the evil, *kaalnemi* being the most arrogant in his desires is most deluded.
Influence of the smoke on fire, of dust on mirror and of the womb on the embryo will be on the
noble, the middle ones and the mean people in that order. Like fire, desire is also a great
devourer, therefore fire is referred as '*anala*'. Having its seat in the senses, it can be destroyed
only by the weapon of Wisdom. Before realization, it envelops and even thereafter, thus *Sri
Krishna* clarifies again. Even after realization the desire could still be an impediment. Therefore,
desire being more powerful than even fire, it never says: '*enough of this*'.

**42 - 43. The senses are said to be great, greater than the senses is the mind, greater than the
mind is the intelligence and greater than the intelligence, verily, is He. Thus knowing that
which is beyond intelligence and abiding the self within the Self, O Mighty Warrior, slay this
enemy in the form of desire, stubborn even to be subdued.**

Bhashya :

“शत्रुहनन आयुधरूपं ज्ञानं वक्तुं ज्ञेयमाह - इन्द्रियाणि इति | असङ्गज्ञानासीमादाय तरति पारम् | इति
ह्युक्तम् | शरीरादिन्द्रियाणि पराणि उत्कृष्टानि | न केवल बुद्धेः परः | श्रुत्युक्तप्रकारेणाव्यक्तादपि | अव्यक्तात् पुरुषः
परः इति हि श्रुतिः | न च तत्र तत्रोक्तैकदेशज्ञानमात्रेण भवति मुक्तिः | सार्वत्रिकगुणोपसंहारो हि भगवता
गुणोपसंहाररपादेऽभिहितः - अबद्धादयः प्रधानस्य | इत्यादिना | तथा चान्यत्र - अपौरुषेयवेदेषु विष्णुवेदेषु चैव
हि | सर्वत्र ये गुणाः प्रोक्ताः सम्प्रदायागताश्च ये | सर्वस्वै सह विज्ञाय ये पश्यन्ति परं हरिम् | तेषामेव भवेन्मुक्तिर्ना
न्यथा तु कथंचन || इति गारुडे | तस्मादव्यक्तादपि परत्वेन ज्ञेयः | न चत्र जीव उच्यते, रसोऽप्यस्य परं दृष्ट्वा
निवर्तते | इत्युक्त्वात् | अविज्ञाय परं मत्तो जयः कामस्य वै कुतः | इति च | अतः परमात्मज्ञानमेवत्र विवक्षितम् |
आत्मानम् मनः | अत्मना बुद्ध्या ||” - The means of destroying the adversary should be known

through wisdom, says this verse. The scriptures declare that “असङ्गज्ञानसिमादाय तरति पारम् |” -
With the wisdom in the form of denial of the senses, one crosses over the river to the other bank.
Intellect is not the only one superior; the deities presiding over the senses are superior to the
deities presiding over the parts of body. Superior to the unmanifest (*Sri Lakshmi*) is the *Purusha*,
as said in *Katha Upanishad*. Deliverance is not possible knowing stray statements made in
different contexts. *The Supreme Self* should be meditated upon with all attributes in the intellect
as said by *Vyasa* in *Brahma Sutra*. And also by such other statements in other places.

In *Vedas* which are *apaurusheya* (not attributed to any human creation) and also in the
Vishnu Veda (Mahabharata) whatever attributes have been spoken in respect of *Sri Vishnu*
according to tradition and whoever perceives Supreme *Hari* knowing all those attributes, in them
alone communion (*Bhakti*) becomes established, never in others, *thus also in Garuda Puraana*.

In the verse *Jiva* is not referred because it is further said even the desire for senses is
overcome by His realization. Also further it having been said without being aware of the

Supreme, how can one expect to win over desires ? Therefore, the wisdom relating to *the Supreme Self* alone is intended here. Here अत्मानम् means the mind and आत्मना means by intellect and they are for realizing the *Supreme Self*.

Tatparya Nirnaya:

“सर्वेभ्यः प्रवरा देवा इन्द्राद्या इन्द्रियात्मकाः | तेभ्यो मनेऽभिमानि तु रुद्रस्तास्मात् सरस्वती || बुद्ध्यात्मिका ततो ब्रह्मा महानात्मा परः स्मृतः | अव्यक्तरूपा लक्ष्मीश्च वराऽतोऽतो हरिः स्वयम् || न तत्समोऽधिको वेति ह्यानुपूर्वी प्रकीर्तिता | यथाक्रमप्रबोधेन नाश्याः कामादिशत्रवः | प्राप्यते च परं स्थानं विष्णोरतुलमञ्जसा || इति च ऽ न च इन्द्रियेभ्यः पराह्वर्थः, रुद्रोऽहङ्कृतिरूपक इत्यादिविरोधः ||” -_Among living beings the gods are superior to humans. Among gods *Indra* is superior. *Rudra*, the deity presiding over Mind, superior to him is *Saraswati*. Superior to her is *Brahma*, the presiding deity over intellect is said to be superior to all. In the form of the *unmanifest Lakshmi* is superior and superior to her is *Sri Hari himself*. There is no one similar to or superior to Him. Knowing the order of gradation (*taratamya*) and destroying the adversaries like desire and the rest, one attains the supreme abode of *Sri Vishnu*, which is imperceptible to human vision. “*The objects of senses are superior than senses. Rudra is the symbol of ahankar – ego*”. Between these two statements there is no contradiction.

“सर्वाभिमानिनो देवाः सर्वेऽपि ह्युत्तरोत्तरम् | आधिक्यं वक्तुमेवैषां पृथक्स्थानमुपदीर्यते || आधिक्यक्रम एवात्र शास्त्रतात्पर्यमिष्यते | स्थानेषु त्वरेषां च परे सन्ति न चेतरे || तथाऽपि पितुरर्थो यः पुत्रस्याप्युपचर्यते | अव्यक्तादिपदार्थानां सर्वे तदभिमानिनः | इति च ||” - All the presiding deities are superior in their respective places in a progressive graded manner. To show their respective predominance, each deity has been assigned their respective assignments. The important purpose of the scripture is to show the order of gradation (*taratamya*). In their respective assignments they preside over the assigned functions, the functions of the higher deity cannot be performed by the deity who is lower in gradation. *This is the purport*. In some cases a deity in the lower order may be said to be supervising as in the case of son supervising the duties assigned to the father as in the case of the *unmanifest (Sri Lakshmi)* all may said to be presiding deities, *thus having been said*.

“यत्र ह क्व च पुत्रस्य तत् पितुर्यत्र वा पितुस्तद्वा पुत्रस्येतदुक्तं भवति | बहुवाचिनां तु शब्दानां लिङ्गप्रकरणादिभिः | प्रवृत्तिहेतोचाऽधिक्यान्निर्णयोऽर्थेषु गम्यते || लिङ्गदिसाम्यं यत्र स्यात्प्रयोगाधिक्यमेव तु | निर्णायकं भवेत् तत्र तेनस्यात् सुबहुश्रुतः || इति ब्रह्मतर्कः ||” - *When the son is said to be presiding over the position of the father, it is so because of courtesy. Even as the son's possession are said to belong to the father*. Just as by repeated use of words having similar marks one comes to understand the conclusive meaning. *Thus in Shabda Nirnaya*. Where because of the similarity of marks, the similarity of their assignments is assumed, it becomes conclusive by continuous hearing. Where because of the similarity of marks, the similarity of their assignments is assumed, it becomes conclusive by continuous hearing. *Thus in Bahma Tarka*.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Third Chapter of Bhavad Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “KarmaYoga” . ooooo

Bhashya :

“बुद्धेः परस्य माहात्म्यं कर्मभेदो ज्ञानमाहात्म्यं चोच्यतेऽस्मिन्ध्याये ।” - *Hari Aum! Wisdom and the performance of actions, has been spoken in detail in this Chapter.*

Tatparya Nirnaya:

“उक्तयोर्ज्ञानकर्माभयोर्विशेषविस्तारात्मकोऽयमध्यायः ।” - *Hari Aum ! Superiority of the Intellect, the greatness of the Self, importance of performance of actions and supremacy of Wisdom has been spoken in this Chapter.*

1 – 2 – 3. The Resplendent Lord said: This imperishable Yoga was spoken by Me to Vivasvan, Vivasvan spoke it to Manu and Manu repeated it to Ikshvaku. In this manner, this was known by the royal sages, passed over traditionally, till, in course of time, this Supreme Yoga Was lost, O Arjuna.. The same ancient Yoga (Wisdom of equanimity) has now been by Me spoken to you today. You are My devotee and a friend as well, and this is indeed the most secret.

Bhashya :

“पूर्वनतिष्ठायं धर्म इत्याह इमम् इति ।” - Whatever has been said earlier was about *Dharma* (the Perennial Principles). This is what is meant by *imam* in the above verse.

Tatparya Nirnaya:

“ब्रह्मरुद्रेन्द्रसूर्याणां यद्वत्तं विष्णुना पुरा । पञ्चरात्रामकं ज्ञानं व्यासोऽदात् पाण्डवेषु तत् ॥ तेषामेवावतारेषु सनिमध्येऽर्जुनाय च । प्रादाद् गीतेतिनिर्दिष्टं सङ्क्षेपेणायुयुत्सवे ॥ तथाऽ कुवन्ति कर्माणि यथा जानन्ति देवताः । सर्वे कार्तयुगश्चैव नृपाश्च मनुपूर्वकाः ॥ ज्ञातव्यं चैव कर्तव्यं यथा सर्वैर्मुमुक्षुभिः । त्रैतादिविषु जातैश्च गीतायां तदुदाहृतम् ॥ पाण्डवाद्याः क्षेमकान्ताः करिष्यन्ति च जानते । तथैव तेन गीताया नास्ति शास्त्रं समं क्वचित् ॥ वेदार्थपूर्वकं ज्ञेयं पञ्चरात्रं यतोऽखिलम् । अत्सङ्गक्षेपश्च गीतेयं तस्मानास्याः समं क्वचित् ऽऽ इति ब्रह्मवैवर्ते ॥” - The wisdom of *Pancharatra*, which *Sri Vishnu* initiated to *Brahma, Rudra, Indra* and the *Sun* in ancient times, is again spoken briefly here by *Sri Krishna* to *Pandava*, who had stationed himself in the centre of the battle field, how the gods, the kings in *Krita* era, the great sages like *Manu* and how human beings born in *Treta* and the other three eras and how from *Pandavas* to *Kshemantakas* should perform actions and attain wisdom is prescribed in *Gita*. Therefore, there is no other scripture similar to *Gita. Pancharatra* which is supplementary to the *Vedas* and summary in *Gita* should be known in entirety, there rarely being any other scripture similar to this, thus, in *Brahma Vaivarta Puraana*.

4 - 5. Arjuna said: Later was your birth and earlier was the birth of Vivasvat. How is he to understand, then, that you did in earlier time, spoke (these Truths) to him? The resplendent Lord said: Many have been My lives which have passed over and yours also, O Arjuna. All those I know well but you know them not.

Bhashya :

“मयि सर्वाणि इत्युक्तं तन्माहात्म्यमादितो ज्ञातुं पृच्छति - अपरम् इति ||” - In view of Sri Krishna’s earlier statement “*surrendering all the actions to Me*”, Arjuna asks this question.

Tatparya Nirnaya:

“जानन्तोऽपि विषेपार्थज्ञानाय स्थापनाय वा | पृच्छन्ति साधवो यस्मत्तेन पृच्छसि पार्थिव ||” - The purpose of enquiry by men of wisdom is either for reconfirmation of the wisdom which they already possess or for additional clarification, thus, in *Agni Purana* not because Arjuna was unaware of the truth about the Lord.

6 - 7. Though unborn, of Imperishable Self, and even though the Lord of all Beings, establishing Myself in Nature, I come to be energizing My Self. Whenever the Perennial Principles become obscure, O Bharata, and there is rise in unrighteousness, then I energize Myself

Bhashya :

“न तर्ह्यनदिभपवान् इत्यत आह - अजोऽपि इति | अव्यय आत्मा देहोऽपीत्यव्ययात्मा | अनन्तं विश्वतोमुखम् इति हि रूपविशेषणमुत्तरत्र | एतन्नानावतराणां निधानं बीजमव्ययम् || इति च | जगृहे इति तु व्यक्तिः | युक्तयतुक्ताः | अत्मानादित्वं तु सर्वसमम् | कथमनादिनित्यस्य जनिः? प्रकृतिं स्वामधिष्ठाय | प्रकृत्या जातेषु वसुदेवादिषु | तथैव तेषां जात इव प्रतीयत इत्यर्थः | न तु स्वतन्त्रयाधिष्ठाय इत्यत आह - स्वाम् इति | द्रव्यं कर्म च इति इति ह्युक्तम् | सा हि तत्रोक्ता | ततः सर्वसृष्टेः | आत्ममायया आत्मज्ञानेन | प्रकृतेः पृथगभिधानात् | केतुः केतश्चित्तिश्चित्तं मतिः कर्तुर्मनीषा माया | इति ह्यभिधानम् || सृष्टिकाराया तेषां शरीरादि सृष्ट्वा विमोहिकयाऽजात एव जात इव प्रतीयते ||” - If Sri Krishna is eternal then can his body also be eternal? Thus Arjuna inquires. To this question, the answer is given in this verse - *I am unborn*. In this verse अव्यय आत्मा means the immutable body (of the Lord). ‘with universal manifestation’ as said later speaking about his multi-facet forms. And also “for His many descents, the eternal seed (Sriman Narayana) is the basis,” as mentioned in *Bhagavat Puraana*, जगृहे means took the human form. This is possible. The same has been explained earlier that self is without beginning and eternal in all times.

How come he is born, if he is without beginning and eternal one? Because his divine essence becoming established through *Prakriti*. *Prakriti* being the projection of *Vasudeva*, he establishes himself in *Prakriti*. Through him, in him is born, the created form of himself. This is the meaning. Not that he independently takes birth. Therefore, He says स्वाम् i.e. through one’s own wealth and actions, thus is spoken. Even so, सा हि even they (*Vasudeva-Devaki*) are referred. In the same manner the entire creation. आत्ममायया through one’s own power of Wisdom. केतुः, केतः, चितिः, चित्तं, मतिः, कर्तुः, मनीषा, माया – for all these words, the meaning in dictionary has been as प्रज्ञा, consciousness. Or having caused them through creation, having further created body etc. by the power of his Wisdom, he appears for them as though born, though in fact he is not born in the normal sense.

उक्तं च - महदादेस्तु माता या श्रीभूमिरिति कल्पिता | विमोहिका च दुर्गारूपा ताभिर्विष्णुराजोऽपि हि | जातवत् प्रथते ह्यात्मचिद्वलान्मूढचेतसाम् || इति | ईश्वरः ईशेभ्योऽपि वरः | तच्चोक्तम् | ईशेभ्यो नत्सुद्रश्रीशेषादिभ्यो यतो भवान् | वरोऽत ईश्वराख्या ते मुख्या नान्यस्य कस्यचित् || इति ब्रह्मवैवर्ते | समर्थ ईश इत्युक्तस्तद्वरत्वात्वमीश्वरः | इति च || - It has been further said: “महत् and other principles are called as माता, श्री, भू etc. For the deluded, the illusory attribute of Sri Vishnu is known as Durga. They appear to having been born even though they are not born as such”. ईश्वर means greater than ईशेभ्योऽपि वर - the great Since you are superior to those who are ईश greater than *Brahma, Rudra, Shree, Shesha* and others, you are known as ईश्वर and none other. Further he who is self-established is called as ईश. Further You who are superior to them is ईश्वर, thus, in *Brahma Vaivarta Puraana*.

Tatparya Nirnaya:

“आत्ममायया आत्मेच्छया | प्रकृतिं स्वामधिष्ठाय स्वभावम् | देवस्यैष स्वभायोऽयम् इत्यादिश्रुतेश्च | अत एव स्व शब्देन विशेषणम् - प्रकृतिं स्वामिष्ठाय इत्यादिषु | मयाध्यक्षेण प्रकृतिः इत्यादिषु तु न स्वशब्दः | प्रकृतिं विद्धि ते पराम् इत्यादिषु सम्बन्धित्वेन प्रतीतेरन्या | अत्र तु स्वशब्दः स्वरूपवाची | स्वभाव इत्यत्रापि स्वाख्यो भावः स्वभावः | भावशब्दस्तु सम्बन्ध्याशङ्कानिवृत्तये | स्वस्वभाव इति तु स्वस्वरूपमितिवदुपचारत्वाशङ्कां निवर्तयति || स्रष्टृत्वात् स्वभावत्वात्स्वेच्छया विष्णुरव्ययः | सृष्ट्यादिकः करोरुयद्वा स्वयं च बहुधा भवेत् || इति नारायणश्रुतिः ||” - आत्ममायया means by one’s own self Will, establishing oneself in Nature is becoming inclined to ones’ own character temperament, which is divine, luminous, thus scriptures having declared. स्व denotes one’s special luminous attribute, therefore establishing in one’s own inclination. तु suggests one’s special intimate relationship with ones’s inclination. स्वभावः denotes one’s natural attribute. Through creation according to one’s attributes and one’s will the immutable *Vishnu* manifests as creation himself or in many ways, thus in *Narayana scripture*.

8 - 9 - 10. For the protection of the noble and destruction of the ignoble and for establishing the Perennial Principles, I come to be from age to age. He who, in principle, thus knows My Birth, My Performance and My Splendour, after giving up this body he is not born again. To Me alone he comes, O Arjuna. Renouncing passion, fear and anger; abiding in Me, taking refuge in Me, being purified and austerity, they come back under My own Integral form.

Bhashya :

“न जन्मनैव परित्राणादि कार्यम् इति नियमः | तथाऽपि लीलया स्वभावेन च यथेष्टचारी || तदाह्युक्तम् | देवस्यैष स्वभावोऽयम् ,लोकवत् तु लीलाकैवल्यम्, क्रीडतो बालकस्येव चेष्टामस्य निशामय, अरिभयादिव स्वयं पुराद् व्यवत्सीद् यदनन्तवीर्यः || पूर्णोयमस्यात्र न किञ्चिदाप्यं ताथाऽपि सर्वाः कुरुते प्रवृत्तीः | अतो विरुद्धेषुमिं वदान्ति परावरज्ञा मुनयः प्रशान्ताः || इत्याद्यरगवेदखिलेषु ||” - There is no reason for Sri Hari to take descent for the protection of the noble. But by his own Will and (in some cases) out of sport he descends – “This Will itself is the inclination of tile Lord”, “In common parlance it is like bliss of creativity”, “plays like a child, know his exuberance to be his nature”, “He of incomparable

prowess left Mathura out of fear of the enemy, as it were” “Sir Hari is complete in Himself. There is nothing to be attained through actions. Even then he performs all types of action. Therefore, the knowers of the supreme wisdom, the equanimous thinkers declare Sri Hari having supra-natural impulse”, *thus in Rigveda*.

“पृथक् मुक्तयुक्तिः सर्वज्ञाननियमदर्शनार्थम् | न तु तावन्मात्रेण मुक्तिरित्युक्तम् || वेदाद्युक्तं तु सर्वं यो ज्ञात्वोपास्ते सदा हि माम् | तस्यैव दर्शनपथं यामि नान्यस्य कस्यचित् || इति महाकौर्मे | अत्रोक्तस्यैतज्ज्ञात्वैव जन्म नैतीति गतिः | इतरवाक्यानां नान्याथ गतिः | नान्यस्य कस्यचित् इति विशेषणात् | तत्वतः इति विशेषणाच्च सर्व ज्ञानमापतति || तत्रैवं भवति तत्र तत्वतः || इति विशेषणेन ब चिरोधः | उक्तं च “एकं च तत्वतो ज्ञातुं विना सर्वज्ञातां नरः | न समर्थो महरन्द्रोऽपि तस्मत् सर्वत्र जिज्ञसेत् || इति स्कान्दे |” - For the sake of showing that complete deliverance is possible only through complete *Wisdom* of His essence and not by knowing it partially. Whoever; knowing all the principles mentioned in Vedas, adores Me always, for him alone do I show Myself: not for others, *thus, in Maha Kurma Puraana*. Only if one knows in this manner, there would be no re-birth, thus the words mentioned here should be understood. Due to the use of the words there is no other way, which shows that never for others would the Lord will be seen. The adjective *tatvatah* shows that entirety of *Wisdom* is essential and where it is used thus, there it would not be contradictory. A human being will not know by understanding a single principle without first knowing the entirety of the principles. Even the great god, *Indra* would not be capable; therefore one should endeavour to know all the principles, *thus in Skanda Purana*.

“सन्ति च तथा मुक्ता इत्याह - वीतरागा इति | मन्मयाः मत्प्रचुरा | सार्वत्र मां विना न किञ्चित् पश्यन्ति इत्यर्थः |” - By renouncing passion etc. they become delivered, says *Sri Krishna* in this verse. *मन्मया* means having firm abidance in Me. In all directions seeing none other than the Lord, this is the meaning.

Tatparya Nirnaya:

“येषां गुणानां ज्ञानेन मक्तिरुक्ता पृथक्पृथक् | वेदेषु चेतिहासेषु सा तु तेषां समुच्चयात् | एवमेव शमादिनां नान्यथा तु कथञ्चन || इति ब्रह्मवैवर्तवचनात् जन्म कर्म च इत्यादिषु न तावन्मात्रेण मोक्षः | मयं प्रधानमद्दिष्टं प्राधान्यं यैर्हरिर्मतम् || भगवन्मयास्ते विज्ञेयास्ते मुच्यन्ते न चापरे |” - By *Wisdom* gained and understanding the attributes spoken in *Vedas* and *Itihas (Mahabharata)* in different places, the deliverance is possible, similarly by counseling etc. but not from any other way, *thus, in Brahma Vaivarta Purana*. Not by mere knowledge of birth, performance of actions is deliverance possible. He who knows the Primacy of the Lord becomes aware of (His) integral form. Only those who know the Resplendent Lord thus alone are liberated, not the others. Being integrated with Me means acquiring a form similar to My integral form.

11 - 12. As one approaches Me, so do I attend to them; men on all sides emulate My path, O Partha, in all respects. Those who desire fulfilment of the performance of their actions, sacrifice to these gods, for quick are the fruits born from the performance of action in this world of men.

Bhashya :

“न च मदभजनमात्रेण मुक्तर्भवत्यन्यदेवतादिरूपेण | तथाऽपि चर्वेषामानुरूपेण फलं ददामि | इत्याह - ये यथा इति | सेवयामि फलदानेन | न तु गुणभावेन | कथमयं विशेष इत्यत आह - मम वर्त्म इति | अन्यदेवता यजन्तोऽपि मम वर्त्मानुवर्तन्ते | सर्वकर्मकर्तृत्वाद् भापकृतृत्वाच्च मम इति हि श्रुतिः | भगवांश्च तत्राभिधीयते | अजस्य नभावध्येकमर्पितम् इति लिङ्गात् ||” - Not by propitiating Sri Krishna alone will there be deliverance, deliverance is possible even in other ways also. Responds by granting appropriate fruits, not serving by inclination. Those who propitiate other gods also propitiate him alone, because he is the energizer of all the actions and the enjoyer of all things, he being referred among all the gods as the One alone, *as in Vedas*. The Resplendent Lord (*Sri Vishnu*) alone is referred there. In the navel of the Immortal is all these offered. Thus, His form of Lotus-like navel is shown in symbolic manner.

“कुतो मम वर्त्मानुवर्तन्ते, क्षिप्र हि | अत एव हि फलप्राप्तिः | तस्मात्ते धनसनयः || इति हि श्रुतिः ||” - By following other gods, how are they said to be following Sri Krishna alone? This has been mentioned in the later part of this verse. *quick indeed* are the fruits attained. From *Sri Hari* alone are the fruits of labour - *thus in Chhandogya. Up.*

Tatparya Nirnaya:

“तथैव भजामि | तदनुसारिफलदानरूपेण | अन्यदेवतायाजिनामपि मत्समर्पणेन वैष्णवमार्गानुवर्तनेनैव सम्यक् फलं भवति || अन्यदैवतपूजाऽपि यस्मिन्नन्ते समर्पिता | स्वर्गादिफलहेतुः स्यान्नन्यथा तं भजेद्वरिम् || इत्याग्नये ||” - the Lord grants fruits appropriate to their deeds. Even those who propitiate other gods, having surrendered to him, even though not following the *Vaishnava* path, appropriate fruits are made available. Worship to other gods also comes to be offered to Me in the end. The object of getting the fruits of heaven becomes possible; not otherwise. Therefore propitiate Him, *thus, in Agni Puraana.*

13. The four-fold order was created by me by classifying the attributes and the actions. Even though it's Creator, know me to be non-performer and Imperishable.

Bhashya :

“अहमेव हि कर्ता, चातुवर्ण्यम्, चतुवर्णसमुदायः | सात्विको हि ब्राह्मणाः | सात्विकाराजसः क्षत्रियः | राजसतामसो वैश्यः | तामसः शूद्र इति गुणविभागः | कर्मविभागस्तु शमोदमः इत्यादिना वक्ष्यते | क्रियाया वैलक्षणात् कर्ताऽप्यकर्ता | तथाहि श्रुतिः - विश्वकर्मा विमनाः (ऋग्वेद), तानुर्विद्या क्रियाऽऽकृतिः (भागवत पुराण), साधितं चैतत् पुरस्तात् ||” - He alone is the Creator of the classification of the four-fold order, thus Sri Krishna says in this verse. The *saatvik* (*luminous*) are the men of wisdom (*Brahmins*), those mixed with *saatvik-raajasik* (*luminous* and *enterprise*) are the warriors (*Kshatriyas*), those mixed with *raajasik-taamasik* (*enterprise* and *obscurity*) are the traders (*Vaishyas*) and *taamasik* (*obscure*) are the labourers (*Shudras*) thus is the classification of the attributes. Classification of the functions as self-restraint and self control is further spoken. On account of special marks in performances of actions, his actions are similar to those of a non-performer. Hence the scriptural statement, ‘*even though the creator of the universe, he has no purpose in mind*’. ‘*His wisdom becomes transformed as his action*’. Even this having clarified in the later stage.

Tatparya Nirnaya:

“सत्वसत्त्वाधिकरजोरजोभिस्तमसा तथा | वर्णा विभक्तश्चत्वारः सात्विका एव वैष्णवाः || इति च || कर्म विभागं शमो दम इत्यादीनां वक्ष्यति | वैष्णवाः सात्विका एव तामसा एव च चापरे | दौर्लभ्यसुलभत्वेन तेषां वर्णा दिभिन्नता ||इति च || स्वाभाविको ब्राह्मणादिः शमद्यैरेव भिद्यते | योनिभेदकृतो भेदो ज्ञेय औपाधिकस्वरूपम् || विष्णुभक्तिश्चनुगता सर्ववर्णेषु विश्पतिम् | आरभ्य हैयतेऽथापि भेदः स्वाभाविकस्ततः || इति नारदीये || कर्ताऽपि भगवान् विष्णुरकर्तेति च कथ्यते | तस्य कर्ता यतो नान्यः स्वतन्त्रतवात्परात्मनः || इति च | अपि शब्दो गुणसमुच्चयार्थः | कर्ता मो नास्ति इत्यपि विद्धि इति जीवाभेदनिवृत्त्यर्थं माम् इति विशेषणम् ||” - *satva*, more of *satva* than *raja*, similarly more of *raja* or of *tama* makes the classification of the order four-fold. The *saatvics* are the devotees of *Sri Vishnu*. The classification in performance of action is said to have been based on tranquility, self-control etc. The *Vaishnavaas* (devotees of *Sri Vishnu*) are *saatvic* (*luminous*) and all the others are *taamasic - obscure* (in decreasing order). The difference between them is determined thus on their capacity or on their adaptability (to be *luminous*). For *Brahmins* the tranquility and self-control is said to come naturally. The differences arising due to birth should be understood only as a constraint. Devotion to *Sri Vishnu* arises amongst all in the four-fold order. Amongst some it is more; even this difference is natural according to their individual attributes. Even though the Resplendent Lord is the Creator – कर्ता, he is said to be अकाम, not caused by others. Because He is independent in Himself there is no other creator for him. The adjective अपि is to show His special attribute. Know that there is no Creator for Me.

14 – 15 – 16 The actions do not tarnish Me; nor do I have yearning for the fruits of actions. Those who know Me in this manner will not be bound by actions. Knowing thus, even the earlier aspirants performed their actions. Therefore, perform your actions even as the ancients did perform in former times. What is Action? What is non-Action? Thus even the wise are here deluded. Therefore, I will declare that Action through which awareness you shall be delivered from the un-propitious.

Bhashya :

“अत एव न मां कमाणिलिम्पान्ति | इतच्च न लिम्पान्ति इत्याह न मे कर्मफले स्पृहा | इच्छा मात्रं त्वस्ति | न तु तत्राभिमानिवेशः | तच्चोक्तम् – आकाङ्क्षन्नपि देवोसौ नेच्छते लोकवत् परः | नह्याग्रहस्तस्य विष्णोर्ज्ञानं कामो हि तस्य तु || इति न च्छीति क्रमेण सर्वमुक्तिः | तथाहि श्रुतिः – ज्ञात्वा तमेनमनसा हृदा च भूयो | न मृत्युमुपयति विद्वानिति कथं वा | इत्यनन्ता इत्यनन्तवदिति होवाच || इति ||” - *Sri Krishna* says that actions do not bind Him since he does not have craving for the fruits of His actions. But there is desire (for the good of the people), which is not craving (similar to those of human beings. Therefore it is said even though the Supreme Being has interest in the fruits of His action, he has no craving like human beings. There is no intensity in such desires. The knowledge of the Lord removes misconception; even his desires do not turn to be cravings. Not that people attain liberation progressively, in which case in course of time all would attain liberation. Therefore it is said, Knowing Your Self through mind and heart, death does not come to the wise. How could this come about? Because, even as the Jiva is अनन्त, without end so the Time is also अनन्त, without

end.

“एवं ज्ञात्वा कर्मकरणे आचारोऽप्यस्ति इत्याह एवम् इति | पूर्वतरं कर्म पूर्वभावीत्यर्थः ||” - In the previous verse. he said, *perform your Actions*. Since the advise was not clear, he speaks here in detail, what constitutes Action. “कर्म कुरु” इत्युक्तम् | तस्य कर्मणो दुर्ज्ञेयत्वमाह सम्यग् वक्तुम् किं कर्म इति |” - having spoken about performance of action, *Sri Krishna* now clarifies the nature of actions.

17. One should, indeed, know what is Action and one should know likewise what is improper Action. One should also know what is non-Action. Bewildering, indeed, is the way of Action.

Bhashya :

“न केवलं तज्ज्ञातवा मोक्ष्यसे, ज्ञात्यैव इत्याशयवानाह कर्म इति | तच्चोक्तम् – अज्ञात्वा भगवान् कस्य कर्माकर्माविकर्मम् | दर्शनं याति हि मुने कुतो मुक्तिश्च ताद् विना || इति | अकर्म कर्माकरणम् | कर्मकर्मन्याद् विकर्मः | निषिद्धम् | बन्धकत्वात् | ततो विविच्य कर्मादि बोधव्यमित्यादि | न च शापादिना | कवयोऽप्यत्र मोहिताः | अशक्यं चैतज्ज्ञातुमित्याह – गहन इति || - By mere knowledge of *Action (Karma)* one is not liberated, but by the knowledge of its nature does one become completely liberated, thus is the intention. Without knowledge of the Resplendent Lord. whose is the Action, the improper Action and the non-Action? Realization, verily, is deliverance; how can there be liberation otherwise? *Thus has been said*. Here अकर्म means non-performance of Action, विकर्म means improper action, prohibited action, which creates bondage. Therefore reflecting on these factors, the performance of action should be initiated. The persons do not become deluded because of curses etc. but because even seers are known to be deluded, because it (*karma*) is impossible to be known, since it is गहन, bewildering.

Tatparya Nirnaya:

“कर्मापि नः मत्त इति बोधव्यम् |” - Actions also have originated from Lord, thus one should know.

18 - 19. He who perceives Action in non-Action, and non-Action in Action, he, verily, is the intelligent among men. He is indeed in communion, being accomplished in Action. He whose all activities are devoid of desires and whose actions are burned by the fire of wisdom, him the wise call a man of intelligence.

Bhashya :

“कर्मादिस्वरूपमाह – कर्मणि इति | कर्मणि क्रियमाणे सति अकर्म यः पश्येत् विष्णोरेव कर्म नाहं चित्प्रतिबिम्बः किञ्चित् करोमि इति | अकर्मणि सुप्त्यादावकरणवस्थाभ्यां परमेश्वरस्य यः कर्म पश्यति अयमेव परमेश्वरः सर्वदा सर्वसृष्ट्यादि करोति इति | स बुद्धिमान् ज्ञानी | स एव च युक्तो योगयुक्तः | सर्वाकरणात् स एव च कृत्स्नकर्मकृत् कृत्स्नफलत्वात् ||” - *Sri Krishna* tells the form of *karma*, the *Action*. The person who performing actions concludes that To Sri Vishnu alone can the action be ascribed; not from me or not by me, who is only the reflection of the Consciousness, can the action be performed”, he, verily, sees. Non-action is that which is performed when one is asleep etc., when one realizes the actions as being performed by the Supreme Self – “The Supreme Self himself in this manner

ever creates the entire universe etc”. Such person is the one who is intelligent, a man of wisdom, verily equanimous, capable for being in communion. Even when not performing any actions, He alone is the performer of all actions and being the knower of all the actions.

“एतदेव प्रपञ्चयति - यस्य इत्यादिस्लोकपञ्चकेन | उत्प्रकारेण ज्ञानाग्निदग्धकर्माणम् |” - This and the subsequent five verses *Sri Krishna* describes the nature of कर्म as spoken in *vedas*. The wisdom that one is entirely dependent on the Lord and he alone is the performer of actions assures that the consequence of all actions will be reduced in the fire of wisdom.

Tatparya Nirnaya:

“कर्मणि जीवे | अस्वातन्त्र्यादकर्म | कर्मविधिफलयोभावात् | अकर्मणि विष्णौ स्वातन्त्र्यात् सर्वकर्तृत्वम् || करोऽस्मिन्मीयत इति कर्म जीव उदाहृतः | विधिशब्देनामितत्वादकर्म भगवन्हरिः || इति नारदीये | कर इति सकारान्तोऽदुष्टवाची | क्रियावची वा | तदधीनत्वात् | प्रसिद्धश्च जीवे कर्म शब्दः पञ्चरात्रे | कृत्स्नफलत्वात् कृत्स्नकर्मकृत ||” - Action is the nature of the *Jiva*, non-action, he being not Independent, non-action is the form of *Sri Vishnu*, being independent and being performer of all Actions. Action becomes the nature of *Jiva* when he assumes says that he performs the actions or the actions are seen to have been performed by him, *thus, in Narada Puraana*. Since Resplendent *Sri Hari* is not bound by *cause-effect*, He is of the nature of *a-karma*. He has attribute of non-perceptibility or has the attribute of action, all actions being under His control. Since the actions are visible in relation to the *Jiva karma* comes to be associated with him, *thus, in Pancharatra*. On account of having desire for fruits, the desire for performing the action (also comes to be attached).

20 - 21 - 22. Renouncing association with the fruits of action and being ever content, without being in any way dependent, even though engaged in action, he does not engage in performance of any actions. Having no desires, with mind and the self under restraint, giving up pride in all things, performing actions by his body alone, he does not incur any demerits. Content in whatever has been ordained, transcending beyond dualities (of pain and pleasure), free from jealousy, equanimous in success and failure, one who acts thus, is not bound.

Bhashya :

“न च कामसङ्कल्पाभावेनात्म | असङ्गम् स्नेहं च त्यक्त्वा | ज्ञानस्वरूपमाह पुनः | नित्यतृप्त इति | निरश्रयेश्वरसरूपोऽस्मि इति तथाविधः |” - It is not mere renunciation of the desire for the fruits but renunciation of association and affection for the fruits (that is important). The nature of *Wisdom* is again thus spoken as *ever-contentment*. In that manner, ever-content, infinitely independent of the Supreme Lord.

“कामादित्यागोपायमाह निराशीः इति | यतचित्तात्मा भूत्वा निराशीरित्यर्थः | आत्मा मनः | परिग्रहत्यागोऽनभिमानम् | नैव किञ्चित् करोति इत्यस्याभिप्रायमाह नाप्नोति किल्बिषम् इति ||” - The manner of renunciation of desires etc. is spoken in this verse. Restraining one's own mind and the self means being not dependent. *aatma* here should be understood as Mind. Renunciation of the senses makes one devoid of pride. One who is convinced that *I do not perform any actions* for him there are no demerits.

“यतचित्तात्मनो लक्षणमाह यदृच्छालाभइति | कथं द्वंद्वातीतत्वम् इति आह - समः सिद्धौ इति ||” - The

manner of renunciation of desires etc. is spoken in this verse. Restraining one's own mind and the self means being not dependent. आत्मा here should be understood as Mind. Renunciation of the senses makes one devoid of pride. One who is convinced that *I do not perform any actions* for him there are no demerits.

Tatparya Nirnaya:

“अनिराश्रयो भगवदाश्रयः |” - Being free of dependence means being under the shelter of the Resplendent Lord.

23. Being freed from attachments, being liberated, having established his consciousness fully in wisdom, he who performs his sacrifices, alls his actions get dissolved.

Bhashya :

“उपसंहरति गतसङ्गस्य इति | गतसङ्गस्य फलस्नेहरहितस्य | मुक्तस्य शरीराद्यनभिस्मानिनः | ज्ञानावस्थितचेतसः परमेश्वरज्ञानिनः |” - Sri Krishna summarizes saying गतसङ्गस्य - means being freed from desires and attachment to the fruits. मुक्तस्य means those liberated from pride of the body and ज्ञानावस्थितचेतसः means one who has established his wisdom in the Supreme Lord.

Tatparya Nirnaya:

“मुक्तस्य स्वतन्त्र्याभिमानात् - being liberated from all dependence means being freed from sense of pride.

24. For such one, Brahman is the act of offering, Brahman is the oblation, Brahman is the (sacrificial) fire, by Brahman is the offering made, Brahman, verily, is the goal to be attained by the acts of equanimity of intellect in Brahman.

Bhashya :

“ज्ञानावस्थितचेतस्त्वं स्पष्टयति - ब्रह्मार्पणम् इति | सर्वमेतद् ब्रह्म इत्युच्यते | तदधीनसत्ताप्रतीतित्वात् | न तु तत्सत्त्वरूपत्वात् | उक्तं हि - “त्वधीनं यतः सर्वमतः सर्वो भवानिति | वदन्ति मुनयः सर्वे न तु सर्वस्वरूपतः || इति पादमे | सर्वे तत्प्रज्ञानेत्रम् इति च | एतं ह्येव बहूचाः इत्यादि च | समाधीना सह ब्रह्मैव कर्म |”- The state of *establishment in consciousness* is explained here by declaring that everything is to be offered to *Brahman*. All this is spoken as *Brahman*, because *all* being His emanation and subservient to Him. Not because of its being His likeness. All that is, is subservient to You and all comes to be because of You. The sages speak so, not because all of them bear similarity to You, *thus in Padma Purana*. All, verily, is the vision of Your Wisdom. “He, verily, is the wisdom of the Hymns (of the *Vedas*)”, etc. With equanimity of intellect *Brahman* becomes the performer of actions.

Tatparya Nirnaya:

“कथमभिमानटयागः? ब्रह्मार्पणम् इत्यादि | ब्रह्मण्यर्पणं ब्रह्मार्पणम् | ब्रह्मणोः हविः | ब्रह्मणोऽग्नौ |

ब्रह्मणः कर्म समाधिना सह | समाधिरपि तदधीन इत्यर्थः | एकः स्वतन्त्रो भगवांस्तदीयं त्वदन्युच्यते ||” - How can pride be renounced? By offering it to *Brahman* among other things. Offering to *Brahman* means *brahmaarpana*. *Brahman* is the oblation. *Brahman* is the (sacrificial) fire. *Brahman* is the performance of actions with the equanimity of intellect. Even equanimity of intellect is subservient to Him, this being the meaning. The resplendent Lord alone is the Independent One, thus in *Mahabharata*.

25 - 26. Some Yogis (equanimous ones) offer sacrifice to gods, while others offer to the Supreme Energy, considering Him as the Sacrifice in the sacrificial act itself. Others through bearing and through senses in the fire (fervour) of restraint; others offer the words and others the objects of sense in the intensity (Ore) of senses.

Bhashya :

“यज्ञभेदनाह दैवम् इत्यादिना | दैवम् भगवन्तम् | स एव तेषां यज्ञः | भगवदुपासनम् | यज्ञम् इति क्रियाविशेषणम् | नान्यत् तेषामस्ति यतीनां केषाञ्चित् | यज्ञम् भगवन्तम् | यज्ञेन यज्ञम् | यज्ञो विषुर्देवता इत्यादिश्रुतिभ्यः | यज्ञेन प्रसिद्धेनैव | यज्ञं प्रति यज्ञेन जुह्वति इति सर्वत्र समम् तं यज्ञम् इत्यदौ | उक्तं विष्णुं रुद्रेण पशुना ब्रह्मा ज्येष्ठेन सुनूना | अयजन्मानसे ख्ये पितरं प्रपितामहः ||” - *Krishna* speaks of the different forms of sacrifices to the divinities and others, दैवम् means to the Resplendent Lord. He, verily, is the Sacrifice for them. The propitiation of the Resplendent Lord is the sacrifice; this is the distinctive attribute of performance of action. For the recluse apart from this, there exists nothing else. यज्ञ, Sacrifice itself is the Resplendent Lord. By performance of Sacrifice in the Sacrifice, Sacrifice is the Divine *Vishnu* thus, the scriptures have spoken. यज्ञेन means that which has become famous as sacrifice. Through performance of sacrificial act यज्ञ, the oblations are offered in the sacrifice, यज्ञम्, thus everything is said to be तां यज्ञम् - to Him are the Sacrifices. *Brahma*, the Grandsire, by way of mental sacrifice, offered his eldest son, *Rudra* himself, as the animal, (as sacrificial oblation), to his father *Vishnu*, thus has it been said.

27. Some again offer all the actions of their senses and the actions of their vital force in the intensity (fire) of Equanimity of self, restraint, illumined by wisdom.

Bhashya :

“आत्मसंयम अख्योपायाग्नौ ||” means in the intensity (fire) of equanimity and self-restraint of mind through wisdom.

28. Others likewise sacrifice their essence or their austerities and their equanimous penances, while others through their concerted contemplation and intense vows offer their wisdom in sacrifice.

Bhashya :

“द्रव्य जुह्वे इति द्रव्ययज्ञाः | तपः परमेश्वरार्पणबुद्ध्या तत्र जुह्वति तपोयज्ञाः इत्यादि | इदं तपो हविः

| एतद् ब्रह्माग्नौ जुहोमि तत्पूजार्थम् इति होमः | तदर्पण एव च होमबुद्धिः ||” - Those who offer *dravya*, perform *sacrifice of wealth*; those who perform penance with full knowledge perform *sacrifice of austerity*. Such penance is oblation when it is offered in the fire of *Brahman* for the sake of His propitiation, the said fire becoming the sacrificial fire and offering becomes the sacrifice of wisdom.

29. Others regulate the downward breath (apaana) to the outward breath (praana) or the outward breath (praana) to the downward breath (apaana) and restraining the process or downward breath in downward breath.

Bhashya :

“अपरे प्राणायामपरायणाः प्राणमपाने जुह्वति अपाने च प्राणे | कुम्भकस्थान एव भवन्ति इत्यर्थः ||” - Others who are devoted to the regulation of breath – प्राणायाम offer प्राण breath in अपान downward breath and अपान in प्राण. In that manner they arrive at the stage of कुम्भक (restraint of the Breath).

30 - 31. Others restraining the intake of food, sacrifice the breath in the breath. All these, verily, are the knowers (of the significance) of sacrifice who (thereby) destroy the demerits. Those who consume the remains of the sacrificial act, attain the eternal Brahman. Not even is this world for non-performer of the sacrifices, how can there be any other for them, O Arjuna ?

Bhashya :

“नियतहारत्वेनैव प्राणशोषात् प्राणान् प्राणेषु जुह्वति | यच्छेद् वाङ्मनसी इत्यादिश्रुत्युक्तप्रकारेण वा | अन्यदपि ग्रन्थान्तरे सिद्धम् यदस्याल्पाशनं तेन प्राणाः प्राणेपषु वै हुता इति ||” - By restraining the food intake and reducing the flow of Breath, the breath reducing the speech Mind is enjoined to become subservient as mentioned in scriptures. From texts also this is established. The intake of little food makes the Breath become sacrificed in Breath.

Tatparya Nirnaya:

“दैवं विष्णुमेव यज्ञ इत्युपासते | स्वभोग्यत्वात् स्वयमेव यज्ञः | ब्रह्माख्याग्नौ क्रियायज्ञं तेनैव यज्ञाख्येन विष्णुना समर्पयन्ति || तत्पूजात्वेन श्रोत्रादिसंयमं कुर्वन्ति | तत्पूजात्वेन विषयान् भुञ्जते | तत्पूजात्वेनेन्द्रियसंयमं कुर्वन्ति | यज्ञेनैव इति सर्वत्राप्यन्वीयते | तेनैव तं पूजयेद् वा विहितैर्वाऽन्यसाधनैः | स एव विष्णोर्यज्ञः स्यान्मानसो वाऽथवाह्यकः || इति ब्रवैवर्ते |” - *Divine Vishnu*, verily, is propitiated as sacrifice. For the enjoyment of His son, He himself becomes the sacrifice. In the fire of the sacrifice in the performance of the act of sacrifice, in the form of sacrifice *Sri Vishnu*, verily, is offered. Through His propitiation the ear and other senses are brought under restraint. Through His propitiation the senses come to be burnt. He verily is propitiated by him, he himself becoming the sacrifice mentally or otherwise, *thus in Brahmavaivarta scripture*.

32. In this manner various sacrifices have been laid out for the sake of Brahman. Know them all to be of the nature of performance of action. Knowing thus, you shall be delivered.

Bhashya :

“ब्रह्मणः परमात्मनो मुखे | अहं हि सर्वयज्ञानाम् इति हि वक्ष्यति | मानसवाचिककायिककर्मजा एव हि ते सर्वे | एवं ज्ञात्वा तानि कर्माणि कृत्वा विमोक्ष्यसे | युद्धं पतित्यज्य यन्मोक्षार्थं करिष्यसि तदपि कर्म | अतो विहितं न त्याज्यम् इति भावः ||” - ब्रह्मणः, for the sake of Supreme Self. I am, verily, the enjoyer of all the sacrifices and also the Lord” thus says *Sri Krishna*. They (sacrifices) are mental, speech or through performance of actions. Knowing thus and performing the ordained actions, you will be delivered. By rejecting the battle, whatever you do expecting deliverance, those will be of the nature of performance of actions. Therefore, what is ordained should not be rejected, this is the purport.

Tatparya Nirnaya:

“श्रोत्रादीनि इत्यादिष्विज्यानुक्तेरिज्याडिन्य इति शडकां निवारयति – वितता ब्रह्मणो मुख इति || सर्वयज्ञैः परब्रह्म यास्यं विष्णवाख्यमव्ययम् || इति च |” - In spelling out the means like through listening etc. and for removal of doubt, Krishna clarifies in this verse saying laid out for the sake of Brahma, In all sacrifices, the Supreme Brahman, the immutable *Sri Vishnu alone* is to be propitiated in scriptures.

33. Superior to the sacrifice of wealth is the sacrifice of wisdom. All such actions entirely culminate, O Arjuna, in Wisdom alone.

Bhashya :

“अखिलम् उपासनाद्यङ्गयुक्तम् | ज्ञानफलमेवर्थः |” - Every action recommended above are useful elements for उपासना, engaging oneself in adoration (of the Lord). *Wisdom* is the resultant fruit, this is the meaning.

Tatparya Nirnaya:

“सर्वं कर्म अखिलम् - आ समन्तात् अल्पं ज्ञाने परिसमाप्यते ज्ञाने जाते पूर्यते ऽ समाप्तविद्यान्धनूषी श्रेष्ठान् यान् सप्त मन्यसे | इति वत्समाप्तिशब्दोऽत्र पूतिवाची | ज्ञानासिनाऽत्मनः | छित्वैनं संशयं योगमाष्टोत्तिष्ठ | इति वचनात् ||” - Everything, verily, is performance as sacrifice. But in entirety, it amounts to little. In *Wisdom* it culminates and in *Wisdom alone* it finds fulfillment. As warriors in bow-arrows” one should consider all the seven (*Sri Krishna, Satyaki and the five Pandavas*). Thus the word समाप्ति is used to indicate entirety. To signify the need for completion the sword of *Wisdom* for destroying the doubts is again the importance of equanimity is spoken.

34 - 35. Know That Essence from the Wise, the seers of That Truth, by humble reverence, by repeated inquiry and by service, who will (then) communicate to you that Wisdom. Knowing which you, O Pandava, will never again be deluded in this manner. For by this you shall perceive all the beings in Self and them in Me.

Bhashya :

“इदानीमपि ज्ञान्येव | तथाऽप्यभिभन्मोहः | मा तूक्ता | येन ज्ञानेव मय्यात्मभूते सर्वभूतानि अथो “”^c his

mind. Therefore, the words, येन ज्ञानेव – by which awareness are used in verse to instruct *Arjuna*. By which *Wisdom* perceiving all the *selves* in divine *Self*, your delusion will be destroyed.

Tatparya Nirnaya:

“ज्ञानं तेऽहं सविज्ञानम् | इति वक्ष्यमाणत्वात्स्वयमेवोपदेक्ष्यसि |” Knowledge along with Wisdom, thus saying *Sri Krishna* intitates.

36 – 37 - 38. *Even if among all the demeritorious ones you are the worst, even then you will cross over the demerits by this raft of Wisdom. Even as the kindled fire reduces all fuel to ashes, even so, O Arjuna, does the fire of Wisdom turns to ashes all the actions. Nothing is similar here to the purity of Wisdom. That will be known by one who is established in Equanimity, in course of time in his Self.*

Bhashya :

“कारणभूतं ज्ञानं स्तौति पुनः लोत्रयेण |” - Here in these three verses the Wisdom is praised again.

39 – 40 – 41 - 42. *The one who is receptive, regulating his senses attains that awareness relating Me and with that awareness in this manner he attains the Supreme Bliss. The Self who is not aware, who is non-receptive, who ever doubts perishes. For the Self which is ever in doubt, there is no world for him, neither this nor the other. For the one who has renounced performance of action being equanimous, one who has destroyed all doubts by being aware, one who has realized his Self, his actions never bind (him), O Arjuna. Therefore, having cut the doubts in your heart, born out of non-awareness, by the sword of wisdom, take recourse to the state of equanimity and arise, O Arjuna !*

Bhashya :

“तत्साधनं विराधिफलं चत दुत्तरेरुक्त्वोपसंहरति |” - Having explained the means of acquiring Awareness and the disadvantages of non-awareness, He concludes.

Tatparya Nirnaya:

“आत्मनि व्याप्ते मयि | अथो तस्मात् व्याप्तत्वादेव || आत्मवन्तम परमात्मभक्तम् |” - By *Self* means enveloped by Me. Therefore, Myself having enveloped in all the beings. परमात्मभक्तम् |” means one who is devoted to the Lord.

Thus ends the Bhashya and Tatparya Niraya of Sri Madhva on the Fourth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Jnyaana Yoga”.

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Bhashya:

“तृतीयोक्तमेव कर्मयोग प्रपञ्चयत्यनेनाध्यायेन | यदृच्चलभासन्तुष्टः इत्यदि संन्यासम् | कुरु कर्म इत्यादि कर्मयोगं च |” - *Hari Aum* ! In this Chapter *Karma Sanyaasa* is clarified. The purport of *Karma Yoga* is further explained through statements like ‘being content’. Therefore perform actions, being equanimous in action.

Tatparya Nirnaya:

“योगसंन्यासयार्त्तक्षणं स्पष्टयत्यनेनाध्यायान् |” - *Hari Aum* ! In this Chapter the features of renunciation and performance of action are explained.

1. Arjuna said: Renunciation of action and performance of action, as well, O Krishna, you have been praising. Between these two, which is the most propitious, that you tell me with certainty.

Bhashya:

नियमनादिना सकललोककर्षणात् कृष्णः | तच्चोक्तम् | यतः कर्षसि देवेश नियम्य सकलं जगत् | अतो वदन्ति मुनयः कृष्णं त्वां ब्रह्मवादिनः || इति महाकौर्मो | संन्यास शब्दार्थं भगवानेव वक्ष्यति | अयं प्रकाशमयः - यदि संन्यासः श्रेयोऽधिकः स्यात् तर्हि संन्यासस्येपद् विरोधि युद्धम्? इति |” - *Since O Lord, you attract all the world through your actions, the sages, who are the knowers of Brahman, call you Krishna, thus in Maha Kurma Puraana. The word sanyaas has been explained by the Resplendent Lord in reply to (Arjuna 's) query: “If sanyaas is more propitious, then desire for the war is opposed to renunciation”.*

Tatparya Nirnaya:

“योगसंन्यासकर्माणम् इत्यादौ न्यास शब्दः सर्वकर्मत्यागविषय इत्याशङ्क्य योगसंन्यासयोर्भिन्नपुनिष्ठत्वाभिप्रायेण पृच्छति संन्यासं इति |” - Being confused with Equanimity through performance of action as well as renunciation of action he (*Arjuna*) asks the question about *sanyaas* (सं+न्यास).

2. The Resplendent Lord said: Both renunciation of action as well as performance of action are without doubt propitious. But of the two, renunciation or the action is superior to the performance of action.

Bhashya:

“नायं संन्यासो यत्याश्रमः - द्वंद्वत्यागात् तु संन्यासात् मत्पूजैवगरीयसि इति वचनात् | तानि वा एतान्यवराणि तपांसि न्यास एवात्यरेवचनात् इति च | संन्यासस्तु तुरीयो यो निष्क्रियाख्यः सधर्मकः | न तस्मादुत्तमो धर्मो लोके कश्चन विद्यते | तद्भक्तोऽपि हि यद् गच्छेत् तद्गृहस्थो न धार्मिकः | मद्भक्तिश्च विरक्तिस्तादधिकारो निगद्यते | यदाधिकारो भवति ब्रह्मचर्यपि प्रव्रजेत् || इति नारदैये | ब्रह्मचर्यादिव प्रव्रजेत् | यदहरेव विरजेत् | इति च | संन्यासे तु तुरीये वै प्रीतिर्मम गरीयसि | येषमत्राधिकारो न तेषां कर्मेति निश्चयः || इत्यादेश्च ब्राह्मे | अतो

नात्राऽश्रमसंन्यास उक्तः ॥” - Renunciation of action is not same as the acceptance of asceticism. Because of the statement by renunciation of the dualities (of likes-dislikes, good-bad, proper-pleasant etc.) sanyaas becomes superior as adoration to the Lord. By these as well as by acceptance of austerities etc. renunciation should be adopted. Even though the state of renunciation appears superior because of absence of actions, ascetics also have actions prescribed for their order. Therefore there is no other righteousness (धर्म) in the world superior to renunciation of actions. One who is also devoted to the supreme Lord, in addition, reaches farther than a righteous householder. Lord’s status speaks of devotion as well as disinterestedness. If such qualification is acquired, then even a *Brahmachari* can become a Wandering ascetic, *thus in Narada Puraana*. In ascetic accomplishment is assuredly great love for the god and direct spiritual rewards of actions. Thus, here the state of renunciation alone has been spoken.

Tatparya Nirnaya:

“एकपुंयोग्यावेतौ तयोर्मध्ये योग एव विशिष्ट इति परिहाराभिप्रायः | उभौ समुच्चितौ | संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः इति वक्ष्यमाणत्वात् ॥” - One is benefitted by both, but between the two performance of action is preferable, thus he says.

3. He should be known as unceasing renouncer (of actions) who neither loathes nor desires; freed from the opposites, O Arjuna, he is easily released from bondage.

Bhashya:

“संन्यास शब्दार्थ आह - ज्ञेय इति | सन्यसस्य निःश्रेयसकरत्वं ज्ञापयितुं तच्छब्दर्थस्मारयति ज्ञेय इति ॥” - *Sri Krishna* speaks about संन्यास in this verse, to emphasize the superiority of *sanyaas* as a means of deliverance reiterating the meaning earlier explained.

Tatparya Nirnaya:

“द्वेषविसर्जनमेव संन्यासशब्दार्थः न यत्याश्रमोऽत्राभिप्रेत इत्याह | ज्ञेय इति | न च काम्यानां कर्मणां कर्मणांन्यासम् इत्यनेन विरोधः | तेनापि सहितस्य न्यासत्वात् | न च त्यागस्य पृथग्वचना द्विरोधः | कुरुपांडवन्त्यासावान्तरभेदत्वात् त्यागस्य ॥” - elimination of hatred is assuredly the meaning of the word संन्यास, not the life of an ascetic. संन्यास is not aversion of the actions performed with desires but being attached to them. Complete cessation of desire for the rewards of action as well as complete renunciation of the influence of all dualities such as happiness and distress is संन्यास, similar to the difference between *Pandavas* and *Kauravas*.

4 - 5. The simple ones and not the wise ones speak of renunciation (of action) and performance of action as distinct. Even if one conforms either of these, he gains the advantages of the both. The status which one attains from renunciation (of action) is attained even from performance of action. He who perceives the renunciation and performance of action as same, really perceives.

Bhashya:

“संन्यासो हि ज्ञानान्तरङ्गत्वेनोक्तः - न तस्य तत्त्वग्रहणाय इत्यादौ | अतः कथं सोऽवमः? इत्यतः आह - सांख्ययोगौ इति | उभयोरप्यन्तरङ्गत्वेनाविरोधः | अग्निमुग्धो हवै धूमतान्तः स्वं लोकं न प्रतिजानाति | मा वः पदव्यः पितरस्मदाश्रिता या यज्ञशालासनधूमनवर्तनाम् || इत्यादि तु काम्यकर्मविषयमिति भावः | ये त्वन्यथा वदन्ति ते बालाः ||” - Renunciation is required for acquisition of *Wisdom*; not for him is receptivity of Truth, thus in *Bhagavat Puraana*. How can, then, renunciation be inferior to performance of action ! Both are essentially not contradictory. One who is deluded by the fire-sacrifice and the smoke arising therefrom does not recognize Lord’s Abode. Father, we do not accept the path filled with smoke, sitting in the sacrificial hall”, (says *Sati* to her father *Daksha Prajaapati*). These statements refer only to the desire filled performance of actions. Those who speak otherwise are naive.

“एकमपि इत्यस्याभिप्रायमाह – यतसांख्यैः इति | योगिभिरपि ज्ञानद्वारा ज्ञानफलं प्राप्यत इत्यर्थः |” - Both are same, thus it is clarified in this verse. Only the performers of action through wisdom attain the fruits of wisdom. Therefore, even men of wisdom should perform actions. Similarly the householders given to performance of actions should acquire wisdom about the Resplendent Lord.

Tatparya Nirnaya:

“बालास्तु न्यासशब्देन यत्याश्रममेव स्वैकृत्य तत्स्थानमेव साङ्ख्यशबदोदितज्ञान अधिकारः गृहस्थानामेव योगशब्दोदितकर्माधिकार इति मन्यन्ते | तन्न पाण्डिता मुनन्ते | कुतः ? यस्मात् ज्ञानमार्गं कर्ममार्गं च सम्यगास्थित्य उभयोपि फलं प्राप्नोति | तस्मात् ज्ञानिनं कर्माप्यनुष्ठयम् | कर्मणामपि गृहस्थानां ज्ञातव्यो भगवान् | न हि ज्ञानं विना कर्मणा सम्यगनुष्ठानं भवति ||” - simple minded people assuming that न्यास means accepting ascetic discipline alone does the householder becomes qualified for performing actions, but the men of wisdom do not think in that manner. Because fruits of one’s performance of actions is available through both the Paths. Therefore men of wisdom are also engaged in performance of one’s actions because through performance of actions also the Lord is accessible to the householders. But without Wisdom mere performance of action does not become comprehensively well established as accomplishment.

“निष्कामं ज्ञानपूर्वं च निवृत्तमिह चोच्यते | निवृत्तं सेवमानस्तु ब्रह्माभ्येति सनातनम् || बुद्ध्याऽविहिंसन् पुष्पैर्वा प्रणवेन समर्चयेत् | वासुदेवात्मकं ब्रह्म मूलमन्त्रेण वा यतिः || मुक्तिरस्तीति नियमो ब्रह्मदृग् यस्य विद्यते | तस्याप्यानन्दवृद्धिः स्याद् वैष्णवं कर्म कुर्वतः | कर्म ब्रह्मदृशा हीनं न मुख्यमिति कीर्तितम् || तस्याप्यानन्दवृद्धिः स्याद्वैष्णवं कर्म कुर्वतः | कर्म ब्रह्मदृशा हीनं न मुख्यमिति कीर्तितम् || तस्मात् कर्मेति तत् प्राहुर्यत्कृतं ब्रह्मदर्शिना || एतस्मान्न्यासिनां लोकं संयान्ति गृहिणोऽपि हि | ज्ञानमार्गः कर्ममार्ग इति भेदस्ततो न हि || रस्मदाश्रमभेदोऽयं कर्म सङ्कोचसम्भवः || इति व्यासस्मृते |” - The performance of ones action with sense of renunciation attains the eternal *Brahman*. Being wise if one propitiates *Brahman* in the form of *Vasudeva* either with flowers or through *pranava* or with *Primal Mantra* deliverance is assured for performers of action, men of wisdom and knowers of *Brahman*. Even among them there is more bliss for those who perform actions which please *Sri Vishnu*. Performance of action without wisdom of *Brahman* does not bring success. Therefore, only those actions which are performed

by the knowers of *Brahman* are spoken as actions with the sense of renunciation. Only the actions performed by the ascetics is called *Karma*, where *kar* should be understood as action and *ma* as wisdom. Therefore even the householders possessing wisdom attain the world of the renouncer of actions. There is no distinction between the *Path of Wisdom* and the *Path of Action*. The distinction between the *status* (as householder and ascetic) is because of the constraints on the performance of actions by them, *thus, in Vyasa Smriti*.

6. O Arjuna, renunciation brings about great pain to one who is not attuned to renunciation. The sage who is attuned to renunciation reaches with ease the state of renunciation.

Bhashya:

“इतश्च संन्यासाद् योगो वर इत्याह सन्यासतु इति | योगभावे मोक्षादिफलं न भवति | अतः कामजयादिदुःखमेव तस्य | मोक्षोद्येव हि फलं अन्यत् तत्फलमल्पत्वादफलमेवेत्याशयः | तच्चोक्तं - विनामोक्षफलं यत्तु न तत् फलमुदीर्यते | इति पादमे | यत्तु महाफलयोग्यं तस्याल्पं फलमेव न भवति | यथा पद्मरागस्य तंडूलमुष्टिः | महाफलश्च योगयुक्तेत् संन्यास इत्याह - योगयुक्त इति | मुनिः संन्यासी | तथा चोक्तम् - स हि लोके मुनिर्नाम यः कामक्रोधवर्जितः इति ||” - Renunciation is best for equanimity of mind and in the absence of equanimity fruits of deliverance are not possible. By acquiring desire etc. only misery comes over to him. (In reality) deliverance itself is the fruit, all other fruits are of little importance, they being as good as having no fruits at all. This is the purport. Except the fruit of deliverance all others are not of worth consideration, thus in *Padma Puraana*. When a thing is capable of giving superior results, having inferior results is of no consequence. In exchange for precious opal stones, fistful of rice would not be considered satisfactory. The supreme effect of equanimity is renunciation, thus *Sri Krishna* says here. *muni* is one who has renounced, therefore it is said: “*They alone are called ascetics who are devoid of desire and anger*”.

Tatparya Nirnaya:

“मोक्षोपायो योगः इति तद्रूपो न्यास एव तु | विष्णवर्षितताया भद्रे नान्यो न्यासः कथञ्चन ||” इत्याग्नये | विष्णवर्षितत्वादियोगरूपत्वं विना केवलकर्मत्यागो नरकफल एव | यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव इति वक्ष्यमाणत्वात् | योगविशेषत्वान्न्यासस्य पृथगुक्तिः ||” - Deliverance is said to be the state of equanimity, and its form is renunciation. That which is renounced for the pleasure of *Sri Vishnu* alone is done well, not otherwise, *thus, in Agni Puraana*. Without renouncing fruits of the action, for the pleasure of *Sri Vishnu*, all other forms of renunciation are in essence similar to the pleasures of hell. What is called renunciation, know that to be equanimity, O *Pandava*, thus has been declared. Since equanimity is of primary importance, there is no need for repetition.

7. He who has conquered his senses is pure in his self and master of his self, attuned to equanimity, has become self of all beings, is not tainted by actions even if he performs actions.

Bhashya:

“एतदेव प्रपञ्चयति - योगयुक्त इति | सर्वभूतात्मभूतः परमेश्वरः | यश्चाऽप्नोति इत्यादेः | स आत्मभूतः स्वसमीपं प्रत्यादानादिकर्ता यस्य, सर्वभूतात्मभृतात्मा ||” - In this manner alone is the

performance to be done. This has been explained in this verse. One who is indweller in all the creatures is the Supreme Lord. “*One who gives...*” etc. He who dwells in the *self* being nearest is the ancient creator, he is said to be Indweller of all the creatures.

Tatparya Nirnaya:

“सर्वभूतात्मभूतात्मा इति मुख्ययोगः | आदानात्सर्वभूतानां विष्णुरात्मा प्रकीर्ततः | सर्वभूतात्मभूतात्मा तत्र भूतमनाः पुमान् || इति च |” - Considering the Supreme Lord as the indweller of creatures is the prime form of equanimity. Knowing all creatures subservient to the Supreme Lord is knowing *Sri Vishnu* as the Supreme *Self* and also becoming one having all pervading vision of the Lord, thus in *Agni Purana*.

8 – 9. I do not perform any actions, he who realizing this Truth in its essence, considers that in seeing, hearing, touching, smelling, tasting, walking, sleeping, breathing, in speaking, emitting, grasping, opening and closing the eyes, it is only the senses that are occupied with the objects of senses.

Bhashya:

“संन्यासं स्पष्टयति पुनः श्लोकद्वयेन” - He further clarifies renunciation in these two verses.

Tatparya Nirnaya:

“यथा न्यासस्य तथाऽऽह नैव किञ्चित् इत्यादिना | विष्णुनार्थेष्वीरितानि मन आदिनी सर्वसः | वर्तन्तेऽन्यो न स्वतन्त्र इति जानन् हि तत्त्ववित् || इति च |” - How renunciation could become the form of equanimity is explained in these two verses. Energized by *Sri Vishnu* alone the mind and all the rest become active. The knowledge that all the others are not independent in themselves is, verily, the essential Truth.

10 – 11 - 12. Resigning all actions to Brahman and giving up all attachments, be who performs actions, demerit does not attach to him even as the water to the lotus leaf. The one who is in communion, renouncing the fruits of action, secures the well established peace. But the one who is devoid of such communion, because of his desires and being attached (to the fruits of his action), is bound (by the actions). Renouncing all the actions by mind and dwelling in peace in the city of nine gates, the self neither acts nor causes acts to be performed.

Bhashya:

“संन्यासयोगयुक्त एव च कर्मणा न लिप्यत इत्याह - ब्रह्मणि इति | साधननियमोपचारत्वनिवृत्त्यर्थः पुनः पुनः फलकथनम् || एवश्चाऽऽचर इत्याह | कायेन इति | पुनर्युक्त्यादिनियमनार्थं युक्तायुक्तफलमाह युक्त इति | युक्तो योगयुक्तः ||” - One who is attuned to equanimity is not affected by performance of actions, thus has been said in this verse. For the sake of emphasizing the rules of observance for spiritual practice and for removal of casualness, the result is spoken again and again. This is the way of action, thus *Sri Krishna* says. For emphasizing the rules of observance for equanimity, the fruits of attainment are spoken again in this verse. *In Communion* means being unanimous with sense

of renunciation.

Tatparya Nirnaya:

“तत्पूजात्मकानि तत्कृतानि मम शुभार्थम् इति ब्रह्मणाधानम् | स्वातन्त्र्याभावा पेक्षयैव जीवस्याकर्तृत्वम् || स्ववन्दनं यथा पित्रा कारितं शिशुर्कर्तृत्वम् | एवं पूजा विष्णवधीना भवेज्जीवकृतेत्यपि || इति प्रवृत्ते |” - By offering worship to the Supreme Lord and meditating on *Brahman* one is inclined to accept that all the actions performed are not independent. Being subservient become factually non-performer like children in respect to their father and mother, through propitiation of the Supreme Lord pervading all existence, thus in as *Pravritti* scripture. .

13. Renouncing all the actions by mind and dwelling in peace in the city of nine gates, the self neither acts nor causes acts to be performed.

Bhashya:

“पुनः सन्यास शब्दार्थं स्पष्टयति सर्वकर्माणि इति | मनसा इति विशेषणादिभिमानत्यागः ||” - Again the renunciation is clarified by emphasizing *by all actions*. By mind especially, to show renunciation of pride.

Tatparya Nirnaya:

“अतो मनसैव कर्मन्यासोऽस्वातन्त्र्यापेक्षया ||” – Mentally renouncing the performance of actions by realizing one's own being subservient to the Lord.

14 -15 – 16 - 17. Neither the agency for actions nor the actions nor even the inter-relation between actions and the (corresponding) fruits are initiated by the Supreme Self. It is one's natural potency that prevails. Neither any of the demerits nor any of the merits are accepted by the all-pervading Self. The awareness (jnyaana) is enveloped by non-awareness (a-jnyaana), by which the creatures become deluded. Those whose non-awareness is destroyed by awareness, for them awareness, like the Sun, illumines their Supreme Self. Reflecting on That, establishing one's intellect in That, making That as the goal and the sole object of veneration, they reach the abode from where there is no return, the defects having been removed by awareness.

Bhashya:

“न करोति वस्तुतः इत्याह | न कर्तृत्वम् इति | प्रभुः हि जीवो जडमपेक्ष्य |” - In truth, He does not perform, thus *Sri Krishna* says in this verse. Here the word *prabhu* is used in relation to the human being, because among the gross objects, he is the superior one. “ज्ञानमेवाज्ञाननाशकम् उत्त्याह ज्ञानेन इति | प्रथनज्ञानं परोक्षम् |” - *Wisdom*, awareness alone destroys non-awareness, thus He says in this verse. Primary awareness is the supra-sensory experience. “अपरोक्षज्ञानाव्यवतिसाधनमाह – तद्बुद्धयः |” - *Sri Krishna* declares the means of being aware of the supra-sensory experience in this verse.

Tatparya Nirnaya:

“यथा पितृदत्तं पालकत्वं राजपुत्राणामेव परमात्मदत्तं क्रियास्वातन्त्र्यलक्षणं कर्तुत्वम् । क्रियानिष्पन्नधर्मादिरूपकर्मणि स्वतन्त्र्यं च जीवनामप्यस्ति इत्याशङ्कां परिहरति । न कर्तुत्वम् इत्यादिना । क्रियायामदृश्टोत्पादने फले च स्वातन्त्र्यं लोकस्य न सृजतीश्वरः इत्यर्थः । अन्यथा लोकस्य इति विशेषणं व्यर्थम् । जनपदे निवसतां तद्वित्तभोजनामप्याधिपत्यादानान्न दत्त्वा जनपदा राज्ञा स्वपुत्राणामितिवत् कर्मफालादिसंयोगिनामपि तत्स्वातन्त्र्यादानात् न सृजति इति युज्यते । स्वयमेव भवति भावयति च इति स्वभावो भगवान् । स्वभावत्वात् स्वयमेव कर्तुत्वादिषु प्रवर्तते ॥ स्वातन्त्र्याद्भगवान्निष्णुः स्वभाव इति कीर्तितः । तत्स्वातन्त्र्यं कदाऽप्येष नान्यस्य सृजति क्वचित् ॥ स्वातन्त्र्यादेव पापादिसम्बन्धः कुर्वतोऽपि न । अज्ञानावृतबुद्धित्वादीदृशन्तं न जानते ॥ इति महावराहे ॥” – Even as the regency granted by the king to his sons, even so is the (limited) independence given by the Supreme *Self* (to the human beings) for performance of actions. To remove doubts regarding independence of the human beings to the actions or the consequential righteous or unrighteous results of those actions *Sri Krishna* clarifies in this verse. The Lord does not initiate independence of action or the consequential fruits thereof to the people, otherwise the qualification - to the people would have been useless. Even as residing in the region and enjoying the fruits of such residence, consequent to giving control over such regions does not amount to the grant of independence by the king to his sons, even so the actions or for fruits consequent to such actions do not flow from the independence given to the human beings. The Lord impels and becomes, therefore is known as *sva-bhaava*. He alone induces the creative activity and human impulse. Because of his independence, *Sri Vishnu* is known as *sva-bhaava*. He alone is independent and given to none others. Being independent is not associated with merits or demerits. The intellect of humans being enveloped by non-awareness, this eternal Truth is not known by him, thus, in *Maha Varaha Puraana*.

“अहं सर्वस्य प्रभवः । तपाम्यहम् वर्षे निगृह्णामि । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च । न ऋते त्वत् क्रियते किञ्चनाऽरे । देवस्यैष स्वभावोऽयम् । लोकवत् लीलाकैवल्यम् । इत्यादेर्ना स्यात्स्वाभाविकं कर्तुत्वमकर्तुत्वं वा ॥” - I am the Lord of all, I create heat and dwell in clouds, pour rains and also stop them, Intrinsic attributes of the Lord like Wisdom, power and Actions are perceived in many ways. Without your Will, O Lord, no one can bring near that which is at a distance, due to your inherent attributes, Creation is but His effusive activity. Such statements speak nothing which is not natural to Him or His active or non-active attributes. There is no contradiction here.

“विपरीतप्रमाणभावाच्च । अनिर्वाच्यनिरासादेव च निरस्तोऽयं पक्षः । न च सर्वविशेषरहित्यवादिनां शून्यवादात् कश्चिद् विशेषः । न हि सर्वविशेषरहितम् इत्युक्ते तदास्ति इति सिद्धयति । वाच्यत्वलक्ष्यत्वास्तित्वादीनामपि विशेषत्वात् । अन्यथा अस्ति ब्रह्म इत्यादीनां शब्दानामपि पर्यायत्वादयो दोषाः । व्यावर्त्यविशेषअश्च व्यावृत्तविशेषनिबन्धन एव । अन्यथा वेयथ्यमेव स्यात् । न च सर्वशब्दावाच्यास्य लक्ष्यत्वम् । न च सर्वप्रमाणा गोचरमस्ति इत्यत्र किञ्चन्मानम् । नास्तित्वं तु सप्तमरसादिवददर्शनात्सिद्धयति । स्वप्रकाशत्वं च नामानं सिद्धयति । स्वयम्प्रकाशत्वं च ततोऽतिरिक्तं चेद् विशेषाङ्गीकारः । न च तदेव प्रमाणगोचरम् । तत्प्रमाणभावे परप्रकाशत्वमात्रनिरासे स्वप्रकाशत्वे प्रमाणाभावादप्रकाशत्वमेव स्यात् । अर्थतः सिद्धिरियथार्थापत्तितः सिद्धिस्तत्प्रमाणतः सिद्धिर्वा ? । उभयथाऽपि प्रमेयत्वमेव स्यात् । स्वप्रकाशशब्देन स्वमितत्वानङ्गीकारात्

परमित्वानङ्गीकाराच्चासिद्धिरेव | प्रकाश इत्योक्तेऽपि समन्यं वा किञ्चित् प्रकाशं विना न दृष्ट एव भोजनादिवत्
 ऽकर्तुःकर्मविरोधश्चानुभवविरुद्धः | ज्ञानं च ज्ञेयं ज्ञातारं विना नदृष्टम् | अतः शून्यवादान्न कश्चिद् विशेषः |
 अतोऽनन्तदोषदुष्टत्वादुपरम्यते |” - The inability of describing His actions having been clarified, it
 is not necessary to repeat the same again. In the absence of special attributes action need neither
 be attributed to Him nor the intemperate arguments of nihilists be countered. His being without
 any special attributes and inability to communicate His special attributes through symbols
 establishes His existence. Otherwise, *Existence*, *Brahman* and such other words would have to
 be understood by secondary proofs, which would be imperfect manner of knowing Him. If the
 attribute of *un-knowability* is to be understood by exclusion of his special attributes, then such
un-knowability should, in the first instance, be understood as attributes of His *Existence* itself.
 Otherwise any attempts to understand will be useless. The words, सर्व etc. do not establish His
 existence nor prove His non-existence. Even when His seven types of attributes are established,
 even then they would remain unseen. By enlightenment also his experience is not easily
 established. His experience even without being enlightened is specially accepted and
 established. Not because it can be made subject to verifiable experience. In the absence of being
 enlightened by outside sources, His existence needs to be accepted on the evidence of His own
 luminosity. Otherwise, the essence of His existence capable of being known by enlightened
 experience or by illumination of external (premises) becomes contradiction in terms. If the
 premises *by His own illumination* are accepted then understanding the meaning would be
 something like *seeing food etc. with restricted luminosity*. The performer and performance of
 action are not contradictory terms according to normal experience. Knowledge and the object of
 knowledge cannot be experienced without there being the Knower. Therefore the arguments of
 the nihilists (शून्यवादि) do not have any special significance.

“हरिः स्वभावतः कर्ता सर्वमन्यत् तदीरितम् | अतः सा कर्तुता तस्य न कादाचित् विनश्यति || इति
 पैङ्गी श्रुति |” - Sri Hari is by nature the Performer, all else are subservient to Him. Therefore,
 without his initiated action there is no alternative, *thus says Paingi Scripture*.

18. The men of wisdom perceive uniformly Brahmins who are learned or a humble cow, an elephant, a dog and even an outcaste.

Bhashya:

“परमेश्वरस्वरूपाणां सवत्र साम्यदर्शनं चापरोज्ञानसाधनम् इत्याशयवानाह विद्या इति |” - On account
 of the experience of the Lord's existence in every Being and through the instrument of supra-
 conscious awareness - this is the purport of this verse.

Tatparya Nirnaya:

“विष्णोष्वपि जीवेषु समो विष्णुः सदैव तु | यत्तृणादिगतस्यापि गुणाः पूर्णा हरेः सदा || इति च |” -
 Even though there is external difference of forms of the creatures, *Sri Vishnu* is ever present in
 all of them in entirety, even in grass and the rest.

19 - 20. Even here (in this life), they transcend this world of creation, with their equanimous mind established in Lord and become faultless and similar in all things and established in

Brahman. The knowers of Brahman abiding in Brahman, being firm in understanding and free from delusion, neither rejoice on receiving the pleasant nor grieve on receiving the unpleasant.

Bhashya:

“तदेव स्तौति इहैव इति | संयासयोगज्ञानानि मिलित्वा प्रपञ्चयत्यध्यायशेषेण |” - He praises the equanimous perception here in this verse. In the remaining part of the Chapter, renunciation, equanimous action and Wisdom are explained together.

21 – 22 - 23. The self when it is no longer attached to the external objects, revels in the happiness which abides in the Supreme Self, being in communion with Supreme Self, enjoys undying bliss. The pleasures born of contacts with senses are the source of pain, having beginning and an end, O son of Kunti, no wise one would revel in them. He who is able to resist here itself, before he gives up his body, the onrush of desires and anger; he is the integrated, the happy person.

Bhashya:

“पुनर्योगस्याऽधिक्यं स्पष्टयति बाह्यस्पर्शेषु इति | कामरहित अत्मानि यत् सुखं विन्दति स एव ब्रह्मयोगयुक्त्वात्मा चेत् तदेवाक्षयं सुखं विन्दति | ब्रह्मविषयो योगो ब्रह्मयोगः | ध्यानादियुक्तस्यैवाऽत्मसुखमक्षयमन्यथ नेत्यर्थः ||” - Here in this verse, *Sri Krishna* again clarifies *yoga*, equanimity in performance of actions. Without any desires he who enjoys happiness in the *self*, he alone is in communion with *Brahman* and he alone becomes the enjoyer of eternal happiness. The communion with *Brahman* is yoking oneself with *Brahman*, the performance of which leads to *Brahman*. Enjoined through the means of meditation etc. is this eternal happiness of *self*. Not through any other means.

“संन्यासार्थं कामभोगं निन्दयति - ये हि | इति |” - For the sake of renunciation, enjoyment of desires are censured. “तत्परित्यागं प्रशंयति - शक्नोति इति | कामक्राधोद्भवं वेगं सोढुं शक्नोति शरीरविमोक्षणत् प्राक् यथामनुष्यशरीरे सोढुं सुकरं तथा नान्यत्र इति भावः | ब्रह्मलोकादिस्तु जितकामानामेव भवति ||” - *Sri Krishna* again praises *संन्यास* renunciation saying he who resists desires and anger is the true *संन्यासी*. If human beings in their life are unable to control their mind and senses and neutralise the effects of *kama* and *krodha* then there is chance for them to ever achieve even *Brahmaloka* which is the topmost material planet and where everything is in *sattva guna* or the mode of pure goodness. The mastery of one's mind and senses is a prerequisite for higher existence.

Tatparya Nirnaya:

“इदानीमपि परमात्मनि स्मृतमात्रे सुखं विन्दतीति यत्तदा स एव सम्यग्युक्तः किमु ? ||” - In this manner even with little remembrance of the Lord happiness is attained. Then what to speak of, if one does so in an concentrated manner? “ज्ञानिलक्षणं प्रपञ्चयत्युत्तर श्लोकः - The marks of the man of wisdom are explained in the subsequent verses.

24. He who finds happiness within, revels within, becomes the Light unto himself, being

integrated he attains peace reaches the state or Brahman. The Seers with their demerits diminished and the doubts destroyed, being self-disciplined attain the beatitude or Brahman and rejoice in the well being of all creatures.

Bhashya:

“आरामः परदर्शनादिनिमित्तं सुखम् | अत्र तु परमात्मदर्शनादिनिमित्तं तत् | सुखम् तूपद्रवक्षयव्यत्म् | अत्र तु कामादिक्षयव्यक्तामात्मसुखम् | स्वयञ्ज्योतिष्टवाद भगवतः | तद्धक्तेः अन्तर्ज्योतिः | सर्वेषान्तर्ज्योतिष्टवेपि व्यक्तिर्विशेषः | असम्प्रज्ञातसमाधीनां बाह्यादर्शनात् | दर्शनिऽप्यकिञ्चत्कारादेवशब्दः | उक्तं चैतत् _ दर्शनस्पर्शसम्भाषाद यत् सुखं जायते नृणाम् | आरामः स तु विज्ञेयः सुखं कामक्षयोदितम् | इति नारादीये || स्वज्योतिष्टवान्महाविष्णोरन्तर्ज्योतिस्तु तस्थितः इति च | अन्तः सुखत्वादेः कारणमाह ब्रह्मणि भूत इति ||” - आरामः means the pleasure which one gets from seeing others. Here it is experiencing the *Supreme Self*. Pleasure comes through destruction of impediments and here it is spoken as the pleasure through destruction of the desires etc. Individual’s *self* being the reflection of the *Supreme Self* the Lord dwells as the Internal Light. Even though all beings have the reflection of the *Supreme Self*, only those wise ones are referred here. Those who are in समाधी (सम + धी = equanimous intelligence) have no outward consciousness, therefore, even when they see, they are not disturbed thereby. The pleasures of seeing, of touching, communicating which come to the human beings, aaram, the pleasure should be known as the happiness risen from the destruction of desires etc, thus, in *Narada Puraana*. Since *MahaVishnu* is self-luminous, his illumination abides internally. He speaks the cause of the internal happiness as the abidance in *Brahman*.

Tatparya Nirnaya:

“ब्रह्मणि भूतः | अन्यथा पुनर्ब्रह्म गच्छति इति विरोधाच्च | अन्तस्सुखादिकं च ब्रह्मदर्शनात् ||” - Abidance in *Brahman*, or else there would be contradiction that one has to reach the state of *Brahman* externally. The internal happiness etc. is because of *Brahman* being within.

25. The Seers with their demerits diminished and the doubts destroyed, being self-disciplined attain the beatitude or Brahman and rejoice in the well being of all creatures.

Bhashya:

“पापाक्षयाच्चैतद् भवतीत्याह - लभन्त इति | क्षीणकल्मषा भूत्वा छिन्नद्वैधायदात्मानः द्वैधाभावो द्वैधं संशयो विपर्ययो वा || तच्चोक्तम् | विपर्ययः संशयो वा यद् द्वैधं त्वकृतात्मनाम् | ज्ञानासिना तु तच्छिन्वा मुक्तसङ्ग परं व्रजेत् || - इति | छिन्नद्वैधास्त एवाऽऽयतात्मानः छिन्नद्वैधातयात्मनः | दीर्घमनसः सर्वज्ञा इत्यर्थः | तत एव छिन्नद्वैधा | तच्चोक्तम् - क्षीणपापा महज्ज्ञात्वा जायते गतसंशयः | इति वा || - On the demerits being diminished, the consequential results are explained. By destruction of demerits, the feeling of alienation of the *self* (from the supreme Lord) is severed. छिन्नद्वैधा means the sense of alienation, of doubt or of distinctiveness. Therefore, for those who are not pure in feelings for them doubts and delusions, known as द्वैधा, come about, which are required to be destroyed with the sword of wisdom by renouncing sense- attachment and reach the abode of Supreme. Destruction of the alienation means realization of *self's* distinctive nature. The *self* which destroys such alienation

is the one who is forward looking, knower of all. This is the meaning. Therefore, he is the one who has destroyed alienation (of his individual *self* from the *Supreme Self*). Therefore it is said that those who have destroyed demerits knowing the Supreme, abide with their doubts removed. Destruction of alienation and distinctiveness of *Self* are two different conditions.

26. The austere ones restraining their mind, delivered from desire and anger, having the knowledge of their self, experience the bliss of Brahman in all the places.

Bhashya:

“सुलभः तेषां ब्रह्म इत्याह | कामक्रोध इति | अमितः सर्वतः |” - He says in this verse that it is easy for such of them to have the bliss of *Brahman*.

27- 28. Shutting their senses from external objects, fixing their vision between the eyebrows, restraining steadily the inward and the outward breath moving within the nostrils, the ascetics having controlled the senses, the mind and the intellect intent on liberation, and casting away desire, fear and anger, they verily, are ever free.

Bhashya:

“ध्यानप्रकारमाह स्पर्शन् इत्यादिना | बाह्यान् स्पर्शान् बहिष्कृत्वा | श्रोतादिनि योगेन नियम्य इत्यर्थः | चक्षुः भुवोरन्तरे कृत्वा | भुवोर्मध्यवलोकन् इत्यर्थः | नासाग्रे वा भवोरमध्ये ध्यानी चक्षुर्निपातयेत् इति | प्राणापानौ समौ कृत्वा कुम्भके स्थित्वेति |” - In these verses *Krishna* tells the ways of meditation. The method is by putting away through equanimity, the external senses and restraining the hearing etc. fixing the vision between the eyebrows, ie. concentration of one’s attention between the eyebrows, at the tip of the nose or between the eyebrows, the one who meditates, concentrates his vision, restraining the inward and the outward breath steadily moving between the nostrils establishing oneself in the state of ‘*kumbhaka*’.

Tatparya Nirnaya:

“अमुक्तो मुक्तसादृश्यान्मुक्त एव हि तच्चदृक् | किमु मुक्तिगतस्तस्माज्ज्ञानमेवाधिकं नरे || इति नारादीये ||” - The one who is not delivered though acquiring similarity with the delivered one, becomes one like the delivered one. Therefore, the human being having been delivered acquires higher wisdom.

29. Knowing Me as the enjoyer of the sacrifice and penances, and also as the Lord of all the Worlds and well-disposed towards all creatures, he (the ascetic) reaches peace.

Bhashya:

“ध्ययमाह भोक्तारम् इति |” - The purpose of meditation has been mentioned in this verse.

Thus ends the Bhashya and Tatparya Niraya of Sri Madhva on the Fifth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Karma Sanyaasa Yoga”.

Ooooo

Bhashya :

“ज्ञानान्तरङ्गं समाधिyeगमाहानेनाध्यायेन |” - *Hari Aum!* Here in this verse *Sri Krishna* speaks of meditation through communion.

Tatparya Nirnaya:

“ध्यानमन्त्रोयते |” - *Hari Aum!* In this verse *Sri Krishna* speaks about meditation.

1. The Resplendent Lord said: One who performs actions without relying on the fruits of action, he is renouncer as well as the performer of actions; neither the one who is non-sacrificer nor the one who is non-performer of actions.

Bhashya :

“विवक्षितं सन्न्यासमाह योगेन सह - अनाश्रितः इति | चतुर्थिश्रमिणोऽप्यग्निः क्रिया चोक्ता दैवमेव इत्यादौ |” – He also explains about renunciation through meditation. Even for the person in the fourth stage (asceticism) performance of fire-sacrifice etc. are recommended.

Tatparya Nirnaya:

“स ब्रह्मनिष्ठस्तु यतिर्महात्मा शारीरमग्निं च मुखे जुहोति | इत्यादेर्न यतेरप्यनग्नित्वम् | आत्मसमारोपणाच्च ||” - He is the person who is sincerely committed to the Wisdom of *Brahman* who makes his body and the mouth the vehicle, instrument for Agni. One who is not devoted to Agni can be neither the renouncer nor the enjoyer by surrendering one’s *self*.

2. What one calls renunciation know that to be the performance of action as well, O Pandava. No one ever becomes a renouncer who has not denied with equanimity desires which are inconsistent.

Bhashya :

“सन्न्यासोऽपि योगान्तर्भूतः इत्याह - यं सन्न्यासम् इति | कामसङ्कल्पाद्यापरित्यागे कथमुपायवान् स्याद इत्याशयः |” - Renunciation is also included within the enjoining in communion – yoga, says *Sri Krishna* in this verse. Renunciation of desires and aspirations from mind is the clarification, this is the objective

Tatparya Nirnaya:

“योगविशेष एव संन्यास इत्यर्थः |” - Excellence in enjoining and communion, verily, is renunciation. This is the meaning.

3. Performance of action is said to be the way for the man of wisdom who desires equanimity.

For the one who is abiding in such equanimity, serenity is said to be the Way.

Bhashya :

“कियत्कालं कर्मकर्तव्यम् इत्याह - आरुरुक्षोमनि इति | योगमारुरुक्षोः उपायसम्पूर्तिमिच्छोः | योगारूढस्य सम्पूर्णोपायस्य | अपरोक्षज्ञानिन इत्यर्थः | कारणम् परमसुखकारणम् | अपरोक्षज्ञानिनोऽपि समाध्यादिफलमुक्तम् | तस्य सर्वोपमशेन समाधिरेव कारणं प्राधान्येनेत्यर्थः | तथाऽपि यदा भोक्तव्योपरमस्तदैव सम्यगसम्प्रज्ञातसमाधिर्जायते | अन्यदा तु भगवच्चरितादौ स्थितिः |” - How long should actions be performed? By fulfilling the performing the intended actions. For one who desires fulfillment, the very performance of action is the ultimate communion. Supra-sensory wisdom verily is the consequential-fruit, that is the meaning. That is the supreme pleasure. For the one experiencing supra-sensory wisdom there is deliverance from all the fruits of equanimous intelligence. By elimination of all those the state equanimous intelligence primarily becomes established, this is the meaning. Even then when the *praarabdha* (consequential) *karmas* are being experienced, then all comprehensive and conscious equanimous intellect is said to come about. During the rest of the time one is expected to abide in activities pertaining to the Lord.

तच्चोक्तं - “ये त्वां पश्यन्ति भगवंस्त्व एव सुखिनः परम् | तेषामेव सम्यक् तु समाधिर्जायते नृणाम् | भोक्तव्यकर्मयक्षिणे जपेन कथयाऽपि वा | वर्तयन्ति माहात्मानस्त्वद्भक्तास्त्वत्परायणः || इति ||” - O Lord, only those who have perceived You, they alone experience supreme happiness. They alone have equanimous intellect. With *praarabdha Karmas* eliminated, those who are superior souls and ever devoted to you they spend their time in recitation or listening to your deeds, thus has been spoken.

Tatparya Nirnaya:

“सम्पूर्णापायो योगारूढः |” - The comprehensive means (for liberation) is abidance in equanimity. “नानाजनस्य सुश्रुषा कर्मख्या करवन्मितेः | योगार्थिना तु सा कार्या योगस्थेन हरौ स्थितः || तेनापि स्वात्मानां तु कार्याऽन्यैरखिलेष्वपि | शक्तितः करणीयेति विशेषोऽसिद्धसिद्धयोः || प्राप्तोपायस्तु सिद्धः स्यात् प्रेषुः साधक उच्यते | तस्य प्राण्युपकारेण सन्तुष्टो भवतीश्वरः || सिद्धोपायेन विष्णोस्तु ध्यानव्याख्याचर्चनादिकम् | कार्यं नान्यत् तस्य तेन तुष्टो भवति केशवः || इति प्रवृत्तवचनान्न विरोधः ||” - (As in the case of) collection of the taxes, diverse people are required to perform diverse activities, योगार्थी is one who desires equanimity. Those who are equanimous in intellect in performing their action abide in *Sri Hari*. Even from them service is expected according to the totality of work. The performance according to their ability determines, in particular, success or non-success. The one who acquires the same is called the qualified. The one who ever tries are called the aspirant. His becoming useful to creatures makes the Lord pleased. The qualified one pleases *Sri Vishnu* through meditation, speech, worship etc. There is no other work for him. By performance of these actions alone, *Keshava* becomes pleased with him, *thus according to Pravritti text*.

“शमो मन्निष्ठता बुद्धेर्दम इन्द्रियनिग्रहः | इति भागवते ||” - There is no contradiction here. Serenity, abidance of mind in intellect, self-control and restraint of senses, *thus, in Bhagavat Puraana*.

4. When one is not attached to the objects of senses or the performance of actions, having renounced all the desires inconsistent with equanimity, he is known to be abiding in equanimity.

Bhashya :

“योगारूढलक्षणमाह - यदा इति | सम्यगननुषङ्गस्तस्यैव भवति | उक्तं च - स्वतो दोषलयो दृष्ट्वा त्वितरेषां प्रयत्नतः इति ||” - *Sri Krishna* speaks of the marks of those who have established themselves in equanimity. For such one, there is comprehensive detachment. On perception of the Lord, all the defects get terminated on their own. For others, with special efforts.

Tatparya Nirnaya:

“कथं नानुषज्यते ? सर्वसङ्कल्पसंन्यासी | मयि सर्वाणि कर्माणि इत्युक्तत्वात् | मदधीनमिदं ज्ञात्वा मत्संन्यासमीति चोच्यते इति च ||” - How does one become non-attached? By renouncing all desires (says *Sri Krishna*). By renouncing all actions to Me. Also having been said thus. Knowing all these to be subservient to Me is itself said to be renunciation to Me.

5- 6. The Self should be enriched by one's own Self. One should not degrade one's own Self. For, self alone is the kinsman of the self and the self alone is the enemy of the self. For him who has won over his self, the self alone is the kinsman of his self. For him who has not won over in this manner, his very self will become adversary like an enemy.

Bhashya :

“स च योगारोहः प्रयत्नेन कर्तव्य इत्याह - उद्धरेत् इत्यादिना | कस्य बन्धुरात्मा ? इत्याह बन्धुरात्मा इति | आत्मा मनः | आत्मनः जीवस्य | आत्मना मनसा | आत्मानम् जीवम् | आत्मैव मनः | आत्मना बुद्ध्या जीवैव वा | स हि बुद्ध्या विजयति ||” - Only by constant endeavour and action can one abide in equanimity, thus has been spoken. For whom is the *self* a kinsman? Here आत्मा means the mind, आत्मनः means *Jiva*. आत्मना means by mind, आत्मानम् means to the *Jiva*, आत्मैव means mind and आत्मना means by the *Jiva*, because by his intellect only does the human being succeeds.

“मनः परं कारणमामनन्ति, मन एव मनुष्याणां कारणं बन्धमोक्षयोः, उद्धरेन्मनसा जीवं न जीवमवसादयेत् | जीवस्य बन्धुः शत्रुश्च मन एव न संशयः || जीवेन बुद्ध्या हि यदा मनो जितं तदा बन्धुः शत्रुरन्यत्र चास्य | ततो जयेद्बुद्धिबलो नरस्तद् देवे च भक्त्या मधुकैटभारौ || इत्यदि ब्रह्मवैवर्तके ||” -Mind is called the superior instrument. Mind alone is the instrument for human beings for being bound or being delivered. By mind should the *self* be elevated, not degraded. Mind is the friend as well as the foe; of this there is no doubt. When human being wins over his mind on the strength of the intellect and with devotion to *Sri Hari*, then it becomes his friend; there are no other enemies, thus in *Brahmavaivartaka Puraana*.

“अनात्मनः अजितात्मनः पुरुषस्य | अजितमनस्कस्य | सदपि मनोनुपकारी इति अनात्मा | सन्नपि णृत्यो यस्य भृत्यपदे न वर्तते स ह्यभृत्यः | तस्यात्मा मन एव शत्रुवत् शत्रुत्वे वर्तते ||” - अनात्मनः means

unconquered, unrestrained mind. If the mind is not restrained, then it is not likely to be helpful; just as one having a servant who does no work, like one having no servant at all. His *self*, the mind becomes an adversary like an enemy.

Tatparya Nirnaya:

“उद्धरेतैव संसाराज्जीवात्मानं परात्मना | विष्णुर्वन्धुः सतां नित्यं परात्मा ह्यसतामरिः | तत्प्रसादाजया भक्त्या जितो यस्य वशे त्विव | वर्तते तस्य मित्रं सदन्यस्य च शत्रुवत् || इति च ||” - *Jiva*, the *self* elevates himself from this life with the help of the *Supreme Self*. *Sri Vishnu*, ever a kinsman to the noble ones and enemy for the evil ones. That means, to the one who is devoted to the Lord, he acts as his friend through grace; for others he is enemy. “परमात्मा समाहितः इति वाक्यशेषेणात् ||” - In the latter part of the sentence it is shown that *Supreme Self* abides within (such person).

7 - 8. In him who has conquered the self and attained expansive pleasures, the Supreme Self abides both in cold and in heat, in pleasure and in pains as well, and similarly in honour and dishonour. Being contented in awareness (jnyaana) .and supra-sensory experience (vijnyaana), the tranquil self, having conquered the senses, such an ascetic is said to be equanimous in relation to a stone as well as to a clod of earth.

Bhashya :

“जितात्मनः फलमाह - जितात्मन इति | जितात्मा हि प्रशान्तो भवति | न तस्य मनः प्रायो विषयेषु गच्छति | तदा च परमात्मा सम्यक् हृद्याहितः सन्निहितो भवति ऽऽ अपरोक्षज्ञानी भवति इत्यर्थः | अपरोक्षज्ञानिनो लक्षणं स्पष्टयति - शीतोष्णः इत्यादिना | शीतोष्णादिषु कूटस्थः | ज्ञानविज्ञानतृप्तात्मा विजितेन्द्रिय इति कूटस्थत्वे हेतुः | विज्ञानाम् विशेष अपरोक्ष ज्ञानम् | अपरोक्षज्ञानं वा ||” - He speaks of the fruits of success over senses in this verse. The one who has success over the senses alone will become tranquil. His mind is not ordinarily been attracted by sense-objects. Then the *Supreme Self* comprehensively and firmly is established in his heart, i.e. he becomes spiritually enlightened. The marks of the spiritually enlightened person are explained in the verse. In the space, without any form, aloof from cold or heat, being content with knowledge and wisdom and having won over senses, being established in the space within becomes his objective. विज्ञानम् means specialized Knowledge ज्ञान, or Wisdom experienced from supra-sensory sources.

“तच्चोक्तम् - सामान्यैर्ये त्वविज्ञेया विशेषा मम गोचराः | देवादीनां तु तज्ज्ञानं विज्ञानमिति कीर्तितम् || श्रवणान्मननाश्चैव यज्ज्ञानमुपजायते | तज्ज्ञानं दर्शनं विष्णोर्विज्ञानं शम्भुरब्रवीत् || विज्ञानं ज्ञानमङ्गदेविशष्टं दर्शनं यथा || इत्यादिः ||” - That which becomes known generally through special receptivity relating to the gods is special Wisdom. That which becomes known through listening and reflection is the special, supra-sensory awareness being receptive to *Sri Vishnu*, thus says *Shambhu*. विज्ञानाम् is also supra-sensory Wisdom through perception acquired from *scriptures*.

“कूटस्थो निर्विकारः | कूटवत् स्थितः इति व्युत्पत्तेः || कूटमाकाशं | कूटं च विदलं व्योमसन्धिराकाशं उच्यते इत्यभिदानात् | योगी योग कुर्वन् | युक्तः योगसम्पूर्णः | एवम्भतो योगानुष्ठाता योगसम्पूर्ण उच्यते इत्यर्थः ||” - One who abides in Space is the formless, since he abides like Space. आकाश is space, also

known as enclosure, expanse, inclusive, encompassing, and unifying etc. योगी is one whose actions are equanimous. युक्तः is one who is completely in communion (with the Supreme Lord). Remaining ever in this manner he abides in equanimity with complete communion. This is the meaning.

Tatparya Nirnaya:

“सर्वत्र विष्णोर्गुत्कर्षज्ञानं ज्ञानमितीयते | तद्विशेषपरिज्ञानं विज्ञानमिति गीयते ||” - In all the places the awareness of supremacy of *Sri Vishnu* is known as *jnyaana* (awareness); and special knowledge about Him, is विज्ञान (Supra-sensory awareness).

9. He who is same to the dear one, the friend, adversary, the neutral, the intermediary, the hateful, the companion, noble and the ignoble, he, verily, is of the equanimous intelligence.

Bhashya :

“स एव च सर्वस्माद् विशिष्यते साधुपापादिषु समबुद्धिः | जीवचितः परमात्मनः सवस्य तन्निमित्तत्वस्य च सर्वत्रैकरूप्येण | चिद्रूपा एव हि जीवाः | विशेषस्त्वन्तः करणकृतः | सर्वेषां च साधुत्वादिकं सर्वमीश्वरकृतमेव स्वतो न किञ्चिदपि |” - He, verily, is amongst all the distinctive one, equal towards the noble and the evil. The consciousness in *Jiva* is the *Supreme Self*, being common medium in all beings and in *forms*. *Jiva* is, verily, the form of Consciousness. The distinctiveness is due to inclination. Attributes of nobility etc. in all of them is due to action of the Lord or their own.

“उक्तं चैतत् सर्वम् - स्वतः सर्वेऽपि चिद्रूपाः सर्वदोशविवर्जिताः | जीवास्तेषां तु ये दोषास्त उपाधिकृता मताः | सर्वे चेश्वरतस्तेषां न किञ्चित् स्वत एव तु | समा एव ह्यतः सर्वे वैषम्यं भ्रान्तिसम्भवम् | एवं समा नृजीवास्तु विशेषो देवतादिषु | स्वाभाविकास्तु नियमाद्धेरेरेव सनातनः | असुरादेस्तथा दोषा नित्याः स्वाभाविकाः अपि | गुणदोशौ मानुषाणां नित्यौ स्वभाविको मतौ | गुणैकमात्ररूपास्तु देवा एव सदा मताः || इति ब्राह्मे ||” - Essentially, all are the forms of the Consciousness, devoid of defects. The defects among the Jivas are said to be due to the internal inclination. All. are created by the Lord; nothing by themselves. They are all same in their essence; the seeming differentiation is because of distinctive attributes. Inequality amongst them is due to delusion. Thus all human beings are essentially same. The divinities belong to special category and such special features for them are natural and eternal. The defects among the demons are also natural to them and eternal. The attributes and defects among human beings are natural and eternal. Only the Gods remain with the same attributes for all the time, *thus in Brahma Puraana*.

“न तु साधुपापादिनां पूजासाम्यम् | तत्र दोषस्मृते || समानां विषमा पूजा विषमाणां समा तथा | क्रियते येन देवोऽपि स पदाद्भ्रश्यते पुमान् || इति पादमे | वित्तं बन्धर्वयः कर्म विद्या चैव तु पञ्चमी | एतानि मान्यस्थानानि गरीयो यद्यदुत्तमम् || इति मानवे | गुणनुसारिणीं पूजां समां दृष्टिं च यो नरः | सर्वभूतेषु कुरुते तस्य विष्णुः प्रसीदति | वैषम्यमुत्तमत्वं तु ददाति नरसञ्चयात् | पूजाया विषमा दृष्टिः समा साम्यं विदुःस्वजम् || इति ब्रह्मवेवर्त के ||” - Not that the noble and the evil ones should be respected in the same manner. That will then be an error. If people of equal qualification are worshipped unequally and similarly those of unequal gradation equally, then they, even though they be Gods, will be removed from their status, *thus in Brahmada Puraana*. The Wealthy, the Kinsman, the Elders, the Qualified and

the Learned all these are venerable in their places, the subsequent one being superior to the previous one, *thus, in Manu Smriti*. Whoever honours all the creatures with equal eye, knowing their essential attributes, Sri Vishnu will be pleased with him. The distinction between the people due to the differences in worship, will not be painful if they are seen with equanimous perception, *thus in Brahma Vaivarta Puraana*.

“सुहृदादिषु शास्त्रोक्तपूजादिकृतिरन्यूनानधिका या साऽपि समता | तदप्याह - “यथा सुहृत्सु कर्तव्यं पितृशत्रुसुतेषु च | तथा करोति पूजादिं समबुद्धिः स उच्यते || इति गारुडे || प्रत्युपकारनिरपेक्षयोपकारकृत् सुहृत् | केशस्थानं निरूप्य यो रक्षां करोति तन् मित्रम् | अरिर्वधादिकृत् | कर्तव्यं उपकारेऽपकारे च य उदास्ते स उदासीनः | कर्तव्यमभयमपि यः करोति स मध्यस्थः | अवासीकृत् द्वेष्यः ||” - Among the dear ones and the others when worshipping according to scriptures, the additions or defects, if any, will be treated with equal eye, *thus in Garuda Purana*. सुहृत् is one who performs actions without any expectation in return. मित्रम् is one who even while pointing the places of pain extends protection. One, who harms, is the enemy. उदासीन is one who desists either from helping or harming. मध्यस्थ is one neutral who does not act when any thing is required to be done. One, who does the unpleasant things, is the hateful.

“अहं चेतत् | द्वेष्योऽवासिकृत् कार्यमात्रकारी तु मध्यगः | प्रियकृत् प्रियो निरूप्यापि त्केशं यः परिरक्षति | स मित्रमुपकार तु ह्यनपेक्ष्योपकारकृत् | यस्ततः स सुहृत् प्रोक्तः शत्रुश्चापि वधादिकृत् || इति ||” - One who is affectionate without any expectation is the magnanimous one. Seeing suffering the one who extends help is the friend. One who causes pain is evil. One who does not reciprocate friendship even when given friendship is ungrateful. One who does good to others only if good was done for them is known as mediocre. The magnanimous one referred to here is the Supreme Lord.

10- 11. The equanimous one ever perseveres, dwelling within his self, in solitude, sear-restrained, free from desire and without longing for possessions. Establishing himself in a pure place with firm seat, neither high nor low, covered over with tender grass, deer skin and a cloth

Bhashya :

“समाधियोगप्रकारमाह - योगी युञ्जित इत्यादिना | युञ्जित समाधियोगं कुर्यात् | आत्मानम् मनः ||” - In this verse *Sri Krishna* speaks योग the process of Equanimity. युञ्जित means ever persevering in meditation etc. आत्मानम् means *in the mind*.

12 -13 -14. Making his mind one-pointed with his thoughts and senses motionless, let him enjoin (his mind and the self) for equanimity and for purifying the self. Bolding the body, the head and the neck erect and still, concentrating on the tip of his nose, without diverting his attention around, with hannony of his self, fearless and establishing himself in wisdom (of Brahman) with subdued mind and inteUigence, attuned to Me, let him abide in Me.

Bhashya :

“योगम् समाधियोगम् युञ्ज्यात् ||” - For the sake of equanimity, meditation should be undertaken.

15. Enjoining himself in this manner, the equanimous one with sub dued mind attains to peace subsequent to the supreme state of renunciation, which abides in Me.

Bhashya :

“निर्वाणपरमाम् शरीरत्यागोत्तरकालीनाम् |” - निर्वाणपरमाम् means subsequent to the time of renunciation of the body.

16. Attainment of equanimity is not for him, who eats too much or abstains from food altogether. It is also not for him, O Arjuna, who sleeps too much or keeps himself awake too much.

Bhashya :

“अनशनादिनिषेधोऽशक्तस्य | उक्तं हि - निद्राशनभयश्वासचेष्टातन्द्रयादिवर्जनम् | कृत्वा निमीलिताक्षस्तु शक्तो ध्यायन् प्रसिद्धयति || इति नारदीये |” - Abstention from fasting etc. is only for the one who is weak. The one who is strong having given up sleep, food, fear, breathing, physical actions, lethargy etc. meditates on Sri Hari with half-closed eyes, attains peaceful mind, thus in Narada Puraana.

17. One who is temperate in food and enjoyment or is restrained in his actions, whose sleep and waking are regulated, his sorrows are destroyed.

Bhashya :

“युक्ताहारविहारस्य सोपायाहारादेः | यावता श्रमाद्याभावो भवति तावदाहारादेरित्यर्थः |” - युक्ताहारविहारस्य means one who is temperate in food etc. Enough food by which, individual effort etc. becomes minimized. This is the meaning.

18. When the mind, attuned to and established in the Lord, becomes liberated from all desires, then he is called equanimous.

Bhashya :

“आत्मनि भगवति |” - आत्मनि means in the Lord.

19. Even as the lamp in a place without breeze flickers not, even so does the subdued mind of the equanimous attains equanimity with the Lord.

Bhashya :

“आत्मनः भगवद्विषये | योगम् |” - आत्मनः means any thing related to the Supreme Lord.

Tatparya Nirnaya:

“यस्य यत्र वृत्तिर्विहता वर्तनं तथा | ज्ञानं वाऽपि समत्वं तद्विषमत्वमतोऽन्यथा || इति महाविष्णुपुराणे |

अनिमित्तस्नेहवांस्तु सुहृत् ज्ञात्वोपकारकृत् | मित्रं वधादिकृदरिर्द्वेष्यस्त्वप्रियमात्रकृत् | उदासीनः स्नेहवतोऽप्यस्नेही तत्कृतानुकृत् | मध्यस्थ इति विज्ञेयः सुहृदेषु विशिष्यते || इति नारदीये |” – Even as one’s inclination even so would be his behavior, wisdom would be well balanced or would be distorted, *thus in Mha Vishnu Purana*. Unreserved friendship will encourage endearing companionship. Even though appears indifferent friendship flowers in companionship. Friend should be understood as the intermediary increasing companionship, thus in *Narada Purana*.

20. When the mind is set at rest, restrained by equanimous concentration and perceives the Self through the self he rejoices in the Self.

Bhashya :

“आत्मना मनसा | आत्मनि देहे | आत्मानम् भगवन्तं पश्यन् |” - आत्मना means by the mind. आत्मनि means in the body and आत्मानम् means the supreme Lord.

Tatparya Nirnaya:

“आत्मानं विष्णुम् | आत्मना तत्प्रसादेन |” - Here, आत्मनम् means *Sri Vishnu* and आत्मना means by *Sri Vishnu’s* grace.

21 - 22. Where the supreme pleasure which is beyond senses is perceived through intelligence, having established himself there, he no longer wavers away from the Lord. Gaining which he considers no other gain to be superior to that and abiding therein, he is not shaken even by the greatest of the sorrow.

Bhashya :

“तत्त्वतः भगवद्रूपात् |” - तत्त्वतः means in form of supreme Lord.

23. Let him know that severance of association with sorrow to be the state of equanimity, which when practiced with determination unites the heart without doubt.

Bhashya :

“दुःखसंयोगो येन वियुज्यते स दुःखसंयोगादिवियोगः | न केवलमत्पन्नं दुःखं नाशयति उत्पत्तीमेव विचारयति इति दर्शयति संयोग शब्देन | निश्चयेन योक्तव्यः, योक्तव्य एव तद्भूषणा इत्यर्थः ||” - दुःखसंयोगः means that which severs the association with sorrow. संयोग shows that not only the pain arising is severance but also severs the possibility of any pain arising in future. निश्चयेन योक्तव्यः means one should enjoin oneself with determination.

24 - 25. Abandoning all the desires influenced by prior will without leaving any trace, restraining with mind the senses from every side, bringing down the activities little by little through the steady reasoning and establishing the mind in the self, let him not delve on any thing else.

Bhashya :

“सर्वान् सर्व विषयान् | अशेषतः एकविषयोऽपि कामः स्वल्पः कादाचित्कोऽपि न कर्तव्यं इत्यर्थः | मनसैव नियन्तु शक्यते नान्येन इति एव शब्दः || बुद्धे कण्ठं मनेनिग्रहे आत्मरमणे च || - सर्वान् means all the things, अशेषतः means without leaving any traces (of desires). मनसैव means by the mind alone it is possible to restrain, not otherwise. Intellect is the instrument for restraining the mind as well as for pleasures.

26 - 27. Whenever the mind becomes unsteady, wavers and wanders, there and then restraining the same, should be lead towards abidance in the self alone. Expansive happiness is attained by the equanimous ones, whose mind is peaceful. Peaceful confidence arises which is subservient to Brahman and stainless.

Bhashya :

“यतो यतः यत्र यत्र | यतो यते धावति इत्यदिप्रयोगात् | आत्मन्योव वशं नयेत् आत्मविषयः एव वशीकुर्याद् इत्यर्थः ||” - Whenever means wherever by such usage. Toward the *self* alone should it be diverted means towards the *self* alone it should be made to abide. This is the meaning.

Tatparya Nirnaya:

“ब्रह्मणि भूतम् ||” means abiding in *Brahman*.

28 - 29. Enjoining the self, the equanimous one devoid of all stains, attains easily the happiness of the contact with Brahman. Perceiving the Self in all the creatures and all the creatures in the Self, he becoming equanimous seeing everywhere with the identical perception.

Bhashya :

“पूर्वोक्तम् प्रपञ्चयन्ति - एवम् युञ्जन् इति ||” - Whatever was said in previous verses is further reiterated here. “ध्येयमाह सर्वभूतस्थम् इति | सर्वभूतस्थमात्मानम् | परमेश्वरम् | सर्वभूतानि चाऽत्मानि परमेश्वरे | तं च परमेश्वरं ब्रह्मतृणादावैश्वर्यादिना साम्येन पश्यति | समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् || इति च ||” - The objective is spoken here. The *Self* which is abiding in all the creatures is the *Supreme Lord*. All the creatures too exist in the *Self*, which is the supreme Lord. He sees the supreme Lord in *Brahman* as well as in the blade of grass equally in all their glory. “तचोक्तम् - आत्मानं सर्वभूतेषु भगवन्तमवस्थितम् | अपश्यत् सर्वभूतानि भगवत्यपि चात्मानि ||” - He sees the supreme Lord abiding as self in all the creatures, and sees all the creatures in the *Self* of the supreme Lord. The Supreme Lord abides in all creatures in equal measure.

Tatparya Nirnaya:

“सर्वभूतेषु स्थितं परमात्मानम् ||” - Relating to the Supreme Self abiding in all creatures.

30. He who perceives Me everywhere and perceives everything in Me, for him I am not lost

nor is he to Me.

Bhashya :

“फलमाह यो माम् इति | तस्याहं न प्रणश्यामि इति सर्वदा योगक्षेम वहस्यम् इत्यर्थः | स च मे न प्रणश्यति सर्वदा मदभक्तो भवति | तस्यापि स्वामिन्यरक्षत्यनाथः एवं भृत्योऽप्यभजत्यवृत्य इति हि प्रसिद्धिः समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् || इति च ||” - *Sri Krishna* speaks about the fruits saying for the devotee, he is not lost, being ever protected by him, indeed as the master who protects an orphan. Similarly, it is well known that if the servant does not offer respects, the master is no more the Master. He who always sees Me equally in all the creatures, for him there being unshaken devotion, I take upon Myself his welfare, *thus in Garuda Puraana.*

31. Be who adores Me dwelling in all the creatures, singularly and devotedly, even though he is ever engaged, he being equanimous, verily, performs for Me alone.

Bhashya :

“एतदेव स्पष्टयति सर्वभूतस्थितम् इति | एकात्मस्थितः सर्वत्रैक एवेश्वरः इति स्थितः | सर्वप्रकारेण वर्तमानोऽपि मय्येव वर्तते | एवमपरोक्षं पश्यतो ज्ञानफलं नियतं इत्यर्थः | तथाऽपि प्रायो नाधर्मं करोति | कुर्वतस्तु महच्चेद् दुःखसीचकं भवति इत्युक्तं पुरस्तात् |” - Dwelling in all the creatures thus *Sri Krishna* explains. एकात्मस्थितः means one who singularly exists in all the places as One Lord. In all respects, even in the present instance, the *Jiva* acts only for His sake. Such spiritual vision brings out always the fruit of *Wisdom*. This is the meaning, even when he does not follow the *Perennial Principles*. When he does not follow and if the non-performance is very important, he may suffer pain. This has already been explained earlier.

For sake of further clarification it is also said, “आह च — कदाचिदपि नाधर्मे बुद्धिर्विणुदृषां भवेत् | प्रमादात्तु कृतं त्वल्पं पापं भस्मीभविष्यति | आदिराजैस्था देवैर्ऋषिभिः क्रियते क्रियत् | बाहुल्यात् कर्मणस्तेषां दुःखसूचकमेद् तत् || इति ||” - The steps of those who have seen *Sri Vishnu*, will never traverse the path of unrighteousness. If unknowingly a wrong is done it (the unrighteousness) gets burnt away. Many ancient kings, gods and even seers have committed great wrongs. These (प्रारब्ध कर्म) however become only pointers for perceiving pain.

Tatparya Nirnaya:

“सर्वत्र विष्णुरेक इति स्थितः ||” - In all the places, *Sri Vishnu* alone abides.

32. Be who perceives similarity, the likeness or his own self in all the places, O Arjuna, whether in pleasure or in pain, he is considered to be supremely equanimous.

Bhashya :

“साम्यं प्रकारान्तरेण व्याचष्टे - आत्मौपासेन ” - He explains the state of similarity in different way in this verse.

33 – 34 – 35 . *Arjuna said: This equanimity which is spoken by you, O Krishna, the nature or equality is not grasped by me because of my unstable foundation due to restlessness. Restless is this mind, O Krishna, impetuous, strong and obstinate. I consider it stubborn to be controlled and difficult like the wind. The Resplendent Lord said: Without doubt, O Arjuna, the mind is difficult to be controlled and ever dynamic. With effort, however, O Kaunteya and with dispassion it can be controlled.*

Bhashya :

“एतस्य योगस्य स्थिराम् स्थितिं न पश्यामि मनसश्चञ्चलत्वात् |” - I do not perceive the state of equanimity firmly established, because of the restlessness of the mind (says Arjuna). “मनसश्चलत्वाद्धि स्थितिर्योगस्य वै स्थिरा | विनाऽभ्यासान् शक्या तु वैराग्याद्वा न संशयः || इति व्यासयोगे ||” - Because of the restlessness of the mind and in the absence of practice and renunciation, the firmly established state of equanimity is surely not possible”, *thus in. Vyas Yoga.*

36. For one who has no self-control. equanimity is hard to be had, this is My view. But for one who is self-controlled it is attainable through proper means.

Bhashya :

“न च कदाचित् स्वयमेव मनो नियम्यते | शुभेच्छारहितानां च द्वेषिणां च रामापतौ | नास्तिकानां च वै पुंसां सदा मुक्तिर्न जायते || इति निषेधाद् ब्राह्मे ||” - Because of restlessness of the mind in the absence of practice and renunciation, the firmly established state of equanimity would not be surely possible, *thus in Brahma Purana.*

Tatparya Nirnaya:

“अतो विष्वनवितिषु स्ववत् स्नोः कर्तव्यः |” - Those who are devotees of Sri Vishnu treat everyone as they would treat themselves

37 – 38 – 39 – 40 – 41 – 42 - 43. Arjuna said: If there is no effort, though one is receptive and his mind is ever restless, failing to attain concentrated equanimity, to which direction does he go, O Krishna? 38. Would he not perish like a ripped cloud, O Krishna, without any stability and being bewildered on the Path to Perfection ? This doubt of mine, O Krishna, you are capable of removing entirely for there is no one else who can destroy this doubt. The Resplendent Lord said: O Partha, neither in this world nor in the other world could there be destruction for one, never does one who does good, ever reaches a miserable goal. Having attained the worlds of merits and dwelling therein for many years, the man who has fallen from equanimity is born again in the house which is pure and resplendent. Or he is born in the family of equanimous, endowed with wisdom. Such birth is very rare to be obtained in the world. There equanimity of the mind be secured to him due to his previous life, established on which he strives again for perfection, O Arjuna.

Bhashya :

“अयति - अप्रयत्नः |” - अयति means absence of *exertion*

Tatparya Nirnaya:

“अयतिः अप्रयत्नः | प्रयत्नाद्यतमानस्तु इति वाक्यविशेषात् | योगशब्दस्योपायार्थत्वेऽप्यत्रोपायविशेष एव ध्यानयोगादर्विवक्षित इति न विरोधः |” - अयति means one who does not endeavor, प्रयत्नाद्यतमानस्तु means endeavouring with practice, such is the special meaning. For the word yoga equanimity of meditation is the suggested meaning here even though there is a more comprehensive meaning. Failure in equanimous meditation is not contradictory term.

44 - 45. From previous practice, he will be elevated higher without resistance. The seeker of equanimity transcends beyond even the words of the Vedas. The man intent on equanimity, cleansed of his demerits, perfecting himself and striving assiduously through many lives attains the Supreme Good.

Bhashya :

“योगस्थ जिज्ञासुरपि, ज्ञातव्यो मया योग इति यस्तातीवेच्छा सोऽपि | शब्दब्रह्मातिवर्तते, परं ब्रह्मप्राप्नोति इत्यर्थः |” - Even the seeker of the state of equanimity, i.e. even he, whose intense desire is the wisdom of becoming equanimous with Me, transcends the *Shabda-Brahma* (the Vedas) and attains the *Supreme Brahman*. This is the meaning.

“नेकाजन्मनि इत्याह प्रयत्नाद् इति | जिज्ञासूर्जात्वा प्रयत्नं करोति | एवमनेकाजन्मभिः संसिद्धोऽपरोक्षज्ञानी भूत्वा परांगतीमऽ याति |” - In one life itself, says *Sri Krishna*. The Seeker through wisdom endeavours. In this manner, by acquiring spiritual experience and through the gains acquired after many lives, he goes to the Supreme Goal. “अतीव श्रद्धया युक्तो विज्ञासुर्विष्णुतत्परः | ज्ञात्वा ध्यात्वाऽथ दृष्ट्वा च जन्मभिर्बहुभिः पुमान् | विशेन्नरायणं देवं नन्यथा तु कथञ्चन ||” - By intense receptivity the seeker becomes endowed with devotion to *Sri Vishnu*. Knowing, meditating and similarly perceiving after many lives, the person specially attains the Divine *Sriman Narayana*; not in any other manner, *thus in Narada Puraana*.

Tatparya Nirnaya:

“मोक्षोपायस्य जिज्ञासुरपि केवलपाठकात् | विशिष्टः किमु तद्विद्वान् किं पुनर्यदास्थितः | इति परमयोगे ||” - Even the seeker of the process of deliverance (is superior to) the one who merely studies the Vedas. What then is the special need of knowing about being established? *Thus, in Parama Yoga scripture*.

46 - 47. The man of equanimity is greater than the man of austere ; he is considered superior even to the man of wisdom; he is superior even to the performer of rituals. Therefore, you do become the man of equanimity. Of all the men of equanimity he, whose self abides in Me being fully receptive and worships Me, I consider him to be truly in communion with Me.

Bhashya :

“ज्ञानिभ्यः योगज्ञानिभ्यः | तपस्विभ्यः कृच्छ्रादिचारिभ्यः |” - “ज्ञानिभ्यः means the knowers of equanimous state. तपस्विभ्यः means the austere ones and performers of rituals. “कृच्छ्रादेरपि यज्ञादेर्ध्यानयोगो विशिष्यते | तत्रापि शेषश्रीब्रह्मशिवादिध्यानतो हरिः | ध्यानं कोटिगुणं प्रोत्तमधिकं वा मुमुक्षुणाम् || इति गारुडे || - Superior to the performers of the sacrifices and others is the one who has equanimity of meditation. For the seekers, meditation on *Sri Hari* is hundred thousand times superior to the meditation on *Shesha, Lakshmi, Brahma, Shiva* and others, *thus, in Garuda Puraana*. “अज्ञात्वा ध्यायिनो ध्यानात् ज्ञानमेव विशिष्यते | ज्ञात्वा ध्यानं ज्ञानमात्राद् ध्यानादपि तु दर्शनम् | दर्शनाच्चैव भक्तेश्च न किञ्चित् साधनाधिकम् || इति नारदीये ||” - Meditation with knowledge is distinctly superior to meditation without knowledge. Better than such meditation is experience of the Lord. Better than the experience is the Communion (Bhakti) with the Lord.

Tatparya Nirnaya:

“तपसश्चैव यज्ञादेर्ध्यानमेव विशिष्यते | अज्ञानिध्यानतो ज्ञानं ध्यानं सज्ञानमप्यतः || तत्रापि मय्यभक्तस्य नान्यध्यानं प्रयोजकम् | अन्यसामान्यविद् यो मे यश्चान्यं नेति पश्यति || अवरत्वदृगुदासीनो विद्वेषी चेत्यभक्तयः | मदभक्तोऽपि हि कार्यार्थं यो ध्यायेदन्यदेवतानाम् || परिवारतामृते तस्मात् केवलं मनुपासकः | वरोऽन्यान् मदधीनांश्च सर्वान् जानन् विशुद्धधीः || इति च दत्तात्रेयवचनम् ||” - Superior to austerity and sacrifice is meditation. Better than the meditation without wisdom, is the meditation with wisdom. Even there, for those who are not My devotees, meditation to others is of no use. Those who see similarity between others and Myself, those who do not see Me as different from others, or those who see Me lesser than others, those who are unconcerned or spiteful about Me, they are all non-devotees. Among the devotees those who worship Me alone are superior than those who, for little benefit, worship other gods. As part of the family, from them I alone am worshipped, and considering no one is superior but all are subservient to Me, *thus according to Sri Dattatreya*.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Sixth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Aatmasamyama Yoga”.

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Bhashya :

“साधनं प्राधान्येनोक्तमतीतैरध्यायैः | उत्तरैस्तु षडिर्भगवन्माहात्म्यं प्राधान्येनाह ||” - *Hari Aum !* In previous Chapters primarily the method of *Wisdom* was narrated, in the next Six Chapters greatness of the Lord is spoken.

Tatparya Nirnaya:

“भगवन्महिमा विशेषतः उच्यते |” - *Hari Aum !* The supremacy of the Lord is particularly spoken here,

1 - 2. The Resplendent Lord said: Listen then, O Partha, how with (your) mind attuned to Me and equanimity or communion with Me, you will know Me in entirety without any doubt. Without leaving anything, I will convey this jnyaana (Knowledge) to you and the vijnyaana (Wisdom), knowing which there would not remain anything else left to be known.

Bhashya :

“आसक्तमनाः अतीवस्नेहयुक्तमनाः | मदाश्रयः - भगवानेह मया सर्वं कारयति | स एव शरणम् | तस्मिन्नेव चाहं स्थित इति स्थितः | असंशयं समग्रम् इति क्रियाविशेषणम् ||” - आसक्तमनाः means extremely attached to mental disposition. मदाश्रयः means accepting that the Lord does everything, He alone is the protector, in Him alone do I abide. असंशयं is the special predicate.

Tatparya Nirnaya:

“भगावन्महिमा विशेषतः उच्यते |” - speaks with special reference to the glory of the supreme Lord.

3. Among human beings, rarely one among the thousands strives for perfection; even among those rarely does one know Me in Truth.

Bhashya :

“इदम् मद्धिषयं ज्ञानम् | विज्ञानम् विशेष ज्ञानम् |” - ज्ञानम् - Knowledge concerning the Lord. विज्ञानम् is Wisdom, special knowledge. “दौर्लभ्यं ज्ञानस्याऽह - मनुष्याणाम् इति ||” - Inadequate is this Knowledge among human beings

Tatparya Nirnaya:

“अनन्तानां तु जीवानां यतन्ते कपचिदेव तु | मुक्त्यै तेषु च मुच्यन्ते केचिन्मुक्तेषु च स्फुटम् || केचनैव हरिं सम्यग् ब्रह्मरुद्रादयो विदुः | अन्यथा यावता मुक्तिस्तावत् ज्ञान हरो परम् || इति पादमे || मुक्तानामपि सिद्धानां नारायणपरायणः | सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामते || इति भागवते || सर्वे मुक्ता हरौ भक्तास्तेषु ब्रह्मैव मुख्यतः | विष्णोः परमभक्तस्तु तस्मात् जीवघनो मतः || इति सत्तत्त्वे ||” - Of innumerable *Jivas* only few

ever endeavor and among them only few are delivered, even among such delivered ones only few like four-faced *Brahma* and *Rudra* know *Sri Hari* in entirety, thus in *Padma Puraana*. Even among the hundred thousand delivered ones only few are those who realize that *Sriman Narayana* is the ultimate refuge, thus, in *Bhagavat Puraana*. All the delivered ones are the devotees of *Sri Hari*, *Brahma* being the foremost of them. Therefore for the devoted *Jivas*, *Sri Vishnu* is said to be the best, thus in *Sat-Tatva scripture*.

4 – 5 - 6. Earth, Water, Fire, Wind, Ether, Mind, Intellect and Ego-sense - these are the eightfold divisions of My nature. These are my lower (manifestations). Know My other nature which is the higher. This one upholds the world of creatures, O Arjuna. This is the womb which upholds all the creatures and I am the origin of the world and of the dissolution as well.

Bhashya :

“प्रतिज्ञातं ज्ञानमाह - भूमिः इत्यादिना | महतो अहङ्कर एवान्तर्भावः ||” - Reiterates the wisdom about the Lord again. *Mahat* is the *ego-sense* referred here as inclusive of the *I-sense*. “अपरा अनुत्तमा वक्ष्यमाणामपेक्ष्य | जीवभूता श्रीः - जीवानां प्राणधारिणी, चिद्रूपभूता, सर्वदा सती | एतन्महद् भूतम् इति श्रुतेः | जगाद् च ||” - अपरा is that which is not the supreme one. *Sri Devi* dwelling in all the creatures as the custodian of life, exists as the consciousness of the creatures as well - एतन्महद् भूतम् are the words used in the scriptures.

“प्रकृतिं द्वे तु देवस्य जडा चैवाजडा तथा | अव्यक्ताख्या जडा सा च सृष्ट्या भिन्नाऽष्टधा पुनः | महान् बुद्धिर्मनश्चैव पञ्चभूतानि चेति ह | अपरा सा जडा श्रीश्च परेयं धार्यते तथा | चिद्रूपा सा त्वनन्ता च अनादिनिधना परा | यत्समं तु प्रियं किञ्चिन्नास्ति विष्णोर्महात्मनः | नारायणस्य महिषी माता सा ब्रह्मणोऽपि हि | आभ्यामिदं जगत् सर्वं हरिः सुजति भूतराद् || इति नारदीये ||” - *Prakriti* is the dual manifestation of the Lord, gross and subtle. The gross forms of *Prakriti* are the eight unmanifest ones - five elements, *Mahat*, Intellect and the Mind. They are lower forms of *Sri Devi* in which she manifests. The subtle form of hers is eternal and is all pervading consciousness. Similar to Her, there is no one else dear to *Sri Vishnu*, the Supreme Self. She is the consort of *Sriman Narayana* and mother of (the four-faced) *Brahma*. Through these two forms (of *Sri Devi*) all this world is energized by *Sri Hari*, thus in *Narada Puraana*.

“न केवलं ते जगत्प्रकृती मद्गुणे इत्येतावन्मदैश्वर्य इत्याह - अहम् इति | प्रभवादेः सत्ताप्रतीत्यादिकारणत्वात् तद्भोक्तृत्वाच्च प्रभव इत्यदि | तथा च श्रुतिः - सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यातोऽवाक्यनादरः इति |” - It is not only that entire creation is subservient to the supreme Lord, but that they are all forms of his splendour. The *Supremacy* is because of the *splendour* and because of that being the established cause, supreme Lord being the enjoyer as well as the illuminator.

“स्रष्टा पाता च संहर्ता नियन्ता च प्रकाशिता | यतः सर्वस्य तेनाहं सर्वोऽसित्यृषिभिः स्तुतः | सुखरूपस्य भोक्तृत्वान्तु सर्वस्वरूपतः | आगमिष्यत् सुखं चापि तच्चास्त्येव सदाऽपितु | तथाऽप्यचिन्त्यशक्तित्वाज्जातं सुखमतीव च || इति नारदीये ||” - As the creator, destroyer, overseer, energizer all the things that can be thought, even though unknowable to speech - thus He is eulogized. Again the Seers

praised Him as the enjoyer of all, as entirety, even of the future enjoyments, unimaginable power, the enjoyment becoming his, *thus in Narada Puraana.*

Tatparya Nirnaya:

“अचेतना चेतनेति द्विविधा प्रकृतिर्मता | त्रिगुणाऽचेतना तत्र चेतना श्रीर्हरिप्रियाः || ते उभे विष्णवशगे जगतः कारणे मते | पिता विष्णुः स जगतो माता श्रीयां त्वचेतना | उपादानं तु जगतः सैव विष्णवलेरिता || इति च |” - Gross and Subtle are the two-fold forms of *Prakriti*. Endowed with the three attributes (*satva-raja-tama*), the subtle Consciousness, *Sri Devi* is the beloved of *Sri Hari*. Both these forms being subservient to *Sri Vishnu*, cause the world to be created. *Sri Vishnu* is *Father* of the world and *Sri*, the subtle consciousness, is the mother. Energized by the creative energy of *Sri Vishnu*, the world is created through her.

7. O Arjuna, there is nothing else superior to Me. By Me alone are all these woven like pearls on the string.

Bhashya :

“अहमेव परतरः | मत्तोऽन्यत् परतरं न किञ्चिदपि | इदं ज्ञानम् |” - I, alone am the Supreme Principle and there is none else. This is the wisdom.

Tatparya Nirnaya:

“मत्तोऽन्यत् परतरं नास्ति | परतस्त्वहमेव इत्यर्थः | अन्यथा अन्यत् इति व्यर्थम् ||” - मत्तः परतरम् नोऽन्यत् means that He alone is the Supreme, none other. Considering anything else independent of Him is futile.

“अवरा दुःखसम्बन्धाज्जीवा एव प्रकीर्तिताः | इत्यानिर्दुःखरूपत्वात् परा श्रीरेकलैव तु || दुःखासम्पीडितत्वत्तु मध्यमो वायुच्यते | अनन्याधीनरूपत्वादसमाधिकसौख्यतः || तत्तन्त्रत्वाच्च सर्वस्य विष्णुः परतरो मतः | अभावान्तराऽन्यस्य त्विहैकार्थो तरप्तमौ | यस्याः सम्बन्धयोग्यत्वाज्जीवा अन्यवरा मताः | तस्या जडायाः प्रकृतेरवरत्वे क्व संशयः || अथावरतरा ये तु विमुखाश्चेतना हरेः | नित्यदुःखैकयोग्यत्वान्नह्येतत् स्यादचेतने || अतः परतरं विष्णुं यो वेत्ति स विमुच्यते | मुक्तस्तु स्यात् पराभासः सुनित्यसुखभोजनात् || तत्रापि तारतम्यं स्यात् तेषु ब्रह्माऽदिको मतः | विष्णोराधिक्यसंवित्तिः सर्वस्माज्ज्ञानमुच्यते || एवं विविच्य तज्ज्ञानं विज्ञानमिति कीर्तितम् | एतच्च तारतम्येन वर्तते केशवादिषु || मुख्यविज्ञान्यतो विष्णुः किञ्चिद्विज्ञानिनोऽपरे ||” - On account of external association with sorrow, *Jiva* assumes a distinct identity. Being ever free from sorrow *Sri Devi* is known as the supreme. Even though associated with little sorrow but not being affected thereby, *Vayu* is the intermediate- मध्यम्, not being subservient to anyone and being Independent no one is happy like *him* or more than *him*. *Sri Vishnu* is known as the *Most Supreme One*. Since there are none between these two, He is not merely the superior but also the *Supreme One*.

Because of the relationship (of sufferings) *Jiva* is considered inferior. Therefore all the gross are considered inferior without any doubts. Even they are inferior who are inimical to the Lord. Having no relationship with the Consciousness, they are ever associated with sorrows.

Therefore those who realize *Supreme Sri Vishnu* are alone delivered. The delivered ones always enjoying happiness are the superior ones. Even then they are inferior to *Brahma* and others according to their gradation - तारतम्य. Those who are associated with *Sri Vishnu* more than with any others are liberated by such *Knowledge* - ज्ञान. By such awareness, supra- sensory illumination comes to them known as *Wisdom* - विज्ञान. The *Knowledge* - ज्ञान and supra- sensory *Wisdom* or awareness - विज्ञान becomes manifest according to gradation - तारतम्य. The *Primal source* of illumination is *Sri Vishnu* and all the rest (*Brahma, Rudra, Vayu* etc.) are relatively illumined by the Supreme.

8 - 9 – 10 – 11. I am the essence in the water, O son or Kunti, and the radiance in the Sun and the Moon. I am the Eternal Resonance (Aum) or all the Vedas, the Word in the Space and the manliness in men. The pure fragrance in Earth and the brilliance in Fire I am; the life in all Beings and the austerity in austere Ones I am. Know Me O Partha, to be the Eternal seed of all existence. I am intelligence in the Intellect and splendour in the Splendid Ones. Strength of the Strong Ones devoid of desires and passion, O Arjuna, in the creatures I am the Desire which is not contrary to the Perennial Principles.

Bhashya :

“रसोऽहं इत्यादि विज्ञानम् | अवाद्योऽपि तत एव | तथाऽपि रसादिस्वभावानां रसाणां च स्वभावत्वे रसत्वे न विशेषतोऽपि स एव नियामकः | नत्ववादिनियमानुबद्धो रसादिस्तात्सारत्वादिश्च इति दर्शयति अप्सु रस इत्यादि शब्दैः | भोगश्च विशेषतो रसादेः इति च | उपासनार्थं च |” - I am the Essence, thus the supra- sensory *Wisdom* (विज्ञान). What is narrated later is the greatness of the Lord. Even then, the inherent nature like essence and also the substance being natural attributes or substance is mentioned as special supervision of the Lord. The fact that attributes like substance do not come on their own in the water therefore, substance is shown by using special words like essence in the water. More than the water it is the essence in the water that is represented by the Lord. The same is the case of उपासना, spiritual practice.

“रसादिनां रसादि त्वे स्वभावत्वे तथैव च | सारत्वे सर्वधर्मेषु विशेषणापि कारणम् | सारभोक्ता च सर्वत्र यतोऽतो जगदीश्वरः | रसादिमानिनां देहे स सर्वत्र व्यवस्थितः | अवाद्यः पार्षदा एव ध्येयः स ज्ञानिना हरिः | रसदिसम्पत्त्याऽन्येषां वासुदेवो जगत्पतिः || इति |” – The essence in flavours and their inherent attribute are due to special reason of its *Dharma*. The enjoyer of the essence is always the Lord of the Universe, dwelling in all bodies as *essence*. The presiding deities sheltered in water etc. are but the reflection of the Lord. *Sri Vasudeva* who is Lord of the worlds, therefore, should be sought by those who seek the *essence* of the things. Inherent nature, the *Jiva* are an in this manner (due to the grace of the Lord) , *thus in Gita-Kalpa*.

“स्वभावो जीव एव च | सर्वस्वभावो नियतस्तेनैव किमतः परम् | न तदस्ति विना यत् स्यान्मया भूतं चराचरम् | इति च | धर्माविरुद्धः कामरागविवर्जितम् इत्याद्युपासनार्थम् ||” - All inherent natural tendencies are as ordained by the Lord. There is nothing whatsoever without My essence in animate or the inanimate creatures. Also thus has been spoken. For the sake of spiritual practice desires which are not contrary to *Dharma*, renunciation of desires and attachments have been recommended.

“धर्माविरुद्धाकामेऽसावुपास्यः काममिच्छता | विहीने कामरागादेर्वले च बलमिच्छताम् | ध्यातस्तत्र त्वनिच्छदिभज्ञानमेव ददाति सः || उक्तं च गीताकल्पे ||” - The desires, not contrary to *Dharma*, should be sought by the aspirant Strength, without the powerful influence of desires and without attachment, should be sought Then by His Win alone the awareness win be attained, *thus in Gita-Kalpa*.

“पुण्योगन्धः इति भोगापेक्षया च | तथापि श्रुतिः - पुण्यमेवामुं गच्छति, ऋतं पिवन्तौ सुकृतस्य लोके इत्यादिका | ऋतं च पुण्यं - ऋतं सत्यं तथा धर्मः सुकृतं चाभिधीयते इत्यभिधानात् | ऋतं तु मानसो धर्मः सत्यं स्यात् सम्प्रयोगगः || इति च | न च अनन्नन्यो अभिचाकशीति, अन्यो निरन्नोऽपि बलेन भूयान् | इत्यादि विरोध स्थूलाननोक्ते ||” - The pure fragrance, thus to show expectation of enjoyment. *Thus in scriptures*, the merits alone reach Him. In the World of meritorious, ऋत (cosmic law) alone is enjoyed. ऋत is that which is meritorious. ऋत, सत्य and धर्म are the auspicious actions that are followed due to such statements. ऋत is attribute of the Mind; सत्य Truth is what one puts in practice.

“अह च सूक्ष्माशनं - प्रविविक्ताहारतर इवैष भवत्यस्मच्छारीरादात्मनः | इति | न चात्र जीव उच्यते | शारीरात्मनः | इति भेदाभिनानात् | स्वप्नदिश्च शरीर एव | शारीरस्तु त्रिधा भिन्नो जाग्रदादिष्ववस्थिते इति वचनाद् गारुडे |” - Even though not enjoying, He still illuminates and the other one even though devoid of food, is still powerful, in such statements there is no contradiction. In this verse the *jiva* is not mentioned because of reference earlier to the आत्मा being endowed with a body as in a dream state. In this verse the *jiva* is not mentioned because of reference earlier to the आत्मा being endowed with a body as in a dream state, thus in *Garuda Purana*.

“अस्मात् - अस्मात् इतिश्वरनिवृत्यर्थः | शारीरौ तावुभौ ज्ञेयौ जीवेश्वेश्वरसंज्ञितः | अनादि बन्धनस्त्वेको नित्यमुक्तस्तथाऽपरः | इति वचन्नारदीये |” - By the word अस्मात् - the Lord alone is referred. The body is assumed both for the *Jiva* as well as for the Lord. One is with the eternal bondage; while the Supreme one is ever liberated, *thus in Narada Puraana*.

“भेदाश्रुतेच्च | सति गतन्तरे पुरुषभेदं एव कल्प्यो नत्ववस्थाभेदः | आह च - प्रविविक्तभृग् यतो ह्यस्माच्छारीरात् पुरुषोत्तमः | अतोऽभोक्ता च भोक्ता चस्थूलाभोगत् स एव तु || इति गीताकल्पे ||” - The distinction is clarified in the Scriptures. The distinction in persons also should be imagined and not from their *forms*. The enjoyment by *Purushottama* is distinctive than that of the *Jiva*. He is the enjoyer as well as the non-enjoyer. But He is not the enjoyer of the gross forms”, thus in *Gita-Kalpa*.

Tatparya Nirnaya:

“सोप्सु स्थित्वा रसयति रसनामा ततः स्मृतः | सूर्यचन्द्रादिदिषु स्थित्वा प्रभानामा प्रभासनात् || वेदस्थः प्रणवाख्योऽसावात्मान यत् प्रणोत्यतः | स्वे स्थितः शब्दनासाऽसौ सच्छब्दयति केशवः ||” - Dwelling in water as the *essence*, he (the Lord) is known as the *essence* thereof. Dwelling in Sun and Moon as light, He is known as the Illumination. Dwelling in Vedas as the very *Self*, He is praised as *pranava*. Dwelling in Space as the sound, *Keshava* is known as the *Word*.

“पुण्यापुण्यं गन्धयति स्वयं पुण्यो धरास्थितः | तेजयत्यग्निसंस्थं सन्भूतस्थो जीवनप्रदः |

तपस्विस्थस्तपयति व्यञ्जनाद् बीजसञ्ज्ञितः | बोधनाद् बुद्धिनामाऽसौ बुद्धिमस्तु व्यवथितः ||” - Abiding in the earth, only as meritorious, He causes both the merits as well as the demerits. Abiding in fire, He is known as Energy. Abiding in the human beings, He is known as giver of life. Abiding in austerity, He is known as intense dedication. By manifesting, He is the Seed. Abiding in wise men, He is *Wisdom*.

“नित्यपूर्णबलत्वात् बलं कामविवर्जितम् | अरागजबलश्चैव स्थानेभ्योऽन्येष्वायोजनात् || एतादृशबलात्माऽसौ बलिनां बलदः स्वयम् | वेत्ति पूर्णत्ववाची स्यात् तद्रतेर्बलमुच्यते || प्रायो हि कामिता अर्थो धर्म हन्युर्हरिः पुनः | न धर्महानिकृत् किन्तु कामितो धर्मवृद्धिकृत् || धर्मविरुद्धकामोऽतो विष्णुर्भूतेषु संस्थितः | एवं स सर्वतश्चान्यः स्वतंत्रश्चैव सर्वगः || व्यवस्थयैव सर्वेषां सर्वदा सर्वदः प्रभुः ||” - Being devoid of desire and attachments He is eternally endowed with strength. Since He does not use it in wrong places, His strength is non-passionate. Since He grants strength similar to His, He is strength of the powerful ones. Since व symbolizes strength and ल bliss, He is बल, strength itself. Primarily, sensual desires cause decrease in righteousness but do not cause any harm if attuned to *Dharma*. *Sri Vishnu* abides in all desires which are not contrary to *Dharma*. Therefore, *Sri Vishnu* even when abiding in everything, yet remains distinct from them all and as the Lord of all of them.

12. Whatever exists as the luminous (satvic), the enterprising (raajasic) or obscure (taamasic), know them all to have arisen from Me alone. (But) I am not in them; they are in Me.

Bhashya :

“नत्वहं तेषु इति तदनाधारत्वमुच्यते | उक्तं च – तदाश्रितं जगत् सर्वं नासौ कुत्रचिदाश्रितः | इति गीताकल्पे ||” - I am not in them thus *Sri Krishna* says, being not dependent on them. All the world is dependent on Him; He is not dependent on anyone else, *thus Gita-Kalpa*.

Tatparya Nirnaya:

“ये चैव सात्विका भावा राजसास्तामसाक्ष ये | तत् एव नचान्यस्मात् तदायत्तमिदं न सः ||” - All these attributes -*satva, raja, tama* - are all born from Him alone; but not He from them. He is not dependent on anyone else.

13 – 14 – 15 – 16 – 17 – 18 - 19. With these three attributes all this world is enveloped; being deluded by them they do not know Me, who is Supreme and imperishable. Divine is this Illusion, an attribute of Mine, difficult to be transgressed; only those who take refuge in Me shall cross over. Those who are given to evil actions, being bewildered, being mean among men, their mind being influenced by delusion and taking shelter under evil emotions, do not propitiate Me. Virtuous people of fourfold inclination propitiate Me, O Arjuna, the afflicted, the inquirer, the seeker of the goal and the man of awareness. Among those the man of awareness, being equanimous and being exclusively devoted, surpasses. For this reason I am exceedingly dear to him and he is dear to Me. . Inspired, indeed, are all these; but the man of awareness is, in my opinion, like My own Self. Dwelling ever in equanimous state, he resorts

to Me alone as the Supreme Goal. At the end of many lives, the man or awareness reaches Me, considering that Vasudeva is all that is. Such great self is exceptional one.

Bhashya :

“तर्हि कथमेव न ज्ञायस ? इत्यत आह - त्रिभिः इति | तादात्म्यार्थं मयद् | तच्चोक्तम् - तादात्म्यार्थं विकारार्थं प्राचुर्यार्थं मयद् त्रिधा इति | नहि गुणकार्यभूता माया | गुणमयि इति च वक्ष्यति | सिद्धं च कार्यस्यापि तादात्म्यम् - तादात्म्यं कार्यधमदिः सम्योगो भिन्नवस्तुनोः इत्यादौ व्यासयोगे ||” - Why does he (*Arjuna*) not know? This is explained in three ways. To show his attachment (to the attributes), the word माया is used. माया is used in three ways as *Self*, as modification and as effulgence. Not as *Sri Durgadevi's actions, thus Gita-Kalpa*. He speaks of गुणमयी as his attributes. His actions also subscribe to his Nature. One's inclination is compatible with one's nature, association is with two distinct objects, *thus in Vyasa Yoga*.

“भावैः पदाथैः | सर्वे भावा दृश्यमाना गुणमया एत | इति दर्शयति - एभिः इति | ज्ञानिव्यावृत्त्यर्थम् - इदम् इति | गुणमयदेहादिकं दृष्ट्वेश्वरदेहोऽपि तादृश इति मायामोहित इत्यर्थः | जगाद च व्यासयोगे - गौणान् ब्रह्मादिदेहादीन् दृष्ट्वा विष्णोरपीदृशः | देहादिरिति मन्वानो मोहितोऽज्ञो जनो भृशम् || इति | एभ्यः गुणमयेभ्यः | गुणेभ्यः परम् इति वक्ष्यमाणत्वात् | केवलो निर्गुणश्च | इत्यादि श्रुतिभ्यश्च | त्रैगुण्यवर्जितम् इति चोक्तम् ||” - One's inclination is compatible with one's nature, association is with two distinct objects. भावैः means by inclination. All objects become perceivable by us because of their attributes and inclinations. By these, they are *seen*; इदम् is used to show that they are not deluded. Seeing our own body consisting of threefold attributes, those who think that Lord's body is also similarly formed, are deluded people. Seeing the bodies of *Brahma* and others with attributes, those who consider that *Sri Vishnu* also is similarly formed of body, being deluded men are under bondage, *thus in Vyas Yoga*. एभ्यः means by things having attributes. *Sri Vishnu* having been spoken as beyond the (threefold) attributes, entirely formless, devoid of three-fold attributes.

“कथमनादिकाले मोहानत्ययो बहूनाम् ? इत्यत आह - दैवी इति | अयमाशयः - माया ह्येषा मोहिका | सा च सृष्ट्यादिक्रिडादिमद् देवसन्बन्धित्वादतिशक्तेः दुरत्यया | तथाहि देव शब्दार्थः पठन्ति - दिवु क्रिडाविजिगिषाव्यवहारद्युतिमोदमदस्वप्नकान्तिस्तुतिगतिषु इति | कथं दैवी? मदीयत्वात् | अहं हि देव इति ||” - The reasons why has this delusion not been surmounted ? This is explained here, saying divine is this illusion which deludes people by her great power. Therefore, luminous, sport or play, desire to conquer, splendour, adoration, pleasure, imagination, brilliance and movement are the attributes. Why is it Divine ? Because of its being under the control of the supreme Lord, who alone is the Lord.

“श्रीर्भूदुर्गेति या भिन्ना महामाया तु वैष्णवी | तच्छक्त्यनन्तांशहीनाऽथापि तस्याऽश्रयात् प्रभोः | अनन्तब्रह्मरुद्रादेर्नास्याः शक्तिः कलाऽपि हि | तेषां दुरत्ययाऽप्येषा विना विष्णुप्रसादतः || इति व्यासयोगे | तर्हि न कथञ्चिदत्येतुं शक्यत इत्यत आह - मामेव इति | अन्यत् सर्वं परित्यज्य मामेव ये प्रपद्यन्ते | गुर्वादिवन्दनं च मय्येव समर्पयन्ति | स एव च तत्र स्थित्वा गुर्वादिर्भवतीत्यादि पश्यन्ति आह च नारदीये ||” - *Shri, Bhu* and *Durga* are the distinct three forms of the Great Illusion, of *Sri Lakshmi*. She does not partake the endless energies of the Lord, since she has taken refuge in Him. Because of such protection, *Rudra, Brahma* and other Gods do not possess even a small part of her manifestation. Without the grace of *Sri Vishnu* even they cannot overcome her power,

thus in Vyasa Yoga.

“तर्हि न कथञ्चिदत्येतुं शक्यत इत्यत आह - मामेव इति | अन्यत् सर्वं परित्यज्य मामेव ये प्रपद्यन्ते | गुर्वा दिवन्दनं च मय्येव समर्पयन्ति | आह च नारदीये – मत्सम्पत्त्या तु गुर्वादीन् भजन्ते मध्यमा नराः | मदुपाधितया तांश्च सर्वभूतानि चोत्तमाः | इति | आचार्यचैत्यवपुत्रा स्वगतिं व्याडिक्ष इति च |” - To the question how can maya be surmounted, *Sri Krishna* replies saying taking refuge in Me. The one who renounces all else, taking refuge in supreme Lord alone, his adoration to the Teacher etc. reaches him alone or he perceives that (the Teacher) has become great because supreme Lord is abiding in him. The intermediate human beings because of My being near him, propitiate the Teacher. The superior ones propitiate all the creatures, they being manifested in Me, thus in *Narada Purana*. Through your form of consciousness, which is in Mind of the Teacher, You yourself teach the wisdom about Yourself.

“तर्हि किमिति सर्वे नत्यायन् ? इत्यत आह - न माम् इति | दुष्कृतित्वान् मूढाः | अत एव नराधमाः | अपहृतज्ञानवाच्च मूढाः | अत एव असुर भावमाश्रिताः | स च वक्ष्यते - प्रवृत्ते च निवृत्तिं इत्यादिना | अपहारोऽभिभवः | उक्तम् चैतद् व्यासयोगे - ज्ञानं स्वभावो जीवानां मायया चाभिभूयते || इति | असुषु रताः असुराः | तच्चोक्तं नारदीये - ज्ञानप्रधाना देवास्तु असुरास्तु रता असौ || इति |” - Why do all people not surrender to Him. This is explained in this verse. They are deprived of intelligence, because of their evil deeds. Same is the case with the mean ones among men, robbed of their *Wisdom*, they become bewildered in their intelligence. Therefore, they take shelter in demonic inclination. Here the word माययाऽपहृता means robbed or concealed, stolen by the illusory energy. Awareness (ज्ञान) is the natural tendency of the one born; by illusion it becomes concealed. The one who is intent in satisfying the senses is असुर (unenlightened), thus in *Vyasa Yoga*. Among the Gods there is predominance of ज्ञान; among असुर enjoyment of senses is predominant, thus in *Naarada Puraana*.

“एकस्मिन्नेव भक्तिः इति एकभक्तिः | तच्चोक्तं गारुडे – मय्येव भक्तिर्नान्यत्र एकभक्तिः स उच्यते || इति ||” - Devotion in Me alone, singular devotion. Therefore it is said in *Garuda Purana*: “The devotion to Me alone and to no one else is said to be Singular Devotion”.

“बहूनां जन्मनामन्ते ज्ञानवान् भवति | तच्चोक्तं ब्राह्मे – जन्माभिर्बहुभिर्ज्ञात्वा ततो मां प्रतिपद्यते || इति ||” - At the end of many lives he becomes aware, therefore, it is said in *Brahma Puraana*: “Being aware after taking many births, he attains to Me”.

Tatparya Nirnaya:

“अन्यायत्तो अचेतनया तन्मेयत्वात्तु मायया | लक्ष्म्या वशगया लोको विष्णुनैव विमोहितः || ये तु विष्णुं प्रपद्यन्ते ते मायां तां तरन्ति हि | लक्ष्मीः सा जडमायाया देवता ते उभे अपि || विष्णोर्वशे ततोऽनन्यभक्त्या तं शरणं व्रजेत् | यादृशी तत्र भक्तिः स्यात् तादृश्यन्यत्र नैव चेत् || अनन्यभक्तिः सा ज्ञेया विष्णुवेव तु सा भवेत् | अन्येषु वैष्णवत्वेन लक्ष्मीब्रह्महरादिषु | कुर्याद् भक्तिं नान्यथा तु तदृशा एव ते यतः | एवं जानंस्तमाप्नोति नान्यथा तु कथञ्चन || पूर्णं वस्तु यतो ह्येको वसुदेवो नचापरः | एवंविदुर्लभो लोके यत् सर्वे मिश्रयुजनः ||” - The *unmanifest (Sri Lakshmi)*, verily, is what causes Illusion. People who are under the influence of *Sri Lakshmi* are essentially deluded by *Sri Vishnu* Himself. Those who propitiate *Sri Vishnu*, only they will surely cross over the Illusion. Gross Illusion and its presiding deity *Sri Lakshmi*

both are subservient to *Sri Vishnu*. Therefore, everyone should surrender to *Sri Vishnu* with uncompromising devotion. The form of fullness of devotion is not possible to arise anywhere else. अनन्यभक्ति - uncompromising devotion should be known as that in which one is attuned to *Sri Vishnu* in all entirety. The devotion to *Sri Lakshmi*, *Brahma*, *Rudra* and others should be considered as devotion to *Sri Vishnu*, because they are all subservient to Him. Knowing thus, one reaches Him but not through any other means. The Complete One is *Vasudeva* alone, no one else. The ones who knows thus are very rare in the world, while all are, verily, the mixed aspirants.

20 - 21 – 22 - 23. But those people whose hearts are distorted by desires, propelled by their nature resort to other gods, observing disparate rituals. In whatever form a devotee desires to worship with receptivity (Shraddha), each of their receptivity, I make stable. The equanimous one with receptivity resorts to worship Me alone and receives the desires which are ordained by Me. Transient is fruit which accrues to them, of little intellect, the worshippers of the gods going to those gods; My devotees coming to Me alone.

Bhashya :

“प्रकृत्या स्वभावेन | स्वभावः प्रकृतिश्चैव संस्कारो वासनेति च | इत्याभिधानात् ||” - By nature means by their innate inclination and conventional impressions. By innate attributes, by nature, by tradition and by attraction of senses, *thus having been spoken*.

“यां याम् ब्रह्मदिरूपां तनूम् | उक्तं च नारदीये – अन्तो ब्रह्मदिभक्तानां मदभक्तानां अन्तारा || इति | मुक्तच्च कां गतिं गच्छेन्मोक्षश्चैव किमात्मकः? इत्यादेः | परिहारसम्दर्भाच्च मोक्षधर्मेणु | अवतारे महाविष्णोर्भक्तः कुत्र च मुच्यते? इत्यादेश्च ब्रह्मवैवर्ते ||” - Here यां याम् तनूम् means in whatever other forms, like those of *Brahma* and others. There is conclusion to the devotees of *Brahma* and others but to my devotees there is no such conclusion, *thus in Narada Puraana*. What is the goal of deliverance? Where does the *self* go after deliverance? All the matters dealing with deliverance have been explained here. Even though manifestations of the Lord are many, deliverance is singularly assured to the devotee of the Lord, *thus in Brahma Vaivartaka Puraana*.

Tatparya Nirnaya:

“विष्णुं तत्परं ज्ञात्वा रमाब्रह्महरादिकान् | यजन्नापि तमोघोरं नित्यदुःखं प्रयाति हि || अज्ञानां तु कुले जातो यावद् विष्णोः समर्चयन् | विष्णुतत्त्वं च जानीयत् तावत् सेव पृथक् कृता || विद्याद्यैहिकभोगय यदि बुद्ध्वा पुनर्नतु | परिवरतामृते कुर्यादन्यदेवार्चनं क्वचित् || अजानता कृतं त्वक्तं न दोषाय भविष्यति | जन्मादिप्रदमेव स्यादत्यागे पुनरेव तु || क्षिप्रं च ज्ञापयत्येव भगवान् स्वायमेव तु | यदि जन्मान्तरे स्वीयो निनिक्तीकृत्य कश्चन || इत्यादि च ||” - Even after knowing *Sri Vishnu* as the Supreme One, those who propitiate *Ramaa*, *Brahma*, *Hara* and others as the superior ones, though such worship, they enter the dark world of *tamas* (obscurity), offering the eternal misery, to those born in the family of those who have no awareness. Whereas *Sri Vishnu* alone is fully to be propitiated because without knowing this principles of propitiating *Sri Vishnu* other propitiation becomes disparate. Knowledge comes to be used only for the satisfaction of the body. If by discrimination one becomes aware of the truth, then other gods should be worshipped knowing them to be the members of His family.

The worship done unknowingly and later given up, does not bring any demerits. Only it causes re-births. In the subsequent life the Lord Himself grants quick recollection making some one the instrument of the proper mode of worship.

“मत्त एवेति तान् विद्धि इत्युपसंहाराच्च तत्कारणत्वात् तत्तनामेत्यवसीयते | मयि सर्वमिदं प्रोतम् | इति भेदेनैवोपक्रमाच्च | आप्नोति विष्णुमित्येवाऽत्मशब्दो ज्ञानिनि | आऽप्नोति यदादत्ते इत्यादेः | आस्थितः स हि, मां प्रपद्यते इत्यादिवाक्यशेषाच्च | बहूनां जन्मनान्ते ज्ञानवान् भवति | ततो मां प्रपद्यते | वासुदेवः सर्वमिति पूर्णमिति जानन् | प्रपद्यन्तेऽन्यदेवताः इतिवाक्यशेषे भेददर्शनाच्च | देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि | इति च ||” - *Knowing Me in this manner...*- with these words of conclusion, He clarifies that He alone exists in everything. मयि सर्वमिदं प्रोतम् - speaks only of the difference. Thus he clarifies that for the one who is knowledgeable, *Sri Vishnu* alone is the Self within. “*That which is attained; that which gives*” with such statements, आस्थितः स हि, मां प्रपद्यते - one who is devoted to Me attains Me, particularly with such sentences, then He attains Me, “*At the end of many lives one attains knowledge*’ knowing that *Vasudeva* is all this. Knowing *Vasudeva* as all this and also as the Complete one. ‘*Those who worship other gods*’ such sentences show the difference. Those who are devoted to gods attain only the gods; while those who worship Me attain Me alone.

“ज्ञात्वा परत्वं विष्णोस्तु पृथग् देवान् यजन्नरः | याति देवांस्तदज्ञात्वा तम एव प्रपद्यते | तथाऽपि यावदन्यैस्तु साम्यं हीनत्वमेकताम् | नकिञ्चिन्वन्ति जायन्ते संसारे ते पुनः पुनः || इति च ||” - Knowing the supremacy of *Sri Vishnu*, those human beings who worship others gods as the separate ones, go to the worlds of *tamas* (obscurity). Even then whoever considers the other gods as similar to, or superior than, or capable of being united with *Sri Vishnu* would certainly attain the world of *tamas* (obscurity).

24 - 25. I, the unmanifest, am considered to be the manifest by these men of little intelligence, the higher state which is changeless and Supreme, they know not. I am not visible to all, enveloped (as I am) by the power of Illusion. These bewildered ones of the world do not know Me, the Unborn and the Unchanging.

Bhashya :

“को विशेषस्तवान्येभ्यः? इत्यत आह - अव्यक्तम् इति | कार्यदेहादिवर्जितम् | तद्वानिव प्रतीयस | इत्यत आह - व्यक्तिमापन्नम् इति | कार्यदेहाद् आपन्नम् | तच्चोक्तम् - सदसतः परम् | न तस्य कार्यम् | अपाणिपादः | अनन्ददेहं पुरुषं मन्यन्ते गौणदैहिकम् | इत्यादौ | भावम् याथाथ्यर्थम् | तच्चाब्रवीत् - याथातथ्यमजानन्तः परं तस्य विमोहिताः इति ||” - What is the special from the other gods? This he speaks in this verse. अव्यक्तम् - *unmanifestes*’ is that which is devoid of body and of actions. Therefore he clarifies by saying व्यक्तिमापन्नम् इति - by assuming action as the form. कार्यदेहाद् आपन्नम् - by assuming the body for action. etc. It is also said, सदसतः परम् - superior hundred times to the manifest *prakriti*, न तस्य कार्यम् - having no actions to be performed, अपाणिपादः - having no hands or feet, अनन्ददेहं पुरुषं मन्यन्ते गौणदैहिकम् - the Person who is blissful is considered as one having body with attributes, भावम् - inclination is His proper form. Therefore it is said without knowing the Supreme Truth of His existence they become deluded.

“अज्ञानं च मदिच्छया इत्याह - नाहम् इति | योगेन सामर्थ्योपायेन मायया च | मयैव मूढो नाभिजानाति ||” - Such non-awareness is by the power of the illusion of the supreme Loprd alone, says *Sri Krishna* in this verse. The thoughtless ones do not know (that everything is) on his account alone. “तथाऽह पादमे - आत्मनः प्रवृत्तिं चैव लोकचित्तस्य बन्धनम् | स्वसामर्थ्येन देव्या च कुरुते स महेश्वरः || इति |” - The Lord by His own power and through illusion (*Durgadevi*) makes His own Self hidden from the minds of people in bondage, thus in *Padma Puraana*.

Tatparya Nirnaya:

“अव्यक्तः परमात्माऽसौ व्यक्तो जीव उदाहृतः | मन्यते यस्तयोरैक्यं स तु यात्यधरं तमः || इति |” - Unmanifest is the supreme *Self* and *Jiva* is known as the manifest one. Those who consider unity between them surely go to the place of obscurity, thus having been said.

26. I know the events that are past, that are in the present and O Arjuna, and even those who are yet to come. But no one ever knows Me.

Bhashya :

“न च मां माया बध्नाति इत्याह — वेद इति | न कश्चन, अतिसमर्थोऽपि स्वसामर्थ्यात् ||” - For Me the illusion does not bind, thus *Sri Krishna* says in this verse. No one, even those extremely capable, can know Me by their own efforts.

Tatparya Nirnaya:

“यथाऽऽत्मानं हरिर्वेत्ति तथाऽन्य नैव तं विदुः | जानन्ति किञ्चित् कमशो रमाद्यास्तत्परभावार ||” -To the extent *Sri Hari* knows Himself, no one else can know Him. Other like *Ramaa* and others know Him with his grace to some extent according to their gradation.

27 – 28 - 29. Overwhelmed by the dual delusions of aspiration and aversion, O Arjuna, all beings are born in this creation. But the people of meritorious deeds, in whom the demerits have come to an end, being freed from the delusion, worship Me unwavered.

Bhashya :

“द्वन्द्वमोहेन सुखदुःखादिविषयमोहेन | इच्छाद्वेषयोः प्रवृद्धयोर्नहि किञ्चिज्ज्ञातुं शक्यम् | कारणान्तरमेतत् | सर्गे सर्गकाल आरभ्यैव | शरीरे हि सन्तीच्छादयः | पूर्वं त्वज्ञानमात्रम् ||” - By delusion due to duality like pleasure and pain or by attachment to sense-objects, from desires and hatred, non-awareness (about Lord) is possible. सर्गे means in the beginning of creation. With the arrival of the body, the desires etc also come to arise. Prior to that (before creation) there was only the non-awareness.

“विपरीताच्च केचित् सन्ति इत्यहा - येषाम् इति ||” - There are also some who are exception to this. Thus, in this verse.

Tatparya Nirnaya:

“द्वंद्वमोहो मिथ्याज्ञानम् | तपस्तु शार्वं विद्यान्मोहश्चैव विपर्ययः | इति च भारते | जीवेश्वराधिकं द्वंद्वम् | तद्विषयो मोहो द्वंद्वमोहः | सम्मोहः तदाग्रहः | तदाग्रहो महामोहः क्रोधस्तामिश्र उच्यते | इत्युक्त्वात् || सर्गे सर्ग काल एव | जीवधर्मानिश्वरैक्यं वा द्वंद्वमोही स उच्यते || इत्याग्नये ||” - Delusion due to dualities is illusory knowledge. Everything appears similar in darkness and similar is the case in delusion. There is duality between the *Jiva* and the Lord. The delusion in respect thereof is द्वंद्वमोह. Unreal knowledge is its effect. Because its effect is the great delusion; the mixture thereof is anger, *thus in Mahabharata*. The *Jiva* whose attributes are assumed to be in the Lord and that of the Lord, or who sees unity between *Jiva* and the Lord is said to be one who is bewildered by delusion, *thus in Agni Puraana*.

29 - 30. For deliverance from old age and death, they strive taking refuge in Me, they come to be aware of Brahman, the entire nature of the self and the performance of action. Being aware of Me as the controller of all the creatures, divinities and the sacrifices as well, they comprehend Me with equanimous mind at the time of departure.

Bhashya :

“जरामरणमोक्षाय इत्यन्यकामनिवृत्त्यर्थम् | मोक्षे सक्तिस्त्युर्थं वा | न विधिः | मुमुक्षोरमुमुक्षास्तु वरो ह्येकान्तभक्तिभाक् इतीतरस्तुतेनारदीये || नात्यन्तिकम् || इति च |” - For deliverance from old age, death and for clarification of such other desires, clarification for deliverance is praiseworthy but not by way of prescription. Better than the aspirant (for deliverance) is the aspirant for the singular communion, *thus, in Narada Puraana*. Not merely for those who desire deliverance alone. “देवानां गुणलिङ्गानामानुश्राविककर्मणाम् | सत्व एवैकमनसो वृत्तिः स्वाभाविकी तु या | अनिमित्ता भगवति भक्तिः सिद्धेर्गरीयसि | जरयत्याशु या कोशं निगीर्णनमलो यथा || इति भागवते लक्षणाच्च ||” - Devotion towards gods with neither distraction nor expectation of fruits in return but with concentrated mind, an attitude and with inherent nature and undistracted devotion to the Lord is established, which is superior, like the food in the stomach which is digested, thus pointing out the distinctive marks of भक्ति – communion in *Bhagavat Puraana*.

“आह च - सर्वे वेदास्तु देवार्था देवा नारायणार्थकाः | नारायणास्तु मोक्षर्थे मोक्षो नान्यार्थ ईष्यते | एवं मध्यमभक्तानामेकान्तानां न कस्यचित् | अर्थे नारायणो देवः सर्वमन्यत्तदर्थकम् || इति गीता कल्पे ||” - The knowledge of all the *Vedas* for the sake of the gods, the knowledge of all the (presiding) gods for the sake of *Sriman Narayana*, the knowledge of *Sriman Narayana* for the sake of deliverance, and deliverance for no other purpose at all, this for the intermediate devotees. But for the singularly committed ones, there exists nothing else but the Lord *Narayana* Himself, *thus in Gita - Kalpa*.

“ता एव च विदुः | त्रयमेवैष वृणुते इति श्रुतेः || - they, the एकान्ति, the singularly committed ones are aware. Only to such one (and according to his capacity and gradation) does He reveal His true form, *thus in Katha Upanishad*.

Tatparya Nirnaya:

“तद् ब्रह्म इत्युक्तेऽन्यत्वशड्कां निवारयति - साधिभूताधिदैवम् इति ||” - *Brahman* is to be

consciously aware of, declaring thus he terminates all doubts about the supreme Lord of all creation.

Thus ends the Bhashya and Tatparya Niranaya of Sri Madhva on the Seventh Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled "Jnyaana vijnyaana Yoga".

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Bhashya :

“मरणकाले कर्तव्यगत्याद्यस्मिन्ध्याय उपदिश्यति |” - *Hari Aum* ! The renunciation of action at the time of death is spoken here in this Chapter.

Tataprya Nirnaya :

“उक्तव्याख्यानपूर्वकं ब्रह्मप्राप्तिरुच्यते |” - What was said earlier is again spoken here for the sake of attaining *Brahman*.

1 – 2 - 3. Arjuna said : *What is that Brahman ? What is the nature of that Self? What is Action? O Purushottama ? What is spoken as the nature of the creatures and what is said to be the nature of the divinities ? What is the nature of the sacrifices? what comes about in this body, O Krishna? And at the time of departure how are you to be known by the self-controlled one? The resplendent Lord Said: Indestructible and Supreme is Brahman; his essential nature is said to be the Self. Action symbolizes the creative force by which the creatures come into being.*

Bhashya :

“परमक्षरं ब्रह्म | वेदादिशङ्काव्यावृत्त्यर्थमितत् | आत्मन्यविधि यत्, तद् अध्यात्मम् | आत्माधिकारे यत् तद्, इति वा | तथाहि चैवः स्वभावः | स्वाख्यो भाव स्वभव इति व्युत्पत्त्या जीवो वा स्वभावः | सर्वदाऽस्त्येव एकप्रकारेण इति भावः | अन्तःकरणादिव्यावृत्त्यर्थो भाव शब्दः | नह्येकप्रकारेण स्थितित्तःकरणादेः | विकारित्वात् | स्व शब्दः ईश्वरव्यावृत्त्यर्थः | भूतानां जीवानां जडपदार्थानां चोद्भवकरेश्वरक्रिया विसर्गः | विशेषेण सर्जनं विसर्गः इत्यर्थः ||” - परमक्षरं, *Supreme Immutable is Brahman*, thus to remove any doubts about the importance of the *Vedas*. अध्यात्मम् is that which elevates the *self* or that by which the *self* is controlled. Similarly, *Jiva* is his स्वभावः i. e. the inherent nature which is helpful to him in elevating his *self*. Therefore *Jiva* is that which is made up of the innate nature. Since the attitude is always to elevate the innate nature, it is helpful. Associated with internal organs, the word भावः is used, (however) since all the internal organs do not respond equally in the same manner, another meaning of the word भावः could also be *not helpful* to the organs. The word स्व connotes the relationship with the Lord. The action of the Lord which creates the gross objects and the creatures to be elevated is known विसर्गः. विसर्गः is the special creative activity of the Lord.

Tataprya Nirnaya :

“तद् इति विशेषणात् ब्रह्मेत्युक्तमन्यदेव | प्रकृत्यादिनां मध्ये यत् किञ्चित् उपरि साधियज्ञं च || इति | च शब्दादधिभूतादिसहितत्वेन विष्णुज्ञानानमन्यदेव इति संशयः किं तद् ब्रह्म इति प्रश्नकारणम् ||” - Because of the adjective *tat*, *Brahman* alone is spoken amidst all other words like *Prakriti* etc. Further when

the words *accompanied with sacrifice* along with the elements which are useful to the creatures (*adhibhootadi*), are used for attaining the wisdom of *Sri Vishnu* alone, why should there be any doubt about others being *Brahman*? When it is established that the Supreme Immutable is primarily *Sri Vishnu* alone, the doubt is dispelled. The, reminder is for the ignorant ones for the removal of their doubts. “परमाक्षरो विष्णुरेव मुख्यतः इति प्रसिद्धतत्वात् यथैव परिहारति |” - अज्ञानां तदपि ज्ञापयितुं तथैव परिहारः | पुनरहमिति नोक्तम् इत्याशङ्का अव्यक्तं व्यक्तिमापन्नम् इति विष्णुरेव प्रयुक्तत्वेनाव्यक्तशब्देन अव्यक्तोऽक्षर इत्युक्तः इति परिग्रह्यते | ये चाप्यक्षरमव्ययम् इत्यत्र तु पृथक् प्रश्नादुपासकयोः फलतारतम्यकथनात् कूटस्थोऽक्षर उच्यते इत्युक्त अक्षरादपि चोत्तमः इति विष्णोरुत्तमत्वकथनाचान्यदेवेत्यवसीयते | - Again for the removal of doubts, ‘those who think the Unmanifest as the manifest one’ saying thus *Sri Vishnu* Himself by the word अव्यक्तं is clarified. Here in the separate question, अव्यक्तोऽक्षर इत्युक्तः - *That which is immutable unmanifest*’ is for the clarification of the nature of gradation to the aspirants, having made a reference to कूटस्थोऽक्षर, the Immutable dwelling within, ‘I am the immutable and the best’ thus the principle of *Sri Vishnu* and subservience of others gods has been shown.

4. The nature of all creatures is the mutable state. Purusha is the nature of the divinities. And I Myself am of the nature of sacrifice here in the body, O Best among the bodies.

Bhashya :

“भूतानि सशरीरान् जीवान् अधिकृत्य यत्, तद् अधिभूतम् | क्षरो भावः विनाशिकार्यपदार्थः | अव्यक्तान्तर्भावे तस्याप्यन्यथाभावाख्यो विनाशोऽस्त्येव |” - That nature which elevates or is useful to the creatures, the *Jivas* along with their bodies, is अधिभूत. The mutable nature is of gross objects, subject to dissolution. It is well known that the nature of dissolution is included in the nature of the *unmanifest*. “तच्चोक्तम् - अव्यक्तं परमे व्योमन् निष्कये सम्प्रलीयते | इति | तस्मादव्यक्तमुत्पन्नं त्रिगुणं द्विजसत्तमः || इति च | विकारोऽव्यक्तजन्म हि | इति च स्कान्दे | पुरि शयनात् पुरुषो जीवः | स च सङ्कर्षणो ब्रह्मा वा | स सर्वदेवानाधिकृत्य पतिः इति अधिदेवतम् | देवाधिकारस्थ इति वा ||” - The Supreme Unmanifest merges in Space at the end of the creation. From Lord were born the three-fold attributes, O Best of the wise in Wisdom, thus in *Mahabharata* and *Brahma Purana*. The modification (of the three-fold attributes), verily, is the cause of creation, thus in *Skanda Puraana*. Since he dwells in gross forms he is known as person, पुरुषः, verily as *Sankarshana* or *Brahma*. Sheltering all divine forces as the lord, he is अधिदेवतम् or since he has supervisory control over other divine forces.

“सर्वयज्ञभोक्तृत्वादेः अधियज्ञः | अन्यो अधियज्ञोऽग्न्यादिः प्रसिद्धः इति | देह इति विशेषणम् | भोक्तारं यज्ञतपसाम्, त्रैविद्या माम्, येप्यन्यदेवताभक्ताः, एतस्य वा अक्षरस्य प्रशासने गार्गी, ददतो मनुष्याः प्रशन्सन्ति यजमानं देवाः - इत्यादेः | कुतो ह्यस्य ध्रुवं स्वर्गः कुतो नैश्वरोयसं परम्? - इत्यादिपरिहाराच्च मोक्षधर्मं | भगवांश्चेत् तद्भोक्तृत्वादेरधियज्ञत्वं सिद्धमिति कथं? इत्यस्य परिहारः पृथङ्नोक्तः | सर्वप्राणिदेहस्वरूपेण अधियज्ञः | अत्र इति स्वदेहनित्यर्थम् | न हि तत्रेश्वरस्य नियन्तृत्वं पृथगस्ति | नात्रोक्तं ब्रह्म भगवतोऽन्यत् - ते

ब्रह्म इत्युक्त्वा साधिभूतादिदैवं मां साधियज्ञं च ये विदुः | इति परामर्शात् | तस्यैव च प्रश्नात् | साधियज्ञम् इति भेदप्रतीतेस्तन्निवृत्यर्थं अधियज्ञोऽहम् इत्युक्तम् | माम् इत्यभेदसिद्धेः अक्षरम् इत्येवोक्तम् ||” - Being the enjoyer of all the sacrifices - He is the अधियज्ञः, the supreme sacrifice itself. There are others who are also known as अधियज्ञः like Agni. Therefore in this context the adjective देहे, in the body is used. “I am the enjoyer of the sacrifices and the austerities...”. “The knowers of the three (vedas) know Me...”, “Even the worshippers of other gods...”, “These of the Immutable One is praised, O Gargi”, “The human being praises the one who gives, the presiding host or the gods etc”, “For whom is the permanent heaven? For whom is the meritorious status?”. To clarify such queries, the righteousness of deliverance is spoken in *Moksha Dharma*. Even when it was established that the Resplendent Lord Himself is the enjoyer of the supreme sacrifice, (*Arjuna's*) query regarding *who*, was replied but not the query *how*. In the form of the indweller of all the creatures, He becomes the अधियज्ञः. The word अत्र is used as adjective to exclude His body as the one that is being referred to. There (in the body of the Lord) there is nothing separate that could be said to control, because nothing else exists there other than *Brahman*, the Resplendent Lord. ‘*Know That Brahman*’ saying thus or having concluded that “*I am the one who is the अधियज्ञः (the Supreme Sacrifice) along with the supreme beings and deities*” He alone is the one inquired into, (and not the *Vedas*). To eliminate the doubt regarding His identification, along with sacrifice, he clarifies Himself as “*I am the Supreme Sacrifice itself*” and *maam* - Myself also says *immutable*.

“देहस्थविष्णुरूपाणि अधियज्ञ इतीरितः | कर्मेश्वरस्य सृष्टाख्यं तच्चापीच्छाद्यमुच्यते | अधिभूतं जडं प्रोक्तमध्यात्मं जीव उच्यते | हिरण्यगर्भोऽधिदैवं देवः सङ्कार्षणोऽपि वा | ब्रह्म नारायणो देवः सर्वदेवेश्वरः || इति | आह च कल्पे || यथाप्रतीतं वा सर्वमत्र वै न विरुद्ध्यते | इति च ||” - “*Sri Vishnu dwelling in the body is known as अधियज्ञ. Creation is the object of the Lord of Action. It is the product of His definite Will. अधिभूतं is the Gross form of the Nature and Jiva is known अध्यात्मं. Hiranygarbha is the अधिदैवं or even four-faced Brahma and Sankarshana (Shesha). Sriman Narayana is the Lord of all the gods*”, thus in *Gita kalpa*. Similar interpretations are here accepted which are not contrary to *Pramaana*.

“आत्माभिमानाधिकारस्थितमध्याममुच्यते | देहाद् बाह्यं विनाऽतीव बाह्यत्वादधिदैवतम् | देहादिकारणं सर्वं महाभूताधिकारगम् | तत्कारणं तथा कार्यमधिभूतम् तदन्तिकात् || इति स्कान्दे | अध्यात्मं देहपर्यन्तं केवलात्मोपकारकम् | सदेहजीवभूतानि यत् तेषामुपकारकश्चऽ | अधिभूतं तु मायान्तं देवानामधिदैवतम् || इति महाकौर्मे च ||”- *That which is dwelling (within) exercising authority over the Self is called - अध्यात्मं. That which is external to the body being alien to the body is called - अधिदैवं. All else which are different are the cause of the world creatures. Therefore, that activity is known as अधिभूतं*”, thus in *Skanda Purana*. अध्यात्मं is that which, being helpful to the pure Self, reaches till the bodily limit. That which becomes useful to the Jiva along with the body and also other gross elements is the अधिभूत. Beyond the pale of illusion that which becomes helpful to the gods is अधिदैवं” thus in *Maha Kurma Puraana*.

Tataprya Nirnaya :

“अधियज्ञोऽहमेव इति साधियज्ञम् इत्युक्त्या प्राप्तभेदनिवृत्त्यर्थम् | तस्यैव सर्व प्राणिदेहस्थितरूपान्तरापेक्षया सहित्वं युज्यते |” – Further when the words *accompanied with sacrifice* along with the elements which are useful to the creatures - अधिभूतादि, are used for attaining the wisdom of *Sri Vishnu* alone, why should there be any doubt about others being *Brahman*? When it is established that the Supreme Immutable is primarily *Sri Vishnu* alone, the doubt is dispelled. Since both ‘*I am the अधियज्ञ*’ and ‘*saadhiyajnya*’ (along with *adhiyajnya*) have been mentioned, there is a possible doubt of separation of the Lord and the Supreme Sacrifice. For removal of such doubt it is mentioned that He is the indweller of all the creatures, whereby He also becomes the material cause of the Supreme Sacrifice also.

“प्राणिनां देहगो विष्णुराधियज्ञ इतीरतः | स एव व्याप्तरूपेण ब्रह्मेति परिकीर्त्यते || तैस्तैरधिकयाज्यत्वाद् वृंहितत्वाच्च हेतुतः | अध्यात्मं तत्त्वभावो यदधिकः परमात्मगः || पुंसां सजडभावानां सर्गः कर्म हरेः स्मृतम् | भूतादिकत्वतो जीवा अधिभूतमितीरिताः || अधिको दैवतं विष्णुरेव यस्यातु सा रमा | पुरुप्राणाऽधिदैवाख्या त्विति ज्ञेयमिदं नरैः || इति तत्त्वविवेके ||” - “*As the indweller in the bodies of creatures, Sri Vishnu is known as adhiyajnya; He alone in his all-pervading nature is celebrated as Brahman, by His additional nature of sacrifice, of effervescence, in principle the Supreme Lord is known as Supreme Self. The creation of the Gross elements and the Jiva is said to be the act of the Sri Hari. Since Jivas are superior among the all, the creatures, they are also known as adhibhoota. The superior divinity is Sri Vishnu, hence Sri Rama establishing herself in His heart. is known as adhidivata by the human beings*” thus in *Tattva Viveka* text.

“कथंरूपोऽधियज्ञः? इति प्रश्नस्तु अहमेव इत्युक्त्वात् तल्लक्षणोक्त्यैव परिहृतः ||” - For the query – “*What is the form of adhiyajnya ? I, verily, am the One having shown the marks in this manner, all doubts are removed.*”

5. At the time of departure, remembering Me alone, whoever leaves his body, he comes to be of My nature; of this there is never any doubt.

Bhashya:

“मदभावम् मयि सत्ताम् | निर्दुःखनिरतिशय आनन्दात्मिकाम् || तच्चोक्तम् - मुक्तानां च गतिर्ब्रह्मान् क्षेत्रज्ञ इति कल्पितः | इति मोक्षधर्मे ||” - मदभावम् means under my control, without expectation, without any pain, fully blissful existence. “*For the delivered the goal is conceptualized as Brahman, the Lord of the Field*”, thus in *Moksha Dharma*.

6 – 7. Whatever nature one remembers at the time of leaving the body, that nature, verily, he will ever characterize, O Kaunteya. Therefore, during all the time remember Me and fight. When your Mind and Intellect is offered to Me alone, to Me alone you shall come without any doubt.

Bhashya:

“स्मरन्त्यजति इति भिन्नकालीनत्वेऽप्यविरोध, इति मन्दमतेः शङ्का मा भूद् इति अन्ते इति विशेषणम् |

सुमतेर्नैव शङ्काऽवकाशः | स्मरन्त्यजति इत्येककालीनत्वप्रतीतेः | दुर्मतेर्दुःखान्न स्मरन्त्यजति इति भविष्यति शङ्का || त्यजन् देहं न क्वश्चित्तु मोहमाप्नोत्यसंशयम् इति च स्कान्दे ||“तस्य हैतस्य हृदयस्याग्रं प्रद्योतते | तेन प्रद्योतेनैष आत्मा निष्कामति || इति हि श्रुतिः | सदा तद्भावभाक्त्विः इत्यन्तकालस्मरणोपायमाह | भावो अन्तर्गतं मनः | तथाऽभिधानात् | भावितत्वम् अतिवासितत्वम् | भावना त्वतिवासना || इत्यभिधानात् ||” - *Leaves the body remembering* - In order that there should be no contradiction or confusion in the mind of the ignorant ones, the adjective अन्ते in the end has been placed, (not that such remembrance should be only at the time of departure). The wise ones have no such doubts. When the unwise man may leave the body without remembering. *There is no doubt that at the time of leaving the body no one remembers (the Lord) because of sorrow etc.* “*At the time of leaving the body his frontal portion shines and in that light the self leaves*”, thus the scriptures say. Therefore when the time of departure comes one should *ever be attuned to His nature*. *bhava* means internal consciousness. The internal consciousness is that in which one should abide in. It is said ‘*the nature which abides within*’.

8. With consciousness attuned with practice to equanimity, he attains the Supreme person, the luminous, O Arjuna, without any doubt.

Bhashya:

“सदा तद्भावितत्वं स्पष्टयति - अभ्यास इति | अभ्यास एव योगो - अभ्यास योगः | दिव्यं पुरुषम् पुरिशयः पूर्णं च | स वा अयं पुरुषः सर्वासु पूर्णं पुरिशयो नैनेन | किञ्चनानावृतं नैनेन किञ्चनासंवृतम् || इति श्रुतेः | दिव्यम् सृष्ट्यादिक्रीडायुक्तम् | दिवु क्रीडा ... | इति धातोः ||” - *Sri Krishna* explains the method of remaining ever in that (divine) nature. अभ्यास means practice. अभ्यास is that one which leads to equanimity; therefore, it is practiced equanimity. *Luminous, divine* is this *Purusha* because he dwells in the पुर, city. "He, verily, is the *Purusha*, dwells in this 'city' ever enveloped in entirety, never enveloped internally or externally enveloped by anything else. दिव्यम् means luminous, reveling, having its root in दिव् - to revel. Enlightening his creation and the activities therein.

Tatparya Nirnaya :

“मद्भावम् मयि भावम् | सदा तद्भावभावितानामेव स्मरन्त्यजतीति केवलं तत्कालस्मरणं भवति | न चेत् स्मरतोऽपि समाधिस्थस्त्रलनवत् पूर्वकर्मानुसारिसृष्ट्या तत्प्राप्तिरेव भवति | अपरोक्षज्ञानिनां प्रारब्धकर्मावसाने स्मरन्त्यजतीति भवत्येव | प्रयाणकालेऽपि च मां ते विदुः | इत्युक्त्वात् | युक्तचेतसः इति विशेषणन्नित्यं स्मरतामेवापरोक्षज्ञानं जायते ||” - In strict meaning मद्भावम् means मयि भावम् – being inclined to my nature. Therefore only when at the time of departure from the body one who becomes inclined to the divine nature - मद्भावम् that one is assured of deliverance from *samsara* attaining the supreme Lord. Even as one in meditation becomes inclined to the nature of the one on whom he meditates, even so at the time of departure remembering the *karmas* performed in primordial life he will attain the form inclined to the divine nature accordingly. However, having said ‘*At the*

time of departure they come to be inclined to My nature' and using the adjective युक्तचेतसः - constant remembrance spiritual status is attained.

“भक्त्या ज्ञानान्निषिद्धानां त्यागान्नित्यं हरिस्मृतेः | अरागाद् विहितात्यागादित्येतैरेव संयुतैः || अपरोक्षदर्शन विष्णोर्जायते नान्ताथा क्वचित् || इति सत्तत्त्वे ||” - “Devotion, Wisdom, disremembering prohibited actions and constant remembrance of Sri Hari, non-attachment to censured actions,, performance of recommended actions, these together assure the vision of beyond the senses; not otherwise”, thus in Sat-Tatva text.

9 - 10. He, who meditates on That Seer, the ancient, the ordainer, subtler than the subtle, the upholder of all, of inconceivable form, refulgent like the Sun, and beyond darkness, to Him, at the time of departure with an abiding mind, equanimous in communion, with the strength of equanimity and setting his Primal Breath entirely at the centre of his eyebrows, the Supreme Person, the luminous is realized.

Bhashya :

“ध्येयमाह - कवीम् इति | कावीम् सर्वज्ञम् - यः सर्वज्ञः इति हि श्रुति | त्वं कविः सर्ववेदनात्, इति ब्राह्मे | धातारम् - धारणपोषणकर्तारम् | डुधाञ् धारणपोषणयोः इति धातोः | धाता विधाता परमोत्त सन्दृग् इति च श्रुतिः | ब्रह्मा स्थाणुः इत्यारभ्य, तस्यउसदास्च्छिन्ति तदादिष्टफलां गतीम् | इत्यादेश्च मोक्षधर्मं ||” - He speaks about the goal in this verse. *kavi* is the seer, all knower. ‘He who is all-knower thus in *Brahma Puraana* : “You are *kavi*, the all-knower, because of your knowing all things”. धातारम् means upholder, sustainer and the performer. धारण, पोषण have the roots दु, धा, and ञ्. “upholder, sustainer and the form of supreme wisdom”, thus in scriptures. “Commencing with *Brahma* and *Rudra*, all with His grace desiring the goal attain their desires”, thus in *Moksha Dharma*.

“तमसो अव्यक्तात् परतः स्थितम् | तमसः परस्तात् इति | अव्यक्तः वै तमः | परस्ताद्धि सत ततः इति पिप्पलादशाखायाम् | मृत्युर्वाव तमः - मृत्युर्वै तमो ज्योतिरमृतम् इति श्रुतेः ||” - The Supreme Being is inconceivable by mind obscure transcending the *manifest* as well as the *unmanifest* - *Prakriti*.; *umanifest* is indistinct, abiding supremely beyond, thus in *Pippalada Samhita*. Obscurity is verily death and Illumination verily immortality, thus in scriptures.

“वायुजयादियोग्युक्तानां मृतिकालकर्तव्यमाह विशेषतः - प्रयाणकाल इति | वायुजयादिरहितानामपि ज्ञानभक्तिवैराग्यसम्पूर्णानां भवत्येव मुक्तिः | तद्वतां त्वीषज्ञानाद्यसम्पूर्णानमपि निपुणानां तद्वलात् कथश्चिद् भवति || इति विशेषः |” - The performance of actions at the time of death by those whose state (of equanimity being the victory over the breath etc.) is spoken here in this verse. Even for those who are bereft of victory over the breath etc. the full deliverance comes about through *Wisdom*, communion (*Bhakti*) and renunciation. Even in the absence of the fullness of *Wisdom* etc. deliverance comes about on the strength of equanimous attitude alone for these adepts.

“पानेन ते देवकथासुधायाः प्रवृद्धभक्त्या विशदाशया ये | वैराग्यसारं प्रतिलभ्य बोधं यथाऽञ्जसा त्वाऽऽपुरकुण्ठधिष्ण्यम् | तथा परे त्वात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् | त्वामेव धीराः पुरुषं विशन्ते तेषां श्रमः स्यान्नतु सेवयाते || उक्तं च भागवते ||” - “O Lord ! Partaking the nectar like stories of Yours, prompted by devotion those who are pure in heart, have attained the wisdom which is the result of renunciation and also Yourself who is the dweller of *Vaikuntha*. While others having,

through the method of equanimity of mind, won over the powerful Prakriti, the intelligent persons enter You alone. For them there is effort, not so for those who serve You”, thus in Bhagavat Puraana.

“ये तु तदभाविता लोक एकान्तित्वं समाश्रिताः | एवदभ्यधिकं तेषां तत् तेजः प्रविशन्त्युत || इति च भागवते |” - “Those persons who propitiate You, taking refuge in single minded attention, attain Your presence, which is far superior to the one attained by others”, thus in Moksha Dharma. “संपूर्णानां भवेन्मोक्षो विरक्तिज्ञानभक्तिभिः | नियमेन तथाऽपीरजयादियुतयोगिनाम् | वश्यत्वान्मनसस्वीषत् पूर्व मप्याते ध्रुवम् ||” - “Through complete observance of renunciation, knowledge and wisdom, deliverance is, surely, assured. But for those attuned to equanimity, deliverance is expeditiously available”, thus in Vyasa Yoga scripture text

Tatparya Nirnaya :

“तमसः परस्तात् अप्राकृत देहः |” - तमसः परस्तत् means one who gone beyond the constraints, ignorance caused in the gross body.

11- 12 - 13. Of the Imperishable One, which the knowers of the Vedas declare, which the ascetics freed from passion enter and desiring which they lead the life of seeker of Brahman, that form, I will describe briefly. Restraining all the excesses, confining mind within the heart, concentrating the Primal Breath in the head, establishing oneself in the state of equanimity, uttering the One Word (signifying) Brahman, he who remembers Me when he departs from the body, he, verily, attains the highest goal.

Bhashya :

“तदेव सध्येयं प्रपञ्चयति - यदक्षरम् इत्यादिना | प्राप्यते मुमुक्षुभिः इति पदम् स्वरूपम् | पदलृ गतौ, इति धातोः | तद् विष्णोः परमं पदम् इति श्रुतेश्च | गीयसे पदमित्येव मुनिभिः पद्यसे यतः | इति नारादीये ||” - The noble goal is explained explaining the immutable nature of the Lord. Since the aspirants attain that form, it is said to be पदम्. Since that state is reached it is designated by the root गतौ. “That supreme state which is Sri Vishnu”, thus in various scriptures. Since this state is acquired by ascetics, that state is पदम्. the state” thus in Narada Puraana.

“ब्रह्मनाडी विना यद्यन्यत्र गच्छति तर्हि विना मोक्षं स्थानान्तरं प्राप्नोति इति सर्वद्वाराणि संयम्य | निर्गच्छंश्चक्षुषा सूर्यं दिशः श्रोत्रेण चैवहि | इत्यादिवचनाद् व्यासयोगे मोक्षधर्मे च || हृदि नारायणे - ह्रीयते त्वया जगद् यस्माद्धृदित्येवं प्रभाष्यसे || इति हि पादमे | नहि मूर्ध्नि प्राणस्थितेः हृदि मनसः स्थितिः सम्भवति | यत्र प्राणो मनस्तत्र तत्र जीवः परस्तथा || इति व्यासयोगे | योगधारणामादिस्थितः योगभरण एवाभियुक्त इत्यर्थः ||” - Except through the *Brahmanaadi*, when the life goes over to other stages, the *Jiva* gets displaced without attaining deliverance. As said in *Vyasa Yoga and Moksha Dharma*, “When the *Jiva* goes through eyes, he goes to the Sun, similarly through the ears etc...”. *hridi*, in the heart means in *Sriman Narayana*. Thus, in *Padma Puraana* - “Attracts this world towards Yourself, therefore, You are known as the heart”. When the Primal Breath is stationed in the head, it is not possible to abide in the Heart, thus, in *Vyas Yoga*. “Wherever the Primal Breath abides, even there the *Jiva* and the *Mind* abide”. The one who is concentrating on equanimity he is fully equipped for equanimity. This is the meaning:

Tatparya Nirnaya :

“मन आदिनां ब्रह्मणि चरणं ब्रह्मचर्यम् |” - *Brahmacharya* means attuning one's mind etc. at the feet of the Lord. “एकाक्षरवच्यत्वादेकाक्षरं परं ब्रह्म |” – Singular and immutable is the supreme Brahman.

14 – 15 – 16. Whoever with unwavering mind and ever constantly meditates on Me, for that man of equanimity in constant meditation, O Partha, I am easily accessible. Having attained Me, the great souls having reached the Supreme Goal will not return to rebirth, the miserable and impermanent place. From the realm of Brahma downwards, the worlds are subject to recurrence, but having attained Me, O Arjuna, rebirth does not come to be.

Bhasya :

“नित्ययुक्तस्य नित्योपायवतः | योगिनः परिपूर्णयोगस्य |” – Equanimous is one who constantly endeavours. The *Yogi* is completely in equanimity.

“तत्प्राप्तिं स्तौति - माम् इति | परमां सिद्धिं गता हि त इति तत्र हेतुः | महामेरुस्थब्रह्मसदनमारभ्य पुनरावृत्तिः | तच्चोक्तं नारायणगोपालकल्पे | आमेरुब्रह्मसदनादाजनान् जनिर्भुवि | तथाप्यभावः सर्वत्र प्राप्यैव वसुदेवजम् || इति |” – *Sri Krishna* praises attainment of the Supreme State as the singular goal. Starting from *Brahma*, who dwells on the mountain *Meru*, there is no return, thus it is said in *Narayana Kalpa*. “In all the cases concerned with worlds, from the world of (four-faced) *Brahma* on *Maha Meru* mountain to the world of human beings, there is no possibility of attaining the Supreme Being”, thus also having been said.

Tatparya Nirnaya

“नियमाज्जन्मनोऽभावो मुक्तस्यैव तथाऽपि तु | महर्लोकमतीतानां न जन्मांशल्यौ विना | तत्राप्यवश्यं तत् स्थानं तैः क्षिप्रं पुनराप्यते || इति भावे ||” - Deliverance from samsara and attaining the supreme Lord is possible only through exclusive devotion or *Bhakti*. Those whose desire is to enjoy the heavenly pleasures free from disease, degeneration and old age will soon return to the samsara again without reaching the goal, whereas the devotees of the lord reach the goal.

17. Those who know the day of Brahma to be of thousands of ages and the nights to be of thousands of ages, they are, verily, the knowers of the day and night.

Bhashya :

“मां प्राप्य न पुनरावृत्तिः इति स्थापयितुं अव्यक्ताख्यात्मसामर्थ्यं दर्शयितुं प्रलयादि दर्शयति – सहस्रयुग इत्यादिना | सहस्र शब्देऽत्रानेकवाची | ब्रह्म परम् | सा विश्वरूपस्य रजनी इति हि श्रुतिः |” – To establish the fact that after attaining the supreme Lord there is no return to the primordial world, his power as the *unmanifest* is shown through the instances of dissolution (of universe) etc. सहस्र means countless. *Brahman* is the Supreme One. “He is the night of the universal form”, thus speak the scriptures. Here He speaks of the dissolution at the end of the cycle. “Everything comes to be created by the un-manifest”.

Tatparya Nirnaya:

“सहस्रम् इति बह्वेव | ब्रह्मणः परब्रह्मणः | अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे | रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके || इति वाक्यशेषात् | न विरिञ्चाहन्येव सर्वव्यक्तिलयः || नित्यस्यापि हरेः कालो द्विपरार्धात्मकस्त्वयम् | अह श्वासौ निमेषश्चेत्यप्रवरत्योपचर्यते || इति च ||” – सहस्र means immeasurable. ब्रह्मणः is supremely immeasurable, infinite. The *unmanifest* who has become *manifest*, only the nights and days being spoken in reference to *unmanifest Brahman*. The arrival of the night is when the universe gets dissolved by the four-faced *Brahma*. *Sri Hari* alone is the *Eternal Time*, He himself being both night and the day. The night and day is said to be like the closing and opening his eye-lids, as formal statement.

18 – 19 – 20. At the beginning of the day all the manifest things came and with the beginning of the night they return again as the unmanifest. The multitude of beings come again and again in existence, O Partha, cease at the approach of the night and streaming again at the coming of the day. Beyond this, verily, there exists another un-manifest which is the Eternal un-manifest, which even after the destruction of all the beings does not perish.

Bhashya :

“द्विपरार्धप्रलय एवात्र विवक्षितः | अव्यक्ताद् व्यक्तयः सर्वाः इत्युक्तेः | उक्तं च महाकौर्म - अनेकयुगपर्यन्तमहर्विण्णोस्तथा निशा | रात्र्यादौ लैयते सर्वमहारादौ च जायते || इति | यः स सर्वेषु इति वाक्यशेषात् |” - “Till the end of many ages, it is night and day for Sri Vishnu. When the night falls everything gets merged and when the day dawns all comes to be created” thus in *Maha Kurma Puraana*. Further, by such special reference - “He who is in all the creatures...”.

21. This un-manifest and the imperishable One, they refer to' as the Supreme Goal, attaining which no one returns. That is My Supreme Abode.

Bhashya :

“अव्यक्तो भगवान् | यं प्राप्य न निवर्तन्ते इति, मामुपेत्य इत्युक्तस्य परामर्शात् | अव्यक्तं परमं विष्णुम् इति प्रयोगाश्च गारुडे | धाम स्वरूपम् | तेजः स्वरूपं च गृहं प्राज्ञैर्धमिति गीयते इत्याभिधानात् ||” – The *unmanifest* is the supreme Lord, यं प्राप्य न निवर्तन्ते, मामुपेत्य - by such statements' and अव्यक्तं परमं विष्णुम् with such usage in *Garuda Purana*. धाम is abode, one's form. Having explained thus तेजः स्वरूपं च गृहं प्राज्ञैर्धाम - these are the meanings understood by the wise for धाम, - abode.

22. He is the Person, the Supreme, O Partha, attained through intense commitment, in whose ultimate abode all this, that is pervaded, exists.

Bhashya :

“परमं साधनमाह पुरुष इति |” – *Sri Krishna* speaks about the Supreme Subject as the *Purusha*.

23 – 24 - 25 - 26. *I will speak to you, O Arjuna, of the time, during which if the equanimous ones depart and never return, and also of the time during which if departed, they do return. Fire, light, day, the bright fortnight, the six months of the northern course, the people traversing on that path, wise in wisdom of Brahman, go to the Absolute. Smoke, night, similarly the dark fortnight, the six months of the southern course - the equanimous one traversing that path and attaining the lunar light, returns. Never will the equanimous one who knows the Paths, O Partha, be deluded. Therefore, in all the circumstances, O Arjuna, you should be firm in equanimity.*

Bhashya :

“यत्कालाद्यभिमानिदेवता गता आवृत्यनावृत्ती गच्छन्ति ता आह – यत्र इत्यादिना | काल इत्युपलक्षणम् | अग्न्यादेरपि वक्ष्यमाणत्वत् ||” - *Sri Krishna* speaks about the presiding deities through whose help, if one departs, one reaches the state of freedom or the state of being in bondage, *yatra kaale* is only a qualifying statement Since ‘*through Agni, the splendour*’ etc. are also the avenues, he also speaks about them.

“ज्योतिः अर्चिः | तेऽर्चिषमभिसम्भवन्ति | इति हि श्रुतिः | तथाहि नारदीये – अग्निं प्राप्य ततश्चार्चिस्ततश्चाप्यहरादिकम् | इति | अभिमानिदेवताश्चाग्न्यादयः | कथमन्यथा – अह्न आपूर्यमाणपक्षम् इति युज्येत? | दिवादिदेवताभिस्तु पूजितो ब्रह्म याति हि | इति हि ब्राह्मे | मासाभिमानिन्योऽयनाभिमानि च पृथक् | तच्चोक्तं गारुडे – पूजितस्त्वयनेनासौ मासैः परिवृतेन ह | इति | अहरभिजिता शक्लं पौर्णमास्या अयनं विषुवा सह |” - *Jyoti* is represented by the deity known as अर्चि, it is so declared, “*They attain अर्चि*”. Similarly, in *Narada Puraana* - “*After attaining Agni and then अर्चिः and thereafter attaining the worlds of अह etc*”. For *Agni* and the rest are the presiding deities or else it would not be in accordance with scripture to say, “*During the day time he attains the bright portion of the month*”. Since there is in essence nothing but the day, how can the equanimous could be said to have attained *Brahman* in days of *Shukla* portion of the month? Thus, in *Brahma Puraana*.

The presiding deities of the month and of the portion of the months would be proper interpretation. “*The knowers of wisdom worshipping the presiding deities of the months as well by those of the fortnights...*”, this in *Garuda Puraana*. Along with the presiding deities, अह, शुक्लं and अयनं and other related presiding deities like विषु also should be worshipped. “*Honouring the presiding deities of the day as well those of the night as well the presiding deities of the bright Moon as well as those of the dark Moon, by the presiding deities of the northern as well the southern course and विषु one who has realized Brahman attains Keshava*”, thus in *Brahma Vaivarta Puraana*,

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“यत्र कालाभिमानिदेवतासु मृत्युनन्तरं प्रयाताः | अग्निज्योतिर्धूमानामकालाभिमानित्वेऽपि कालप्राचुर्यात् काल इत्युच्यते || अग्निज्योति द्विधा वस्नेः पुत्रो व्यवस्थितः | तं प्राप्य याति ब्रह्मिष्ठो दिवसाद्यभिमानिनः || इति सत्तत्त्वे ||” - The deities presiding over *Time* are those through whose assistance one departs after death. Even *Agni*, splendour, smoke etc. even though not the presiding deities over *Time*, are

spoken as time in general usage. “As Agni and splendour in such dual form, the son of Primal Agni is established. The one who abides in Brahman, attaining these two finally reaches the Presiding Deity” thus in Sat-Tatva text.

तत्कालमरणविवक्षयामग्निज्योतिर्धूमानामयोगः | अथ यो दक्षिणे प्रमीयते पितृणामेव महिमानं गत्वा चन्द्रमसः सायुज्यं सलोकतामाप्नोत्येतौ वै सूर्याचन्द्रमसोर्महिमानौ ब्राह्मणो विद्वानभिजयति तस्माद् ब्रह्मणो महिमानमाप्नोति || इति विदुषोदक्षिणायनमरणेऽप्यपुनरावृत्त्या ब्रह्मप्राप्तिश्च्युतेः | विद्वान् ब्रह्म समाप्नोति यत्र तत्र मृतोऽपि सन् || इति पादमे ||” -There, the Time is not the presiding deity but Agni, splendour or the smoke etc. “Now those who die during Dakshinaayana, the period of southern part of the sun, they receive respects due to those ancient fathers, and acquiring likeness of the Moon, attain the corresponding world. But those who are qualified to receive Wisdom of Brahman, they having received the appropriate respect in the world of Sun and the Moon, attain finally the world of Brahman. Thus for one who is Wise in Wisdom of Brahman. There is no return even if death comes in Uttaraayan or Dakshinayan”. Thus the wise ones have expressed their view that the knower of the Brahman will not return even if he dies in Dakshinaayan. “The Knower of the Brahman attains the Supreme whenever he may have died”, thus in Padma Puraana.

27 - 28. The Bright and the Dark Paths are said to be everlasting ones. The one who traverses on one path does not return and the one who traverses the other, returns. Knowing whatever meritorious fruits are assigned to Vedic studies, to sacrifices, to austerities and charity, the equanimous one attains the Supreme and Primal state.

Bhashya :

“एते सृती सोपाये ज्ञात्वाऽनुष्ठाय न मुह्यति | तच्चाह स्कान्दे – सृती ज्ञात्वा तु सोपाये चानुष्ठाय च साधनम् | न कश्चिन्मोहमाप्नापति नचान्या तत्र वै गतिः || इति ||” - The one who knowing this Truth and process of attaining it performs actions, will never forget the supreme Lord. Therefore, it is said in Skanda Purana: “Knowing these two paths along with the process, the instruments and the methodology, the one is not deluded in knowing the final goal”.

Tataparya Nirnaya

“मार्गो ब्रह्म च यः पश्येत् साक्षादेवापरोक्षतः | सर्वपुण्यातिगोऽमुह्यन् यात्यसौ ब्रह्म तत् परम् || इति च ||” - He who sees these Paths and the Brahman through the knowledge of the Supreme Lord, attains the Supreme State of Brahman which is more meritorious than the study of the Vedas etc. Thus Padma Purana.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Eighth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Aksharabrahma Yoga”.

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Bhashya :

“सप्तमाध्यायोक्तं स्पष्टयत्यस्मिन्ध्याये ॥” - *Hari Aum !* In this Chapter *Sri Krishna* clarifies what has already been told in the Seventh Chapter.

Tatparya Nirnaya :

“सप्तमोक्तं प्रपञ्चयति” – He clarifies what was spoken in the Seventh Chapter.

1 - 2- 3 . The Resplendent Lord said: I will declare to you, who have no reservations, the profound secret, the knowledge together with the wisdom, knowing which you will be delivered from the non-propitious. This is the sovereign wisdom, sovereign secret, sanctified and supreme, known by direct experience, the Perennial Principle, imperishable and very easy to practice Persons who are not receptive to the Perennial Principles, O Arjuna, not attaining Me, return back to the life of mortality. .

Bhashya :

“राजविद्या प्रधान विद्या | प्रत्यक्षं ब्रह्म अवगम्यते येन तत् प्रत्यक्षावगमम् | अक्षेषु इन्द्रियेषु प्रति प्रति स्थितः इति प्रत्यक्षः | तथा च श्रुतिः - यः प्राणे तिष्ठन् प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयत्येष त अत्मा अन्तर्याम्ये मृतः, यो वाचि तिष्ठन्, यश्चक्षुषि तिष्ठन्, इत्यादेः, | यः एषोऽन्तरिक्षाणि पुरुषो दृश्यते इति च | अङ्गुष्ठमात्रः पुरुषो अङ्गुष्ठं च समाश्रितः इति च | त्वं मनस्त्वं चन्द्रमास्त्वं चक्षुरादित्यः, इत्यादिश्चेत्र मोक्षधर्मः | सः प्रत्यक्षः | प्रति हि सोऽक्षेष्वावन् हि स भवति य एवं विद्वान् प्रत्यक्षं वेद | इति सामवेदे वारुण शखायाम् | धर्मो भगवान् | तद्विषयं धर्म्यम् | सर्वे जगत् धत्त इति धर्मः | पृथिवी धर्ममूर्धनि इति प्रयोगान्मोक्षधर्मः | भारभृत् कथितो योगी इति च | भर्ता सन् भ्रियमाणो विभर्ति इति श्रुतिः | धर्मो वा इदमग्र आसीन्न पृथिवी न वायुर्नाऽऽकाशो न ब्रह्मा न रुद्रो नेन्द्रो न देवा न ऋषयः ... सोऽध्यायत् | इति च सामवेदे वाभ्रव्यशाखायाम् ॥” - Sovereign wisdom is *the Prime Wisdom*, प्रत्यक्षावगमम् known only through direct experience of *Brahman*. That which is established by alternate, archetype vision is प्रत्यक्षः (प्रति + अक्ष). Therefore, scripture says: “*That which is established in breath is different than the Primal Breath, the presiding deity. This presiding deity will not know Him, but he is like the body for the Lord*”. “*That which is established in Speech*”. “*That which is established in the Eye*” etc. “*That Purusha, established within the eye, sees*”, thus in *Moksha Dharma*. “*Of the size of the thumb He who abides in the space of the size of a thumb*”. “*You (established) in the Mind, in the Moon, in the eyes and in the Sun etc*”, thus in *Baabhavya* section of *Samaveda*. “*Having established in each of the presiding deities of the sense organs as the perceiver, He is known as pratyaksha, (the archetype of the Eye). He who knows Him as pratyaksha becomes a man of wisdom*” thus in *Varuna* section of *Samaveda*. *Dharma* is the *supreme Lord*; whatever is spoken about Him is the subject matter of *Dharma*. He upholds the entire world, therefore He is *Dharma*. As the upholder of *Dharma*, He is the pinnacle, thus in *Moksha Dharma*. The one who upholds the Perennial Principles is the equanimous One. Having supported the entire world, all the beings are also being supported, thus, in *Samaveda*. “*In the beginning only the Lord as*

Dharma was known to exist, neither the earth, nor the wind nor the space; neither Brahma, nor Rudra, nor the Gods, nor the Seers””, thus in Baabhravya section of Samaveda.

4 - 5. By Me all this universe is pervaded in My unmanifest form. In Me all the beings abide, but I do not abide in them. The beings do not dwell in Me. Behold My splendour of equanimity. Permeating behind the beings, I influence the, sustain them, yet I do not abide in them.

Bhashya :

प्रत्यक्षावगमम शब्देनापरोक्षज्ञानसाधनमुक्तम् | तज्ञानाद्यमह - मया इति | तर्हि किमिति न दृश्यत? इत्यत आह - अव्यक्तमूर्तिना इति | मत्स्थत्वेपि यथा पृथिव्यां सृष्ट्वा स्थितानि न तथा मयि इत्याह - न च इति || न दृश्यश्चक्षुषा चासौ न स्पृश्यः स्पर्शेन च इति मोक्षधर्मे | संज्ञासंज्ञ इति च || ममाऽत्मा देहा एव भूतभावनः | महाविभूते महात्म्यशरीर इति हि मोक्षधर्मे ||” - Saying that *Brahman* is accessible only through direct experience *Sri Krishna* speaks of the instrument for direct experience of *That Brahman*. Even though all creatures abide in *Brahman*, they do not get attached to him through their senses. Since *Brahman* is of *unmanifest*, formless, *Brahman* is not seen with the eyes, nor touched by the touch”, thus in *Moksha Dharma* further clarified that known only through suggestions”. His *Self* - consciousness is His manifestation as body with form. Therefore His body is His transcendent manifestation thus in *Moksha Dharma*

Tatparya Nirnaya :

“विष्णुगन्यप्यतस्थानिभूतान्येषु ह्यसङ्गतः || इति च | ममात्मा मम देह एव | तदन्यत्वात् | देहस्याचेतनत्वाशङ्कानिवृत्तये ममात्मा इत्याह ||” - In him are established the entire creatures, unattached, his *Self* - transcendental manifestation being verily his body.

6. As the mighty wind, moving ceaselessly abides ever in the space, in the same manner all the beings abide in Me.

Bhashya :

“मत्स्थानि, न च मत्स्थानि इत्यस्य दृष्टान्तमाह - यथाऽऽकाशस्थित इति | नद्याकाशस्थितोऽपि वायुः स्पर्शादि अज्जोति ||” - In *Brahman*, yet as if not in *Brahman*, as in the case though abiding in the space , not touched by air.

7. All beings, O Arjuna, return at the end of the cycle to nature which is My attribute, and at the beginning of the cycle again I send them forth.

Bhashya :

“ज्ञानप्रदर्शनार्थं प्रळयादि प्रपञ्चयति - सर्वभूतानि इत्यादिना |” - By way of clarification *Sri Krishna* speaks of the dissolution of all the beings.

8. Establishing in My own nature, I send forth again and again these multitudes of helpless beings under the control of the Nature.

Bhashya :

“प्रकृत्यवष्टम्भस्तु यथा कश्चित् समर्थोऽपि पादेन गन्तुं लीलया दण्डं अवष्टभ्य गच्छति | सर्वभूतगुणैर्युक्तं नैव त्वं ज्ञातुमर्हसि इति च मोक्षधर्मे | सर्वभूतगुणैर्युक्तं देवं त्वां ज्ञातुमर्हसि इति च | विदित्वा सप्त सूक्ष्माणि षडङ्गं च महेश्वरम् | प्रधानविनियोगस्थः परं ब्रह्मदिगच्छति - इति च | न कुत्रचिच्छक्तिरनन्तरूपा विहन्यते तस्य महेश्वरस्य | तथाऽपि मायामधिरुह्य देवः प्रवर्तते सृष्टिविलायनेषु || इति ऋग्वेदखिलेषु ||” - Just as one who is capable of walking takes the help of the stick, the Lord even though capable of creating the universe on His own, uses the Nature for that purpose. “Do not consider the Lord, who is repository of all the attributes, dependent like other beings on others”, thus in Moksha Dharma. “You are entitled to, know Me who is the repository of all the attributes”. “Knowing the Supreme Lord through seven subtle forms and five subsidiary forms, the one who is equanimous goes to Supreme Brahman”. “The immeasurable power of the Supreme Lord does not get exhausted in any manner. “Even then taking the assistance of the Nature, be engages in Creation dissolution etc”, thus in Rigveda.

“मय्यनन्तगुणेऽनन्ते गुणतोऽनन्तविग्रहे || इति भागवते | अथ कस्मादुच्यते परं ब्रह्म बृहति बृहंयति च || इत्याथर्वणे | पराऽस्य शक्तिर्विविधैव श्रूयते || इति च | विष्णोर् नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि | .. न ते विष्णो जायमानो न जातो देव महिम्नः परं अन्तं आप || इत्यादेश्च | प्रकृतेर्वशाद्, अवशम् | त्वमेवैतत्सर्जने सर्वकर्मण्यत्यन्तशक्तोऽपि स्वमाययैव | मायावशं चावशं लोकमेतत् स्रक्ष्यस्यसि पासीश विष्णो || इति गौतमखिलेषु ||” - “Each of My attributes having their own innumerable attributes and innumerable forms”, thus in Bhagavat Puraana. “Why is He referred to as Brahman? Because He being Complete makes others also Complete”, thus in Atharva Veda. His power is Supreme and multifaced”, thus in scriptures. “Who can speak of the innumerable exploits ? Even the (four-faced) Brahma capable of counting the grains of dust, is unable to do”. “O Vishnu, no one can describe your attributes, neither the ancients nor the new comers”. “Prakriti (nature) being dependent, is said to be paradheena” . “You are verily the energizer of all the actions. Without expectation of assistance of Nature, You on your Power and own, all the fourteen worlds which are dependent on Nature, are created and destroyed by You”.

9. Not to Me do these actions bind, O Arjuna, I am indifferent and unattached by those actions.

Bhashya :

“उदासीनवत्, न तु उदासीनः | तदर्थमाह असक्तम् इति | अवाक्यनादरः इति हि श्रुतिः || द्रव्यं कर्म च कालश्च स्वभावो जीव एव च | यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया | इति भागवते || यस्यासक्त्यैव सर्वकर्मशक्तिः कुतस्तस्य कर्मबन्धः ? इति भावः | न कर्मणा वर्धते नो कानीयान् इति हि श्रुतिः | यः कर्मापि नियमयति कथं तत् तं बध्नति ?” - Appears indifferent, not indifferent. Unattached, thus Sri Krishna speaks. Neither known by speech nor engaged in actions, thus in scriptures. “Elements, performance of actions, Time and similarly the attributes of the beings - all these are due to Your grace. Without Your grace, they would be naught”, thus in Bhagavat Puraana. He who creates and destroys the

universe effortlessly, how can there be any attachment to in His actions? This is the purport. “*He does neither grow nor shrink by performance of actions. He who controls all actions, how can they bind Him ?*”, thus in scriptures.

10. Under My guidance the Nature gives birth to all the animate and the inanimate. In this manner, O Arjuna, does the world operate.

Bhashya :

“उदासीनवद् इति चेत् , स्वयमेव प्रकृतिः सूयत इत्य आह - मया इति | प्रकृतिसूतिद्रष्टा कर्ता चाहमेव इत्यर्थः | तथा च श्रुतिः - यतः प्रसूता जगतः प्रसूती तोयेन जीवान् व्यससर्ज भूम्याम् || इति |” - If indifferent then does the Nature evolve the Universe on its own? Therefore, the word मया - by Him is by way of clarification. The one who oversees the Nature evolving the Universe is the Lord Himself, this is the meaning. “*The Prakriti which gives birth to the universe is herself given birth by the Lord, who creates the beings according to the actions of each of the beings*”, similarly thus in scriptures.

Tatparya Nirnaya :

“अध्यक्षोऽधिपतिः प्रोक्तो यदक्षाण्यस्य चोपरि || इति शब्दनिर्णये |” - अध्यक्ष is spoken as One who has supervision on each of the created beings. Therefore, He is अधिपति, Lord of the Creation.

11 – 12 – 13 - 14. The deluded know Me not, who has taken habitation in the human form; they do not realize the supreme attributes of Mine, as the Lord of all creatures. Deluded by futile desires, futile endeavours and futile knowledge and futile understanding these people take shelter in demonic unenlightened nature. But the great-souled, O Partha, abiding in My divine nature, knowing this imperishable source of beings propitiate Me with undistracted mind. Ever eulogizing Me, steadfast in their efforts, bowing down to Me in communion, they worship Me, ever disciplined.

Bhashya :

“तर्हि केचित् कथं त्वामवजानन्ति, का च तेषां गतिः ? इत्याह - अवजानन्ति इत्यादिना | मानुषीं तनूम्, मूढानां मनुषवत् प्रतीताम् - न तु मनुष्यरूपाम् | उक्तं च मोक्षधर्मे - यत्किञ्चिदिह लोकेस्मिन् देहबद्धं विशाम्पते | सर्वे पञ्चभिराविष्टं भूयैरीश्वरबुद्धिजैः || ईश्वरो हि जगत्स्रष्टा प्रभुनातायणो विराट् | भूतान्तरात्मा विज्ञेयः सगुणः निर्गणाऽपि च | भूतप्रलयमव्यक्तं शुश्रूषुर्नृपसत्तम || इति |” - Therefore, how is He not known? What is their goal ? For the deluded ones the human body makes them believe that they are like human forms, not in human form. Therefore, it is said – “*In this world, O King, the things which are associated with the body are endowed with the five gross elements as willed by the Lord. The Lord, the Supreme Sriman Narayan a alone is the creator of the world. Besides He is the indweller in the creatures, the giver of boons, with form as well as formless, one who is served by the un-manifest power which destroys the creation*”, thus in Moksha Dharma.

“अवतारप्रसङ्गे चैतदुक्तम् | अतो नावतारश्च पृथक् शङ्काः | रूपाण्यनेकान्यसृजत् प्रादुर्भावभावाय सः | वाराहं नारसिंहं च वामनं मानुषं तथा || इति तत्रैव प्रथमसर्गकाल एवावताररूपविभक्तयुक्ते || अतो न तेषां

मानुषत्वादिर्विना भ्रान्तिम् | भूतं महादीश्वरं च | इति भूतमहेश्वरम् | इति बाभ्रव्यशाखायाम् - अनाद्यवन्तं परिपूर्ण रूपमीशं वरणामपि देववीर्यम् | अस्य महतो भूतस्य निश्वसितम् | इति च | ब्रह्मपुरोहितब्रह्मकायिक महाराजिक इति च मोक्षधर्मे ||” - In the case of descent it is thus spoken. There is cause for doubt between Lord’s various forms of descent. Though diverse are his forms of descent no difference can be conceived between one and the other *forms*, in the *forms* of the Boar, Man-Lion, dwarf or as human being, which were ordained at the time of creation itself. There is therefore no reason for any delusion because of the difference between the original and the different *forms* of descent, because in all the forms there is the supreme Lord himself therefore known as भूतमहेश्वर, the Supreme Lord of the creatures. “*Without beginning, without end, of complete form, the supreme, the progenitor of the gods like Brahma and others*”, thus in the Babhravya section of Samaveda. “*From His breath have come Rigveda etc. He is Brahman, the Leader, the performer of actions, the great ruler*”.

“तेषां फलमाह | मोघाशा इति वृथाशाः | भगवद् द्वेषिभिराशितमामुष्मिकं न किञ्चिदाप्यते | यज्ञादिकर्माणि च तेषां वृथैव | ज्ञानं च - केनापि ब्रह्मरुद्रदिभक्त्याद्युपायेन न कश्चित् पुरुषार्थं आमुष्मिकस्तैराप्यत | इत्यर्थः | वक्ष्यति च - तानहं द्विषतः क्रूरान् इत्यादि | मोक्षधर्मे च - कर्मणा मनसा वाचा यो द्विष्याद् विष्णुमव्ययम् | मज्जन्ति पितरस्तस्य नरके शश्वतीः समाः | यो द्विषाद् विबुधश्रेष्ठं देवं नारायणं प्रभुम् | कथं स भवेद् द्वेष्य आलोकान्तस्य न कस्यचित् || इति | सर्वोत्कृष्टो ज्ञानभक्ती ह यस्य नारायणे पुष्करविष्टराद्ये | सर्वावमो द्वेषयुतश्च तस्मिन् भूणानन्तघ्नोऽप्यस्य समो नचैव || इति च सामवेदे शाण्डिल्यशाखायाम् ||” - The outcome of delusion is spoken here. For the deluded ones all hopes are worthless. For those who despise the Lord there is no deliverance. Their sacrifices and other actions also are worthless, even so is their Knowledge. Even their propitiation to *Brahma, Rudra* and others seeking life in the other worlds would not deliver them. “*He sends the vicious ones again to this samsara*”, thus in Moksha Dharma. “*By performance of actions, by thoughts, by speech whoever despises the immutable Sri Vishnu, even their ancestors go to eternal perdition*”, “*Those who detest Sriman Narayan, best of the gods, how can they not deserve censure like that of the meanest of the human beings?*”, thus in Shandilya section of Samaveda.

“द्वेषाच्चैद्यादयो नृपाः | वैरेण यन्नृपतयः शिशुपालपौंडसात्वाद्यो गतिविलासविलोकनाद्यैः | ध्यायन्त आकृतधियः शयनासनादौ तत्साम्यमापुरनुरक्ताधियः पुनः किम् || इत्यादि तु भगवतो भक्तप्रियत्वज्ञापनार्थम्, स्वभक्तस्य नित्यध्यानस्तुत्यर्थं च स्वभक्तस्य कदाचिच्छापबलाद् एव च द्वेषिणोऽपि भक्तिफलमेव भगवान् ददातीति ||” - There are kings who were liberated through hatred, Through animosity the kings like *Shishupala, Paundra, Salva* and others imitating His special gait, enjoyment, look and even thinking ever in their sleep as well as in their normal life attained nearness to the Lord. Then, is it necessary to restate that those who are particularly attracted towards the Lord will surely be liberated? This is only for the purpose of eulogizing the Lord's compassion for those devotees who out of devotion have constant remembrance. For His devotee, even though due to the power of curses they have animosity, the Lord gives the fruits of devotion.

“भक्ता एव हि ते पूर्वं शिशुपालदायः | शापबलादेव द्वेषिणः | तत्प्रशने पूर्वपार्श्वदत्तशापादिकथनाच्चैतज्जायते | अन्यथा किम् इति तदप्रस्तुतमुच्येत? भगवतः साम्यकथनं तु द्वेषिणामपि द्वेषमनिरूप्य पूर्वतनभक्तिफलमेव ददाति इति ज्ञापयितुम् | न मे भक्तः प्रणश्यति इति च चक्ष्यति | न च भावो हि

भवकारणम् इत्यादि विरोधः | द्वेषभाविनां द्वेष एव भवति इति हि युक्तम् - अन्यथा गुरुद्वेषिणो गुरुत्वं भवति इत्यादि अनिष्टमापाद्येत ||” – *Shishupala* and others were the earlier devotees in this manner. They were full of hatred due to the power of curses. Therefore, by mentioning previous incidents the despisers of the Lord are liberated, thus is explained. Otherwise, why would there be reference to such unconcerned events ? This is to remind that the Lord is equally compassionate to those who despise and detest, taking into consideration their previous deeds of devotion. He assures, “*My devotees will never perish*”. Would not otherwise statements like remembrance *in any manner* be contradiction. It is quite natural that those who always cherish hatred will always hate. In which case it would be surmised that those who hate their teachers would also attain the greatness of their teachers.

“न च अकृतधीत्वे विशेषः | तेषामेव हिरण्यकशिपवादीनां पापप्रतीतेः | इति | हिरण्यकशिपुश्चपि भगवन्निन्दया तमः | विविक्षुरत्यागात् सूनोः प्रह्लादस्यानुभावतः || इति भागवते | यदनिन्दत् पिता मह्यम् इत्यारभ्य, तस्मत् पिता मे पूयेत दुरन्ताद् दुस्तरादधात् | इति प्रह्लादेन भगवतो वरयाचनच्च |” - There is nothing special that since the Lord accepts both the devotees and those who hate, the fruits of their action also will be identical. People like *Hiranyakashipu* were released from the effect of the hatred towards the Lord because of his son *Prahlaada's* devotion to the Lord. Beginning with “*I, the one who has been insulted*” to “*Therefore, pardon my father from departing to the world of darkness*”, thus *Prahlaada* having prayed for Lord's Grace.

“बहुषु ग्रन्थेषु निषेधः | कुत्रचिदेव तदुक्तिः इति विशेषः | यस्मिंस्तदुच्यते तत्रैव च निषेध उक्तः | महातात्पर्यविरोधश्चोक्तः पुरस्तात् | अयुक्तिमद्भ्यो युक्तिमन्त्येव च बलवन्ति वाक्यानि | युक्तयोश्चोक्ता अन्येषाम् | नचैतेषां काचिद् गतिः | साम्येऽपि वाक्ययोः लोकानुकूलाननाकूलयोरनुकूलमेव बलवत् | लोकानुकूलं च भक्तप्रियत्वं, नेतरत् ||” - Many texts disagree with the statement that hatred could be one of the means towards devotion. But it is significant that it (hatred as means towards devotion) has been mentioned only in some cases. Since in the very next cases it has been discounted. The final conclusion declares opposition to hatred as one of the means. Arguments supporting the opposition are more than those which assist this contention. The arguments which deny liberation for those who hate are more powerful and valid. Even though such arguments may find equal acceptance with those who oppose, the consideration of people's acceptance cannot be neglected. Because among those who hate, love cannot be accepted normally. Therefore those sentences do not meet the general acceptance.

“उक्तं च तेषां पूर्वभक्तत्वम् - मन्येऽसुरान् भागवतांस्त्रयधीशे संरम्भमार्गाभिनिविष्टचित्तान् | इत्यादि चित्तानीति || अतो, न भगवद् द्वेषिणां काचिद् गतिः इति सिद्धम् || द्वेषकारणमाह राक्षसीम् इति ||” - It has been previously stated in conclusion about devotion that “*I consider these asura - un-divine devotees as having been of evil minded*” etc. Therefore it is established that those who hate the Lord can never have liberation. This is because of special reference to them as *raakshasi* demonic.

“नेतरे द्विषन्ति इति दर्शयितुं देवानाह - महात्मान इत्यादिना |” - To show that the others do not hate Him, speaks of the great-souled ones in these verses.

Tatparya Nirnaya :

“मानुषीं मनुष्य सादृशीम् - तन्वा विष्णुरन्योऽपि स्वाधीनत्वात् तदाश्रितः ॥ इति च । ब्रह्मरुद्रमादीनां साम्यदृष्टिरन्यता । प्रादुर्भावगतस्यापि दोषदृष्टिरपूर्णता ॥ धर्मदेहावतारादेर्भेददृष्टिश्च सङ्करः । अवतारेष्विति ज्ञेयमवज्ञानं जनार्दने ॥ सर्वं मोघं शुभं तस्य योऽवजानाति केशवम् । अधरं याति च तमः प्रादुर्भावगतोऽप्यतः । ज्ञेयं केवलचिद्देहोनिर्दोषः पूर्णसद्गुणः ॥ इति भविष्यत्पर्वणि ॥ - मानुषीं means having the form of human being. “Even though He is Sri Vishnu, by His own will he has taken shelter in the body”. But considering others as equal or considering them not as distinct or assuming incompleteness or defects in the Lord, considering difference between Lord's *Dharma* and his descent in body etc. is like insulting the *Lord Janaardana*. All such unpropitious actions are worthless, who do not know *Keshava*. They attain the world of darkness. Therefore the Lord should always be considered of Pure Consciousness, without any defects and Complete in all attributes, *thus in Bhavaisbya Parva*.

15. With the sacrifice of wisdom others propitiate Me as the Universal form in the unified manner, in distinct manner and in manifold manner as well.

Bhashya :

“सर्वत्रिक एव नारायणः स्थितः. इति एकत्वेन । पृथक्त्वेन सर्वतोवैल्क्षण्येन ॥ बहुधा तस्य रूपम् - आभाति शुक्लमिव लोहितमिवाथो नीलमथार्जुनम् । इति हि सनत्सुजाते ॥ दैवमेवापरे इत्युक्तप्रकारेण बहवो बहुधाः ।” - In all places *Sriman Narayan* alone exists, this conclusive acknowledgment and worshipped in various forms having special attributes, in distinct manner and in the manifold forms as well. “Like white, like red, similarly as the dark one, O Arjuna”, *thus in Sanatsujatiya text*. ‘As the Supreme Divinity’ in this manner extensively in many ways.

Tatparya Nirnaya :

“एकमूर्तिश्चतुर्भूतैरथवा पञ्चमूर्तिकः । द्वादशादिप्रभेदो वा पूज्यते सज्जनैर्हरिः ॥ इति च ।” - The noble minded people worship Me either in one form (as *Sriman Narayana*) or in four forms (as *Vasudeva, Sankarshana, Pradyumna and Aniruddha*) or in five forms (as *Narayan, Vasudeva, Sankarshana, Pradyumna and Aniruddha*) or in twelve forms (as *Keshava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sreedhara, Hrishiksha, Padmanabha, Damodara*, or in twelve forms as *Sankarshana, Vasudeva, Pradyumna, Aniruddha, Purushottama, Adhokshaja, Narasimha, Achyuta, Janardana, Upendra, Hari and Sri Krishna*).

16 – 17 – 18 - 19. I am the ritual I am the sacrifice, I am the oblation. I am the herb. Hymns am I and also the clarified butter. I am the fire and also the offering (made therein). Father am I of the world, the mother, the supporter, the grandsire, I am the one to be known as the Pure, the AUM and also Rig, Sama, and the Yajus as well. I am the goal, the upholder, the Lord, the witness, the abode, the refuge I am the origin and th dissolution, the ground and the resting place and the imperishable seed and the friend. I create the heat and shower rains and withdraw them as well. Immortality and the mortality am I, Truth and the un-Truth am I, O Arjuna.

Bhashya :

“प्रतिातं विज्ञानमाह - अहं क्रतुः इत्यादिना | क्रतवोऽग्निष्टोमादयः | यज्ञो देवतामुद्दिश्य द्रव्यत्यागः - उद्दिश्य देवतां द्रव्याणां त्यागो यज्ञ इतीरितः इत्यभिधानात् ||” - The wisdom previously spoken is again reiterated here. Ritual means sacrifices like *agnishtoma* etc. Sacrifice means renunciation of wealth etc. at the feet of the Lord. “It is also been said that in reference to the Lord the renunciation of wealth etc. is Sacrifice”.

“गम्यते मुमुक्षिभिः, इति गतिः | तथाहि सामवेदेषु वासिष्ठशाखायाम् - अथ कस्मादुच्यते गतिरिति | ब्रह्मैव गतिस्तद्धि गम्यते पापमुक्तैः || इति |” - Since He is the ultimate knowable, He is the goal. In that manner also in the *Vashishtha* section of the *Samaveda*: “.. why is He said to be the Goal? Because Brahman, verily, is the Goal. Since He is knowable by those who are freed from demerits”.

“साक्षादीक्षत, इति साक्षी | तथाहि बाष्कलाख्यायाम् - स साक्षादिदमद्राक्षीद् यदद्राक्षीत् तत् साक्षिणः साक्षित्वम् || इति | शरणम् आश्रयः संसारभीतस्य - परमं यः परायणम् इति ह्युक्तम् | नारायणं महाज्ञेयं विश्वात्मानं परायणम् || इति च | संहारकाले प्रकृत्या जगदत्र निधीयत, इति निधानम् | तथाहि ऋग्वेदखिलेषु - अपश्यमप्यये मायया विश्वकर्मण्यदो जगन्निहितं शुभ्रचक्षुः || इति |” - He sees with one's eyes, therefore. He is *saakshi*. He sees all this with His own eyes. Since He sees thus, He is known as *saakshi*. For the liberated, He is the shelter and also for those who are worried, *thus in Bashkala Section of Rigveda*. Supreme as well as the shelter to the liberated. At the time of dissolution, the entire universe becomes established in Him. Therefore He is the resting place. Having pure Vision, I saw the entire universe being established by *Maya* (the power of Illusion) in the Supreme Being.

“सत् कार्यम् | असत् कारणम् - सदभिव्यक्तरूपत्वात् कार्यमित्युच्यते बुधैः | असदव्यक्तरूपत्वात् कारणं च चापि शुब्दितम् || इति ह्यभिधानात् || असच्च सच्चैव च यद् विश्वं सदसतः परम् | इति च भारते |” - सत् Existence is Action and असत् non-Existence is the Caused, the consequence. Existence is not evident in the beginning (becoming evident on manifestation, therefore,) the wise call it, the Action, non-Existence being the un-manifested form (of the manifested form) is called the Caused, the consequence, thus has it been explained. This verily, is made up of both सत् Existence and असत् non-Existence. Such is the universe. Both सत् Existence and असत् non-Existence are superior (to this Universe), *thus in Bharata*

Tatparya Nirnaya:

“अर्च्यत्वादृक् समत्वाच्च निजरूपेषु साम सः | याज्यत्वात् स यजुयज्ञः सर्वज्ञात् पुरुषोत्तमः || क्रतुः कृतिस्वत्पत्वात् स्वधाऽनन्यधृतो यतः | मानात् त्रातीति मन्त्रोऽयमुष्टानां निधिरौषधम् || आ ज्यायस्त्वादाज्यनामा दर्भो दरधरो यतः | आहूतत्वाद्भुतं चायमग्निर्नेताऽगतेर्यतः || इत्यादि च |” - Since He is propitiated by all, He is ritual. Since all his forms are similar, He is साम. Since He is the object of sacrifice from all, He is यजुस्. Being the knower of an sacrifices, He is यज्ञ or offerings. Since He is the motivator in universe, He is क्रतुः the rituals. Since He is not supported by none other than Himself, He is स्वधा offerings to the ancestors. Since He is meditated upon, He is मन्त्र the Vedic chants. Since He is solace to the afflicted, He is ओषधी. Since He is superior, He is आज्य the first offering of ghee. Since He is दर, the holder of the conch. Since He is himself the oblation in the sacrifices, He is

आहुति . Since He is the energizer of the earth, He is अग्नि.

“तत्तत्पदार्थभिन्नोऽपि तत्तन्नमैवमच्युतः | स्वातन्त्र्यात् सर्वकर्तृत्वात् गुणानन्याच्च केवलम् | इति च | ओमित्याक्रियते यस्नादोकारो भगवान् परः || इति च | पातीति स पिता मानान्माता यत् स पितुर्महान् | पितामहो निधातृत्वान्निधानं भीररक्षणात् शरणं व्यञ्जनाच्चैव बीजमित्युच्यते प्रभुः || इति च | प्रलयकाले संहर्तृत्वात् प्रलयः | अन्यदाऽपीति मृत्युः - प्राणगः प्राणधर्ता यदमृतं प्रविलापयन् | विश्वं प्रलय इत्युक्तो मृत्युरन्यत्र मारणात् || इति च | सत् साधुगुणपूर्णत्वादस्मान्नान्यो गुणाधिकः | यतोऽतोऽसदिति प्रोक्तं विष्णवाख्यं परमं पदम् || इति शब्दनिर्णये ||” - The Lord being Independent by Himself, is different from all the above things and yet inseparable from them. Being their *essence*, He is known by those things. Since He is referred to as ॐ in the sacrifices *Sri Hari* is ॐकार. He patronizes, therefore, He is the father; understands child’s needs, therefore, the mother. Since He is superior to father of the creation (*Prajapati Brahma*) He is grandsire. Since He is the ultimate abode of the world, He is foundation. Since He shields the frightened, He is the refuge. Since He is the cause for the worlds, He is the seed, *thus, the Lord is referred*. Since at the time of dissolution, he destroys all, He is dissolution and on other occasions, He is the death. Since in normal times abiding in the body sustains life and distancing death, He is known as Immortal. In times of dissolution since he exterminates all, He is known as Death. Since He is known as *Sri Vishnu*, full of auspicious attributes, He is *Sat*. Since there is nothing else than Him, He is *a-Sat* as well. *Thus, according to Shabda Nimaya.*

20 – 21 – 22 - 23. The knowers of the three Vedas, who partaking the Soma elixir, are purified, seeking Me with sacrifices, propitiate Me for the Way to heavens. Acquiring merits, they ascend the world of the chief of the Gods and enjoy the pleasures of those Gods in heaven. Having enjoyed the auspicious world of heavens, conforming to the righteous course of the Vedas they gain the ever fleeing pleasures they return to the world of mortals, with their merits having exhausted. But the other people who reflecting on Me, propitiate ever persevering, to them I bring equanimity and well-being as well. Those who are devotees of other gods, who sacrifice being completely receptive, even those, though not according to the prescribed manner verily sacrifice unto Me alone, O Arjuna.

Bhashya :

“तथापि मद्भजनमेवान्यदेवताभजनाद् वरम्, इति दर्शयति - त्रैविद्या इत्यादिना ||” - Even then he shows that worshipping the supreme Lord rather than propitiation of other gods is superior, thus *Sri Krishna* demonstrates here.

“अनन्याः अन्यदचिन्तयित्वा | तथा हि गौतमखिलेषु - सर्वे परित्यज्य मनोगतं यद् विना देवं केवलं शुद्धमाद्यम् | ये चिन्तयन्तीह तमेव धीरा अनन्यास्ते देवमेवाऽविशन्ति || इति | कामः कालेन महता एकान्तित्वात् समाहितैः | शक्यो द्रष्टुं स भगवान् प्रभासन्दृष्यमण्डलः || इति मोक्षधर्मे | नित्यमभितः सर्वतो युक्तानाम् ||” - अनन्य means those who do not think of anyone else, *thus in Gautam Section: “Renouncing all the desires in mind, when nothing else than the Pure, Primal Lord is reflected upon, they the thinkers, verily, being ananya attain Me”.* Thus in *Moksha Dharma*, “By desires which are superior to time, being in communion with all faculties concentrated, it is possible to see the Resplendent Lord, enveloped in the circle of the Light.” Ever, in all respects, with all equanimity.

“तर्हि अहं क्रतुः इत्याद्यमसत्यम् इत्यत आह | येऽपि इति |” - To remove the doubt *Sri Krishna* explains that “*He is the subject of all the sacrifices*”.

Tatparya Nirnaya :

“अनन्यदेवतायागाद् भक्त्युद्रेकादकामनात् | सदा योगाच्च वैशिष्ट्यं त्रैविद्याद् वैष्णवादपि || स्याद्धि भगवतस्सैव तेन ब्रह्मादयोऽखिलाः | अश्वमेधादिभिर्यज्ञैरपि केशवयाजिनः || वैष्णवा इति बुद्ध्यैव मानयन्त्यन्यदेवताः || इत्याग्नये | सम्यग् गुणगणज्ञानादुपासा पर्युपासना || इति च |” - Superior to those who worship other gods through sacrifices mentioned in the three *Vedas* encouraged by the fruits thereof, are those *Vaishnavas* (devotees of *Vishnu*), who without any desires in mind, being equanimous with Me are in communion with Me. Therefore, the worship of *Brahma* and other gods, performance of *ashwamedha* (horse-sacrifice) etc., are also sacrifices to *Keshava*, since they have *Sri Vishnu* as the goal. Men of Wisdom consider such devotees as, verily, *Vaishnavas*, thus, in *Agni Puraana*. Performance of meditation (*up asana*) knowing such extensive attributes of the *Supreme Self*, is itself the supreme meditation.

24 – 25 – 26 – 27 - 28. I am the sole enjoyer and the Lord of all the sacrifices. They, verily, do not understand Me and My true nature and, therefore, they fail. They who worship the gods go to the gods and those who worship the ancestors go to the ancestors and those who worship the elemental beings go to the elemental beings, but those who worship Me come to Me alone. A leaf, a flower, a fruit or water - whosoever with devotion offers these to Me, that offering of devotion done in right earnestness, do I accept. Whatever you do, whatever you eat, whatever you offer, whatever you give, whatever austerities you practice - do these, O Arjuna, as offering to Me.. Whatever you do, whatever you eat, whatever you offer, whatever you give, whatever austerities you practice - do these, O Arjuna, as offering to Me.

Bhashya :

“कारणमाह, अविधिपूर्वकत्वे - अहं हि इति ||” – Though not in the prescribed manner, the Supreme Lord himself is the ultimate goal of worship.

“फलं विविच्याऽह - यान्ति इति ||” – the devotee receives different kinds of fruits.

“दुर्बलैस्त्वं पूजयितुमशक्यो महत्त्वादित्याशङ्क्याऽह - पत्रम् इति | नत्वविहितपत्रादि | तस्यापराधत्वोक्तेर्वा राहादौ | भक्त्यैवाह तुष्ट इति भावः | भक्तप्रियं सकललोकनमस्कृतं च || इति भारते | एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः | एकान्तभक्तिर्गोविन्दे यत् सर्वत्राऽत्मदर्शनम् || इति भागवते |” - For the weak worship is possible even by offering mere leaf to the Most Supreme of all the ' Gods, but not by unrighteous means thus says *Sri Krishna*. Unrighteous offerings do not bring desired good results, thus in *Varaha Puraana*. By communion (भक्ति) alone does the Lord become contented, this is the purport. “*One who is in communion with the Lord is revered by all*”, thus in *Bharata*. ”*By these means alone the man is considered in this world to be beyond his self-interest. Unified communion in Govinda, which is realisation of the all-pervading Self*”.

“अतो यत् करोषि |” Whatever is offered (with devotion).

Tatparya Nirnaya :

“मामिष्ट्वा प्रार्थयन्त इत्युक्तत्वाज्जानन्तोऽपि नाभितो जानन्ति तत्वेन | सर्वदेववर्त्वेन यो न जानाति केशवम् | यस्य पुण्यानि मोघानि याति चान्धं तमो ध्रुवम् || इति च | मोघाशा मोघकर्मणः इत्युक्तत्वाच्च न केवलाज्ञविशयं मिथ्याज्ञानविषयं वा च्यवन्ति ते इत्यादि | अतः सर्वाधिक्यं विष्णोर्ज्ञात्वाऽपि ब्रह्मादीनां तत्परिवारत्वादिक्रमजानतामिदं फलम् ||” – Even as they propitiate for His pleasure, they worship the Supreme Lord in true spirit, with or without proper knowledge, says *Sri Krishna*. He who does not experience *Kehava* on receiving the boons from other gods, the meritorious deeds of such one being full of delusion lead him to the eternal world of ignorance. मोघाशा मोघकर्मण means the deluded actions done by deluded men. Consequently they are not merely the result of non-awareness of the Lord but also of improper knowledge of the Lord. Therefore, without knowing the supremacy of the *Sri Vishnu* only knowing the members of his family-group, like *Brahma* and others, the propitiation of those other gods brings them again in this world.

29. Alike am I to all the beings, no one hateful or dear to Me. Those who propitiate Me with devotion, they are for Me and I am, verily, for them.

Bhashya :

तर्हि स्नेहादिमत्वादल्पभक्तस्यापि कस्यचिद् बहुफलं ददासि, विपरतिस्यापि कस्यचिद् विपरीतम् इत्यत आह - समोऽहम् इति | तर्हि न भक्तिप्रयोजनम् इत्यत आह - ये भजन्ति इति | मयि ते तेषु चाप्यहम् इति | मम ते विशस्तेषामह वश इति | उक्तं च पैङ्गीखिलेषु - ये वै भजस्ते परमं पुमांसं तेषां वशः स तु ते तद्वशाश्च इति | तद्वशा एव ते सर्वे सर्वदा | तथाऽपि बुद्धिपूर्वकत्वाबुद्धिपूर्वकत्वेन भपदः | उद्धवादिवत् शिशुपालोदवच्च | तच्चोक्तं तत्रैव - अबुद्धिपूर्वाद् योऽवशस्तस्य ध्यानात् पुनर्वशो भवते बुद्धिपूर्वम् इति ||” - As one who loves his devotees, whatever little is offered He gives them great fruits. Even in the case of hatred He does not bear dislike towards them, saying thus in this verse - *alike am I*. Lest it be misunderstood that devotion towards Him is not needed he clarifies to those who propitiate Him, they are His as much as He is theirs. They are under my obligation as much I am in their obligation. “*Those who propitiate great persons they in turn come under their obligation*”, thus in *Paingi scripture*. In fact, everyone is subservient to Him. Even though in the beginning, they do not realize this, later after proper thinking they realize their dependence. They become arrogant like *Shishupala*. Therefore, in *Paingi texts* it has also been said: “*Because of ignorance they do not realize in the beginning, but by meditation on Him they come again under His shelter*”.

Tatparya Nirnaya :

“नास्य भक्तोऽपि ये द्वेष्यो नचाभक्तोऽपि यः प्रियः | किन्तु भक्त्यनुसारेण फलदोऽतः समो हरिः || इति पादमे || प्रीत्या मयि ते ||” – “The one who is devoted to Him can never be inimical to Him; nor one who is inimical could ever be His devotee. But He is equitable in giving the fruits according to one's devotion, thus in *Padma Puraana*. To those who are devoted.

30 – 31 – 32 – 33 – 34. If one who is given to vile conduct propitiates Me without any distraction then he-should, indeed, be considered noble, he having rightly resolved. Swiftly

does he become a man of righteousness and attains eternal peace. O Kaunteya, know for certain that My devotee shall never perish. Having taken refuge in Me alone, O Partha, the ones born in unmeritorious wombs, the women, the traders and similarly the menials also attain the Supreme Goal. What then of the pure men of Wisdom and of devoted royal sages having attained this world of impermanent pleasures, propitiate Me. . (Therefore) be mentally attuned to Me be devoted to Me, propitiate Me, bow down to Me and you shall, verily, disciplining yourself towards Me with equanimous mind come to Me.

Bhashya :

“न भवत्येव प्रायस्तदभक्तो दुराचारः | तथाऽपि बहुपुण्येन यदि कथञ्चिद् भवति, तर्हि साधुरेव मन्तव्यः |” - Normally, one who is of evil nature can never become His devotee. But because of many good merits, the evil ones should be considered to have become noble persons.

“कुतः? शिक्षप्रं भवति धर्मात्मा | देवदेवांशादिष्वेव चैतद् भवति | उक्तं च शांडिल्यशाखायाम् - नाविरातो दुश्चरितान्नाभक्तो नासमहितः | सम्यग् भक्तो भवेत् कश्चिद् वासुदेवेऽमलाशयः | देवर्षयस्तदंशाश्च भवन्ति क्वच्च ज्ञानतः | इति | अतोऽन्यः क्वचिद् भवति चेत्, दाम्भिकत्वेन सोऽनुमेयः | साधारणपापानां तु सत्सङ्गान्महत्यपि कथञ्चिद् भक्तिर्भवति | साधारणभक्तिर्वेदतरेषाम् | शटमतिरूपयति योऽर्थतृष्णां तमधमचेष्टमवैहि नास्य भक्तम् | इति हि श्रीविष्णुपुराणे ||” - How? Soon he becomes a man of good soul which is possible only to those who have the *divine essence* in them. “*The one who does not give up evil ways, one who is not devoted, one who has no equipoise cannot become the pure devotee of Sriman Narayana. But the gods and sages even though some time are evil minded become in due course best of the devotees, because they are aware of the essential nature of the Lord*”, thus in *Shandilya* section. Therefore, those who fraudulently try to prove their devotion should be known in this manner. However those who have committed slight demerits may be devoted by association with saints. In others, simple devotion may be accepted. “*those who seek sensual pleasures, they are, verily, the deceivers. They being the practitioners of low behavior, true devotion can never spring*”, thus, in *Vishnu Puraana*.

“वेदास्त्वधीता मम लोकनाथ तप्तं तपो नानृतमुक्तपूर्वम् | पूजां गुरुणां सततं करोमि परस्य गुह्यं नच भिन्नपूर्वम् | गुप्तानि चत्वारि यथागमं मे शत्रो च मित्रे च समोऽस्मि नित्यम् | तं चापि देवं सततं प्रपन्नः एकान्तभावेन भजाम्यजस्रम् | एतैविशेषैः परिशुद्धसत्वः कस्मान्न पश्येयमनन्तमेनम् || इति मोक्षधर्म अचारस्य सधनत्वोक्तेश्च ||” - “*O Lord ! having studied Vedas, I am ever engaged in austerities. I have never spoken un-Truth ever in the past. I have always been worshipping my Teacher (Guru). I have never divulged the secret which is Supreme. The four Truths told in the scriptures are enshrined in me. I am always equal towards friends as well as towards enemies. Surrendering to the Lord, I have been ever propitiating Him with undistracted devotion. How then have I not been able to see the eternal Form which is pure and propitious ?*” Thus in *Moksha Dharma* scripture.

“ज्ञानाभावे च साम्यग्भक्त्यभावात् | तथा हि गौतमखिलेषु - विना ज्ञानं कुतो भक्तिः कुतो भक्तिः विना च तत् | इति | भक्तिः परे स्वानुभवो विरक्तिरन्यत्र चैतत्त्रिकमेककालम् || इति भागवते ||” - Without right *Wisdom* true devotion is not possible. Thus in *Gautam* Section - “*Without wisdom how can there be devotion ?*” And if there is no devotion how could there be that (*realization*)?” “*Devotion towards the Lord, Wisdom and aversion to all other things - all these three go*

together”, thus also in *Bhagavat Puraana*

Tatparya Nirnaya :

“पापादिकारिताश्चैव पुंसां स्वाभाविका अपि | विप्रत्वाद्यास्तत्र पुण्याः स्वाभाव्याः एव मुक्तिगाः | यान्ति स्त्रीत्वं पुमांसोऽपि पापतः कामतोऽपिवा | न स्त्रीयो यान्ति पुंस्वं तु स्वभावदेव याः स्त्रीयः || पुंसा सहैव पुंदेहे स्थितिः स्याद् वरदानतः | तज्जन्मानि वराः पापजाताभ्यो निजसस्त्रीटवः || सर्वेषामपि जीवानामन्त्यदेहो यथा निजः | मुक्तौ च निजभावः स्यात् कर्मभोगांस्ततोऽपि च || इति भविष्यत्पर्ववचनात् पापयोनयः पुण्या इति विशेषणम् ||” - The acts of merits and demerits of people being according to each one's attributes, the stage of a man of *Wisdom* and others are also normal according to their attributes and so is their deliverance. A male is born again as a female because of desires or some demerit. A female is never born as a male because of attributes but they reside within the male body alongside the male form in a spiritual female form. These spiritual female forms are unlimitedly superior to those who have taken female forms due to the demerit of desires. All *Jivas* attain the body of skin and flesh according to their attributes. In liberation, even after experiencing the effects of prior *karmas*, each one lives according to their true attribute, even the statement merits even for those born in evil-wombs can be accepted, because of the declaration in *Bhavishya Purana*.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Ninth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Rajavidya-rajaguhya Yoga”.

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Bhashya:

“उपासनार्थं विभूतिर्विशेषकारणत्वं केशाच्चिदनेन अध्ययेनाह ||” - *Hari Aum !* For meditation and reflection listening to Lord’s resplendence makes one satisfied.

1. The Resplendent Lord said: O Arjuna, listen carefully to this Supreme declaration of Mine. These words desiring your welfare, I will speak to you which will delight you..

Bhashya:

“प्रीयमाणाय सन्तोषं प्राप्नुवते ||” - For becoming pleased and happy.

2. No one among the hosts of the gods nor even the great seers know My splendour since I am prior even to gods and the great seers in all respects.

Bhashya:

“प्रभवम् प्रभावम्, मदीयां जगदुत्पत्तिम् वा | तद्वशत्वात् तस्य इत्युच्यते | यद्यस्ति तर्हि देवादयो जानन्ति सर्वज्ञत्वात् अतो नास्ति इति भावः | अहमादिर्हि इति तूत्पत्तिरपि - यस्य वशा कुतस्तस्य जनिः? इति ज्ञापतार्थम् | अहं सवस्य जगतः प्रभवः इति चोक्तम् ||” - प्रभवम् — manifestation means प्रभावम् — splendor of the Lord, therefore, all the principles spoken as the self-evident premises. If gods and seers existed earlier, they would have known Him through their comprehensive awareness. The implication being that they did not exist earlier and saying अहं आदिर्हि they could not have known Him earlier, the creation being subservient to Him. This is only to remind that all creation has originated from Him, having further declared - ‘*I am the origin and the dissolution of all the universe*’.

“उक्तं चेतत् सर्वमन्यत्रापि - को अद्धा वेद क इह प्र वोचत् कुत इयं विसृष्टिः | अर्वाग् देवा अस्य विसर्जनेनाथा को वेद यत् आवभूव || इति | न तत्प्रभावमृषयश्च देवा विदुः कुतोऽन्येऽल्पधृतिप्रमाणाः | इति च ऋग्वेदखिलेषु | अन्यस्त्वर्थो यो मामजाम् इति वाक्यशेषादेव ज्ञायते ||” - In other places also it having been said in *Rigveda* - “*Who, verily, knows and who can here declare; whence was it born and whence was this creation ! Later were the gods than the world's creation. Who, then, can declare whence it came first in existence !*”. “*When not even the gods and seers could fathom His splendour, how could one with limited knowledge know?*”. The assertion that “*I who am unborn*” is also reiterated.

Tatpaarya Nirnaya:

“उपलक्षणार्थं सरगणा इत्यादि ||” -To make reference to all the subsidiary divinities the word सरगणा is used.

3. He who knows Me as the unborn and without beginning, the Lord of the worlds, being (thereby) undeluded among the mortals, is released from all demerits.

Bhashya:

“अनश्चेष्टयिता आदिश्च सर्वस्येति अनादिः | अजत्वेन सिद्धेरितरस्य ||” - अन means that which energizes all and आदि means earlier. Therefore, the Lord is अनादि, the energizer without any beginning. From the word अज His being unborn and without beginning is established.

Tatparya Nirnaya:

“अनस्याप्यादिरनादि” - अन means the *Primal Breath*. Therefore He is even prior to the *Primal Breath*.

4- 5. Intellect, knowledge, absence of delusion, compassion, truth, self-restraint, tranquility, pleasure and pain, becoming and non-becoming, fear and fearlessness, non-injury, evenness, contentment, austerity, charity, success and failure – all such attitudes arise among the creatures from Me alone.

Bhashya:

“त प्रथयति - बुद्धिः इत्यदिना | कार्याकार्यविनिश्चयो बुद्धिः | ज्ञानम् प्रतीतिः - ज्ञानं प्रतीतिर्बुद्धिस्तु कार्याकार्यविनिर्णयः इति अभिधानम् | दम इन्द्रियनिग्रहः | शमः परमात्मनिष्ठा - शमो मन्दिष्टता बुद्धेर्दम इन्द्रियनिग्रहः इति भागवते || तुष्टिः अलम्बुद्धिः - अलम्बुद्धिस्तथा तुष्टिः इत्याभिधानात् ||” — *Sri Krishna* clarifies intelligence about performance and non-performance of action. Wisdom is awareness through intelligent experience about performance and non-performance of action. दम means restraint of the senses, शम concentrated abidance in Lord. “शम is unreserved abidance in the Lord and दम is restraint on senses, thus in *Bhagavat Puraana*. तुष्टि is contentment arising from the acceptance of the limitation of sense objects. “Feeling of limitation of the sense objects is contentment”, thus having been said.

Tatparya Nirnaya:

“बुद्धिर्बोधनिधित्वात् तदन्तःकारणमुच्यते | इति शब्दनिर्णये ||” - Intelligence being enshrined in wisdom, the inner consciousness is also known as intelligence”, thus in *Shabda Nirnaya*.

6 - 7. The seven Seers in earlier ages and also the four Manus were born of My mental impulse and from them were these creatures were born in the world. Among these, he who knows the splendour and Equanimity of Mine in its essence, he will with unfailing equanimity be united with Me. Of this, there is no doubt.

Bhashya:

“पूर्वसप्तर्षयः - मरीचिरत्रयङ्गिरसौ पुलस्त्यः पुलहः क्रतुः वसिष्ठश्च महातेजाः | इति मोक्षधर्मोक्ताः | ते हि सर्वे पुराणेमुच्यन्ते | चत्वारः प्रथमाः स्वायम्भुवाद्याः | तेषां हि इमाः प्रजाः | नहि भविष्यतामिमाः प्रजा इति युक्तम् | विभागः प्राधान्यं च प्राथमिकत्वादेव भवति | ताच्चोक्तम् गौतमखिलेषु – स्वायंभुवं स्वरोचिषं रैवतं च तथोक्तम् | वेद यः स प्रजावान् इति | पूर्वभ्यो ह्युत्तरा जायन्त इति च तेषां प्राधान्यम् | अजातेषु च ज्येष्ठयम्

| तापसस्य भगवदवतारत्वादनुक्तिः | तच्च भागवते प्रसिद्धम् | मानसत्वं च सवेषां मनुनामुक्तं भागवते – ततो मनून् ससर्जान्ते मनसा लोकभावनान् इति | अन्यपुत्रत्वं परित्यज्यापि शरीरं तद् भवति | प्रमाणं चोभयवाक्यान्यथानृपपत्तिरेव | पूर्वे इति विशेषणाच्चैतत्सिद्धिः | मत्तो भावो येषां ते मदभावाः | ये ते ब्राह्मणो मनसा जातास्ते मत्त एवाभिजाता इति भावः ||” - Earlier the seers were seven - *Marichi, Atri, Angiras, Pulastya, Pulah, Kratu* and *Vashishtha* of the great splendor, thus, in *Moksha Dharma* and in *Puraanaas*. Among the four *yugas*, the first were *Svayambhu* and others. From them are born these creatures, therefore the reference इमाः प्रजाः is not for the future creatures to be born. This is proper interpretation. These four *yugas* are mentioned as the primary ones. “Those who know *Svayambhu, Svarochita, Raivata* and similarly *Uttam*, for them are assured good progeny...”, thus even in *Gautam* section. Since from the earlier *Manus* the subsequent are born, the earlier were the primary ones. Even though *Tapasama* is senior to *Svarochita*, his name is not mentioned here because he is one of the descents of the Lord and it would be incongruous with the statement मदभाव मनसा जातः, thus in *Bhagavat Puraana*. In *Bhagavat Puraana* all the *Manus* have also been enumerated. At the end (four-faced *Brahma*) created from his mental impulse *Manus*, as the progenitors. Since they (the *Manus*) were created without renouncing the body it was possible for them to be born as *Priyavrata's* sons. Both interpretations are possible to be drawn. This is proved by the use of the word पूर्वे by *Sri Krishna*. मदभावः - from *My nature*., Even though they were born from *Brahma's* mental impulse they were integrally born of मदभावः.

Tatparya Nirnaya:

“मरीचित्रयाडिगरसौ पुलस्त्यः पुलहः क्रतुः | वसिष्ठश्च महातेजाः पूर्वे सप्तर्षयः स्मृताः || इति ब्राह्मे | मनवो बोधवैशेष्याद् देवा ब्रह्मादयः स्मृताः | विप्रादिवर्णभेदेन चत्वारो बहावेऽपि ते || दीनत्वाद् देवनामानस्त्वन्ये ब्रह्मादिनामकाः | अवैष्णवकृतो यज्ञो दीनैर्देवैस्तु भुज्यते || वैष्णवस्तु कृतो यज्ञो देवैर्हि मनुनामकैः | मरीच्याद्यास्तु तत्पुत्रा मानवा नामतः स्मृताः || तत्पुत्रपौत्रा मुनयस्तथा मानवमानवाः | तेभ्यो मनुष्या इत्येषा सृष्टिर्विष्णोः समुत्थिताः || इति महाविष्णुपुराणे ||” - *Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu* and *Vashishtha* of the great splendour were known as the earlier seven seers. Because of the exceptional intelligence, *Brhama* and other divinities were also called *Manus*. Even though these (gods) were many, these were referred to as four *Manus*, because of the fourfold division like *Brahmins* etc. Because of their weakness, some of the gods were called as *dina* - frail gods, while the others as *Brahma, Rudra* etc. The gods in whose favour sacrifices were performed, but not according to the rules recommended for *Sri Vishnu*, such ones were known as *dina* - frail gods. The sacrificial acts towards *Sri Vishnu* were done only by those gods who were known as *Manus*. The progeny of *Marichi* and others were known as *maanavas, human* beings. Their sons and grandsons thus became the humans, *maanavas*. These human beings formed part of the creation by *Sri Vishnu, thus in Maha Vishnu Puraana*.

“युज्यते येन योगोऽसावुपायः शक्तिरेव च | इति च | विशिष्ट भवनं विभूतिः | महत्त्वम् | विविधभवनं वा | योगः सामर्थ्यम् ||” - The method by which desires are enjoined is known as योग. योग primarily empowers differently the different manifestations. योग is the Power, *Shakti*.

8. I am the Origin of all, from Me all these emanate. Thus being aware, the wise ones endowed with full conviction worship Me.

Bhashya:

“सन्ति च भजन्तः केचिद् इत्याह - अहम् इत्यादिना |” - Here Sri Krishna clarifies that even those who worship Me in such manner, exist.

Tatparya Nirnaya:

“भजन्ते माम् इत्यनेन जीवेश्वरैक्यशंकां निवर्तयति ||” - Worships Me, with these words the doubt regarding the unity of the *Jiva* and the Lord is here removed.

9 – 10 – 11 -12 – 13 – 14 – 15- 16 - 17. With their thoughts on Me, their life given over to Me, enlightening each other, ever conversing about Me, they remain contented and rejoice Among them those who being ever composure worship Me lovingly, to them I grant the equanimity of intellect, by which they attain Me. Out of compassion, remaining in their Self as the lamp of Wisdom, I destroy the obscurity arising in them from non-awareness, whereby they may attain Me. Arjuna said: You are the supreme Brahman, the supreme Abode, the Pure. You are the eternal, the Divine Person, the Primal Divinity, the unborn, the all-pervading.. All the Seers speak in this manner about you, the divine seer Narada as well as Asita, Devala, Vyasa and now even You Yourself also speak thus to Me. All this I consider to be true what You, O Keshava, have spoken to me. Not for nothing that gods and the demons have no knowledge of Your Divine manifestation. Even You, Best of the persons, have known yourself by Your Self, the source of beings, O Lord of Creatures, God of the Gods, Lord of the Worlds. You should speak, about your divine manifestations of Yours without leaving out anything , by which you abide pervading in all these manifest worlds. How may I be able to know You, the equanimous One, by constant reflection? In which various aspects are You to be thought of by me, O Lord ?

Bhashya:

“ब्रह्म परिपूर्णम् - अथ कस्मादुच्यते परं ब्रह्म | बृहति बृहयन्ति च इति हि श्रुतिः | बृह बृंह बूहि बृद्धौ इति पठन्ति | परमं यो महद् ब्रह्म इति च | विविधमासीद् इति विभुः | तथाहि वारुणशाखायाम् - विभु प्रभु प्रथमं मेहवान्त इति | स ह्येव प्राभवद् विविधोऽभवत् इति | सोऽकामयत् बहु स्यां प्रजयेय इत्यदेश्च ||” - *Brahman* is entirely complete. Why is *Brahman* called the *supreme*? Because, He is complete and makes others also complete, say the Scriptures. बृंह बूहि from these roots to suggest to expand. “*Supreme is the Great Brahman*”, thus it is said. Since it assumes various forms, it is said to be *all-pervading*, thus in *Varuna* section. “*All pervading, Energiser the First among all. He, verily, expands to become the many*”. “*He willed, Let Me be many*”. “*विविधभूतयो विभूतयः |*” विभूतयः means विविधभूतयः various manifest forms.

18 - 19 - 20. Extensively may the equanimity of Your Self and Your manifestations be communicated to me, O Janardana, for never do I seem to be satisfied with Your nectar like words. The Resplendent Lord said: Certainly will I communicate to you My Divine

manifestations. In truth, however, there is no limit to their diversity I am the Self, O Arjuna, abiding within all creatures. I am the beginning, the middle and the end as well of all beings.

Bhashya:

“न जायतेऽर्दयति च सम्सार, इति जनार्दनः | तथा च बाभ्रव्यशाखायाम् - स भूतः स जनार्दन इति स ह्यासीत् स नाऽसीत् सोऽर्दयति || इति |” - Though unborn yet He removes the miseries of life, therefore, is known as *Janaardana*, thus in *Baabhravya* section – “He is the Being; He is *Janardana*, i.e. not born, yet removing the afflictions”.

Tatparya Nirnaya:

“मद्गतप्राणाः मद्धिष्यचेष्टाः |” – response towards Me means reflection and meditation about Me.

21 – 22 – 23 – 24 - 25. Of the Adityas, I am Vishnu; of the luminous, I am the radiant Sun. I am Marichi among the Maruts; of the galaxy I am the Moon. Of the Vedas, I am Samaveda; of the gods, I am Indra; of the senses, I am Mind; of the beings, I am Consciousness, of the Rudras, I am Shankara; of the Yakshas and the Rakshasas, I am the Lord of Wealth (Kubera); of the Vasus, I am purifying Agni and of the mountains, I am Meru. Of the household priests, O Partha, among the foremost know Me to be Brihaspati, of the commanders, I am Skanda; of the lakes, I am the Ocean. Of the great seers, I am Bhrigu, of the speech, I am AUM, of the sacrifices, I am the recitation, of the immovables, I am Himalaya.

Bhashya:

“विष्णुः सर्वव्याप्तित्वप्रवेशित्वादेः | विष्णु व्याप्तौ | विश प्रवेशने इति हि पठन्ति || गतिश्च सर्वभूतानां प्रजानां चापि भारत | व्याप्तौ मे रोदसि पार्थ कान्तिश्चाभ्यधिका मम | अधिभूतानिविष्टश्च तदिच्छुश्चापि भारत | क्रमणाच्चाप्यहं पार्थ विष्णुरित्यभिसंज्ञितः | इति मोक्षधर्मः ||” - *Vishnu*, because He pervades, entering the entire space. *Vishnu* means all-pervading, *Visha* entering, thus also it is said. “I am the goal for all the creatures and the conscious beings, O Bharata. By Me is the world and the sky enveloped, O Partha and My glory is immeasurable. Abiding in all creatures, I desire their well-being. Because of My strident steps I am called *Vishnu*”, thus in *Moksha Dharma* text.

26 - 27 – 28 – 29 – 30. I am Ashwattha among the trees, of the divine seers, I am Narada, of the Gandharvas, I am Chitrasena and of the perfect ones, I am Kapila. Among the horses, know me to be Uchhaishravas born of the nectar; Airavata, among the lordly elephants and among men, I am the Emperor. Of the weapons, I am the thunderbold, among the cattle, I am Kamadhenu, of the progenitors, I am Kandarpa, of the serpents, I am Vasuki. Anant am I among the Nagas; I am Varuna among the ocean dwellers, among the ancestors, I am Aryaman, Yama, among the subduers. Of the demons, I am Prahlad, Time, among the measurements; among the animals, the Lion and Vainateya, among the birds.

Bhashya:

“सुखरूपः पाल्यते लीयते च जगदनेन, इति कपिलः | प्रीतिः सुखं कमानन्दः इत्यभिदानात् | प्राणो ब्रह्म कं ब्रह्म खं ब्रह्म इति च | ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानेर्विभ्रति जायमानं च पश्येत् | सुखादनन्तात् पालानल्लापनाच्च यं वै देवं कपिलमुदाहरन्ति || इति बाभ्रव्यशाखकयाम् ||” - क - having pleasant form, पि - to nourish and ल is to absorb the worlds, hence कपिलः. प्रीतिः is Love, सुखं is pleasure. क and आनन्दः meaning bliss are corresponding words. Similarly, प्राण is Brahman, कं is Brahman and खं is Brahman. “The Seer Kapila who knows through awareness what was born earlier, what is being born now, and what will be born hereafter, through immeasurable pleasure, through Bliss, through sustenance and through absorption, should be known as the Lord”, thus in Babhravya section.

31- 32 – 33 – 34 – 35 – 36. I am the wind among the purifiers, of the warriors, Rama am I, of the water-borne creatures, I am the alligator and of the rivers I am the Ganga. Of the creation, I am the beginning, the end and also the middle. O Arjuna. I am the science of the Self among the sciences, of the debates, I am the logic. sides. I am all-devouring Death (of the past) and also the Origin of that which is yet to come. Of the feminine, I am fame, splendour, speech, memory, intelligence and compassion. Of the hymns I am Brahat Saman, of the metres, Gayatri. Of the months, I am Margashirsha and of the seasons, I am the Spring. Among gambling I am deceit, I am the splendour among the splendoured ones, I am the success among effort and also nobility of the noble..

Bhashya:

“आनन्दरूपत्वात् पूर्णत्वात् लोकरमणत्वाच्च रामः - आनन्दरूपो निष्परिणाम एष लोकश्चैतस्माद् रमते तेन रामः | इति शाण्डिल्यशाखायाम् | रश्च अमश्च इति व्युत्पत्तिः ||” - Being of the form of Bliss, being complete, being the delighter of the people, He is known as Rama. thus in Shandilya section - “Of the blissful form, unlimitable, from whom the world revels, He is Raama”, thus in Shandilya section. र and अम is the root (र + अम = रामः).

37 – 38. Of the Vrishnis, I am Vasudeva, of the Pandavas, I am Arjuna, of the sages, I am Vyasa and of the poets, I am Ushana. Among the chastisers, I am the rod; of the seekers of success I am the conduct. Among the mystics, I am Silence and among the, wise, I am the Awareness

Bhashya:

“आच्छद्यति सर्वं, वासयति स वसति च सर्वत्र, इति वासुः | देव शब्दार्थ उक्तः पुरस्तात् || छादयामि जगत् सर्वं भूत्वा सूर्य इवांशुभिः | सर्वभूताधिवासश्च वासुदेवस्ततो ह्यहम् || इति मोक्षधर्मे | विशिष्टः सर्वस्मादा समन्तात् स एव इति व्यासः | तथाचाऽग्नेयीशाखायाम् - स व्यासो वीति तमप् वै वि सोऽधस्तात् स उत्तरतः स पश्चात् स पूर्वस्मात् स दक्षिणतः स उत्तरतः इति || इति | यच्च किञ्चिज्जगत् सर्वं दृश्यते श्रूयतेऽपि वा | अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः || इति ||” - Envelops all, the goal of all, abides in all, therefore वासुः. The meaning of the word देव has been explained earlier. Enveloping the entire world, I illuminate like the rays of the Sun. Being indweller in all the creatures, I am वासुदेव.

“Being especially in all the things as the best, he is Vyasa”, thus in Moksha Dharma text. “He is Vyasa , वीति means the best. He is above, below, in the west as well as in the east, in the south and in the north as well”, thus, in Agniveshya section. “Whatever we see or hear in the world, internally and externally, enveloping on all quarters Narayan is established” thus also having been clarified.

39 – 40. Whatever seed or existence may there be, I am That One, O Arjuna. There never ever exists anything ever without Me whether moving or non-moving. There exists no end to My Divine Manifestations, O Arjuna. What has been declared by Me, is only by way of illustration of My infinite resplendence.

Bhashya:

“मया विना यद् भूतं स्यात्? – तन्नास्ति | विश्वरूप अनन्तगते अनन्तभाग अनन्तग अनन्त, इत्यादि हि मोक्षधर्मो ||” - Without Me, there is nothing that exists. Of universal form, of endless goal, of endless manifestations, of endless descents, verily, (I am) the endless One, thus, in Moksha Dharma Text.

Tatparya Nirnaya:

“येषां विष्णुस्वरूपाणां सन्निधेरन्यवस्तुषु | विशिष्टत्वं स्वजातेः स्याद् विभूताख्यानि तानि तु || ब्रह्मनामा ब्रह्मगतः सर्व दैवतसञ्चयात् | आधिक्यहेतुर्भगवान् सामस्थः सामनामकः || आधिक्यहेतुर्वेदेभ्यस्तथाऽश्वत्थस्थितो हरिः | उत्कर्षहेतुर्वृक्षेभ्यो य एवाश्वत्थनामकः || इत्यदि विभूतितत्त्वे ||” - In whatever things the form of Sri Vishnu appears effulgent or his attributes manifested, those are, verily His resplendence. Manifesting as (the four faced) Brahma, He becomes the reason for aggregation of divinities. Having established as the predominant goal in Saama Veda, He appears as साम, predominant in all vedic scriptures. Similarly established as the immutable अश्वत्थ, Hari elevates the wish-fulfilling अश्वत्थ tree. Thus the principle of manifestation.

“केषु केषु भावेषु इत्युक्त्वाच्च ब्रह्मादिजीवेभ्योऽन्यदेव विभूतिरूपम् || द्विविधं वैभवं रूपं प्रत्यक्षं च तिरोहितम् | कपिलव्यासकृष्णाद्यं प्रत्यक्षं वैभवं स्मृतम् || भिन्नं ब्रह्मादिजीवेभ्यो जडेभ्यश्चापि तद्गतम् | स्वजात्याधिक्यं तेषां तत् तिरोहितवैभवम् || इत्यादि च ||” - Having been asked ‘in which various forms’ it becomes clear that His manifestations are distinct forms from the forms of (four-faced) Brahma, Gods and Jivas. The splendour is experienced in two fold manner, either from direct perception or through supra-sensory experience. The resplendence as Kapila, Vyasa and Krishna are known through direct perception as distinct from the forms of (four-faced) Brahma, Jivas and other gross objects. However, abiding in such objects and energizing the distinctive nature in them, is the supra-sensory illumination (of the Lord).

“आत्माऽऽततगुणत्वेन स्वज्ञेयो यतो रविः | उदवन्मेघचलनान्मरीचिः साम साम्यताः || सुखात् सुखत्वात्तु शशी वेदो वेदनतो हरिः | वासवती वासवोऽसौ चेतोनेता तु चेतना || पालकैर्वननीयत्वात् पवनो बोधनात्मनः | पावकः शोधनान्मेरुरीरो यन्माऽस्य सागरः || सारस्य गरणात् स्कन्दो जगतः स्कन्दनाद् भृगुः | भर्जनाज्जपयज्ञश्च जातपो याइय एव च || - Because of the attributes of (That Supreme Self), He is called the Self. Making Himself luminous like the rays of the Sun, He comes to be known as Sun. Since he

causes clouds to fill with water to shower, He is called *Marichi*; being equanimous in all, He is known as *Saama*. Being giver of uninterrupted pleasure, He is the Moon; being knower of everything, *Sri Hari* is the *Vedas*. Since he abides everywhere, He is *Vasu*; being conscious of all the things, He is Consciousness. Being the purifier, He is known as *Pavana*, the purifier. Being ever immutable, He is the *Meru* mountain. Being the essence of all, He is the Ocean; since He brings out the world from His stomach, He is *Skanda*. Having defeated adversaries, He is *Bhrigu*. Being adorable, He is Recitation. Being propitiated, He is *Yajnya*, the Sacrifice.

अश्वकारथितोऽश्वत्थ ऐरं श्रीश्च तदाश्रयः | ऐरावतो नराणां यद् दद्यात् सर्वं स नारदः ||
 द्वीश्रीसमाश्रयत्वाच्च हिमालयः इतीरितः | वर्ज्यत्वादरिभिर्वज्रो वैनतेयो नतास्पदः || वासुकीवाससुखदः कन्दर्प
 सुखभेदतः ||” - In the form of *Hayagriva*, the Horse, He is *Ashwattha*; being protector of goddess *Sri (Ara)*, He is *Airavata*, the Lord of the elephants. Since he grants all the desires of nara, the man, He is *Narada*; being the custodian of *Hri* and *Sri* (dual forms of *Lakshmi*), He is known as *Himalaya*. Being unassailable to adversaries, He is *Vajra*, the thunder bolt; since he gives protection to the obedient, He is *Vainateya*, (*Garuda*). Since, abiding in the hearts of creatures, he gives peace, He is *Vasuki*; being enjoyer of all the desires. He is *Kandarpa*, (*Kamadeva*).

“अर्यमा ज्ञेयमातृत्वात् काल आकालनादपि || वरुणो वरणाद् द्वन्द्वो द्विरूपोऽनन्तर्वहिर्यत | मकरो मानकर्तु
 त्वाद् यमः संयमानाद् विभुः || प्रह्लादः स महानन्दो मृगेन्द्रो मृगयत्पतिः | जान्हवी जहतां स्थानमध्यात्मं चाऽत्मनां
 पतिः ||” - Since knower of all that is to be known, He is *Aryamaa*; because of the form of knowledge, He is Time (the knower of all). Being pleased with devotees, He is *Varuna*; having two fold form - internal and external - He is *dvanda*, the dual. Granting restricted knowledge to the uninitiated, He is the Alligator; being the controller, He is *Yama* (the Death). Being extremely pleased, He is *Prahlad*. Being the Lord among the seeking creatures, He is Lord of the creatures. Being the renouncer (of *Samsara*) He is *Janhavi (Ganga)*.

“विद्या ज्ञप्तिस्वरूपत्वाद् वादो वाच्यत्वतो हरिः | कीर्त्यो वक्ताऽऽश्रयः कीर्तिर्वाक् श्रीरिति च नामतः ||
 स्मरणीयः स्मृतिर्मेधाक्षमारूपस्तथैर्यते | द्यूतं क्रीडापरत्वाच्च गायत्री त्राति गायकान् || सत्त्वं साधुगुणत्वाच्च दंडनादंड
 उच्यते | बृहत्सारोऽप्यमेयश्च बृहत्सामोशनोशतेः || शुभशुभज्ञानकरः कुसुमाकर ईरितः | ज्ञानं ज्ञानात्मतो मौनं
 मुनीड्यो नीतिरानयन् || मार्गाणामन्तगत्वात्तु मार्गशीर्षः प्रकीर्तितः | सुखं पिबन् लीलयैव कपिलो व्यास एवच ||”
 - Being the Lord of the Self, He is *Adhyatma*. Being knowledgeable, He is learning; in the debates, *Hari* is the Logic. In eulogy, in advice and in protection, He is Fame, Speech and Wealth. Since always remembered, He is of the Memory; being knowledgeable, His is Intellect and being compassionate, He is Mercy. In sport, He is Gambling; being the refuge of the singers, He is *Gayatri*. Being virtuous, He is the Virtue; being chastiser, He is the Rod. Since He has great attributes, He is called *Brihat Sama*; desiring to create, He is *Uashana*. Since He is the dispenser of good and evil knowledge, He is known as *Kusumakar*. Being of the form of wisdom, He is Awareness; being eulogized in silence, He is *Muni*. On the Path to deliverance being the final goal, He is known as *Margashirsha*; being pleased in the sport, He is called *Kapila*. Being the best among people, He is called *Vyasa*.

“विशिष्टत्वाद् विष्णुनामा विशिष्टप्राणसौख्यतः | एवं नानागुणो विष्णुर्नानामभिरीतः || नानाप्रण्यादिसंश्च
 विभूतिरिति शब्दितः || शश्यादिषु विजातीयस्वाम्यदः सारदः क्वचित् | शर्वादिषु सजातीयश्रैष्ठ्यदत्वेन संथितः |

शक्रोशनार्जुनाद्येषु सजातीयैकदेशतः ॥ देवेष्वभ्यधिको ब्रह्मा यतो विष्णोरनन्तरः । कवित्वादिगुणेष्वेव यत्समो नास्ति कश्चन ॥ तथा भीमश्च पार्थेषु ज्ञानं च ज्ञेयेषु चोत्तमम् । सुदर्शनश्चाऽयुधेषु वेदेष्वुग्वेद उच्यते ॥ इत्यादि विभूतितत्त्वे ॥” - Being distinctive, He is known as *Vishnu*, the dear one giving pleasure. Thus having innumerable attributes *Sri Vishnu*, and dwelling in innumerable creatures, He - the Moon, He takes predominance over the others like stars etc. positing essence in them. Among those of the same attributes, He takes predominance as *Shankar* to be the best amongst them. Similarly among the many, He grants eminence only to the few like *Ushana*, *Indra* and *Arjuna*. Among the gods the great one is *Brahma*, who is next to *Sri Vishnu*. In poetics etc. there is no one equal to Him. Similarly, among the *Pandavas*, *Bhima* is greater than *Partha*. In Sacrifices, Awareness is excellent; *Sudarshan* in weapons and *Rigveda* in *Vedas* are spoken as the supreme. Thus is the principle of splendour.

“क्वचित् साम्ना आधिक्यमभिमान्यपेक्षया - ऋचः श्रीर्गुरुमाद्याश्च साम्नाः प्राणशिवादयः । इत्याद्यभिमानिभेदात् । तत्रापि यथायोग्यम् ॥” - In some places *Sama Veda* is called supreme not because of its attribute, but because of the divinity presiding over it. For *Rigveda*, the presiding deities are *Sri*, *Bharati* (*Saraswati*) and *Uma* while for *Sama*, it is *Praana* and *Shiva*. Even there, whatever is proper that is 'to be accepted.

41. Whatever there exists endowed with glory, grace and vigour, all that know to have emanated from fragment of My splendour.

Bhashya:

“यद्यद् विभूतिमद् इति विस्तारः । विष्णवादीनि तु स्वरूपाण्येव । अन्यानि ते तेजोऽंशयुक्तानि । तथाच पैङ्गिखिलेषु - विशेषका रुद्रवैन्द्रेन्द्रदेवराजन्याद्या अंशयुतान्याजीवाः । कृष्णव्यासौ रामकृष्णौ च रामः कपिलयज्ञपशुमुखाः स्वयं सः ॥ इति । स एवैको भार्गवदासरथीकृष्णाद्यास्त्वंशयुता अन्यजीवाः इति च गौतमखिलेषु ॥ ऋययो मनवो देवा मनुपुत्रा महौजसः । कलाः सर्वे हरेरेव सप्रजपतयः स्मृताः । एते स्वांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ॥ इति च भागवते । ऋष्यादीनंशयुतत्वेनेत्त्वा वराहादीन् स्वरूपत्वेनाऽह । तु शब्द एव अर्थे । अन्यस्तु विशेषो न कुत्राप्यवगतः । अंशत्वं च तत्राप्यवगतम् - उद्धवर्हाऽत्मनः केशौ इति । मृडयन्ति इति बहुवचनं चायुक्तम् । नह्यन्तरन्यादुक्त्वा पूर्वमपरामुश्य तत्क्रिया वक्ष्यमाणा दृष्टा कुत्रचित् ॥” - In whatever form the Lord manifests those forms are explained in detail. All these are, verily, the *forms* of *Sri Vishnu*; the others too are endowed with his splendour. “*In particular Rudra, Garuda and other gods, Kings and other great human beings are the manifestations of the fragment of the Lord. Krishna- Vyasa, Rama, Krishna, Parashurama, Kapila, Yajnya etc. are the dominant forms of the Lord Himself, thus in Paingi scripture. “He, verily is Bhargava, Rama, Krishna (in entirety) and the others are the manifestations of the fragment of His splendour”*”, thus in *Gautama Section*. “*The Seers, Manus, Gods, Powerful sons of Manu including Daksha Prajapati are the fragments of the Lord's splendour. Other descents are the forms of the Lord Sri Krishna Himself*” - thus in *Bhagavat Puraana*. Having spoken Seers etc. to be the fragments, *Varaha* and other descents spoken as His own *forms*. In the above quotation, the word तु signifies the lord Himself and not particularly to *Sri Krishna*. It becomes clear that *Sri Krishna* also is the form of the Lord *Sriman Narayan* like *Varaha*. Otherwise, in the subsequent context the words मृडयन्ति in respectful manner would not have been proper. Surely there is no occasion where seen where

without referring the previous context one considers the subsequent statement.

Tatparya Nirnaya:

“मम तेजोशेन संयुक्तं भवति ॥” - Associated With the fragment of My splendour, the manifestations come to be.

42. What need is there for you, O Arjuna, for such detailed knowledge ? I support this all-pervading universe with one small fragment of Myself.

Bhashya:

“किम् इति वक्ष्यमाणप्राधान्यज्ञापनार्थम् | नतूक्तानिष्फलत्वज्ञापनार्थाय | तथा सति नोच्यते | अज्ञात्वेनं सर्व विशेषयुक्तं देवं परं को हि मुच्येत बन्धनात् ॥ इति च ऋग्वेदखिलेषु | त्वं तु बहुफलपाप्तियोग्य इति तव इति विशेषणम् | अन्यस्तुत्यर्थत्वेन प्रसिद्धश्चैकत्र किम् शब्दः - रागद्वेषौ यदि स्यातां तपसा किं प्रयोजनम् | तावुभौ यदि न स्यातां तपसा किं प्रयोजनम् ॥ इत्यादौ | प्राधान्यं च प्रसिद्धमेकत्र दर्शनात् सर्वत्र भगवद्दर्शनस्य यो मां पश्यति सर्वत्र इत्यादौ ॥” - Using the word किम् it is not to say that what has been said till now is worthless but to indicate that what is to be mentioned hence forward is more important than what is said till now. If that was the intention, then He would not have spoken all that has been spoken till now. “Who, verily, can be liberated without the knowledge of special attributes of the Supreme God?” thus in Rigveda. To inform that what is to be told later is important, the previous statements may be given less importance. The adjective *tava* is used to clarify that since *Arjuna* is a qualified aspirant, what has been said hitherto is only for others and what will be told hereafter is exclusively for him. Similarly the word *kim* is used to show the importance of other means. “If there is attachment and hatred of what use is the penance? If there is no attachment and hatred then of what use is the penance?”. Here the purpose of using the word *kim* is only to emphasize the importance of removal of attachment and hatred. It is only for affirming perceiving the Lord in all places is more primary objective than the statement ‘he who sees Me in all the places’ is mentioned.

Tatparya Nirnaya:

“किं ज्ञातेन इति वक्ष्यमाणस्याधिकफलत्वज्ञापकमेव अन्यथोक्तेरेव वैयर्थ्यात् | अन्याधिक्यज्ञापनार्थं शुभं चाऽक्षिप्यते क्वचित् | न तावताऽस्य निन्द्यत्वं ज्ञेयैवान्यवरिष्ठता | उभयं मिलितं चैव ततोऽप्यधिकशोभनम् ॥ इति च ॥” - The words किं ज्ञातेन also indicate that what is to be mentioned hence forward is more important than what is said till now. It is not to say that what has been said till now is worthless. If that was the intention, then He would not have spoken all that has been spoken till now. To inform that what is to be told later is important, the previous statements may be given less importance. But that does not mean that the previous statements are useless. The purpose is only to indicate that the other is more important. Only knowing both together one gets the desired fruits.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Tenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Vibhuti Yoga”. 00000

Bhashya:

“यथा श्रुते ध्यानं कर्तुं शक्यं तथा स्वरूपस्थितिः अनेनाध्यायेनोच्यते ||” - *Hari Aum* ! In whatever manner the Lord is possible to be meditated upon those forms are explained here.

1 – 2 – 3 - 4. Arjuna said : *For showering grace on me, You have spoken to me the supreme Secret, Wisdom of the Self, by which my bewilderment has been completely dispelled. The birth and passing away of the beings is listened by me in detail from You, O Krishna, and also of the imperishable majesty of Your Self. Even as spoken by Yourself, O Krishna even so it is. (Hence) I am eager to see Your resplendent form, O best among men. If You, O Lord, consider that to be seen by me is possible, then reveal Your Imperishable Self to me.*

Bhashya:

“प्रभुः समर्थः - नास्ति तस्मात् परं भूतं पुरुषाद्वै सनतनात् इति मोक्षधर्मे | प्रभुरीशः समर्थश्च इत्याभिधानात् ||” - प्रभुः means one who is powerful and capable. “There is no one who is more powerful than the perennial Supreme Person”, thus in *Moksha Dharma*. Therefore प्रभुः is the Lord, the powerful, thus has been clarified.

5 – 6 – 7 – 8 - 9. The Resplendent Lord said: *Behold My form, O Partha, which is hundred-fold, thousand old and divine in diverse forms of various colours and forms. Behold with wonder, O Arjuna the Adityas, Vasus, Rudras, Ashvins and similarly Maruts, many never seen earlier. Behold the entire universe, moving and the unmoving in My body, O Arjuna, and also whatever you desire to see. You will not be able to see Me by these eyes of yours (therefore) I will grant you divine sight. Behold the brilliance of My Resplendence. Sanjaya said : Having spoken in this manner, O King, Hari, the Supreme Lord of Yoga revealed to Partha, His supreme and brilliant form.*

Bhashya:

“हरिः सर्वयज्ञादिभागहरत्वात् - इडोपहृतं गेहेषु हरे भागं कतप्वहम् | वर्णो मे हरितः श्रेष्ठस्तस्माद्दुरिति स्मरतः || इति मोक्षधर्मे ||” - He is known as *Hari*, since he partakes the libations in all the sacrifices. “In the sacrificial hall, I partake share of the oblation called *ida* and in the households the offerings of the food given. Among the colours the best of the blue shade is Mine. Therefore, I am known as *Hari*”, thus, in *Moksha Dharma*.

Tatparya Nirnaya:

“आत्मानमव्ययम् परमं रूपमैश्वरम् ||” - form of his Self, which was immutable and of supreme resplendence.

“सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् | इत्यादिरूपविशेषणाच्च रूपस्येश्वरसाक्षात्स्वरूपत्वं नित्यत्वं तत एव चिदानन्दाद्यात्मकत्वं च सिद्धम् || मम देहे इत्युक्तत्वाच्चाऽदित्यादीनां भदेः सिद्धः | मे रूपाणि, सर्व तोऽनन्तरूपम्, द्रष्टुमिच्छामि ते रूपम् इत्यादेश्चैकस्यैवाभिन्नानन्तरूपत्वं च ||” - wonderful was the form of the Lord, infinite and of universally extensive. Enumerating in this manner the various special

forms the diversity of the manifest forms of the Lord's blissful consciousness is conclusively established. Having used the statement - In my body the difference between him and the forms like *Aditya*, sun and others is concluded. Aving used statements like My forms, entirely innumerable form, would like to see your forms, the fifferece between the Lord and His forms is firmly established.

“एकं रूपं हरेर्नित्यनचिन्त्यैश्वर्ययोगतः | बहुसख्यागोचरं च विशेषादेव केवलम् || अभावो यत्र भेदस्य प्रमाणवासितो भवेत् | विशेषो नामा तत्रैव विशेषव्यवहारवान् || विशेषोऽपि स्वरूपं स स्वनिर्वाहक एव च | द्रव्यात्मना स नित्योऽपि विशेषात्मैव जायते || नित्य एव विशेषश्च कश्चिदेवं द्विधैव सः | वस्तुस्वरूपमत्सेवेत्येवमादिष्वभेदिनः || विशेषोऽनुभवादेव ज्ञायते सर्ववस्तुषु | नचाविशेषितं किञ्चिद् वाच्यं लक्ष्यं तथा मितम् || विशिष्टस्य स्वतोऽन्यत्वे स्वस्यामेयत्वहेतुतः | नैव ज्ञेयं विशिष्टं च मानाभावाच्च नो भवेत् || स्वयमित्यपि हि स्वत्वविशेषेण विवर्जितम् | न ज्ञेयं तदविशेष्यं च तथैवेत्यनवस्थितिः ||” - Even though Hari is singular eternal and inconceivable, He comes to perceived in many distinct *forms*. Even where there is absence of separation they becomes evidence of special activity is common usage with special attributes. Even though *forms* appear distinctly special, He Himself is the ultimate controller, His *essence* being especially one, though in some cases it appears divided in the various manifest multi-*forms*. The manifest multi-*forms* should be considered as identical and eternal similar to the *essence* within the different *forms*. Through experience the *essence* in every manifest multi-*forms* comes to be known. It may be known through speech, through marks, or through reasoning. The *essence* within the distinct *forms* does not become distinct or separate from the *essence*. If the *form* of the *essence* is considered to be separate from the *essence*, then the *essence* will not remain as such. If the *form* of *essence* is not knowable then the *essence* also will not be knowable. The *essence*, if it is not knowable, then it may as well be said to be non-existent.

“अभेदे न विरोधोऽस्ति ज्ञाताज्ञातं यतोऽखिलम् | तदेव ज्ञातरूपेण ज्ञातमज्ञातमन्यथा || अभिन्नस्य विशिष्टत्वान्न दोषद्वयमप्युत | एकत्वानुभवाच्चैव विशेषानुभवादपि || तज्ज्ञानानुभवाच्चैव न दोषद्वयसम्भवः | भेदाभेदौ च तौ नैव कर्तुभोक्तृविशेषणे || मदन्य इत्यनुभवो यतो नैवास्ति कस्यचित् | भेदो विशेषणस्यापि नान्तरस्य क्वचिद् भवेत् ||” - Even though there is no contradiction in the statement that the *essence* and the *form* are distinct and different, the knowledge of the *form* will not lead to the knowledge of nature of the *essence* itself. While the one is knowable from its *form*, the knowledge of the *essence* is known only from different mediums. Even though there is difference in the mediums this by itself does not constitute any drawback. The thing knowable from one medium can also be knowable from other methods. This does not result in the possibility of any error in knowledge. One is not distinct from the other because of their special activities or special enjoyments. The one who experiences no separation from the Lord does not feel himself to be different on that account.

“शुद्धस्वरूप इत्यादावभेदस्यैव दर्शनात् | अपृथगदृष्टिनियमाद् बलज्ञानाधिकस्य च | ऐक्यं बाह्यविशेषेणां पृथगदृष्टैव तन्न तु | विशेषहेत्वभावेऽपि द्वैविध्यं कल्प्यते यदि | कल्पनागौरवाद्यास्तु दोषस्तत्रातिसङ्गताः | नैकत्वं नापि नानात्वं नियमादस्यचेतने | भेदाभेदावनुभावादतस्तत्रान्यथागतेः | एकोऽहमन्यतोऽन्यश्चेत्येवमेव व्यवस्थितौ | भेदाभेदौ चेतनेषु तस्मन्नैकप्रकारता | एकमित्येव यज्ज्ञातं बहुत्वेनैव तत् पुनः | पटाद्यं ज्ञायते यस्माद्

भेदाभेदौ कुतो न तत् | तन्तूभ्योऽन्य पटः साक्षात् कस्य दृष्टिपथं गतः | अनन्यश्चेत् तन्तुभावे पटाभावः कुतो भवेत् | न चात्मनि विशेषोऽत्र दृष्टान्तत्वं गमिष्यति ||” - Therefore, *of pure form* - such adjective there can be never any difference between the *essence* and the *form*, showing non-separation between the two. Similarly, even as in the case of performance of action, strength of the *essence* and wisdom never come to be experienced as separate from the *essence* itself. Such non-distinction, however, is seen as separate or distinct only when it is perceived in the gross physical bodies. Even if distinction is experienced in the *essence* as two-fold, then it is largely due to one's imagination, due to the defect caused by one's close association. In the non-sentient objects there is neither distinction nor any non-distinction. The experience of distinction and non-distinction therein does not come about when one conceptualizes, because there is separation between *essence* and *the form*. In the case of the sentient, however, even though there is awareness of being non-distinct, there arise multitude of experiences of distinction between *self* and the *form* (like pots and pans). The yarn in the cloth appear as non-distinct from the cloth and between them each one is different from the other. How does there being distinction in the yarn, the non-distinction in the cloth comes about? Here even though the self has many distinct *forms of essence*, these distinct forms are not comparable with yam, because the separate identity of yarns will continue to exist as distinctive.

“शुद्धोऽहम्प्रत्ययो यस्मात् तत्राभेदप्रदशकः | अत्रावयवभेदेन स्यादेव ह्यनवयवितिः | न चानवयवं वस्तु क्वचित् स्यान्मानगोचरम् | पूर्वापरादिभेदेन यतोऽशोऽस्यावगम्यते | उपाधिरप्येकदेशसम्बद्धः संतमेव हि | ज्ञापयेद् भेदमखिलं ग्रसन् स विभजेत् कथम् || तस्माद् गुणादिकमपि नास्त्यनंशतया क्वचित् | भावाभावव्यवहृतेर्विद्यमानेऽपि वस्तुनि | भेदाभेदौ गुणादेश्च जडे वस्तुनिसंस्थितौ ||” - *I am Pure* - due to such experience of the *self* each *self* can be identified as distinct and separate. In the case of yarn each yam being distinct and separate cannot experience the common identity with the cloth. Therefore, separate identity for the yam and the cloth has to be accepted. Nothing ever exists which has no parts at all. Even for atoms, there exist prior and a later state. But by this one cannot conclude that the atom is made of parts. They remind one only of the totality of its existence. This would make the parts, in fact, incompatible. With the change in the attribute of the parts the change in the entirety could also be predicated. If we accept such change, then it would be difficult to deny the existence of difference even in gross objects.

“चेतने शक्तिरूपेण गुणदेर्भाव इष्यते | सुप्तोऽयं बलवान् विद्वानित्यादिव्यवहारतः | न चैवं शक्तिरूपेण जडे व्यवहृतिः क्वचित् | एकमेवाद्वितीयं तन्नेह नानाऽस्ति किञ्चन | मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति | यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति | एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति | इत्यादिश्रुतिमानाच्च परमैश्वर्य तस्तथा | सर्वे तु घटते विष्णौ यत् कल्याणगुणात्मकम् || इत्यादि ब्रह्मतर्के ||” - In the sentient things the attributes etc. exist in deep sleep, in *potential form*, powerful and wise. Therefore, between the sentient things and the attributes there exists an unbroken connection. In the gross objects there exists nothing else as energy save the one without the second. Besides Him nothing else exists. The Death gives death for him who perceives this as otherwise. Like the rain water falling on the top flows down from the mountains, he who thinks Perennial Principles of the Lord distinct and separate from Him will also go down likewise. Thus, since all the scriptures accordingly so make it evident and the supreme splendour of the Lord also similarly declares all the events terminate in *Sri Vishnu* alone, through His beneficent attributes. *Thus, in Brahma Tarka.*

10 – 11 - 12. Of many mouths and eyes, many wondrous sights and divine ornaments and uplifted weapons, wearing divine garlands and garments with divine perfumes and ointments, made up of many wonderful, luminous, boundless, with multi-dimensional manifestation. If brilliance of thousands Suns were to blaze forth all at once in the sky, that light might then resemble, (perhaps) the splendour of that Great Being.

Bhashya:

“सर्वाश्चर्यमयम् सर्वावर्यात्मकाम् ॥” - of wonderful form, of wonderful Self.. “सहस्र शब्दोऽनन्तवाची | तदपि पाकशासनविक्रम इत्यादिवत् प्रत्यायनार्थमेव | तथा हि ऋग्वेदखिलेषु - अनन्तशक्तिः परमोऽनन्तवीर्यः सोऽनन्ततेजाश्च ततस्ततोऽपि इति | महातात्पर्याच्च प्राबल्यम् | न च परिमाणोक्त्या किञ्चित् प्रयोजनम् ॥” - सहस्र means innumerable. Like the thousands of heroic deeds, for elucidation of the eternal power and eternal energy, resplendent splendor even exceeding the Sun, in Rig Veda, therefore no use to compare it with anything else.

13 -14 – 15 - 16. There in the horizon then Pandava saw in the body of the Lord of Gods, the world in its diverse forms gathered together. Then, Arjuna struck with wonder and with his hair standing on ends, bowed down his head to the Lord, with folded hands and said: I see gods in your body, O Lord, and especially the multitude of beings and also Shiva on Brahma's lap settled on the lotus seat, seers as well as all the divine nagas. With innumerable arms, stomachs, faces and eyes I am seeing Your innumerable forms on all sides. I see neither the end nor the middle nor again the beginning, O Lord of the universe, O universal form !

Bhashya:

“अनेकशब्दो अनन्तवाची | अनन्तबाहूम् इति वक्ष्यति | सर्वतः पाणिपादं तत् इत्यादि च | विश्वतश्चक्षुर उत विश्वतोमुखो विश्वतोबाहुर उत विश्वतस्पात् | सम् बाहुभ्यां धर्मति सम् पतत्रैर् द्यावाभूमी जनयन् देव एकः ॥ इति ऋग्वेदे | विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोहस्त उत विश्वतस्पात् | सं बाहुभ्यां नमति सं पतत्रैर् द्यावापृथिवी जनयन् देव एकः ॥ इति यजुर्वेदे च ॥ विश्व शब्दश्चानन्तवाची - सर्वे समस्तं विश्वं चानन्तं पूर्वमेव च | इत्याभिधानात् | अनन्तपादं तमनन्तबाहुं अनन्तवक्त्रं पुरुषं रूपमेकम् इति बाभ्रव्यशाखायाम् ॥ महात्वाद्युक्तिस्तु तदात्मकत्वेनापि भवति | अन्यथा, अनादिमत् परं ब्रह्म इत्याद्युक्तम् स्यात्? | एकत्र त्वनन्तान्यस्य रूपाणि इति अनन्तरूपः | अन्यत्र त्वपरिमाण इति | उक्तं ह्युभयापि - परात् परं यन्महतो महान्तम् यदेकमव्यक्तमनन्तरूपम् | इति यजुर्वेदे ॥ अव्यक्तस्यानन्तत्वादेव महतो महत्वेऽपरिमेयत्वं सिद्धयति – महान्तं च समावत्य प्रधानं समवस्थितम् | अनन्तस्य न तस्यान्तः संख्यानं चापि विद्यते ॥ इत्यादिपुराणे | तानि चैकैकानि रूपाण्यनन्तानि इति चैकत्र भवन्ति - असङ्गयाता ज्ञानकास्तास्य देहाः सर्वे परिमाणविवर्जिताश्च | इति ऋग्वेदखिलेषु ॥ यावान् वाऽयमाकाशस्तावानेषोऽन्तर्हृदयः आकाशः | उभेऽस्मिन् द्यावापृथिवी अन्तरेव समाहिते | उभवाग्निश्च वायुश्च सूर्याचन्द्रमासावुभौ ॥ इति च ॥” - अनेक symbolizes innumerable number. innumerable arms, thus they say. ‘Then there were everywhere hands and feet’ also in Rigveda and “Of unlimited vision, He has unlimited countenance, with unlimited arms and also unlimited feet. With His shoulders That One Lord creates the gross forms and the three spaces and the earth as well” in Yajurveda.

विश्व denotes the unlimited, everything, and everywhere, unlimited, endless and complete in all respects, thus also having been said. “*Endless arms, endless feet, endless forms, this One Lord possesses*” - thus in *Babhravya* section. If the word महात् is understood as His *Self*, then the subsequent statement ‘*supreme Brahman without beginning*’ becomes contradictory. अनन्तान्यस्य रूपाणि means innumerable are his forms and also his forms are innumerable “*Superior to the Supreme, who is greater than mahat, who is One, the unmanifest unlimited forms*”, thus in *Yajurveda*. The unlimited form of the unmanifest (*prakriti*) having unlimited form, mahat been established. “*Having enveloped the mahat and being the representative form of the Primal Person, without beginning or no end to the Prakriti or its activities*”, thus in *Aditya Puraana*. There is no limitation to any of His forms. His body is spoken as having many forms of *Wisdom*, all are without any conclusive termination, thus in *Rigveda*. Whatever limit there is in the outward space, the same space is within the heart also. Both space and the earth are, verily, encompassed within similarly by *Agni, Vayu*, the Sun and the Moon as well.

“कृष्णस्य गर्भजगतोऽतिभरावसन्नपाणिप्रहार परिगुणफणातपत्रम् ॥ इति भागवते | न चैतदयुक्तम् | अचिन्त्यशक्तित्वादीश्वरस्य | अचिन्त्याः खलु ये भावा न तान् तर्केण योजयेत् | इति च विष्णुपुराणे | नैषा तर्केण मतिरापनेया | इति च श्रुतिः | अतिप्रसङ्गस्तु महातात्पर्यवशाद् वाक्यबलाच्चापनेयः | नहि घटवत् कश्चिदपि पदार्थो न दुष्टः इत्येतावता प्रमाणदृष्टः स निराक्रियते | केषुचित् पदार्थेषु वाक्यव्यवस्थाऽचिन्त्यशक्तित्वाभावादङ्गीक्रियते ॥ गुणाः श्रुताः सुविरुद्धाश्च देवे सन्त्यश्रुता अपि नैवात्र शंका | चिन्त्या अचिन्त्याश्च तथैव दोषाः श्रुताश्च नाज्ञैर्हि तथा प्रतीताः | एवं परेऽन्यत्र श्रुताश्रुतानां गुणागुणानां च क्रमाद् व्यवस्था ॥ इति जाबालखिलश्रुतेश्च ॥ उपचारत्वपरिहाराय न मध्यम् इति | अन्यथा आद्यन्ताभावेनैव तत्सिद्धेः ॥ विश्वरूपः पूर्णरूपः स विश्वरूपोऽनूनरूपो यतोऽयं सोऽनन्तो नहि नाशोऽस्ति तस्य | इति शाण्डिल्यशाखायाम् ॥” - Having been bent over by the weight of *Sri Krishna* and having been hurt on the back by His kick, *Sheha* having head like an umbrella, hid behind his wife, thus in *Bhagavat Puraana*. This is not improbable because of the inconceivable power of the supreme Lord. “*Inconceivable, indeed are these responses; they are not possible to be resolved by arguments*” thus in *Vishnu Puraana*. Not by reasoning can the probable or improbable (events in Lord's life) can be explained, thus avers the scripture. Otherwise, by conclusive evidences strange inferences can be drawn (like non-awareness by Him who is the very embodiment of *Wisdom*). Otherwise it will be like saying that there is nothing like a *pot* without having seen earlier anything of the form of a pot. “*One hears of attributes in the Lord, which contradict in reference to other people. But this does not constitute any defect in the Lord. They are to be considered in that manner only from the view point of one who is unaware. But the defects which are heard in others are seen to have been so established according to their capability*”. Thus in *Jabala scripture*. It is only as a form of normal usage that the word in the middle is used. Otherwise it is clearly established when the words, *neither in the beginning nor in the end* are used. Universal Form (*Vishwaroop*) means complete form in entirety (not of the form of the universe) “*He is of innumerable forms; not of limited forms. Since there is no end to His forms they are called anant - without any end*”, thus in *Shandilya section*

Tatparya Nirnaya:

“कमलासने ब्रह्मणि स्थितं रुद्रम् विष्णु समाश्रितो ब्रह्म ब्रह्मणोऽडकतो हरः | हरस्याङ्गविशेषेषु देवाः सर्वे
 ऽपि संस्थिताः || इति पादमे |” - *Rudra was settled, on the lap of Brahma, Brahma was sheltered in the lotus emanating from Sri Vishnu and various gods were established in the various parts of Hari, thus in Padma Puraana.*

17. With Your Crown, mace and discus, glowing gloriously in all the quarters as confluence of Light, I am seeing You, who are difficult to be seen, on all sides due to the incomparable radiance like flaming fire and the Sun.

Bhashya:

“अनलार्कद्युतिम् इत्युक्ते मितत्वशङ्कामपाकरोति - अप्रमेयम् इति |” - like the fire, Sun and the space' - saying thus the doubt of His being limited is being removed using the word aprameya - without comparison.

18 – 19. You are iImperishable, supreme to be known. You are the ultimate abiding place of the universe. You are the undying, eternal guardian of the Perennial Principles (Dharma). You are, according to me the Primal Person. I behold You as one without beginning, middle or end, of infinite power, of innumerable arms, with eyes like Sun and the Moon, with face as the flaming Fire, whose very radiance scorches the universe.

Bhashya:

“शशिसूर्यनेत्रम् इत्यपि अहं क्रतुः इत्यादिवत् - तदङ्गजाः सर्वसुरादयोऽपि तस्मात् तगङ्गेति ऋषिभिस्तुतास्ते || इति ऋग्वेदखिलेषु || चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत || इति च ऽ बहुरूपत्वाद् बह्वङ्गत्वं च तेषां युक्तम् |” - eyes like Moon and the Sun should be understood as in the case of I am the sacrifice (as originating from Him). This would then be according to Rigvedic statement – “Since all the gods having been produced from his parts, they and the seers are praised as the parts of the Lord”. Similarly, “From the mind the Moon was born, from the eyes the Sun was born”. In view of the multitude of forms, it is proper that in the multitude of forms shelter is said to have been taken.”.

20. The space between heaven and the earth along with all the quarters is filled by You alone. Seeing this terrible form or Yours, the three worlds tremble, O Exalted One!

Bhashya:

“मातापित्रोर्न्तरगः स एकरूपेण चान्यैः सर्वगतः स एकः | इति वारुणश्रुतेरेकेन रूपेण द्यावापृथिव्योऽरन्तरं व्याप्तो भवति | पथ्य मे रूपाणि | इति बहूनि हि रूपाणि प्रतिज्ञातानि || मातापितरौ च पृथिवीद्यावौ - मा नो माता पृथिवी दुर्मतौ धातु, मधु द्यौर अस्तु नः पिता, इत्यादि प्रयोगत् || न तु नियमतो भयप्रदं तत्स्वरूपम्, नारदस्य तदभावात् | केषाञ्चित् तथा दर्शयति भगवान् - प्रीयन्ति केचित् तस्य रूपस्य दृष्टौ विभेति कश्चिदभ्यसे सर्वतृप्तिः | इति हि वारुणशाखायाम् || न तु तं सर्वे पश्यन्ति | अदृष्ट्वाऽपि तन्निरूप्य भये द्रष्टुस्तथा प्रतिभाति | तथा च गौतमखिलेषु - दृष्ट्वा देवं मोदमाना अदृष्ट्वा अप्येतद्भयाद् विभ्यतो दृष्टवत् ते |

पश्यन्ति तान् न्यस्तचक्षुर्मुखांस्तु तस्मिन्नेवैते मनसो गतत्वात् ॥ इति ॥” - Between the mother (Earth) and the father (Heaven) He is the One alone, *thus in Varuna scripture*. Singly, He has enveloped the space in between earth and the heaven. The words, *behold, O Partha, My forms* clarify *Arjuna's* intention to see his innumerable *forms*. The mother and father are the earth and the heaven - “*Let mother earth not encourage me towards bad deeds*”, “*Let the heaven, my father be propitious to me*”, due to such usages. His *form* is not normally of fearsome *form*. For *Narada* and others that *form* is not fearful. For some, the Lord shows His frightful form. “*While some find fulfillment seeing His form, others become frightened. But seeing it repeatedly all find fulfillment*”, *thus in Varuna section*. All cannot see that *form* of the Lord. Others in the course of meditation seeing His terrible form are frightened. “*Seeing the universal form of the Lord and being pleased thereby, the frightened aspirants who, even though they have not seen Him, meditate on Him with their mind, eyes and other senses concentrated and feel as if they have perceived Him*” - *thus in Gautam section*.

Tatparya Nirnaya:

“द्यावापृथिव्योरन्तरमेकेनैव रूपेण व्याप्तम् | नान्तं न मध्यम् द्रुतत्वात् पुनः अनदिमध्यान्तम् इति कालापेक्षया | स्वयमन्तं विद्यमानमपि न कश्यतीत्याशङ्क्य त्वया ततम् इत्याह | अन्यत् तात्पर्यज्ञापनायाभ्यासरूपम् | सर्व समाप्नोषि ततोऽसि सर्वः इति सर्वं खल्विदं ब्रह्म इत्यादिषु सर्वशब्दव्याख्यानरूपम् ॥ त्रिलोकेषु स्थितैर्भक्तैर्जुनाय प्रदर्शितम् | दृष्टं विष्णोरविश्वरूपं स्वयोग्यत्वानुरूपतः | प्रायः सहैव पार्थेन प्रायो भीतास्व तेऽखिलाः | दर्शनाभ्यासतो दृष्टिरानन्दोद्रेकता भवेत् | तस्मिन् काले तु भूमेश्च भारहारार्थमुद्यमात् | उग्रत्वमिव सर्वत्र न भीतिर्ब्रह्मदर्शिनाम् | अर्जुनादधिका ये तु तेषां भीतिर्न चाभवत् | श्रीब्रह्मरुद्रपूर्वाणां कृष्णया भीमरामयोः ॥ इत्याग्नेयवचनत् - दृष्ट्वाऽद्भुतं रूपमइत्यादि उच्यते ॥” - The supreme Lords’s resplendence enveloped the entire space between the earth and the sky, neither with any end nor any middle, again as without any beginning nor end, thus having been mentioned was shown to *Arjuna*, which some predominant devotees living in the three worlds also saw in accordance with their own individual competence. Like *Arjuna*, they were also exceedingly frightened but with continued receptivity the form would result in exuberance of Bliss. Therefore, it is not always frightful. At that time, the intention being the alleviation of the burden on the earth, the frightful aspect is shown. But in all places and all the times the vision of the Lord does not create fear among the devotees of *Brahman*. For those who are superior to *Arjuna*, no such fear arises. *Sridevi, Brahma, Rudra* and similarly *Draupadi, Bhima, Balarama* were not frightened. *Thus has been said in Agni Puraana*, because of the statement therein *seeing the strange form of the Lord* etc. Therefore the statement that the resplendence was never seen earlier.

21. *There yonder, the hosts of gods enter You and others frightened extol You with folded hands, entreat You, while the bands of great seers and perfected souls adore You with innumerable hymns saying 'Hail, Hail'.*

Tatparya Nirnaya:

“मुक्ताः सुरसंघाः विशन्ति प्रवेशो निर्गमश्चैव मूक्तानां स्वेच्छया भवेत् - इति हि ब्रह्मांडे ॥” - The liberated enlightened beings enter the Lord. “*The entry and departure (from the Lord's mouth)*

for the liberated gods takes place according to their own devotion”, thus in *Brahmanda Purana*,

22 – 23 – 24 – 25 – 26 – 27 . *The Rudras, Adityas, Vasus, Sadhyaas, Vishwadevas, Ashvins, Maruts, the ancestors, Gandharvas, Yakshas, Asuras and the Siddhas all gaze at You in amazement. Seeing Your great form, with multitude of mouths and eyes, with multitude of arms, thighs and feet, bellies and terrible tusks, the world O Mighty armed, trembles and so do I. Touching the sky and blazing with mighty colours, with mouth opened wide, with eyes large and glowing, seeing this form of Yours, my innermost soul trembles in fright and I find myself neither stable nor peaceful.. Seeing Your mouth terrible with tusks, like devouring flames of Time, I know not the directions, nor peace. Be gracious, O Lord of the Gods, refuge of the worlds. I see Dhritarashtra’s sons together with hosts of kings and also Bhishma, Drona, Karna and also many chiefs from our side too are rushing into Your fearful mouth, with terrible tusks. Some are seen dangling between your teeth with their heads crushed to powder.*

Tatparya Nirnaya:

“अनन्यचेष्टां कुर्वतामपि भगवच्चेष्टयैव प्रलयोदके प्रजानां प्रवेशवत् प्रवेशो युज्यते | सेनामध्यतो भगवन्मुखानामुभयाभिमुखत्वाच्चोभे सेने तत्र प्रविशतः | ये तु तस्मिन्नेव महूर्ते मरिष्यन्ति तेषां दशनान्तरे चूर्णितमपि शिरः सूक्ष्मदृष्टिगोचरत्वान्मानुषदृष्ट्या तथा न दृश्यते | तथा भिन्नमपि घटादिकं यावत् पृथङ् न पतति तावन्मन्ददृष्टिनां न ज्ञायते | यथा पुरुरवसो जराऽशिवभ्यामेव दृष्टा ||” - Like other activities of the Lord eternal waters of dissolution at the time of creative cycle, people were entering His mouth. Established in the middle of the armies with mouths directed both ways, both the armies were entering His mouth. Those who were about to die at the commencement of the war, their heads were seen turning to powder between the teeth of the Lord. Since the sight being subtle can be seen only by few, all others cannot see it. Like a pot which is broken can be seen by ordinary people only when the pieces fall down, this sight is visible to ordinary eyes. It is similar to the case of *Puru* whose old age was seen only by *Ashwins* and not by others.

28 – 29 – 30 - 31. *Even as streams of rivers rush towards the ocean, even these heroes of the world seem to rush in your flaming mouth. Even as the moths rush speedily in the flaming fire eager to perish there, even so these men rush into Your mouth with exceeding speed to their own destruction. Licking, as it were, after devouring all these worlds from all sides Your flaming mouths the fiery rays fill the whole universe and scorch with radiance, O Vishnu! Tell me who You are with a form that is so terrible. Salutations to You, O Supreme Lord, be grateful towards me. I desire to know You, the Primal One, for I know not Your working.*

Bhashya:

“धर्मान्तरज्ञानार्थमेव, को भवान् इति पृच्छति | यथा क्वचित् किञ्चिन्नामादिकं जानन्नपि जातिज्ञानार्थं पृच्छति कस्मै इति | यदि तमेव न जानाति, तर्हि विष्णोः इत्येव सम्बोधनं न स्यात् ? त्वमक्षरम् इत्यादि च ||” - To know further details, ‘Tell me who You are’. In the normal life even though one knows others by their attributes, they do not know them by their inherent nature. Therefore the question ‘Tell me who You are’. It is not that *Arjuna* did not know. Otherwise, using words *Vishnu* or the *Imperishable* would appear contradictory.

Tatparya Nirnaya:

“विशेषगुणकर्मविषय एव प्रश्नः | विष्णोः इति सम्बोधनात् ||” - To know the details of the special attributes and the performance is the question ‘Tell me who You are’.

32. The Resplendent Lord said : Time am I, grown mature for destroying the worlds, engaged in subduing the worlds. Even without you, all these warriors standing here in the opposing armies shall cease to be.

Bhashya:

“काल शब्दो जगदबन्धनच्छेदनज्ञानादि सर्वभगवद्धर्मवाची | कल बन्धने, कल च्छेदने, कल कमधेनुः इति हि पठन्ति | प्रसिद्धश्च स शब्दो भगवति | नियतं कालपाशेन बद्धं शक्र विकथसे | अयं स पुरुषः श्यामो लोकस्य हरति प्रजाः | बद्ध्वा तिष्ठति मां रौद्रः पशून् रशनया यथा | इति मोक्षधर्मे विष्णुना बद्धो बलिर्वक्ति | विष्णौ चाधीश्वरे चित्तं धारयन् कालविग्रहे इति हि भागवते ||” - The word काल means Time that binds as well as disintegrates, embodiment of Wisdom and the Perennial Principles established by Resplendent Lord. The word *Kaala* derived from the root कल, as that which binds, severs and provider of all desires and popularly known as the Resplendent Lord, used by *Bali* when he addressed *Indra* – “*O Indra, you are praising yourself before me who is bound by the shackles of Time. The Time, verily, is the Sri Hari. He is the Person dark in colour who binds the people of the world, and once having bound and pulling them stands out terrible as Time*”. “*Sri Vishnu as the symbol of Time draws towards Himself the mind of the people*”, thus in *Bhagavat Puraana*.

“प्रवृद्धः परिपूर्णोऽनादिर्वा - ऋतं सत्यं चाभिद्धात्, इति हि श्रुतिः | एतन् महद् भूतमनन्तम् इति च | प्र विष्णुर अस्तु तवसस् तवीयान् त्वेशं ह्यस्य स्थविरस्य नाम | इति च || न तु वर्द्धनम् - नासौ जजान न मरिष्यति नैधतेऽसौ | इति हि भागवते | यस्य दिव्यं हि तद् रूपं हीयते वर्द्धते न च | इति मोक्षधर्मे | न कर्मणा इति तु कर्म णोऽपि न, किमु स्वयम् इति | लोकान् समहर्तुमिह विशेषेण प्रवृत्तः | भ्रात्रादींश्चर्त इति अपि शब्दः | प्रत्यनीकत्वं तु परस्परतया | सर्वे हि न भविष्यन्ति | अक्षोहिण्यादिभेदेन बहुवचनं च युक्तम् ||” - प्रवृद्धः means one who is complete, in entirety, since the beginning. As said in scriptures, “*From Him in ancient times, cosmic Law and Truth were born*”. “*This is the great and the perennial past event*”. Here प refers to *Sri Vishnu* and his propitiation is truly is extoling his name. He is not subject to वर्द्धनम् - growing up. “*He is neither born, nor does He die, nor does He grow either*”, thus in *Bhagavat Puraana*. “*Whose form, verily, is divine, for Him there is neither contraction nor expansion*”, thus in *Moksha Dharma*. न कर्मणा - not by action. When He cannot grow by performance of actions, how could there be from any exertion? He is capable of destruction of all at one moment; therefore, the adjective इह is used. Excepting *Pandava* brothers, to convey this message the word अपि is used. प्रत्यनीक means of both sides (not *Kauravas* alone). Because of the many subdivisions of the armies, the plural word प्रत्यनीकेषु is used.

Tatparya Nirnaya:

“कालः कलितसम्पूर्णसद्गुणत्वाज्जनार्दनः | संहारात् सर्वविच्चाद् वा सर्वविद्रावणेन वा | इति महावराहे | अपि शब्देन भ्रात्रदीनप्यृते ||” - Since the Lord is endowed with complete attributes, destroys the worlds, is the knower of all, and the one who moves all, He is known as *Kaala*. Thus in *Varaha Puraana*. By using the adjective अपि, the exclusion of his brothers is suggested.

33 - 34. Therefore, you arise and gain glory; conquering the enemies, enjoy the prosperous empire. By Me alone are all these slain already. You become merely the instrument, O Arjuna. Drona, Bhishma, Jayadratha, Karna and other warriors are already slain. Do not be distressed. Fight and you shall conquer the enemies in battle.

Bhashya:

“योऽस्य शिरश्छिन्नं भूमौ पातयति, तच्छिरो भेत्स्यति इति तत्पितुर्वराद् जयद्रथो विशेषेणोक्तः | सवरा वासवी शक्तिः इति कर्णः ||” - “He who severs Jayadratha's head and makes it to fall on the earth, his head will be broken into pieces,” such boon of his father being specially referred. Karna has the power supported by the Indra's boon.

Tatparya Nirnaya:

“जयद्रथस्यापि पितुर्वरादेव विशेषः | निहताः निहतप्रायाः | पश्चादर्जुनेऽपि स्थित्वा स एव हनिष्यति ||” - Since Jayadratha had a boon from his father his name has been specially mentioned. One who kills (him) is himself nearer to death. Later making Arjuna stand aside, Sri Krishna himself kills him (Jayadratha).

35 - 36. Sanjaya said: Having heard these words of Keshava, Arjuna with folded hands, trembling and adoring again, prostrating himself with great trepidation, spoke in wavering voice (these words) to Krishna. Arjuna said: Glorifying in You, O Hrishiksha, the world rightly does rejoice and delight. The demons disperse in all directions out of fear while group of the perfected souls bow down before you.

Bhashya:

“यदेतद् वक्ष्यमाणं, तत् स्थाने युक्तमेव, इत्यर्थः | अग्नीषोभाद्यन्तर्यामितया जगद्धर्षणाद् हृषिकेशः | केशत्वं त्वंशूनां तन्नियन्तृत्वादेः | प्रमाणं तु शशिसूर्यनेत्रम् इत्यत्रोक्तम् | हृषिकां, इन्द्रियाणामीशत्वाच्च हृषिकेशः | तेषां विशेषेण ईशत्वं च यः प्राणे तिष्ठन् इत्यादौ सिद्धम् || न मे हृषीकाणि पतन्त्यसत्पथे इत्यादिप्रयोगाच्च | इतरोऽर्थो मोक्षधर्मे सिद्धः - सूर्याचन्द्रमसौ शश्वत् केशैर्म अशुसञ्ज्ञितैः | बोधयन् स्थापयंश्चैव जगदुत्पद्यते पृथक् | बोधनात् स्थापनाच्चैव जगतो हर्षसम्भवात् | अग्निषोमकृतैरेभिः कर्मभिः पाण्डुनन्दन | हृषिकेशोऽहमीशानो वरदो लोकभावनः || इति ||” - What has been said thus as तत् स्थाने is what is proper, the place where Fire, Moon and the Sun abide in Him, whose rays enthrall the world over, He who is known as Hrishiksha. The fragment of the rays give direction to the Light. ‘The Moon and the Sun are like the eyes’ having said his presiding power of divinity over the senses is accepted, especially the divinity is well spoken as ‘in the Breath is He abiding’ and also further with the usage of phrases like, ‘my senses will not succumb to sinful ways’. In other cases the statements like “Even through My hair, I send forth the Moon the Sun and Fire, like the rays to worlds to energize, to protect, who arise according to the time, assigned to them. By such instructions and protection the world becomes pleased. Thus O Pandava, by these actions of the Moon, the Sun and the Fire, I come to be known as Hrishiksha, Mahesha the creator of the universe and the giver of the boons”, thus in Moksha Dharma.

37. Why should they not, indeed, pay you homage, O Exalted One, who is greater than Brahma, the original creator? O Eternal Lord of the gods, refuge of the worlds, You are the imperishable Being and non-Being and that which is beyond as well.

Bhashya:

“कथं स्थान? इति तदाह - कस्माद् इत्यादिना | पूर्णश्वासौ आत्मा च, इति महात्मा | आत्मा शब्दश्चोक्तो भारते – यचाप्नोति यदादत्ते यच्चाति विषयानिह | यच्चास्य सन्ततो भावस्तस्मादात्मेति भण्यते || इति | तत्परम् सदसतोः परम् - असच्च सच्चैव च यद् विश्वं सदस्सतः परम् | इति च भारते ||” – In reply to the circumstances how the Lord is to be propitiated *Sri Krishna* clarifies the manner declaring that the Lord as the *Supreme Self* is completely energized. “*Since He is pervading all, is the controller of all and dispenser of the fruits of actions, abiding in the body enjoys the sense objects and since His existence is eternal, He is known as आत्मा – the Self*”, thus in *Bhagavat Puraana* - “*He is superior to both Sat and a-sat in the world*”.

38 - 39. You are the primal Lord, the ancient Person, the supreme Abode of the universe, the knower and that which is to be known, the supreme Goal. By Your infinite form is this universe pervaded.. You are Vayu, Yama, Agni, Varuna, Moo, Lord of creatures and the grandsire. Obeisance, obeisance to You, thousand times. Obeisance, obeisance yet again to you.

Tatparya Nirnaya:

“वायुर्वलज्ञानयोगाच्छशांकोऽतिसुखांकितः | इन्द्रः स परमैश्वर्यादिति नानाभिधो हरिः | इति च |” – वा symbolizes strength and अय means wisdom; therefore, *Vayu* because of the association of strength and wisdom. Since the Lord is fully content, Moon becomes the symbol. Since He is resplendent, therefore *Indra*, the chief of the Gods is symbol. Thus the Lord is symbolized in many manners.

40 - 41 - 42. Obeisance from the front, obeisance from the rear and obeisance from all the sides as well. O Lord who is of endless prowess and of boundless glory, you envelop everything. Therefore You are, verily, everything. Considering You as my companion, whatever I spoke in rashness as O Yadava, O Krishna, O Friend out of negligence or through friendship, unaware of Your Greatness and whatever disrespect was shown to you in jest, at play, on couch or while seated at meals, either alone or in the presence of others, I beseech forgiveness from You, O Achyuta, who are immeasurable.

Bhashya:

“एकस्त्वमेव कारयिता, नान्योऽस्ति, अथापि ||” - एक is one who is singularly supreme, no one else. Also knower of all things.

Tatparya Nirnaya:

“एकः सर्वोत्तमोऽप्यसत्कृतः | एकः सर्वाधिको ज्ञेय एक एव करोति यत् | इति च ||” – The Lord is

supreme among all and the performer of noble deeds. One should know that He alone is the one who performs.

43 – 44 – 45 - 46. You are the father of the animate and inanimate world, the object of worship and the venerable Teacher. No one is equal to you, how then can anyone be greater in the three worlds than you of incomparable greatness? Therefore, bowing down and prostrating before You, O Adorable One, I seek your grace. Like father to the son, friend to the friend, as lover to his beloved, you should bear with me. What was never earlier seen, seeing that even though my mind is shaken with fear, I verily rejoice. Therefore, being gracious show me, O Lord, Your pleasing form, the refuge of the worlds. With your crown, mace and the disc, I desire to see You even as before in that four-armed form. Therefore, You assume Your own Self, 0 of thousand arms and of Universal form.

Tatparya Nirnaya:

“तेनैव रूपेण भवेति अनन्तरूपगोपनेन तदेव प्रकाशयेत्यर्थः | पञ्चाननं चिन्त्यमचिन्त्यरूपं पद्मासनं गोपितविश्वरूपम् || इति हि वैहायससंहितायाम् |” - You show your own form; the purport being to show the original form by concealing the universal form. Concealing the inconceivable form sitting on the lotus, the human form should be meditated upon, *thus, in Vaihaya Samhita.*

47. The Resplendent Lord said: By My Grace, O Arjuna, and this supreme, luminous, universal, infinite and Primal form has been shown to you, which no one has seen earlier, save yourself.

Tatparya Nirnaya:

“विश्वनामा स भगवान् यतः पूर्णगुणः प्रभुः इति पादमे | त्वदन्येन न दृष्टपूर्वम् इत्यनेन तेनैवैन्द्रशरीरेण दृष्टमिति ज्ञायते | त्वदन्येनेति तदवरापेक्षया | तैरपि तदन्न दृष्टमित्यपव | विश्वरूपं प्रथमतो ब्रह्माऽपश्यच्चतुर्मुखः | तच्छतांशेन रुद्रस्तु ताच्छतांशेन वासवः | यथेन्द्रेण पुरा दृष्टमपश्यत् सर्जिनोऽपि सन् | तदन्ये क्रमयोगेन तच्छतांशादिदर्शिनः | इति ब्रह्ममाण्डे ||” – The supreme Lord is known as विश्वम्, the pervador because of the entirety of His attributes, *thus in Padma Puraana.* This Universal form has been seen by no other person earlier excepting you (*Arjuna*) now, since he is endowed with the body of *Indra*. This is not to say that no one has seen in earlier times, but no one earlier was it displayed as much as *Arjuna* has been done. The universal *form* was seen first by the four-faced *Brahma*, thereafter to a limited extent by *Rudra*, to further limited extent by *Indra*. Therefore *Arjuna* could see only as much as *Indra* saw in earlier times. Thereafter others also saw to the limited extent, each according to their capability, *thus, in Brahmanda Puraana.*

48. Neither through vedic scriptures nor through sacrifices, study, charity, rituals nor even by severe austerities can I be seen in the world of men, excepting by you, O Arjuna.

Tatparya Nirnaya:

“वेदादिभिरपि त्वदवरेणैवं द्रष्टुमशक्यम् | अन्यथा दृष्ट्वाऽदभुतं रूपम् | इत्यादिविरोधः ||” - Even by study of the *vedic scriptures* people are not capable of seeing even as much as *Arjuna* has seen. Otherwise, the words *seeing the wonderful form* would amount to contradiction.

49 - 50. Do not unnecessarily be frightened nor be bewildered seeing this ferocious form of Mine. Free from fear and pleased in heart, behold again this (human) form of Mine.. Sanjay said: Having thus spoken to Arjuna, Vasudeva then revealed to him His own form. The Exalted One having again assumed His pleasant form comforted the frightened Arjuna.

Bhashya:

“स्वकं रूपम् | तु भ्रान्तप्रतीत्या | अन्यथा तदपि स्वकमेव | प्रमाणानि तूक्तानि पुरस्तात् || ” - His own (human) form is in effect the form of illusion. Otherwise, (the *vishvarupa*) alone is His real form. For this enough evidence has been adduced earlier.

Tatparya Nirnaya:

“स्ववत् कियत् इति स्वकं रूपम् | विश्वरूपमज्ञानां स्वरूपवन्न दर्शयति | एतदज्ञानामपि तथैव दर्शयतीति विशेषः | अन्यथा द्रष्टुमिच्छामि ते रूपम् इति विरुद्धं स्यात् || परावरविभेदस्तु मुग्धदृष्टमपेक्ष्य तु | प्रादुर्भा वस्वरूपाणां विश्वरूपस्य च प्रभोः | अन्यथा न विशेषेऽस्ति व्यक्तिर्ह्यज्ञव्यपेक्षया || इति च ||” - He Himself creates, therefore, creates His own *form* (with four-form for those who are aware of His power, glory and divinity). For those who unaware (of His true *form* with four-form) He does not reveal His universal form. He shows specially this *form* to those who are unaware of the true form. Otherwise the statement “*I desire to see Your Form*” would be contradictory. The statement that the forms of the Lord are supreme and lower is only from the view point of those who are deluded. For the realized souls the universal form is accessible; for the rest the manifested forms like that of *Sri Krishna* as supreme.

51. Arjuna said : Beholding again the pleasant form, O Janardana, I have now been collected in my mind and am restored to my normal disposition.

Tatparya Nirnaya:

“किञ्चिन्नुष्यवद् दृश्यमानत्वान्मानुषम् |” - Since He is seen normally in human form, He is said to have taken human form.

52. The Resplendent Lord said: This form of Mine, which is difficult to be seen, has been seen by you. Even the gods are ever eager to see this form.

Tatparya Nirnaya:

“ये दर्शनकाङ्क्षिणस्तैरपीदानीं दृष्ट प्रायः |” - This form of Mine is not seen also by those gods who are ever eager to see it.

53 – 54 - 55. I cannot be realized either through vedas or through austerities or by charity or by sacrifices in this form which you have seen Me now, but by intense communion, O Arjuna, I am capable to be known, truly seen and in principle entered into. One who is intent in doing My work, one who looks to Me as the Supreme, one who is in communion with Me freed from attachments, without enmity towards any creatures, be, verily, is very much in Me, O Pandava.

Thus ends the Bhashya and Tatparya Niranaya of Sri Madhva on the Eleventh Chapter of Bhagavad Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Vishvarupadarshana Yoga”. ○○○○○

Bhashya:

“अव्यक्तोपासनाद् भगवदुपासनस्योत्तमत्वं प्रदर्श्य तदुपायं प्रदर्शयत्यस्मिन्नध्याये |” - तदुपासनमपि हि मोक्षसाधनं प्रतीयते ||” - *Hari Aum !* In this Chapter, superior to worshipping *Sri Lakshmi*, the *imperishable unmanifest* is worshipping the supreme Lord with devotion is superior is being communicated, that procedure itself becomes the path for deliverance.

Tatparya Nirnaya:

“साधनानिर्णयोऽत्र |” - *Hari Aum !* Here the methods of spiritual practices are explained.

1. Arjuna said : *Among the one who being equanimous propitiates You with devotion and the one who propitiates the imperishable and the unmanifest, who among these is more seeped in equanimity ?*

Bhashya:

“श्रियं वसानां अमृतत्वम् आयन् भवन्ति सत्या समिथा मितद्रौ इति || अनाद्यनन्त महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते इति च | अव्यक्तं च महतः परम् - महतः परमव्यक्तम् इत्युक्तपरामर्शोपपत्ते || उपास्यतां श्रियमव्यक्तसंज्ञां भक्त्या मर्त्यो मुच्यते सर्वबन्धैः || इति सामवेदे अग्निवेश्यशाखायाम् || महच्च माहात्म्यं तस्या वेदेषूच्यते | चतुष्कपर्दा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते | तस्यां सुपर्णा वृषणा नि षेदतुर यत्र देवा दधिरे भागधेयम् | इति ऋग्वेदेषु च | चतुः शिखंडा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते | तस्यां सुपर्णा वृषणा निषेदतुर्यत्र देवा दधिरे भागधेयम् || इति च ||” - All those who worship *Sri Lakshmi*, the *imperishable unmanifest* have all their desires fulfilled. But all those who worship the supreme Lord, *Brahman*, who is superior to the beginningless and eternal *Sri Tatva*, they are delivered from *samsara*. *avyaktaat param* means *the great supreme principle - Sri Lakshmi* which has been earlier explained. Devotedly worshipping her, the goddess *Sri Lakshmi*, as *unmanifest*, the mortal is released from all restraints, *thus in Agni section of the Samaveda*. Great is the result of the worship in reference to them, thus has been said in *Vedas*. “*The gods who worship the damsel having four-fold braids, ever young, ever content, resplendent and endowed with wealth of wisdom, they are graced by the two fold forms of the Lord-self and the inner self, which are propitious!*”, the same as repeated in other scriptures.

“अहं रुद्रेभिर वसुभिश् चराम्य अहम् आदित्यैर उत विश्वदेवैः | इत्यारभय, अहं राष्ट्रीं संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् | ताम् मा देवा व्य अदधुः पुरुत्रा भूरिष्टात्राम् भूर्य आविशयन्तीम् | मया सो अन्नम् अत्ति यो विपश्यति यः प णिति य ई श्रृणोत्य उक्तम् | अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि || यं कामये तं तम उगं कृणोमि तं ब्रह्माणं तम् ऋषिं तं समेधाम् | अहं रुद्राय धनुर आ तनोमि ब्रह्मद्विषे शरवे हन्तवा उ || अहं सुवे पितरम् अस्य मूर्धन् मम योनिर अप्स्व् अ १ न्तः समुद्रे || परो दिवा पर एना पृथिव्या इतावती महिना सम् बभुव || इत्यादि च | त्वया जुष्ट ऋषिर्भवति देवि त्वया ब्रह्मा गतश्रीरुत त्वया || इति च |” - Having stated “*I travel with the Rudras and the Vasus with Adityas and Vishva-devas I wander*”, she continues “*I am the Queen, the gatherer of treasures, most thoughtful, first of those who*

merit worship. Thus the gods have established Me in many homes to enter and abide therein. Through Me alone all eat the food that feeds them, each man who sees, breathes, hears the word outspoken. They know it not, but yet they dwell beside Me. Hear, one and all, the Truth as I declare it...I make the man I love exceedingly mighty. make him a sage, a Seer and a Brahman...I bend the bow for Rudra that his arrow may strike and slay the despiser of the devoted...On the world's summit I bring forth the fathers; my home is in the waters, in the ocean...Beyond this wide earth and beyond the heavens, I have become so mighty in my grandeur". "O Mother, pleased by you, one becomes a seer; by your (grace) he becomes Brahman wealthy and wise".

“इति शडका कस्यचिद् भवति | अतो जानन्नपि सूक्ष्मयुक्तिज्ञानार्थं पृच्छति - एवम् इति | एवम् शब्देन दृष्टश्रुतरूपं मत्कर्मकृत् इत्यादिप्रकारश्च परामृशते || अव्यक्तम् प्रकृतिः - महतः परमव्यक्तम् इति प्रयोगात् || यत्तत् त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् | प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् || इति च भागवते || अक्षरम् च तत् अक्षरात् परतः परः | इति श्रुतेः | परं तु ब्रह्म नहि भगवतोऽन्यत् - आनन्दमानन्दमयो वसाने सर्वात्मके ब्रह्मणि वासुदेवे || इति भागवते | रूपं चेदृशं साधितं पुरस्तात् ||” - There arise some doubt to some extent (as to the capacity of *Sri Lakshmi* to grant deliverance). To clarify the subtle truth and for the sake of knowledge *Sri Krishna* uses the word एवम्. He needs reassurance since ‘*he has seen, heard of the divine form*’ and has further been told that “*His work should be performed*”. अव्यक्तम् - the *unmanifest* is प्रकृति - nature. Since the words used are *Great, Supreme, the unmanifest, “Being the presiding deity of the three modes (satva-raja-tama), unmanifest, Eternal the self of all the creatures is known as pradhaana (the Primal) not born of anyone, Prakriti (nature), every thing is born of her*”. She is also *akshara*, the immutable. The scriptures say “*The Supreme is superior to the immutable*”. The Supreme is *Brahman* himself, none other than the supreme Lord. - “*Being blissful in the end, he comes as Vasudeva, the Brahman of all selves*”, thus in *Bhagavat Puraana*. His form and content has been already explained.

“उपासनं च तथैव कार्यम् - सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् | इत्यारभ्य, तमे वं वि द्धानमृत इ ह भवति नान्यः पन्था अयनाय विद्यते | इति हि साभ्यासा | अदित्यवर्णत्वादिश्च न वृथोपचारत्वेन अङ्गीकार्यः || तथा च सामवेदे सौकरायणश्रुतिः | स्थाणुहवि प्राजापत्यः | सः प्राजापतिं पितरमेत्योवाच | मुमुक्षुभी राधुभिः पूतपापैः किमुहवै तारकं तारवाच्यम् | ध्यानं च तस्याऽप्तरुचेः कथं स्याद् ध्येयश्च कः पुरुषोऽलोमपाद इति | तं होवाच | एष वै विष्णुस्तारकोऽलोमपादो ध्यानं तस्याऽप्तरुचेर्वदामि | सोऽनन्तशीर्षा बहुवर्णः सुवर्णो ध्येयः स वै लोहितादित्यवर्णः | श्यामोऽथवाहृदये सोऽष्टबाहुरनन्तवीर्योऽनन्तबलः पुराणः || इत्यादि | अरूपत्वादेस्तु गतिरुक्ता | पुरुषभेदश्च प्रश्नादौ प्रतीयते - त्वां पर्युपासते, ये चाप्यक्षरम् | इत्यादौ ||” - Meditation is the recommended as action. Beginning with “*The mani-directioned Purusha, (of) manifold vision and manifold movement*” the seeker proceeds learning that “*You, verily, are the wise, the immortal. There is no other path to Him*”, without accepting adjectives - resplendence like *Aditya* (the Sun) merely as matter of courtesy, even as when *Rudra* approached four-faced *Brahma*, his father and asked, “*Who, verily, is the well-established One, the creator of the Beings, the Lord of the creatures, like father unto them, to the aspirants, to the noble ones the liberator from sins, the ultimate goal? How does one meditate upon him, how can there be any Person, who can be the object of meditation when he has neither feet nor any hair?*” *Brahma* replies, “*He, verily, is Sri Vishnu the liberator as well as the object of meditation of the aspirants. I will now recite the manner in which He is to be meditated. Of innumerable heads, of*

many colours, of golden hue, ultimate goal He, verily, is shining with reddish resplendence like Aditya (The Sun). He should thus be meditated upon in the heart as the ancient dark-blue Purush, having eight arms, unlimited courage, unlimited strength, the Ancient One”, thus in Samaveda Saukaraayana section. His goal is said to be concealed in formless principle. For venerating Purusha, “Him one should propitiate” as the one - “He who is, verily, the immutable and unmanifest” etc. thus has been spoken.

Tatparya Nirnaya:

“श्रिये जातः श्रिय आ निरीयाय श्रियं वयो जरितृभ्यो दधाति | श्रियं वसानां अमृतत्वमायन् भवन्ति | उपासिता मुक्तिदा सद्य एव हृष्येशाना जगतो विष्णुपत्नी | या श्रीर्लक्ष्मीरौपला चाम्बिकेति द्वीश्चेत्युक्ता संविदग्न्या सुविद्या | इत्यादिश्रुतिभ्यः | श्रीः सुतुष्टा हरेस्तोषं जनयेत् क्षिप्रमेव तु | अतुष्टा तदतुष्टिं च तस्माद् ध्येयैव सा सदा | अव्यक्तं प्रकृतिं प्राहुः कूटस्थं चाक्षरं च ताम् | प्रधानमिति च प्राहुर्मण्डहापुरुष इत्यपि | तां ब्रह्मा महदित्याहुः पर जीवं परा चितिम् | तस्यास्तु परमो विष्णुर्यो ब्रह्म परमं महत् || इति ब्रह्माण्डवचनाच्चाव्यक्तोपासनोन्मोक्षाशंक्या पृच्छति ||” - “Born of Sri (unmanifest, nature) for propitiation of Sri one leaves one's abode. For being initiated in the Sri-tatva one approaches a Teacher. Thus those who propitiate her (Sri) attain liberation. The objective of both (the aspirant and the Teacher) is thus fulfilled”, thus in scriptures. “Those who propitiate Sri, the spouse of Sri Vishnu, the controller of the world, also known as Aupala, Ambika, Hri, Agrya, Suvidya, are liberated”. “If Sri is pleased, Sri Hari is also soon pleased; and if she is not pleased then even the Lord is not pleased”. She is known as the unmanifest, Prakriti, nature, also as the abiding one, the immutable, the primal and also as the great Person, mahat-Brahma, supreme Jiva, supreme consciousness. Sri Vishnu is superior to her. Therefore, He is known as supreme mahat-Brahma. Thus, propitiation of the unmanifest having been spoken in Brahmaanda Puraana.

“कूटस्थोऽक्षर उच्यते | इत्युत्तरवचनात् | कूटस्थमचलम् इत्यत्राप्युक्तशब्दश्चित्प्रकृतिवाची | अन्यथा ये त्वां पर्युपासते, ये चाप्यक्षरम्, तेषां के योगवित्तमाः || इति भेदेन प्रश्नानुपपत्तिः || परं ब्रह्म परं धाम पवित्रं परमं भवान् || इति तेनैवोक्तत्वात् || ये तु ते मे युक्ततमा मताः | मय्येव मन आधस्व | इत्यादौ भगवतोक्तेऽप्यव्यक्तोपासकानामाधिक्यं वदन्ति ते त्वपलापकत्वादेवा इति | न चलेत् स्वात् पदाद् यस्मादचला श्रीस्ततो मता | इत्याग्नेये | सूक्ष्मत्वादप्रसिद्धत्वाद् गुणबाहुल्यतस्तथा | अनिर्देश्यौ तथाऽव्यक्तावचिन्त्यौ श्रीश्च माधवः || इति नारदीये ||” - For clarification of the means of deliverance, Arjuna asks the question - “That which is abiding within is known as the immutable”. Due to such uncertainty statements the one unmovable abiding within has been spoken by way of clarification as the unmanifest, consciousness, nature. Otherwise, such distinct queries like ‘he who propitiates you’, ‘he who is the immutable’, ‘amongst them which is superior’ would not have been asked. Later Arjuna himself refers to Sri Krishna as the “Supreme Brahman, supreme abode, propitious, You are, verily the Supreme” and Sri Krishna commending by such words - ‘Be equanimous towards Me’. ‘To me alone you devote your mind’. Those who still consider propitiation of the unmanifest to be superior; they are, verily, denying the truth and are audacious in their statements. Therefore, they are to be lamented, thus in Narada Purana..

“अविष्णुज्ञैरतदभक्तैस्तादुपासाविवर्जितैः | शपेदुपास्ताऽप्येषा श्रीस्तांस्तद्धरितच्चवित् | तदभक्तस्तमुपास्यैव श्रियं ध्यायीत नित्यदा | तेन तुष्टा तु साऽच्छिद्रं दद्याद् विष्णोरुपासनम् | ततस्तद्दर्शनामुक्तिं यासौ नात्र संशयः | तथाऽपि सर्वपरमां सर्वदोषविवर्जिताम् | ज्ञात्वा श्रियंतत्परमं तत्पतिं पुरुषोत्तमम् | विज्ञायोपासते नित्यं ते हि युक्ततमा मताः | यतः क्लेशोऽधिकस्तेषां पृथक् श्रियमुपासताम् | विष्णुना सहिताध्याता साऽपि तुष्टिं परां व्रजेत् | अन्यथा तु पुनर्विष्णोः श्रीपतित्वेन चिन्तनम् | अच्छिद्रमेव कर्तव्यमिति मुक्तिश्चिराद् भवेत् | तस्मदत्कपशतो मुक्तिः क्षिप्रं विष्णुमुपासताम् || इति परमश्रुतिः ||” - Those who not knowing the greatness of *Sri Vishnu* do not worship Him, though they worship *Sri* they not having worshipped Him, will surely be cursed by her. Therefore, knowing supremacy of *Sri Hari* and the procedure for worshipping Him, one should then meditate upon *Sri*. Then satisfied with this, she will assure their devotion to *Sri Vishnu*. Thus having realized the Lord, the devotee will be liberated, of this there is no doubt. Even then, knowing *Sri*, the all supreme One, who is deficient of all defects, who ever propitiates her spouse, the *Supreme Person* with wisdom, he, verily, is the one who is supremely equanimous. But great is the distress for him, who propitiates *Sri* as distinct (and not the lord). If she is propitiated along with *Sri Vishnu* then to him great happiness comes about. Otherwise, if *Vishnu* is worshipped later as necessary considering Him as her spouse, the liberation will be delayed. Therefore, those who propitiate *Sri* and also *Vishnu* will attain liberation. *Thus in Parama Scripture. yuktaatma* means one who is superior in spiritual aspirations, and in equanimity.

2 – 3 - 4. The Resplendent Lord said: Fixing their minds on Me, those who meditate on Me being ever equanimous and ever supremely receptive - they verily are, in My considered opinion, the superior in equanimity. Those who meditate on the immutable, indefinable and the unmanifest, the omnipresent, unthinkable, the unchanging and the immortal, the constant with all their senses under restraint, being even-minded in all the cases, they propitiate Me alone, being engaged in welfare of all the beings.

Bhashya:

“भवन्तु त्वदुपासका एवोत्तमाः | इतरेषां तु किं फलम्? | इत्यत आह | ये तु इत्यादि | अनिर्देश्यत्वं चोक्तं भागवते मायायाः - अप्रतर्क्यादनिर्देश्यादिति केष्वपि निश्चयः || इति | ईश्वरस्तु दैव शब्देनोक्तः दैवमन्येऽपरे इत्यर्थः | उक्तं च सामवेदे काषायणश्रुतौ - नासदासीन्नो सदासीत् तदानीमिति | न महाभूतं नोपभूतं तदाऽऽसीत् इत्यारभ्य, तम असीत् तमसा गुह्यमग्र इति | तमो ह्यव्यक्तमजरमनिर्देश्यमेषा ह्येव प्रकृतिः | इति | सर्व गाचिन्त्यादिलक्षणा च सा |” - If the aspirants become best then tell me what would be the fruits for the rest ? Thus does *Arjuna* inquire. In *Bhagavat Puraana*, imperceptibility has been ascribed to delusion, being incapable of rationalizing and being imperceptible to some. Here the reference is not to the Lord because earlier it is mentioned दैवमन्येऽपरे, where दैव means *Sri Vishnu* and कर्म means action. Beginning with “*Then, there was neither non-Existence nor Existence, neither superior elements nor the inferior one*” it is concluded that “*There existed in the beginning only obscurity (tama)*”. And also “*obscurity (tama) alone was the unmanifest, ever renewable, unperceivable, none other than Prakriti*”, “*She being, verily, inconceivable, is without any distinctive marks*”.

“तथाहि मोक्षधर्मे - नारायणगुणाश्रयादजरादतीन्द्रियादग्रादसम्भवत असत्यादहिंस्राल्ललामाद् द्वितयप्रवृत्तिविशेषादवैः आदक्षयादमरादक्षरादमूर्तितः सर्वस्याः सवडकर्तुः शाश्वततमसः ॥ इति । आसीदिदं तमोऽभूतमप्रज्ञातमलक्षणम् । अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ इति मानवे । कूटस्थोऽक्षर उच्यते । इति च वक्ष्यति । कूटे आकाशे स्थिता, कूटस्था – आकाशसंस्थिता त्वेषा ततः कूटस्थिता मता । इति हि ऋग्वेदग्रिलेषु । सा सर्वगा निश्चला लोकयोनिः सा चाक्षरा विश्वगा विरजस्का ॥ इति च सामवेदे गौपवनशाखायाम् ॥” – *Similarly in Moksha Dharma - “Being supported by the attributes of Sriman Narayana and ever new, she is inaccessible to the senses. Beyond the mind, unborn, existing even after desolation, are her special subsidiary attributes. Non-injury, unattached, without hatred, immutable, without loss of form, existing in everything, performing every action, she is ever exists, symbolizing the principles of tama (obscurity)”. “Without any beginning, born out of tama (obscurity), symbolizing non-activity beyond the scope of reasoning, unknowable, she is dormant, as it were, in all events”, thus in Manu Smriti. Sri Krishna says later kootastho ’kshara uchayate - immutable is the one abiding within. That which is abiding within in the space is , कूटस्थ. “She is known as kootastha because she is abiding in space”, thus in Rigveda. “She is all pervading, unmovable, progenitor of the universe, immutable, supporter of the universe, without the attributes of raja etc”, thus in Gaupavana section of Samaveda.*

5. Extremely difficult is for those whose thoughts are engaged on the unmanifest, for the goal to the unmanifest is painful for the embodied to be reached.

Bhashya:

“कथं तर्हि त्वदुपासकानामुत्तमत्वम्? । इत्यत आह - क्लेश इति । अव्यक्ता गतिर्दुःखं ह्यवाप्यते ॥ गतिः मार्गः । अव्यक्तोपासनद्वारको मत्प्राप्तिमार्गो दुःखमप्यत इत्यर्थः । अतिशयोपासनसर्वेन्द्रिय अतिनियमनसर्वसमबुद्धि सर्वभूतहितकरत्वातिसुष्ठ्वाचारसम्यग् विष्णुभक्त्यादि साधनसन्दर्भमृतेनाव्यक्तापरोक्ष्यम् । तदृते च न विष्णुप्रसादः । सत्यपि तस्मिन् न सम्यग् भगवद् उपासनामृते । नर्ते च तं मोक्षः । विनाऽप्यव्यक्तोपासनं भवत्येव भगवद् उपासकानां मोक्ष इति क्लेशिष्टोऽयं मार्गः, इति भावः । तथाऽपि अपरोक्षीकृताव्यक्तानां सुकरं भगवदुपासनम् - इत्येतावत् प्रयोजनम् । तत्रापि योऽव्यक्तापरोक्ष्ये प्रयासस्तावता प्रयासेन यदि भगवन्तमुपास्ते, ऊनेन वा, तदा भगवदापरोक्ष्यमेव भवति । इति द्वितीयमधिकम् । इन्द्रियसंयमनाद्यूनभावे सति उपासकास्यापि देवी नातिप्रसदमेति इति । देवस्तु तानि साधनानि भक्तिमतः स्वयमेवाप्रयत्नेन ददाति । इति चातिसोकर्यमिति भक्तानां भगवदुपासने । इतरत्र च क्लेशोऽधिकतरः । तदेतत् सर्वं पर्युपासते । सन्नियस्य अधिकतरः इति परि सन् तरप् शब्दैः प्रतीयते ॥”

- When inquired which among the two is the superior one to be followed, the difficulties of both are spoken. The path to the *unmanifest* is paved with difficulties. Here गतिः means *the path*. Therefore the path adopted by the worshippers of the *unmanifest* is difficult; this is the purport. Intense penance and meditation, ceaseless restraint of the senses, equitable attitude towards all, being ever engaged in the welfare of beings, pure in personal conduct, complete communion in *Sri Vishnu* - without these, there could never be realization of the *unmanifest*. Without the grace of the *unmanifest* (*Sri Tatva*), the grace of *Sri Vishnu* would not be possible. By propitiation of *Sri* alone, there would be no realization of the supreme Lord. Nor is there for him any deliverance. The intention is that without the grace of the supreme Lord, the propitiation of even

the *unmanifest* (*Sri*) will not bring realization. The purport is that this path is difficult to be tread. Those who are graced by the *unmanifest* (*Sri*) the passage towards realization of the supreme Lord becomes easy. This is the beneficial manner to be adopted. Therefore, those who exert in propitiation of the *unmanifest* can with little effort propitiate the supreme Lord, which would bring them directly the desired result. In the case of propitiation of *Sri*, if there is any deficiency in the procedure or in restraining the senses etc. she may not be pleased. But in the case of the Resplendent Lord, He provides the devotees all the conveniences and all the assistance required on His own initiative. In all other cases the difficulties are more. This is shown by the use of the prefixes like परि सन् तरप् in the words पर्युपासते, सन्नियस्य अधिकतरः .

“सामवेदे साधुच्छन्दसशाखायां चोक्तम् - भक्ताश्च येऽतीव विष्णवतीव जितेन्द्रियाः सम्यगाचारयुक्ताः | उपासते तां समबुद्धयश्च तेषां देवी दृश्यते नेतरेषाम् | दृष्ट्वा च सा भक्तिमतीव विष्णौ दत्त्वोपास्तो सर्वविध्नांश्छिनत्ति | उपास्य तं वासुदेवं विदित्वा ततस्ततः शान्तिमत्यन्तमेति || इति || उक्तं च सामवेदे आयास्याशाखायाम् - प्रसन्नो भाविता देवः सोऽव्यक्तो न सहैव तु | यावता तत्प्रसादो हि तावतैव न संशयः | न तत्प्रसादमात्रेण प्रीयते स महेश्वरः | तस्मिन् प्रीते तु सर्वस्य प्रीतिस्तु भवति ध्रुवम् | यद्यप्युपासनाधिक्यं तथाऽपि गुणदो हि सः | मुक्तिदश्च स एवैको नाव्यक्तादेस्तु कश्चन || इति || ममाऽत्मभावमिच्छन्तो यतन्ते परमात्मना | इति मोक्षधर्मे श्रीवचनम् || धर्मनित्ये महाबुद्धौ ब्रह्मण्ये सत्यवादिनि | प्रश्रिते दानशीले च सदैव निवसाम्यहम् || इति च ||” - *“Those who, having proper restraint on the senses, having purity of behaviour, having equal disposition towards all beings have intense communion towards Sri Vishnu, by them Sri Devi is realized, not by others. Sri Devi who is thus realized will then grace these devotees of Sri Vishnu, by removing all the obstacles on their path. Thereafter meditating upon Sri Vasudeva he becomes a realized person and by His grace attains eternal peace”, thus in Madhuchhanda section of Samaveda. Similarly “It is sufficient if the Lord is propitiated by attuning to the grace of Sri”, thus in Madhuchhanda section of Samaveda. By the grace of Sri alone the great Lord will not be pleased but in His pleasure alone every one else is perpetually pleased. Even if, there is some laxity in His worship, one would not fail in succeeding. Because He alone is the giver of liberation, not the unmanifest one. Lord says to Lakshmi - “Those who are keen on liberation, will be devoted to the worship of the Supreme Self”, thus in Moksha Dharma.. “I am ever established in those who are devoted to the Perennial Principles, to the supreme wisdom, qualified to be established in Brahman, the truthful, humble, and charitable”, thus has Sri spoken.*

“महतः परं तु ब्रह्मैव | तथाहि भगवता सयुक्तिकं अभिहितम् | वदतीति चेन्न प्राज्ञो हि, त्रयाणामेव चैवमुपन्यासः प्रश्नश्च | इत्यादि | तम् इति पुल्लिङ्गाच्चैतत्सिद्धिः | महत्परत्वं त्वव्यक्तपरस्य भवत्येव | तथाचाऽग्निवेश्यशाखायाम् - अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यत इति | परो हि देवः पुरुहूतो महत्तः || इति | नचाव्यक्तस्वरूपं भगवता निषिद्धम् | भरतादौ साधितत्वात् | शरीररूपकविन्यस्तगृहितेः इत्यादौ तु साङ्ख्यप्रसिद्धं प्रधानं निषिद्धय वैदिकं अव्यक्तमेवोक्तम् | तथा च सौकरायणश्रुतिः - शरीररूपिका साऽशरीरस्य विष्णोर्यतः प्रिया सा जगतः प्रसूतिः | इति | सुव्रतानां क्षिप्रं महदैश्वर्यं देवी ददाति न देव | इति च विशेषः | सुवर्णवर्णां पद्मकरां च देवीं सर्वेश्वरीं व्याप्तजडां च बुद्ध्वा | सैवेति वै सुव्रतानां तु मासान्महाभूतिं श्रीस्तु दद्यान् देवः || इति ऋग्वेग्विलेयु ||” - *“Superior to Mahat is, verily, Brahman”, thus has also been explained by Bhagavan Veda Vyas (in Brahma Sutra) that the knowledge of the Resplendent Lord alone is the way for liberation. Three-fold were also the replies to the questions asked (by*

Nachiketa seeking peace towards his father, the heavenly rule and the knowledge of the Resplendent Lord). All the replies are relating to the masculine deity. Therefore, superior to *mahat* could only be that which is superior to the *unmanifest (Prakriti)*. “Without beginning or without end is the *mahat*, the supreme, eternal, the Supreme Lord has been mentioned as superior to *mahat* principle” thus in *Agniveshya* section. It is not that *Bhagavan Veda Vyasa* has rejected the existence of the *unmanifest (prakriti)*, because he alone has established the *Prakriti Tatva* in *Mahabharat*. The statement of *Sankhyas* giving independence to *Prakriti* has been rejected by him by citing the *Vedic* statements. Similarly in *Saukarayani* scripture – “The One with Form having been dearer to the *Sri Vishnu* who is formless became the cause of the world to be”. In propitiating *Sri Devi*, she grants all the resplendence and wealth sooner than would the Lord give. Thus in (subsidiary section of) *Rigveda* – “Knowing *Sri*, of the golden colour, having lotuses in hands, the Supreme deity, the presiding over the gross nature, who has enveloped everything, one should propitiate her. She will grant the sincere aspirant all the splendour and wealth; not so will the Lord Himself”.

6 - 7. Those who being intent on Me and with unswerving equanimity, propitiating meditating on Me, surrender the performance of their entire actions to Me, I speedily deliver them from the ocean of mortality, since ,they have set their intellect in Me.

Tatparya Nirnaya:

“विष्णोतान्यत्र स्मरेद् यो विना तत्परिवारताम् | तदधीनतां वाऽनन्ययोगी स परिकीर्ततः || इति च | अन्तवन्तु फलं तेषाम् इत्यादिनाऽन्यदेवोपासनाया पूर्वमेव निन्दितत्वात् लक्ष्यास्त्वतिसामिप्याद् विशेषमाशङ्क्य तदुपासनाविषय एव प्रश्नः कुतः ||” - He who propitiates *Sri Vishnu* considering other gods as His wards and therefore subservient to Him, such one is known as *ananya-yogi*, *sincere single minded Yogi*. Since He had said earlier said *antavattu phalam tesham* - temporary is the fruit for those who propitiation other gods. Here the query is regarding the worship of *Sri* alone. Because *Sri* is close to the Lord, the doubt about worshipping her is being specially clarified.

8 – 9 – 10 – 11. On Me alone you fix you mind; dwell in intellect on Me; establishing your understanding in Me alone your will live in me ever. Of this there is no doubt. However, if you are not able to fix your thoughts steadily on Me, then by the practice of equanimity seek to reach Me, O Arjuna. If even after practice you are not able, then with Me as the singular goal let the performance of your actions be directed towards Me and you shall attain perfection. If even if that is not possible for you, then taking shelter with equanimity towards Me, renounce with self-restraint, all the fruits of your actions.

Bhashya:

“मदुपासकानां न कश्चित् क्लेश | इति दर्शयति ये तु इत्यादिना || उक्तं च सौकरायणश्रुतौ - उपास्ते स पुरुषं वासुदेवमव्यक्तादेरीप्सितं किं नु तेषाम् || इति | तेषामेकान्तिनः श्रेष्ठास्ते चैवानन्यदेवताः | अहमेव गतिस्तेषां निराशीः कर्मकारिणाम् || इति मोक्षधर्मे ||” - *Sri Krishna* declares by showing alternatives that for his devotees there are no impediments at all. “What could worship of the *unmanifest*, verily, bring for those who propitiate *Sri Vasudeva* ?”, thus in *Saukarayan* scripture. “Rejecting other deities, those devoted ones who singularly worship Me alone are indeed superior. Because performing

their actions without any expectation of fruits, I become their ultimate goal”, thus in Moksha Dharma reiterated.

12. Better indeed is the knowledge than the practice; better than knowledge is the meditation; better than the meditation is renunciation of actions; for renunciation, surely, brings peace.

Bhashya:

“अज्ञानपूर्वादभ्यासाज्ज्ञानमात्रमेव विशिष्यते ज्ञानमात्रात् सज्ञानं ध्यानम् | तथा च सामवेदे अनाभिस्तातशाखायाम् - अधिकं केवलाभ्यासाज्ज्ञानं तत्सहितं ततः | ध्यानं ततश्चाऽपरोक्ष्यं ततः शान्तिर्भविष्यति || इति | ध्यानात् कर्मफलत्यागः इति तु स्तुतिः | अन्यथा कथं असमर्थोसि इत्युच्येत? तयोस्तु कर्मसन्नयासात् कर्म योगो विशिष्यते | इति चोक्तम् || सर्वाधिकं ध्यानमुदाहरन्ति ध्यानाधिके ज्ञानभक्ती परात्मन् | कर्माफलाकाङ्क्षमथो विरागस्त्यागश्च न ध्यानकलाफलार्हः || इति च काषायणशाखायाम् || वाक्यसाम्येऽप्यसमर्थविषयत्व उक्तेस्तात्पर्या भाव इतरत्र प्रतीयते | ध्यानादिप्राप्तिकारणत्वाच्च त्यागस्तुतिर्युक्ता | केवलाद् ध्यानात् फलत्यागयुक्तं ध्यानमधिकम् | ध्यानयुक्तस्त्याग एव चात्रोक्तः | अन्यथा कथं त्यागाच्छान्तिरन्तरम् इत्युच्येत ? कथं च ध्यानाधिक्यम्? | तथा च गौपवनशाखायाम् - ध्यानात्तु केवलात् त्यागयुक्तं तदधिकं भवेद् || इति | नहि त्यागमात्रानन्तरमेव मुक्तिर्भवति | भवति च ध्यानयुक्तात् | केवलत्यागस्तुतिरेवमपि भवति | यथा अनेन युक्तो जेता, नान्यथा इत्युक्ते || - Knowledge is superior to performance of actions. Meditation is superior to knowledge. “Superior is Wisdom than meditation. Superior is meditation with Wisdom than mere Knowledge. From that comes realization and finally the peace” thus in Abhimaan section of Samaveda. “Along with meditation, renunciation (karma-phala-tyaaga) is, verily, eulogized. Otherwise, how could you be not competent ?” Sri Krishna asks thus. “For you better is the equanimity of Action than renunciation of Action”, thus in Kashayana section spoken. “Of all the means, Wisdom is set as the superior example. Superior to meditation is wisdom coupled with devotion to the Supreme Self; non-attachment to the fruits of actions and renunciation of the fruits of performance of action”. Thus even in Gaupavana section reiterated - “Better than meditation without renunciation is meditation together with renunciation”. “Not by renunciation alone liberation is possible. It comes about but only when associated with meditation. But then it would be like praising renunciation alone like when one says ‘when accompanied by soldiers then alone the success will be that of the King, not otherwise’.

Tatparya Nirnaya:

“वैष्णवान्येव कर्माणि यः करोति सदा नरः | जपार्चामार्जनादीनि स्वाश्रमोक्तानि यानि च | स तत्कर्मैति विज्ञेयो योऽन्यदेवादिपूजनम् | तत्र पूर्वं विशिष्टः स्यादादिमध्यान्ततः स्मृते | अवान्तरे च नियमाद् विष्णोस्तद्वासताऽस्य यत् | मनसा वर्ततेऽन्योऽपि यथाशक्तिः हरिस्मृतेः | पूर्वोक्तयोग्यो भवति यदि नित्यं तदिच्छति | असम्यग्ज्ञानिनो ध्यानाज्ज्ञानमेव विशिष्यते | ज्ञात्वा ध्यानं तदस्तस्मात् तत्फलेच्छाविवर्जितम् || तस्माज्ज्ञानाद् भवेन्मुक्तिस्त्यागध्यानयुताम् स्फुटम् || इति शान्तिर्मुक्तिः ||” - When the man works in reference to Sri Vishnu alone his japa (recitation), worship, prayers etc. would be for his liberation, therefore performance of actions should be understood as initiated by Sri Vishnu and for the pleasure of Sri Vishnu. When one worships other deities and offers them to the pleasure of Sri Vishnu, then he is said to be attempting the means of works pleasing Sri Vishnu. Among the two the former one is

superior because in that case he remembers in such action, *Sri Vishnu* in the beginning, in the middle and in the end without fail, knowing very well that he is subservient to the Lord. In the latter case, the person remembering *Sri Vishnu* according to his capacity and offering all works performed for His pleasure all his works would be those for the Lord, for the pleasure of the Lord. It is better to have proper knowledge than perform meditation without proper knowledge. Meditation with proper knowledge is better than even mere knowledge. Even in meditation without desire for fruits is better than the one with desire for fruits. Because from such meditation true realization dawns and liberation comes about. Peace means liberation.

13 – 14 – 15 - 16 . He who has no ill-will towards other beings, is friendly and compassionate, free from egoism, self-sense, even minded in pain and pleasure, is patient, who is ever content being equanimous, self-restrained, unshakeable in his determination, with mind and intellect surrendered to Me, such) devotee, is dear to Me. Be for whom the world is not separate, who does not shrink from the world, who is free from joy, anger, fear and agitation, he too is dear to Me. Having no expectations, pure in his objectives, impervious to his actions, beyond any remorse, renouncing actions of all forms, he who is devoted to Me, is dear to Me.

Bhashya:

“सर्वोत्सर्गपातितयागी, शुभशुभपरित्यागी इत्यादेः | सामान्यविशेषव्याख्यानव्याख्येयभावेनापुनरुक्तिः | हर्षादिभिर्मुक्त इत्युक्ते कादाचित्कमपि भवति, इति यो न हृष्यति इत्यादि | उपचारपरिहारार्थं पूर्वम् | आधिक्यज्ञापनार्थं भक्त्यभ्यासः | येतु सर्वाणि कर्माणि इत्योः प्रपञ्च एष |” - सर्वोत्सर्गपरित्यागी - one who has renounced the performance of all actions, as the attribute common to all and शुभशुभपरित्यागी - one who has renounced both the merits and the demerits as the special attribute has been spoken again. Similarly speaking about one being liberated from the pairs of pleasure and pain etc., there appears repetition in the statement *he who neither rejoices* etc. in the present tense. When a thing is repeatedly spoken it is to emphasize importance of the statements. Therefore to remind the importance, additional practice of devotion is recommended. His entire performance of action becomes entirety of his purpose in life.

Tatparya Nirnaya:

“अवैष्वणसर्वोत्सर्गपरित्यागी | सर्वोत्सर्गपरित्यागेन फलत्यागेन भवत्समर्पणरूपेण च त्यागी | सर्वकर्म फलत्यागं प्राहुस्त्यागं विचक्षणा | मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा || इत्यादेः |” – One who renounces performance of all actions which do not please *Sri Vishnu* is the renouncer who renounces pride that he performs all the actions or who renounces the fruits of action to the Lord. The wise speak of the renunciation of the fruits of all the actions. *Renouncing all the actions to Me with mind and intellect*” etc.

17 – 18. He who neither rejoices nor hates, neither grieves nor desires, who has renounced both the merits and demerits, he who is devoted to Me, is dear to Me. He who is equal to the foe as well to the friend, similarly in honour and dishonour, cold and heat, pleasure and pain, free from attachment.

Tatparya Nirnaya:

“भक्तिं ज्ञानं च वैराग्यमृते यो नेच्छति क्वचित् | शुभाशुभपरित्यागी विद्वद्भिः कीर्तितो हि सः || इति च | प्रायः सुखादिषु समः प्रायो हर्षादिवर्जितः | तथोच्यते यथाऽल्पस्वो निःस्व इत्युच्यते जनः | नहि मुख्यतया साम्यं कस्यचित् सुखदुःखयोः | न च हर्षादिसन्त्यागो यावन्मुक्तिः कुतश्चन || इति च | हृतिर्मदादधर्मापय हर्षो नाम प्रकीर्तितः | इति शब्दनिर्णये ||” - He who does not desire anything besides devotion, wisdom and detachment is for the one who renounces merits as well as demerits. Like those who have little wealth being called '*one without wealth*' by normal people, those who are same in happiness and misery are also often called ones wanting in joys. Primarily there is no connection or relationship between happiness and misery nor is there complete renunciation of joys etc. till one is fully liberated. When the mind is attracted towards unrighteousness it is said to be Joy, by *Shabda Nirnaya*. Therefore, even Joy may be considered as a defect.

19 - 20. He who is equal to blame as well as to praise, tranquil, content with whatever available, having no fixed abode, firm of resolve, such one is dear to Me. But those who being receptive to the immortal Perennial Principles, holding Me as the Supreme follow the path spoken hitherto, are the devotees who are exceedingly dear to Me.

Bhashya:

“पिण्डीकृत्योपसम्हरति — य तु धर्म्यामृतम् इति | धर्मो विष्णुस्तद्विषयं च धर्म्यं, नृत्यादिसंसारानाशकं च इति | धर्म्यामृतम् | श्रदास्तिक्यम् | श्रन्नामाऽस्तिक्यमुच्यते इति ह्यभिधानम् | तद् दधानाः श्रद्धाधनाः ||” - Collating all earlier advises, *Sri Krishna* concludes in this verse. *Dharma* is *Sri Vishnu* and any thing pertaining to Him is *Dharma*. *Dharma* which is conducive to His mediation is *Dharma* which puts end to the cycle of birth and death and therefore, it is called immortal. *shu* means be receptive to the *Vedic* revelations. Therefore, that which one is receptive is *shruti*. Those who are receptive (to the Vedas) are *shraddhaavaanah* endowed with receptivity.

Tatparya Nirnaya:

“व्यस्तेन प्रियाः समस्तेनातीवप्रियाः | भक्तिस्तु व्यस्तेष्वप्युक्तैव | यस्मान्नोद्विजतः इत्यत्रापि स चेत्यनेन भक्तिरनुषज्यते | धर्मसाधनं धर्म्यं तदेवामृतसाधनममृतं धर्म्यामृतम् ||” — Casting away (the undesirables) he becomes dear to the Lord. By collating (the desirable means) he becomes exceedingly dear to Him. Devotion by itself is considered as one of the means, *yasmat nodvijate*. That which is the instrument towards *Dharma*, itself becomes *Dharma*. (Thus both the means as well as the end become *Dharma*). That is, verily, the means for immortality, the Immortal Perennial Principles.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Twelfth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Bhakti Yoga”.

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Bhashya :

“पूर्वोक्तज्ञानज्ञेयक्षेत्रपुरुशहान् पिंडीकृत्य विविच्य दर्शयत्यनेनानेन ध्यायेन |” - *Hari Aum !* Whatever was said about *Wisdom*, object of *Wisdom*, *Field* and the *Purusha* has been recapitulated.

Tatparya Nirnaya:

“सर्वार्थसंक्षेपोऽयम् ” - *Harl Aum !* This is summation of all that has been said earlier.

1 - 2- 3 - 4. Arjuna said: Prakriti and Purusha as well, similarly the Field and Knower of the Field, these I would like to know and also Wisdom and the object of the Wisdom, O Krishna. The Resplendent Lord Said : The body O Kaunteya, is referred to as kshetra, the field. He who knows it is referred as kshetraajnya, knower of the field. . Know Me to be the knower of the field among all the fields, O Arjuna, the knowledge or the field and of the knower of the field is the true Wisdom according to Me. 4. What is that field ? What is its nature and modifications ? From where does it arise? And what is it, and what are its powers ? Hear these from Me in brief.

Bhashya :

“यद्विकारी येन विकारेण युक्तम् | यतश्च यत् यतो याति वर्तते | न च प्रवर्तकः | यतश्च यदित्यस्मात् प्रवर्तते क्षेत्रम् इति वचनम् | स च य इति स्वरूपमात्रम् ||” – यतश्च यत् यतो याति वर्तते means by what modifications it is affected. यतश्च यत् means by Him alone the क्षेत्रम्, the field is energized by specifying, स च य इति His Form is indicated.

Tatparya Nirnaya:

“हिंसाहेतुश्च जीवस्य परेण प्रेयते च यत् | अव्यक्तदि शरीरं तु तत्क्षेत्रं क्षीयतेऽत्र यत् | इच्छा द्वेषः सुखं दुःखं देहो व्याप्तिस्तु चेतसः | तद्विकारा इति ज्ञेयाश्चिदूषेच्छादिमिश्रिताः | विकारेच्छादिनिर्मुक्तश्चिन्मात्रेच्छादिसंयुतः | मुक्त इत्युच्यते जीवो मुक्तिश्च द्विविधा मता | चिन्मात्रद्वेषदुःखे च देहो मिथ्यादृगात्मकः | नियिद्धेच्छा च यत्र स्युर्नित्या सा मुक्तिरासुरी || चिन्मात्रा वैष्णवी भक्तिर्देहः साम्यदृगात्मकः | सुखमिच्छाऽनुकूला च मुक्तिर्देवीति सा मता || इति नारायणश्रुतिः |” - That which transcends the modifications caused by desires and illusions of sense attractions is able to unite with pure, spiritual consciousness is called the delivered one. The deliverance is two-fold. The superior form of liberation is one when pure Consciousness is attuned to be in devotion to *Sri Vishnu* or any of His authorized descents incarnations and as revealed in Vedic scriptures. The inferior form of liberation is one when consciousness is engaged in matters contrary to *dharma* or eternal righteousness, desiring perverse pleasures of the body, *thus in Narayana Scripture.*

“क्षेत्रज्ञो भगवान् विष्णुर्न ह्यन्य क्षेत्रमञ्जसा | वेच्यसौ भगवान् ज्ञेया व्यक्ताव्यक्तविलक्षणः | स तु जीवेषु सर्वेषु बहिश्चैव व्यवथितः | विलक्षणश्च जीवेभ्यः सर्वभ्योऽपि सदैव च | सर्वतः पाणिपादादिर्यतः

पाण्यादिशक्तिमान् | केशदिष्वपि सर्वत्र कृष्णकेशो हि यादवः | अणोरणुतरै रूपैः पाणिपादादिसंयुतैः | सवत्र संस्थितत्वाद् वा सर्वतः पाणिपादवान् | सर्वेन्द्रियाणां विषयान् वेत्ति सोऽप्राकृतेन्द्रियः | यतोऽतोऽनुन्द्रियः प्रोक्तो यन्न भिन्नेन्द्रियोऽथवा | गुणैः सच्चादिभिर्हीनः सर्वकल्याणमूर्तिमान् | अन्यथाभावरहित्यादचरश्चर एव च | चरणात् सर्वदेशेषु व्याप्तोऽणुर्मध्यमस्तथा | सर्वगत्वात् समीपे च दूरे चैवान्तरे च सः | अनन्ताव्ययशक्तित्वात् तदन्यत्र विरोधिनः | सन्ति सर्वे गुणस्तत्र न च तत्र विरोधिनः || इति च ||” - क्षेत्रज्ञ - the knower of the field is, verily, *Sri Vishnu*; no one else understands His nature. Know the supreme One to be distinct than the manifest and the un-manifest. He, verily, is established within and without all the *Jivas*. He is distinct from the *Jiva* always and in all respects. Possessed of accessibility and mobility on all directions, He is all-powerful. Even to the root of his hair, He, verily, is *Sri Krishna Yadava*. In the smallest of the small form He is secured, associated accessibility and mobility. Established in places, his accessibility and mobility remain extended on all direction. Even entering all the objects of senses, He is known as अप्राकृतः - the *unmanifest*, अनिन्द्रियः - inaccessible to senses since He is without sense organs, निर्गुण - without the attributes, with pure *auspicious form*, अचल - immovable, without any modifications, चर - moveable, manifests in all places, not only pervades everything but also abides within the centre of even the minutest of the atom, everywhere, near as well as far, of eternal power, even though displays seeming contradictory attributes, not contradictory to each other.

“न च जीवस्य क्षेत्रज्ञनाम - क्षेत्रज्ञ एता मनसो विभूतीर्जीवस्य मायारचिता अनित्याः | आविर्हिताश्चापि तिरोहिताच्च शुद्धो विचष्टे ह्यविशुद्धकर्तुः || इति हि भागवते ||” - क्षेत्रज्ञ is not in reference to the *Jiva*. क्षेत्रज्ञ is one who being pure and beyond modifications is capable of creating, with his Will, in the waking state the actual and in the dream and dreamless states, the experiences subject to modifications and hence not eternal. *Thus, in Bhagavat Purana.*

“अतः - एतद् यो वेत्ति इत्युक्ते जीवस्यापि किञ्चिज्ज्ञानात् तत्प्राप्तेः तन्निराकारणार्थं - क्षेत्रज्ञं चापि मां विद्धि इत्याह | अन्यथा एतद् यो वेत्ति इत्युक्तेनैव सिद्धत्वात् || क्षेत्रज्ञं चापि इति व्यर्थम् | भेदपक्षे तु नामनिरुक्त्यर्थं एताद् यो वेत्ति इति | सर्वाभेदामपि केचिद् वदन्तीति क्षेत्रं च ज्ञश्चेति व्युत्पत्ति निरारयति | क्षेत्रज्ञं मां यो वेत्ति इत्युक्त ईश्वरस्यापि क्षेत्रज्ञत्वं सिद्धमेव | सर्वाभेदविवक्षायां च सर्वं क्षेत्रमिति वक्तव्यम् | क्षेत्रेषु इति व्यर्थम् | न च तत्पक्षे मामित्यस्य कश्चिद् विशेषः | किन्त्येक एव क्षेत्रज्ञ इति वक्तव्यम् ||” - Therefore, एतद् यो वेत्ति - even though the Lord alone is known as क्षेत्रज्ञ, since *Jiva* has also some experience of the क्षेत्र, he is also sometimes referred to as क्षेत्रज्ञ. Otherwise referring Himself as क्षेत्रज्ञ - ‘क्षेत्रज्ञं चापि मां विद्धि’ immediately thereafter would have been useless. If it was otherwise, then having said that *Jiva* is क्षेत्रज्ञ earlier to say that He is the क्षेत्रज्ञ later would have been contradictory. Some, however, make distinction between क्षेत्र - the field and ज्ञ - the knower. (But that is not proper) because of the emphasis that He, the Lord, should be known as the क्षेत्रज्ञ, established in all the क्षेत्रs. If one understands in that manner, then it would make that the *Jiva* also the क्षेत्रज्ञ - knower of the field. In that case, all will be known as क्षेत्रज्ञ without any distinction at all. Without any

distinction all will be spoken as the क्षेत्र - the field as well. But it is improper to consider both as क्षेत्रज्ञ. In that case, there would be nothing special calling Him as क्षेत्रज्ञ of all the क्षेत्रज्ञ Therefore He alone is the क्षेत्रज्ञ, *thus has it been spoken.*

“यतश्च यत् - यतः परमेश्वरानुमतेरिदं याति प्रवर्तते स चानुमन्ता यः | अनुसारिणी मतिरनुमतिः प्रेरण | प्रेरणानुमतिः प्रोक्ता क्वचित् संवाद उच्यते | प्रेरकत्वानु भगवाननुमन्ता प्रकीर्तितः || इति च | उपदृष्टाऽनुमन्ता च | उत्पन्नेनेवानुमतिरनुमन्ता चोक्तः | ज्ञेय यत् तत् इत्यादिना यत्प्रभावः इत्यादि ||” - यतश्च यत् - By whose energy. By the energy of the Supreme Lord all this is energized. He is the One who is the energizer. अनुसारिणी means by whom the mind is energized, encouraged. प्रेरणा means having the energized thoughts. संवाद is dialogue. Since the Lord energizes the thoughts of all, He is known as अनुमन्ता - the ordainer of thoughts, उपदृष्टा - the Witness. The one who induces, energizes to have thoughts is अनुमन्ता - the ordainer. ‘By whom known’, ‘which influences’ etc.

5 - 6 -7. By Seers has this been sung in many ways and in distinct manner, in hymns as well as in conclusive expressions of aphorisms of the Absolute. The great elements, ego-sense, intellect which is unmanifest, the eleven organs of senses, the five objects of senses, desire, hatred, pleasure, pain aggregate organism, awareness, determination - these, in brief are declared to be the field, along with their modifications.

Bhashya :

“ब्रह्मसूत्राणि शरीरिकम् |” - ब्रह्मसूत्राणि means शारीरिक मिमांसा. “इच्छादयो विकाराः” – Desire and such other modifications.

Tatparya Nirnaya:

“चेतना चित्तव्याप्तिः | सङ्घातो देह उद्दिष्टचित्तव्याप्तिस्तु चेतना इति च |” - चेतना means (awareness) the entirety of the mental faculties, not Consciousness. सङ्घात means the aggregate of body or organism and चेतना means the aggregate of the mental faculties.

8 - 12. Absence of pride, absence of deceit, non-violence, compassion, righteousness, service to the Teacher, purity, steadfastness, self control, distaste towards the objects of senses, renunciation and similarly absence of ego-sense, perception of the defect from birth, death, old age, disease, sorrow, absence attachment in relation to son, wife, home and the rest, ever being equipoise. in the desirable and the undesirable ones, unswerving equanimity and devoted attachment towards Me, preferring secluded place far from the assembled people, constancy in the knowledge of the Supreme Self, perception of the knowledge of the basic principles, - these are said to be the knowledge and all else to be no-knowledge.

Bhashya :

“स च यो यत्प्रभावश्चेति वक्तुं तज्ज्ञानसाधनान्याह – अमानित्वम् इत्यादिना | आत्मात्पत्वं ज्ञात्वाऽपि महत्त्वप्रदर्शनं उम्भः | ज्ञात्वाऽपि स्वात्मनोऽल्पत्वं उम्भो माहात्म्यभावनम् | इति ह्यभिधानम् | आर्जवन्

मनोवाक्कायकर्मणामवैपरीत्यम् ॥” - Having spoken about the Lord and his energizing powers, *Sri Krishna* now speaks the means of achieving the same. Being oneself of little intelligence, showing as though intelligent is arrogance. ‘*Knowing one's incapability and at the same time flaunting one's greatness is arrogance*’ thus having been declared. आर्जवन् righteousness means consistency in one's thoughts, speech and actions.

“सक्तिः स्नेहः | स एवातिपक्तः अभिष्वङ्गः | स्नेहः सक्तिः स एवातिइक्तोऽभिष्वङ्ग उच्यते | इति ह्यभिधानम् ॥” - शक्तिः means comradeship; when it matures it becomes attachment. “तत्त्वज्ञानार्थदर्शनम् - अपरोक्षज्ञानार्थं शास्त्रज्ञानम् ॥” – Receptivity to the Wisdom of the basic principles is through experience, reflection of the scriptural statements.

Tatparya Nirnaya:

“तच्चज्ञानविषयस्य विष्णोरपरोक्षदर्शनं तच्चज्ञानार्थदर्शनम् | ज्ञायतेऽनेनेति ज्ञानम् ज्ञाप्तिर्ज्ञानमिति एतज्ज्ञानम् | इति ज्ञानसाधनं ज्ञानं चोक्तम् ॥” – *Sri Krishna* speaks of the quintessential qualities and attributes to achieve the means to fulfil the highest purpose of human existence. Realization of the essential principles means experiencing *Sri Vishnu's* supreme resplendence, in conjunction with Vedic Wisdom. That by which things become known is Wisdom. “*This is said to be the Wisdom*” thus Wisdom is said to be the means of Knowing.

13. I will now declare to you what is to be known, knowing which immortality is gained. The Supreme Brahman, which is without beginning, is said to be neither existence nor non-existence.

Bhashya :

“परं ब्रह्म इति च स च यः इति प्रतिज्ञातमुच्यते | अन्यद् यत्प्रभावः इति | आदिमादेहादिवजितं अनादिमत् | अन्यथा अनादि इत्येव ॥” - परं ब्रह्म *is the one who is referred*, thus speaks as a reminder. In other places, by saying thus: *by whose energy*. अनादिमत् means one who has no origin nor any end. In other words, without any origin or beginning, (therefore, eternal). By the statement अनादि it may be doubted that just as there is no origin for Him.

Tatparya Nirnaya:

“अनादित्युक्ते स्वयं कारणं न भवतीत्याशङ्का स्यादिति तन्निवृत्त्यर्थं अनादिमत् इत्याह ॥ मुख्यतो गुणपूर्णात्वात् परं ब्रह्म जनार्दनः | मूर्तामूर्तव्यतीतत्वान्न सन्नैवासदुच्यते ॥ इति च | मूर्तं सदैव गम्यत्वादज्ञेयत्वादसत् परम् | पुंसामर्ध्यादगम्यत्वात् सर्ववेदप्रसिद्धितः | विलक्षणः सदासतोर्भगवान् विष्णुरव्ययः ॥ इति च ॥” - He also cannot be the origin form anyone else, as a matter of clarification, *Sri Krishna* says अनादिमत्. Primarily due to completeness of the attributes *Supreme Brahman* is called *Janaardan*. Being of *form* and *formless*, He is also called सत् (*Existence*) and असत् (*non-Existence*), since He is discernible from outward elements (like Earth, Fire, Wind etc.) and being eulogized in *Vedas*, *Sri Vishnu*, the supreme Lord, the immutable, also called *sat* and *a-sat*.

14 – 15. Having in all the fragments the energy of his hands and feet, eyes, face and ears, He

abides enveloping all the places. Though conscious of the attributes of all the sense-organs, He is devoid of all the sense-organs as well, though unattached, enjoys all the things, though without any attributes, He revels in all the attributes.

Bhashya :

“सर्वेन्द्रियाणि गुणांश्चाऽभासयति इति सर्वेन्द्रियगुणाभासम् | इन्द्रियवर्जितत्वाद्यर्थं उक्तः पुरस्तात् | विकारान्तर्भावाज्ज्ञानसाधनं प्रथमत उक्तम् | बहुत्वात् साधनात्युपयोगात् प्रभावः ||” - Since He envelops the attributes of all the senses, He is conscious of the attributes of all the sense-organs. Later He is said to be devoid of any (gross) sense-organs. Since He is attained by being wise in experience, He is the goal of *Wisdom*.

16 – 17 – 18. He is inside as well as outside, in the moveable and the immoveable creatures. Being subtle, He is not knowable. He is far as well as closer. Though appearing to exist separate in each of the creatures, He does not exist in that manner. He should be known as the nourisher, destroyer as well as the creator. The light of the lights, He is said to be beyond darkness. Being the Wisdom, the object of Wisdom and the goal of Wisdom, He abides in the heart of all.

Tatparya Nirnaya:

“ज्ञानेन मुक्तौ प्राप्यत्वाज्ज्ञानगम्यम् | स्वयमेवात्मनाऽऽत्मानं वेत्थ इति स्वज्ञेयत्वाज्ज्ञेयम् | अन्यज्ञेयत्वस्य ज्ञेयं यत् तत् इति पूर्वमेव सिद्धत्वात् | कर्तुर्कर्मविरोधवादिमतं निराकरोत्युत्तरज्ञेयशब्देन | स्ववेत्ता वेदनं च स्वं स्वेन वेद्यश्च केशवः | परस्य वेत्ता वित्तिश्च वेद्यश्च स्यात् परैः क्वचित् | तत्प्रसादं विना कश्चिन्नैनं वेत्तुं हि शक्नुयात् | स्ववेदनेऽन्यवित्तौ वा नासावन्यपदपेक्षते | स्वप्रकाश इति प्रोक्तस्तेनैकः पुरुषोत्तमः | जीवानां स्वप्रकाशत्वं तत्प्रसादात् स्ववेदनम् || इति च ||” - *Know one's Self by one's own Self*, since being wise in *Wisdom* in this manner, He is the object of *Wisdom*. It is understood that He is *Wisdom* through other means, and then the words ज्ञेयं यत् तत् earlier explained will be repeated. Here in the latter statement, He denies the seeming contradiction how the same one could be the means as well as the end of the enquiry. *Keshava* knows Himself through His own *Self* alone. His knowing, thus, is also not being dependent on anyone else. In certain cases, He comes to be known by others also. But without His grace He cannot be known by others. But in knowing His own *Self* or in knowing the *Self* of others, He has no personal goal to be achieved. He is self-illuminated; therefore He is the Best of the Persons. For the *Jivas*, His knowledge is through His grace alone.

19 - 20. Thus the field, the Wisdom and the object of Wisdom have been briefly spoken. My devotees knowing in this manner attain the status of My nature. Prakriti and Purusha, know both these to be without beginning; and also know that the modifications and attributes are born of Prakriti.

Bhashya :

“यतश्च यद् इति वक्तुं प्रकृतिविकारपुरुषान् संक्षिप्याऽह | गुणः सत्त्वादयः | तेषामत्यल्पो विशेषो लयात् सर्ग इति विकाराः पृथगुक्ताः | कार्याकार्या गुणास्तिस्त्रो यतस्त्वल्पोद्भवो जनौ इति हि माधुच्छन्दशाखायाम् ||” -

Before he explains in detail the query यतश्च यद् (what is it and what are its powers), the modifications of *Prakriti* and *Purusha* are explained here in brief. The attributes are सत्व, रज and तम. In dissolution of the creation whatever accumulation remains of the *Prakriti*, a small part of that will be on account of these attributes. In the *Madhuchhanda* section it has been mentioned that since there would remain some portion of the accumulation, these attributes will constitute action as well as in-action.

Tatparya Nirnaya:

“मद्भावय मयि भावाय | प्रकृतिं पुरुषं च इत्यत्र पुरुषशब्देन जीवपरयोः प्रकृतिशब्देन चेतनाचेतनप्रकृत्योः स्वीकाराय उभवापि | उपद्रष्टाऽनुमन्ता च | इत्यादि वक्षमाणत्वात् | गुणानां च विकारत्वेऽप्यधिकविकारत्वविवक्षयाऽन्तोषां विकारांश्च गुणांश्च || इति पृथगुक्तिः ||” - मद्भावय means मयि भावाय – attuned to My own nature. In saying प्रकृतिं पुरुषं च, the insentient *prakriti* and sentient *purusa* are suggested to be distinct from one another, using the word उभवापि. The attributes and modifications (like desire etc) possible only in respect of the *Prakriti*, therefore they are said to be born of the *Prakriti*. The Supreme Lord alone is independent, उपद्रष्टा - the Witness, अनुमन्ता - the ordainer of thoughts. Even though attributes and modifications are born of *Prakriti*, since they are distinct from the *Prakriti* they have been separately referred to.

21. Action, the instrument of action and the result of action are said to be the domain of the Prakriti and Purusha is said to be the cause for the enjoyment of pleasure and pain.

Bhashya :

“कार्यम् - शरीरम् | शरीरं कार्यमुच्यते इति ह्यध्याधानम् | करणानि इन्द्रियाणि | भोगोऽनुभवः | स हि चिद्रूपत्वादानुभवति | प्रकृतिः च जडत्वात् परिणामिनी | कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः | भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् || इति भागवते ||” - कार्यम् - action is, verily, the body. The dictionary meaning also says that the body is said to be the medium of action, कारण means the instrument of actions and भोग is the experience. He, as the consciousness, experiences. *Prakriti*, being gross, is the result (of actions). “Know that the *Prakriti* is because of the action and the instrument of action. Being the enjoyer (experiencer) of the pleasure and pains *Purusha* is superior to *Prakriti*”, thus in *Bhagavat Puraana*.

Tatparya Nirnaya:

“स्वदेहन्द्रियहेतुत्वं यज्जीवस्य स्वकर्मभिः | आवृत्य विष्णतत्वं तद्धेतुश्चित्प्रकृतिर्मता | जीवस्य सुखदुःखानां भोगशक्तिप्रदः सदा | परमः पुरुषो विष्णुः सर्वकर्ताऽपि सन् सदा | विशेषकर्ता केशञ्चिदुक्तो तद्दद विकुंठपः | उच्यते सर्वपालोऽपि विशेषेण स्वकर्मणा || इति च || परमेश्वरस्यैव सर्वकर्तृत्वेऽपि भोक्तृत्वदाने देव्या अल्पप्रवृत्तिरिति दर्शयितुं - उच्यते | इति स्थानद्वयेऽप्युक्तम् | कर्तृत्वेपि स एव मुख्यहेतुः | तथाऽपि भोक्तृत्वापेक्षया तस्या अधिक कर्तृत्वे हेतुः प्रकृतिरुच्यते || इति | सर्वहेतुत्वेऽपि विष्णोः प्रकृतेर्जीवं प्रति भोक्तृत्वदानेऽल्पप्रवृत्तिरिति | पुरुषो भोक्तृत्वे हेतुरुच्यते | इति विशेषहेतौरेवमुच्यते | एवं मुख्यवस्तु सर्व हेतुत्वंविष्णोरेवेति भावः ||” - It is *Prakriti* which makes one to consider one's body to have been

acquired by action and makes him oblivious of the true nature of *Sri Vishnu*. Being creator of all, all the times, it is the Supreme Person, *Sri Vishnu* who gives the power of enjoyment of pleasure and pain to the *Jiva*. Being the creator of everything, He is called the special creator, even as there being no other controller for *Vaikuntha*, *Sri Vishnu* is called the Special Controller.

Even though the Supreme Lord alone is the creator of everything, to show that the privilege of enjoyment has been given to *Prakriti* to a small extent, the word *speaks* – उच्यते has been used in two places. The purport is to show that He alone is the Principal Actor. Even then since *Prakriti* responds more through the instruments of action than in the enjoyment of action, “*Prakriti is said to have been the instrument of action*”. In fact the instrument of action is *Sri Vishnu* alone and *Prakriti* and *Jiva* even when have been granted the agency for enjoyment and to a little extent, *Purusha* is clarified to be *the object, the (principal) enjoyer*. Thus special instrument is indicated. Primarily, however, entire instrumentality is credited to *Sri Vishnu* alone.

22 - 23. *Purusha enjoys the attributes of the Prakriti in Prakriti itself. Attachment to the attributes or the instruments of Action is the cause or his birth in good or evil wombs. The Supreme Person in the body is said to be the Witness, Ordainer, Sustainer, Experiencer, the Great Lord, the Supreme Self.*

Bhashya:

“यतश्च यद् इत्याह - उपद्रष्टा इति | अनुमन्ता अन्वनु विशेषतो निरूपकः ||” - To the query यतश्च यद्, the reply is given in this verse as it is the उपद्रष्टा - the Witness, अनुमन्ता.refers as one who, thinking again and again, ordains.

Tatparya Nirnaya:

“पुरुषः प्रकृतिस्थ इत्यत्र पुरुषशब्दो जीवे | उभयोरपि पुरुषशब्देन पूर्वं प्रस्तुतत्वात् || यथायोग्यमुपस्यात् | निरालम्बनो भ्रमो नोपपद्यत इत्यस्यापि भ्रमत्वोपपत्ते | तत्प्रमाणमप्यप्रमाणमेव | प्रमाणत्व | सुखदुःखादिविशयं ज्ञानमात्मस्वरूपमेवति तस्य भ्रमत्वे छद्मना विनैव शून्य वादो भवति | नहि वृत्तिज्ञा |” - *Purusha* should be understood to mean the *Jiva*. Earlier also both the Lord and the *Jiva* have been referred by the word *Purusha*. Hence the word should be used accordingly in proper context. In this verse, *Purusha enjoys the attributes of Prakriti* is in order to refute the arguments of those who aver that the relationship of the body and its organs of sense with the actions or instrument of action is illusory. It is nowhere observed that the internal experiences of the knowledge and no-knowledge, pleasure and pain are the products of delusion. Their illusory sense is never accepted. Only those concerned with the external contacts of the body may appear to be illusory, but not those concerned with internal experiences. The external experiences should be considered as illusory only when there enough weighty evidences are available.

“स्वतन्त्रकारणं तु परम् एवेत्याह - उपद्रष्टाऽनुमन्तेति | - सर्वेभ्य उपरो द्रष्टा यदुपद्रष्टृणामकः | स्वातन्त्र्यात् स्वानुकूल्येन मत्या प्रेरयति स्म यत् | अनुमन्तेति कथितः स्वयं प्रभुरजो हरिः | महाशक्तिर्यतो विष्णुर्म हेश्वर इतीरितः | परमत्वाच्च तस्यैव ह्यनुमन्तृत्वमुच्यते | स एव सर्वदेहेषु देहिनोऽन्यो व्यवथितः || इति च | मां विद्धि सर्वक्षेत्रेषु इति देहेऽप्युक्तः | तेनाहमेव स इति दर्शयति ||” - The Supreme Lord is the Independent

cause. the Witness, Ordainer thus has been clarified. Since He is the witness, the overseer on all others, He is known as उपद्रष्टा. Since according one's own volition, he energizes the mind independently, He is known as अनुमन्ता, *Sri Hari* is the Lord. Since extremely powerful, He is called *Sri Vishnu*. Since He is the supreme among all, He alone is the Ordainer. He alone abides separately within each of all the bodies, having said - *know Me to be abiding in all* सर्वक्षेत्रेषु, abiding in the bodies. Such assertion shows that He alone IS.

24. He who knows Purusha, Prakriti along with the attributes in this manner, though he performs actions all the while, he is never born again.

Bhashya:

“पुरुषः सुखदुःखानाम् इति जीव उक्तः | पुरुष प्रकृतिं च इति जीवेश्वरो सहैवोच्यते | अन्यत्र महातात्पर्य विरोधः | उक्तर्षे हि महातात्पर्यम् | तथाहि सौकरायणश्रुतिः - अवाच्योत्कर्षे महत्त्वात् सर्ववाचां सर्वन्यायानां च महत्परत्वम् | विष्णोरनन्तस्य परात् परस्य तच्चापि ह्यस्त्येव न तत्र शङ्का | अतो विरुद्धं तु यदत्र मानं तदक्षजादावथवाऽपि युक्तिः | न तत् प्रमाणं कवयो वदन्ति न चापि युक्तिर्हूनमतिर्हि दृष्टेः - इति || अतो युक्तिभिरप्येतदपलापो न युक्तः | अतो यया युक्त्याऽविद्यमानत्वादि कल्पयति साऽप्याभासरूपेति सदेव माहात्म्यं वेदैरुच्यत इति सिद्धयति | अवान्तरं च तात्पर्यं तत्रास्ति | उक्तं च तत्रैव - अवन्तरं तत्परत्वं च सत्त्वे महद् वाऽप्येकत्वात् तयोरनन्ते इति |” - Here the *Purusha* referred is the *Jiva*. In पुरुष प्रकृतिं, *Purusha* referred is the Lord. Thus *Purusha* is spoken both as the Lord as well as the *Jiva*. In other cases, such important inference is contradicted. The supreme inference has already been clarified *thus in Saukayana scripture*.- “*The immortal, greater than the great, Sri Vishnu being supreme, in His greatness alone is all the scriptural statements are engaged; even otherwise it is the Truth*”. No contradiction can be assumed here, Of this there is no doubt. No such thing here is rational nor do the Seers speak of any such evidences. Similarly, neither by rationalization nor by personal experiences such evidences are observed. Therefore, even rationalization cannot disprove what has been established by scriptures. If by rationalization anything is imagined, which is not wisdom, then same should be rejected as obscuring the Truth as revealed in *Vedas*.

“श्यामत्वाद्यभिधानच्च | युक्तं च पुरुषमतिकल्पितयुक्त्यादेराभासासत्वम् | अज्ञानसम्भवात् | न तु स्वतः प्रमाणस्य वेदस्याऽभासत्वम् | अदर्शनं च सम्भवत्येव पुंसां बहुनामप्यज्ञानात् | तर्ह्यस्मदनधीतश्रुत्यादौ विपर्ययोऽपि स्याद् इति च न वाच्यम् | यतस्तत्रैवाऽह - नैतद्विरुद्धा वाचोनैतद्विरुद्धा युक्तय इति ह प्रजपतिरुवाच इति | तद्विरुद्धं च जीवसाम्यम् - आभास एव च | इति चोक्तम् ||” - Like the reference to the dark colour, rationalisation and imagination contradictory to Vedic scriptures, therefore, should be understood as capable of causing ignorance, because of unawareness of the true meaning. There is no possibility of ever being misguided by the Vedic scriptures as they are perfect and eternal. Unawareness is possible because people are oblivious of purpose of human existence and of truth. Therefore it is said that considering that the illusion is only in the empirical world, then in the absence of any contrary evidence, nothing can be established whether a thing is illusory or non-illusory.

“बहवः पुरुषा ब्रह्मन् उताहो एक एवतु | को ह्यत्र पुरुषश्रेष्ठस्त्वं भवान् वक्तुर्महति | वैशंपायनः - नैतदिच्छन्ति पुरुषमेकं कुरुकुलोदभव | बहूनां पुरुषाणां हि यथैका योनिरुच्यते || इति मोक्षधर्मे | न चैतत् सर्वं

स्वप्नेन्द्रजालादिवत् | वैधर्म्याच्च न स्वप्नादिवत् || इति भगवद्वचनम् | न च स्वप्नादिवदेकजीवकल्पितत्वे मानं पश्यामः | विपर्यये मश्चोक्ता द्वितीये | उक्तं चाऽयास्यशाखायाम् - स्वप्नो हवा अयं चञ्चलत्वान्न च स्वप्नो नहि विच्छेद एतदिति || इति | नायं देशः | नहीरश्वरस्य जीवक्यमुच्यते, जीवस्य हीश्वरैक्यम् | इति ध्येयम् | तदपि न निरुपाधिकम् | अतो न प्रतिबिम्बत्वविरोधैक्यम् | तथाच माधुच्छन्दसश्रुतिः - ऐक्यं चापि प्रतिबिम्बेन विष्णोर्जी वस्यैतद्विष्णुषयो वदन्ति इति || अहङ्ग्रहोपासने च फलाधिक्यं - अग्निवेश्यश्रुतिसिद्धम् | अहङ्ग्रहोपासकस्तस्य साम्यमभ्यांशो हवा अश्नुते नात्र शङ्का || इति | तदीयोऽहमिति ज्ञानमहङ्ग्रह इतीरितः | इति वामने || तद्वशत्वात्तु सोऽस्मीति भृत्यैरेव न तु स्वतः || इति च | प्रतिबिम्बेन सोऽस्मीत्येवं भृत्यश्च इति भवति | तदाह्यायास्यशाखायाम् | - भृत्यश्चाहं प्रतिबिम्बेन सोऽस्मीत्येवं ह्युपास्यः परमः पुमान् सः इति || प्रतिबिम्बं च सादृश्यमेव ||” - Many are the human beings and *Brahman* is the One only. Which of the Person is the Supreme One here, only you are capable to speak *Vaishampayana* said: O One born in *Kuru* family, No one doubts that *Person* is one alone. There are many *Person* born in the wombs but that Person in this universe is the Supreme One who is endowed with great attributes”. It is not all like the web spread in dream state. Even *Bhagavan Vyas* has said: “वैधर्माच्च न स्वप्नादिवत् - *Because of the difference of the nature, not like the dream*”. The world is not a matter imagined by a person like the object in the dreams. On the contrary, we have already spoken earlier about its real nature. *Thus in Ayasya section* - “*Since the world is ever unstable, and subject to modification, it is said to be like a dream; not that it is unreal like a dream. Because there is no separation here*”. It is not an error (to meditate on '*I am Brahman*'). Because that does not speak of unity between *Jiva* and the Lord. In fact the Lord Himself is the *Jiva's* objective goal. But that is not the principal method, even though unity does not contradict the statement of *Jiva* being the reflection. The same has been mentioned in *Madhucbhanda Smriti* - “*The reason for the wise to recommend the aspirant to be united with the Lord, is because Jiva is reflection of the Lord*”. Besides, in *Agniveshya* section meditation as *aham* ensures the fruits of attaining the form of *Sri Vishnu*. “*The aspirant who meditates as अहं ब्रह्मन् attains soon similarity with Brahman. Of this there is no doubt*”. “*I am subservient to You is what is meant by the statement - अहं ब्रह्मन्. Thereafter, being subservient, I am like Yourself, thus do the servants consider, not in the sense being One like You*”, thus in *Vamana Puraana*,. Because of his being reflection, such is the feeling of the servant. Similarly thus in *Ayasya* section - “*Since I am the reflection of Your form, I am Your servant. And You are verily like me, thus one should meditate on that Supreme Person*”. *pratibimba* - reflection means being like Him.

Tatparya Nirnaya:

“पुरुष चैव प्रकृतिं द्विविधामपि | सह तत्तद्गुणैः सम्यग् ज्ञात्वा पश्यति यः पुमान् | सर्वथा वार्तमानोऽपि न स भूयोऽभिजायते ||” - Those who perceive *Purusha* as and *Prakriti* as two distinct entities (will remain bound but those who) know their distinct attributes will be delivered in the present life itself and will never be born in this world again.

25 - 26. By meditation, some perceive the Self by the self in the self; others by eqnanimous Wisdom and yet others by equanimous action. Others not knowing these, worship hearing from others. They too like the others cross over death from what they have heard.

Bhashya :

“सांख्येन वेदोक्तभगवत्स्वरूपज्ञानेन | कर्मिणामपि ज्ञात्वा ध्यात्वा दृष्टिः | श्रावकाणां च ज्ञात्वा ध्यात्वा | सांख्यानां च ध्यात्वा च ध्यात्वा | तथाच गौपवनश्रुतिः - कर्मकृत्वापि तं श्रुत्वा ज्ञात्वा ध्यात्वाऽनुपश्यति | श्रावकोऽपि तथा ज्ञात्वा ध्यात्वा ज्ञान्यपि पश्यति || इति | अन्यथा तस्य दृष्टिर्हि कथञ्चिन्नोपजायते || इति | अन्ये इत्यशक्तानामप्युपायः दर्शनार्थम् ||” - सांख्येन means knowing the form of the Lord as narrated in *Vedas*. कर्मणा - by Action means by listening, knowing, meditating, this is the view. For the सांख्याऽ primarily through meditation. “*The Performers of Actions, listening to His exploits, understanding them, meditating on them realize Him. He who listens should understand and meditate on Him. The man of wisdom can realise Him only after meditating on Him. Otherwise His experience will never be possible for any one*”, thus in *Gaupavana Shruti*. By mentioning अन्ये the method for the others who are not so qualified, is suggested.

Tatparya Nirnaya:

“अनदियोग्यताभेदात् पुंसां दर्शनसाधनम् | नानैव तत्र विष्णोऽस्तु प्रसादात् वैष्णवं वपुः | स्वयं विज्ञायते किञ्चित् श्रूयते किञ्चिदन्यतः | तथा ज्ञात्वा हरिं ध्यात्वा स्वन्तः पश्यन्ति केचन | ऋषयः केचिदृषयो नारदाद्या बहिस्त्वपि | देवा विष्णुप्रसादेन लब्धसत्प्रतिभावत् | सर्वे क्रमेण विज्ञाय प्रतिभास्पष्टताक्रमात् || पश्यन्ति बहिरन्तश्च विष्णुं ध्यानमृतेऽपि तु | येषां ध्यानमृते दृष्टिस्तेषां ध्यानेऽपि दर्शनम् | स्यादेव सांख्ययोगास्ते देवा ब्रह्मदिकोऽत्र च | केचित्तु क्षत्रियवरा अश्वमेधादिकर्मभिः | यजन्तो भक्तिमन्तश्च यज्ञभागार्थमागतम् | श्रवणप्रतिभाभ्यां च स्मरन्तः पुरुषोत्तमम् | पश्यन्त्यन्ये तथान्येभ्यः सर्वे श्रुत्वाऽनुमत्य च | उपास्यैव तु पश्यन्ति नान्यथा तु कथञ्चन | ऋषीन् राज्ञस्तथाऽऽरभ्य प्रतिमाऽभ्यधिका क्रमात् | यावद् ब्रह्म ब्रह्मणस्तु प्रायो नाप्रतिभासितम् | विष्णोः प्रीत्यर्थमेवास्य श्रोतव्यं प्रायशो हरेः | आन्येषां श्रवणज्ज्ञानं क्रमशो मानुषोत्तरम् | अत्यल्पप्रतिभनत्वान्मानुषाः श्रुतवेदिनः | सर्वे ते दर्शनात् तस्मात् स्वयोग्यान्मुक्तिगामिनः || इति च || अन्येषामपि किञ्चिच्छ्रवणे विद्यमानेऽपि मनुष्याणामल्पप्रतिभनत्वात् | श्रुत्वाऽन्यभ्यः इति विशेषणम् | मनुष्याणां प्रतिभामूलप्रमाणापेक्षा प्रायो न सम्यगुत्पद्यतेऽल्पा चेति श्रुतिपरायणाः || इति ||” - According to the eternal difference in attributes and qualification, the *Paths* for perception for human beings have been recommended differently. There is no substitute for devotees other than *Sri Vishnu's* Grace. They know some things on their own and some things listening from others. Knowing *Sri Hari* in this manner, and meditating on Him, some realize (Him) in their heart. Some seers like *Narada* and others see him outwardly also. Having known in the beginning with the Grace of the Lord and gradually consolidating that knowledge by their own efforts, they perceive *Sri Vishnu* outwardly without the need of meditation. The one who has the experience without the need of meditation, they perceive Him even without meditating on Him. These are the *Sankhyas*, having equanimity, among whom the four faced *Brahma* is the supreme. In some cases the best of the *Kshatriyas* who performing Horse Sacrifice, have become devoted and thus have seen the Lord, when He came to participate in the sacrificial offerings. Sometimes after listening to the scriptures and being enlightened thereby some have seen the Lord, best of the Persons

The others experience the Lord by listening from others all about Him, by reflection and meditating thereupon. There is no other way than these. Beginning from Seers and Kings the

strength of illumination gradually increases till *Brahma*, whose illumination cannot be matched with any one other. For the sake of the pleasure of *Sri Vishnu* alone he was, others acquired knowledge through listening gradually from the human beings upward. Since the human beings are endowed with little illumination, they are only the listeners of the *Vedas*. All these will realize the Lord according to their capability and competence. While for others listening is generally recommended, human beings being less illumined, listening has been recommended specially. The illumination of the human beings being basically weak, they are not capable of having full realization. Therefore, since they have to take shelter of *Shrutis* (*Vedas*), they are called *shruti-paraayanaah*. Those who, without having to listen to the scriptures, have acquired the illumined knowledge, and their such knowledge is not contrary to the scriptures, such human beings even though they are born humans life must be understood to be the very gods.

“अश्रुतप्रतिभा यस्य श्रुतिस्मृत्यविरोधिनी | विश्रुता नृषु जातं च तं विद्याद् देवसत्तमम् | यश्च स्वमुखमानेन नवाधादेहवान् पुमान् | अष्टमानवती स्त्री च षण्णवत्यङ्गुलौ पुनः | दशतालौ सप्तपादौ विद्यात् तौ च सुरोत्तमौ | यावत् पञ्चाङ्गुलोन तद्देवं मानं क्रमात्परम् | पादे त्वङ्गुलमात्रोनं तदूनं चतुरङ्गुलम् | यावद्देवोपदेवानां पादे चोनाङ्गुलं पुनः | तावन्मनुष्यामानं स्यात् ततोऽधस्त्वासुरं स्मृतम् | द्विचत्वार्याधिकं तस्मात् षण्णवत्यदङ्गुलदधः | ज्ञेयमङ्गुलमानं तदुपदेवादिषु स्फुटम् | देवेष्ववरवज्ज्ञेयमृषिणां चक्रवर्तीनाम् | यावद् यावत् प्रियो विष्णोस्तावत् स्त्रीपूंस्वरूपिणः | हरेः सादृश्यमस्य स्यदनादिकमसुस्थिरम् || इति च ||” -The male who measures from his neck downwards nine times the size of his face and similarly the female who measures her neck down eight measures of the size of the face and those males and females who measure with their ninety six fingers, with their palms to the extent of ten in number, and with their feet to the extent of seven in number, should be considered similar to great gods. The gradation from the supreme one gets reduced in decreasing order by the measure of five fingers. Similarly the measure of feet also goes on reducing till it reaches one feet. This is in reference to the gods who are not among the supreme Gods. From the measure which has been mentioned in respect of the gods, the measure gets reduced by four figures. And similarly by the measure of seven feet spoken for the gods gets reduced by one measure in respect of *Gandharvas* etc. The above measures is in respect of *Gandharvas* elevated from humans, Kings, and best of the human beings. Less than eighty seven measures puts one in amongst the *Asuras* and the human beings who are destined for eternal samsara. The measure between ninety six and eighty seven keeps the *Gandharvas* of divine origin. Seers are less than ninety two measures from the lowest among the order of the gods. In accordance to the measure of the pleasure of *Sri Vishnu*, each one of the male or female assumes similarity to Him.

27 – 28 - 29. Whatever there is even to the smallest measure, whether animate or inanimate, know them, O Arjuna, to have been born from the union of the Field and the Knower of the Field. Equally among all the creatures, he sees the Supreme Lord abiding, never perishing even when all else perishes, he, verily, perceives. He, who perceives the Lord abiding equally everywhere, he does not injure the Self by the Self, then he attains the Supreme Goal

Bhashya :

“पुनश्च प्रकृतिपुरुषेश्वरस्वअरूपं साम्यादिधर्मयुतमाह - यावत् इत्यादिना ||” - After telling all that is related to *Dharma*, *Sri Krishna* speaks again of the form of *Purusha* and *Prakriti*.

Tatparya Nirnaya:

“क्षेत्रक्षेत्रज्ञसंयोगात् इत्यत्र क्षेत्रं श्रीः - मम योनीर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम् ॥ इति वक्ष्यामाणात् ॥” – In the combined existence of the form and the essence, the form is the resplendent Sri Devi, thus having been later.

“अव्यक्तं च महद् ब्रह्म प्रधानं क्षेत्रमित्यपि | उच्यते श्रीः सदा विष्णोः प्रिया निर्दोषचिद्धना | सा हि न व्यज्यते विष्णुरत्र क्षेति महागुणा | जीवोत्तमा च तेनैतैः शब्देरेकाऽभिधीयते ॥ महान् ब्रह्मा जीवमहान् पारामात् प्रेरिता किर्याः | अहं कर्तेति येनायं जीवो संस्यात्यसै शिवः | अहङ्कार इति प्रोक्तो जीवाहङ्कृतिकृद् यतः | उमा बुद्धिरिति ज्ञेयो शब्दादिज्ञानदा यतः | मतिदो मन उद्दिष्ट इन्द्रः स्कन्दोऽपि तत्सुतः | श्रोत्रं तु श्रावयंश्चन्द्रः स्पर्शो वायुसुतो मरुत् | चक्षुः सूर्यश्चक्षयति जिह्वा वारिपतिर्हृतेः | अश्विनौ घ्राणमाघ्रातेर्वाग्निर्वचनादपि | हस्तौ वायुसुतौ ज्ञेयौ मरुतौ हानिलाभयोः | पादौ तु विष्णुनाऽऽविष्टौ यज्ञशंभू शचिसुतौ | पवनादेव पायुश्च भुक्तस्यैवाप्यवाद यमः | सन्त्युपस्थितिकृतेरूपस्थः सशिवो मनुः | विनायकस्तथाऽऽकाशो निरावृत्या प्रकाशनात् | प्रधानवायुजो भूतवायुर्नाम्ना मरीचिकः | अग्निश्च पृथिवी चैव प्रसिद्धौ वरुणो जलम् | अदनात्प्रनाज्जन्मलयहेतोस्तथाऽभिधाः | शब्दाद्याः पञ्च शिवजाः शब्दनात् स्पर्शनादपि | रूपणाद् रसनाश्चैव गन्धनाच्च तथाऽभिधाः | सुखं धृतिश्चेतना च सूत्रनाद् विधृतेरपि | चेतोनेतृत्वतस्यैव मुख्यवायुः सरस्वती | श्रीश्चेच्छा चैव सा वायोः पत्नी त्वेवं धृतिर्मता | इच्छादानात्तु सैवेच्छा स्थानभेदात्तु देवताः | पृथक् पृथक् च कथ्यन्ते लक्ष्माद्या उदिता अपि | दुःखद्वेषौ कलिश्चैव द्वापरो ब्रह्मणः सुतौ | प्रवरावसुराणां तौ सङ्घातचेतना परे | एतैराभिमतं यज्ज तत्तनाम्नाऽभिधीयते | चेतनाचेतनं त्वेतत् सर्वं क्षेत्रमितीरितम् | एतस्मात् क्षीणमेतेन त्रातमित्यथवा पुनः | इच्छादानां क्षेत्रनाम्नामपि नामान्तरं स्मृतम् | विकारा इति यस्मात् ते विशेषविकृतिस्थिताः | विशेषात् क्रियते यस्माद् विकारः कार्यमन्तिमम् | विगतं करणं वाऽत्र पुननाशमृते यतः | तत्सम्बन्धाद् विकाराख्या इच्छाद्या अभिमानिनः | एतत् सर्वं सर्वदेव निर्दोषेणैव चक्षुषा | प्रेरयेनेव जानाति यतः क्षेत्रज्ञो हरिस्ततः ॥ इति च ॥” - The *unmanifest* form of the *Great Brahman* is primarily the क्षेत्र - field. *Sri Devi (Lakshmi)* as the embodiment of *pure consciousness*, is spoken as eternally dear to *Sri Vishnu*. She never disintegrates, hence is the basis, foundation of immense potentiality for *Sri Vishnu*. Bearing superior to all जीवात्माऽ, she is expressed singularly as *Sri*. Energized by her, the *Great Brahma*, the best among the जीवात्माऽ, engages in creation.

Having said by her - *I create* जीवात्माऽ begets अहङ्कार, the form of 'I' from *Shiva*, intellect from *Uma*, the knowledge of the *Word*, mind from *Indra*, *Skanda* and *Aniruddha*, the touch to feel from *Marut* the son of *Vayu*, the eyes to see from the Sun, the tongue to taste from *Varuna*, nose to smell the pleasant and the unpleasant from *Ashwin*, *Vak* to speak from *Agni*, hands as the instruments of *Maruts*, the feet activated by the children of *Shachi*, born of the Sacrifice. *Yama* is *Payu*, since he *expels, discharges* the things eaten. *Shiva* and *Manu* being the progenitors are known as *Upastha*, the establishers. Since He removes the obstructions from people *Vinayaka* is known as *Akasha*, the space. *Marichika*, the son of the *Primal Breath* is known as earthly wind. *Agni* and *Prithivi* are the respective presiding deities for fire-principle and sustaining capacity of the earth; *Yama*, as the Lord of the Waters, is the presiding deity of birth and death. Five sons of *Shiva* are the presiding deities of *Shabda*, the sound etc. being associated with them. *Primal Breath* is known as *happiness*, *Sarswati* as *vigour* and *Sri Devi* as *consciousness* and *will*, being associated with those attributes. Like *Saraswati Vayu's* spouse is

also known as *vigour*. According to the circumstances *Sri Devi* is known by other names as well, even though she is referred to as *consciousness* and *will*. Similarly the other gods as well, because of the circumstances of each case. *Kali* presides over misery and hatred; *Dwapara* presiding over hate. Both are born of the four-faced *Brahma*. *Kali* is more powerful among *asuras*. In this manner each of the deities is presiding over their respective attributes. All the animate and inanimate constituents are known as क्षेत्र, the field. Because it is the place of abiding (क्षिति) of the Resplendent Lord, it is known as the क्षेत्र. Or since at the time of the dissolution of the cycle He destroys (क्षीणोत्ति) the animate and inanimate world, and similarly at the time of creation, recreates (त्राति), He is known as क्षेत्र. With modifications of the इच्छा the desire it is also known as the क्षेत्र. These modifications are considered as special because of they being the establishments of the distinctive attributes. The action creates something special, therefore, it is known as distinctive modification. The resultant object does not cause any modification or destruction of the original, therefore, with their association the *will* and the other modifications become the respective presiding deities. Since all these are seen by the Lord with flawless eye, and is known to energize them, *Hari* is known as the क्षेत्रज्ञ, the knower of the field.

“यस्यात्मा शरीरम् इत्यादिश्रुतेश्चेतनस्यापि इदं शरीरं कौन्तेय इति शरीरत्वोक्तिर्युज्यते ॥ सच्चं जीवः क्वचित् प्रोक्तः क्वचित् सच्चं जनार्दनः | सच्चं नाम गुण क्वापि क्वचित् साधुत्वमुच्यते ॥ इति शब्दनिर्णये ॥ तयोरन्यः पिप्पलं स्वाद्वत्तीनि सच्चम् इति च पैङ्गी श्रुतिः | जनी प्रादुर्भावे इति धातोर्जीवस्यापि शरीरे व्यक्त्यपेक्षया जनीर्युज्यते ॥” - Even though the scripture says *this self is the body*, suggesting *consciousness* to the body, since it has also been said in *idam shariram kaunteya*, the body does not become the field, *thus in Shabda Nirnaya Text*. “*satva is sometimes spoken as Jiva and sometimes Janardan is referred to as satva. satva as the attribute of nobility is also referred in other cases, thus in Paingī Scripture – “One relishes the fruit of the Pepul tree, therefore he is referred to as satva”*. Being manifested as one born, the *Jiva* is also said to have been born in the body.

“जीवेषु दुःखयोगादिरूपेण विनश्यत्स्वप्यतथाभूतम् - दुःखयोगादिरूपेण जीवेषु विनश्यत्स्वपि | दुःखयोगादिरहितं सर्वजीवेश्वपि स्तिथः | गुणैः सर्वैः समो नित्यं न हीनो हीनगाऽपि सन् | इति पश्यति यो विष्णुं स एव न तामो व्रजेत् ॥ इति पादमे ॥” - In creation *Jiva* sees destruction etc. associated with misery. “*As the form of misery, the Jiva perceives his self and devoid of miseries he experiences the Lord dwelling in all Jivaas with attributes similar in all creatures, not being lower even when in the lower. He who perceives Sri Vishnu in this manner, to him, verily, there arises no delusion*”, *thus in Padma Purana*.

30. By Prakriti, verily, do the actions come to be performed in all respects; he who perceives the Self in this manner, he, verily, perceives. .

Bhashya :

“आत्मानम् चाकर्तारं पश्यति स पश्यति ॥” - He who perceives the *self (Jiva)* to be the non-performer, he perceives the Lord.

Tatparya Nirnaya:

“प्रकृत्य स्वयमेव प्रारभ्य विष्णुना क्रियमाणानि | विष्णोर्नान्यः पूर्वप्रेरक इति | पूर्वं तु बादरायणो हेतुव्यपदेशात् इति भगवद्वचनात् || द्रव्यं कर्म च कालश्च स्वभावो जीव एव च | यदानुगहः सन्ति न सन्ति यदुपेक्षया || च ||” After undergoing the effect of one's own previous actions, *Sri Vishnu* causes the actions to be performed by us. But *Sri Vishnu* has not to deal with the effect of past actions. “*Badarayana having already earlier taught the purpose*” and also ‘*elements, actions and Time*’, thus having said.

“स्वयं प्रकृत्य भगवान् करोति निखिलं जगत् | नैव कर्ता हरेः कश्चिदकर्ता तेन केशवः || इति स्कन्दे | तेनेति प्रस्तुतत्वादेव सिद्धम् | अहं सर्वस्य प्रभवः. स हि कर्ता, कर्तारमीशं पुरुषं ब्रह्मयोनिम्, जन्माद्यस्य यतः मत्त एवेति तान् विद्धि | इत्यादिसकलप्रमाणविरोधश्चान्यथा | प्रकृत्यैव च इति च शब्दाच्च तेनैव सिद्ध्यति || प्रकृतेन क्रियायोगं च शब्दः क्वचिदीरयेत् | क्वचित् समुच्चयां ब्रूयाद् क्वचिद् दौर्लभ्यवाचकः || इति शब्दनिर्णय ||” - *Out of manifestation alone the Resplendent Lord creates the entire World. No one else is the creator of Sri Hari; hence He is known as the a-karta*”, thus in *Skanda Puraana*. ‘*I alone have manifested in all this*’. ‘*He alone is the one who performs*’. ‘*I am the Lord of all creation the Person, the progenitor of Brahma*’. ‘*from whom all this is born*’. ‘*Know all this to be from Me alone*’ also having said thus variously earlier. In प्रकृत्यैव च इति च the adjective च establishes all to be from Him alone. “*In some cases the use of cha is used to show additional performer and sometimes to show the association, sometimes as the form of weakness*” thus, in *Shabda Nirnaya*.

“प्रकृतेः कर्तृत्वं रचनानुपपत्तेश्च नानुमानम् इत्यादिना च निरस्तम् | न ऋते त्वत् क्रियते किञ्चनारे || इति च | केवलप्रकृतेः कर्तृत्वाङ्गीकारे च शब्दो व्यर्थः | तत् एव व विस्तारम् | इति वाक्यशेष विरोधश्च | अहं बीजप्रदः पिता इति वक्ष्यमणमत्रापि क्षेत्रक्षेत्रज्ञसंयोगात् || इति प्रकृतमिति तेनापि विरोधः | चेतनं करोतीति स्वोक्तिविरोधश्च | इच्छापूर्वक्रियादानं कर्तृत्वं मुख्यमिरीतम् | इति हि पैङ्गीश्रुतिः | विकारलक्षणं कर्तृत्वं तु प्रकृतेरङ्गीकृतमेव | तथाऽपि लक्ष्मीपरमेश्वरमुक्तचेष्टासु तदभावात् | सर्वशः इत्यर्थः | सङ्कोच प्राप्तिः | अचेतनाश्रितं कर्म विकारात्मकमीरितम् | यत्तु केवलचित्संस्थं प्रत्यभिज्ञाप्रमाणतः | अविकारात्मकं ज्ञेयं तन्न तत् प्राकृतं भवेत् || इति च ||” - Since, for the inanimate there is no self-motivation as mentioned by *Veda Vyas* in *Brahmasutra*, the gross *Prakriti* cannot be the first cause of the creation, creative instinct to gross *Prakriti* having been denied. Assuming creative instinct for *Prakriti* would make the word च inappropriate. The statement, ‘*From Him is all this emanation*’ would then be contradictory. What has been said earlier – ‘*I am the original seed, the Parent*’ the same having also been said here, ‘*through association of kshetra and kshetrajna*’, there would be no contradiction. There is, surely contradiction if one states that the inanimate causes the creation. “*Creation with full willingness can alone be said to be the main criterion*”, thus in *Paingi scripture*. Subordinate position for *Prakriti*, by attaching modifications to the performance of the actions is accepted. Even then *Sri Lakshmi* and *Supreme Lord* being Independent of defects in all respects, saying thus would also be improper. It should, however, be accepted that performance of action which is subordinate to the inanimate are subject to modifications. “*Only the inanimate (supra-conscious) actions (not being subject to modifications) being ever eternal should be considered as the recognized wisdom*”.

31. When he perceives the manifold manifestation of the creatures centred in the Lord, from where alone everything spreads out, then he attains Brahman.

Bhashya :

“एकस्थम् - एकस्मिन्नेव विष्णोः स्थितम् | तत एव विष्णोः विस्तारम् ||” - एकस्थम् means dwelling in Sri Vishnu alone. From there alone is the all pervading quality of Sri Vishnu.

Tatparya Nirnaya:

“एकविष्णवाश्रयाणां च जीवानं भेदमेव यः | ततः परस्परं चैव तारतम्येन पश्यति | विष्णोरेव च विस्तारं जगतः स विमुच्यते || इति च |” - He who sees amongst the Jivas, who have taken shelter in the One Sri Vishnu, the difference and gradation in between themselves and that by Sri alone is all this world pervaded, he becomes released.

32 33 – 34 . Because of His being without beginning, without the (three-fold) attributes and being imperishable, O Arjuna, though dwelling in the body, He is neither or nor is He affected. Even as the all-pervading ether, because of its being subtle, is not tainted, even so though present everywhere in the body, the (Supreme) Self does not suffer any taint. Even as the Sun illumines the entire world, even so does the Lord or the Field illumines. O Arjuna, the entire Field.

Bhashya :

“न च व्ययादिस्तस्य इत्याह – अनादित्वात् इति | सादि हि प्रायो व्ययि गुणात्मकं च | न करोति इत्यादेरर्थं उक्तं पुरस्तात् | न लौकिकः क्रियादिस्तस्य | अतो न पद्मम् इत्यादिवदिति ||” - In this verse, He explains that, for Him there is no annihilation etc. Normally things wear out and are subject to the three-fold attributes. ‘He does not act’ in this way, He having clarified earlier that He does not have worldly activities to be performed nor is He affected.

Tatparya Nirnaya:

“शरीरस्थो जीवः | स्वप्नेन शरीरमभिप्रहत्यासुप्तः सुप्तानभिचकशीति | इति श्रुतिः || शरीरस्थस्तु संसारी शरीराभिमतेर्मतः | विष्णुः शरीरगोऽप्येष न शरीरस्थ उच्यते | शरीराभिमतिर्यस्यानैवास्यास्ति कदाचन | तदगतानां तु दुःखानां भोगोऽभिमतिरुच्यते | तदभावान्नाभिमानी भगवान् पुरुषोत्तमः || इति च | अनादित्वान्निर्गुणत्वाच्च परमात्मा जीवोऽपि न | किमुत जडं न भवतीति? शरीरोत्पत्तिलक्षणमर्ष्या तदस्तीति | सच्चादिगुणवर्जितः | सर्वं करोति परमात्मा | तथापि न लिप्यते | वादिप्रसिद्धत्वाच्च | कुर्वाणोऽपि यतः सर्वं पुण्यपापैर्न लिप्यते | जन्ममृत्यादिरहितः सच्चादिगुणवर्जितः | विष्णुस्तद्विपरीतस्तु जीवोऽतस्तौ पृथक् सदा || इति च | स एष नेति नेति || इत्यादि च || - Jiva is established in the body. “Giving sleep to the Jiva established in the body, He remaining Himself without sleep, gives illumination to the sleeping one”, thus has been said in scriptures. “The worldly Jiva established in the body, is proud of his body. Sri Vishnu even though dwelling in every body is not called शरीरस्थ - established in body, because he has never any pride of that body. Experiencing the pleasures and pains is what makes one to be proud of his body. In the absence of such experiences, the Supreme Lord does not have any pride for the said body”. Because of His being without any beginning and without the (threefold)

attributes, the *Supreme Self* is distinct from the *Jiva*. Especially the marks of the body being born etc. do not exist in the Supreme being. Only for the *Jivas*, they do exist, like the relationship of attributes like *Satva* etc. Everything is done by the Supreme self alone. Even then there is no attachment to Him. Even though there exist disputants, even though He performs every action, merits or demerits do not attach to Him. He being without birth or death or devoid of the *Satva* and such other attributes. *Sri Vishnu* is distinctive from all these being ever different from the *Jiva*. Therefore, नेति नेति - *not this, not this* etc.

35. Those who perceive within themselves with the eye or wisdom, 'he Field, the Lord or the Field and the manner or deliverance of the creatures from Prakriti, they attain the Supreme.

Bhashya :

“भूतेभ्यः प्रकृतेश्च मोक्षसाधनम्; अमानित्वादिकम् ॥” -The way of deliverance for the creatures and from *Prakriti* are the qualities like absence of pride etc.

Tatparya Nirnaya:

“जीवनामचेतनप्रकृतेर्मोक्षं भूतप्रकृतिमोक्षम् ॥” – For the *Jivas*, the way of deliverance from inanimate *Prakriti* is explained here as the deliverance from manifested *Prakriti*.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Thirteenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Kshetra-kshetraajnyavibhaga Yoga”.

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Bhashya :

“साधनं प्राथान्येनोत्तरैरध्यायैवक्तिः ।” - *Hari Aum !* The means (for deliverance) are hereafter propounded.

Tatparya Nirnaya :

“क्षेत्रक्षेत्रज्ञसंयोगस्पष्टीकरणपूर्वकं त्रैगुण्यं विविज्य दर्शयति ।” - After explaining the relationship of the Field and the Knower of the Field in detail, the binding effect of the Three-fold attributes is clarified.

1 - 2 – 3 – 4. The Resplendent Lord said : That Supreme Wisdom best of all wisdom I will declare again, knowing which wisdom, all the ascetics have attained the supreme Perfection. Having taken shelter in this Wisdom and coming towards my likeness they are neither born at the time of creation nor adversely affected at the time of dissolution. My womb is the Great Brahma (Prakriti); in that womb I provide the seed, whereupon birth of the creatures becomes possible, O Arjuna. In all the wombs, O Arjuna, whatever forms are produced, of those Brahma is the great womb and I am the father casting the seed.

Bhashya :

“महद् ब्रह्म प्रकृतिः । सा च श्रीर्भूदुगेति या भिन्ना । उमासरस्वत्याद्यास्तु तदंशयुतान्यजीवाः ॥ तथा च काशायाणश्रुतिः - श्रीर्भूमिदुर्गा महती तु माया सा लोकसूतिर्जगतो बन्धकी च । उमावागाद्या अन्यजीवास्तदंशास्तदात्मना सर्ववेदेषु गीता । इति । मम योनिः इति गर्भधानार्था योनिः । न तु माता । वाक्यशेषात् ॥ तथा हि सामवेदे शार्कराक्ष्यस्मृती - विष्णोर्योनिगर्भसन्धारणार्था महामाया सर्वदुःखैर्विहीना । तथाऽप्यात्मानं दुःखिवन्मोहनार्थं प्रकाशयन्ति सह विष्णुना सा ॥ इति । अतः सीतादुःखाधिकं सर्वं मृषाप्रदर्शनमेव । तथा च कूर्मपुराणे ॥ न चेयं भूः । तथाच सोकरायणश्रुतिः - अन्या भूमिर्भुरियं रस्य छाया भूतावमा सा हि भूतैकयोनिः ॥ इति । अवाप स्वेच्छया दास्यं जगतां प्रपितामही ॥ इति । अनाभिस्नातश्रुतेर्मात्स्यपुराणोक्तमपि स्वेच्छयैव ॥ महद्ब्रह्म शब्दवाच्याऽपि प्रकृतिरेव - महती ब्रह्मणि द्वे तु प्रकृतिश्च महेश्वरः ॥ इति तत्रैव ॥” - महद् ब्रह्म is the *Prakriti*. She separately exists as *Sri, Bhu, Durga* etc. *Uma, Saraswati* and other *Jivas* are her partial manifestations. “*Sri, Bhu, Durga are the three forms of illusion that bind Jivas and the World. Uma, Vac (Saraswati) and others even though distinct Jivas, since they partial manifestation of Sri in Agama, they are also known as Sri*” thus in *Kashayana* scripture. *mam yonih* means not the mother, but the feminine *sakti* existing to accept the seed of consciousness from the Supreme Lord and give birth to all life forms. “*For giving birth by Sri Vishnu Sri Lakshmi, the great Maya, is devoid of all miseries. But along with Sri Vishnu she displays as if she is in misery for deluding the ignoble people*”, thus in *Sharkarakskhya* section of *Samaveda*. An examples is the sorrow of *Sita* which is merely a performance. “*Bhu is distinct and the Earth is but her reflection. Even though she (the earth) is the last among the five elements, she is the origin of all the elements*”, thus in *Saukaryana* scripture. “*She accepted servitude willingly even though she is the grandmother of all the worlds*”, thus in *Anabhimaan Shrutih*. “*Both Prakriti and*

the great Lord are both known as mahad Brahma”, even thus in Matsya Puraana.

Tatparya Nirnaya :

“योनिर्भार्या तथा स्थानं योनिः कारणमेव च | इति शब्दनिर्णये || अत्र योनिर्भार्या - तस्मिन् गर्भे दधाम्यहम् || इति वाक्यशेषात् ||” – There are three meanings for the word योनिः - wife, female generative organ and the cause. Here योनिः means wife, because special use in the sentence – ‘in that womb I give birth’.

5 - 6. satva (luminous), raja (enterprise) and tama (obscure) these attributes born of Prakriti attach, O Arjuna, to that imperishable embodied self in the body. Of these satva being without any stains causes illumination and well-being. In association with happiness and wisdom it binds, O Arjuna.

Bhashya :

“बन्धप्रकारं दर्शयति साधनानुष्ठानाय - सत्त्वम् इत्यादिना |” - The forms of attachment in the course of performance of actions by the *self* are explained here.

7. Know raja to be of the nature of attraction, arises from to craving and attachment. Therefore it binds by attachment, O Kaunteya, the embodied one to actions.

Bhashya :

“तृष्णासङ्गयोः समुद्भवम् | तयोः कारणम् |” - Because of the influence of that (*raja*) attachment to craving comes to be.

8. And know tama to rise from obscurity, deluding all the embodied being binds, by negligence, indolence and sleep, O Arjuna.

Bhashya :

“अज्ञानं जायते यतस्तद् अज्ञानजम् | प्रमादमोहौ तमसः | इति वाक्यशेषात् ||” - Obscurity is born of non-awareness having been pointed by the use of the words *negligence, indolence and sleep*.

9 – 18. satva initiates happiness; raja (motivates) performance or action, , tama gives rise to negligence obscuring the wisdom, O Arjuna. Overcoming raja and tama, satva prevails O Arjuna. Similarly, raja prevails over satva and tama and even tama (prevails) over satva and raja. When through all the gates of this body, Wisdom illumines through, satva should be assumed to have increased. Greed, enterprise, performance or actions, ebullition, and desire - these spring up, O Arjuna, when raja is in ascendance. Non-illumination, non-enterprise, inattention, and similarly delusion, - these spring up, O Arjuna when tama is in ascendance. When satva attains maturity at the time of dissolution, then the embodied soul attains the pure worlds of those who know the best. The one who is rajasic, reaching at the time of dissolution, he is associated with those who are performers of actions; and if it (the embodied soul) dissolves when tama prevails, then it (the embodied soul) is born in womb of

the deluded. The good actions are said to be saatvic with result which is pure; while the result of the raajasic is pain and that of the taamasic is non-awareness. From satva, wisdom is born; from raja greed and from tama inattention, delusion and non-awareness. To the higher stage goes the one who is saatvic, in the middle, stays the raajasic and the taamasic, being established in lower attributes sinks downwards.

Bhashya :

“रजसस्तु फलं दुःखम् इत्यल्पसुखं दुःखम् | तथा हि शार्कराक्ष्यशाखायाम् - रजसो ह्येव जायते मात्रया सुखं दुःखं तस्मात् तान् सुखिनो दुःखिन इत्याचक्षते इति | अन्यथा दुःखस्यातिकष्टत्वात् तामोऽधिकत्वं रजसो न स्यात् ||” - Result of the rajas is pain does not mean absolute pain but pleasure mixed with pain.

19 – 20 - 21. When nothing other than the attributes are seen by the seers as the performer and knows the Supreme who is even beyond the attributes, then he attains My nature. Rising above these attributes springing from the body, the embodied soul becomes freed from birth, death, old age and pain and attains immortality. . Arjuna said: By what characteristics does the one goes beyond these three attributes, O Lord ? What is his behaviour and how does he go beyond the three attributes?

Bhashya :

“परिणामिकर्तारं गुणेभ्योऽन्यं न पश्यति | अन्यथा, यदा पश्यः पश्यते गुणवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् इति श्रुतिविरोधः | नाहं कर्ता न कर्ता त्वं कर्ता यस्तु सदा प्रभुः | इति मोक्षधर्मे ||” - The attributes see the one who causes the consequential results, no one else. Otherwise the statement other. In that case, “When the seer sees the golden coloured one, the Lord of actions, the Person, the progenitor of Brahma” would have contradicted the scriptures. “Neither am I the performer nor are you the one; it is ever the Lord”, thus has been said in Moksha Dharma.

Tatparya Nirnaya :

“एतेभ्यः सच्चादिगुणेभ्योऽन्यं कर्तारमीशं यदा पश्यति तदैवायं ना पुरुषः | अन्यथा पशुसमः | न केवलं केशवं किन्तु गुणेभ्य उक्तमत्वेन च | कथं स एव ना ? यस्मात् मदभावं सोऽधिगच्छति ||” - He who sees the One, who is different than these attributes, as the performer of actions, he, verily, perceives. Otherwise he would be like an animal, not only observing Sri Vishnu, the Lord of actions, as distinct from the attributes but seeing Him even superior to those attributes. How does he (the Jiva) become like this? By that perceptions he attains My nature.

“महालक्ष्मीरिति परा भार्या नारायणस्य या | प्रकृतिर्नाम सा ज्ञेया प्रकर्षेण करोति यत् | तस्यास्तु त्रीणि रूपाणि सच्चं नाम रजस्तमः | सृष्टिकाले विभज्यन्ते सच्चं श्रीः सदगुणप्रभाः | रजो रज्जनकर्तृत्वाद् भूः सा सृष्टिकरी यतः | यदावेशादियं पृथ्वी भूमिरित्येव कथ्यते | जीवानां ग्लपनाद् दुर्गा तम इत्येव कीर्तिता | एताभिस्तिमृभिजीवाः सर्वे बद्धा अमुक्तिगाः | सर्वान् बध्नन्ति सर्वाच्च तथाऽपि तु विशेषतः | श्रीर्देवबन्धिका नृणां भूर्देत्यानामथापरा | एताभ्योऽन्यं परं चैव विष्णुं ज्ञात्वा विमुच्यते | सामर्थ्यतिशयदासां नैताभ्यो विद्यते परः | इति यावद् विजानति तावत् तं नृपशूं विदुः | तस्मादाभ्योऽधिकगुणो विष्णुर्ज्ञेयः सदैव च || इति महाविष्णुपुराणे ||” - Maha-Lakshmi is supreme spouse of Sriman Narayana. She is known as Prakriti, because she creates by her luminosity. In her, therefore, are the three forms, satva, raja and tama. At the time

of creation, because of her being Luminous *Sri* is called *sat* and because of her illumination as *tva*. Because as भू, the earth, in the process of creation she is creative (enterprise), she is called *raja*. Since she manifests as this earth she is called भूमी. Because she obscures the minds of the *Jivas*, she is known as *Durga* or *tama*. The un-liberated human beings are thus being controlled by these three attributes. Even though the entire three bind all, especially *Sri Devi* binds the gods, *Bhu Devi* binds the human beings and *Durga Devi* binds the *asuras*. But knowing *Sri Vishnu* as superior to these three attributes, they are liberated. So long as human beings accept them as extremely powerful, till then they will remain like animals in the shape of human beings. Therefore *Sri Vishnu* should always be considered as possessing the increased attributes, *thus in Maha Vishnu Puraana*. “राजसस्तु फलं दुःखम् इत्यत्र दुःखमिति दुःखमिश्रं सुखम् | दुःख दूरिति सम्प्रोक्तं खं नाम सुखमुच्यते | इति शब्दनिर्णये || कर्मणो राजसस्योक्तं दुःखमिश्रं सुखं फलम् | अज्ञानजं तामसय नित्यदुःखं फलं विदुः || इति स्कान्दे ||” - “*raja, verily, comes about mixed with pain and pleasures. In the word duhkha, dhu denotes pain and the kha denotes pleasure*” *thus, in Shabda Nirnaya*. that *tama* or obscurity is caused by ignorance and always results in continuous pain, *thus in Skanda Puraana*.

22 – 23 – 24. The Resplendent Lord said : He does not hate when illumination, enterprise, or obscurity arises nor hankers for them when they decline, who being impassive or detached from the attributes, remains undisturbed, who stands indifferent knowing that it is the attributes which operate, who considers alike happiness as well as unhappiness, who is content in himself, who considers alike the earth, the stone and the gold, who remains balanced in pleasant and unpleasant conditions, who remains balanced in compliments and in censure.

Bhashya :

“प्रायो न द्वेषति न काङ्क्षति | तथा हि सामवेदे भाल्लवेयशाखायाम् - रजस्तमः सत्वगुणान् प्रवृत्तान् प्रायो न च द्वेषति न चापि काङ्क्षति | तथाऽपि सूक्ष्मं सत्वगुणं च काङ्क्षेद् यदि प्रविष्टं सुतमश्च जह्यात् || इति | न हि देवा ऋषयश्च सत्त्वस्था नृपसत्तम | हीनाः सूक्ष्मेण सत्त्वेन ततो वैकारिकाः स्मृताः | कथं वैकारिको गच्छेत् पुरुषः पुरुषोत्तमम् || इति हि मोक्षधर्मे | सात्त्विकः पुरुषव्याघ्र भवेन्मोक्षार्थनिश्चितः | इति च ||” - Primarily he neither hates nor hankers for. Thus in *Bhallaveya* section of *Samaveda* - “*The one who goes beyond the three attributes neither hates nor hankers for. Even then he would desire for the subtle saatvic attribute, but if subtle taamasic attributes come even by destiny, he will reject them*”. Thus in *Moksha Dharma* - “*Neither the gods nor seers, O King, established in satva can ever be insignificant in subtle attributes. In which case they would be modified in their convictions. One who is not firm in their convictions can never reach the Person, the Best of the Persons*”. Thus similarly in the same text – “*The person who is firm in his saatvic attributes' becomes, verily, a man-Lion assured of his liberation*”.

Tatparya Nirnaya :

“लोकस्थितान् प्रकाशादीन् प्रायो न द्वेषति नेच्छति | स्वयंप्रकाशी मोहोज्झस्तथाऽपि पुनरिच्छति | विष्णोः प्रकाशं तं चापि नित्यभक्त्याऽभिसेवते | सुखदुःखादिभावेऽपि विष्णुभक्तौ ममः सदा | अर्थार्थं वा प्रियार्थं वा निन्दादीनां भयादपि | न विष्णुभक्तिद्वासोऽस्य किन्तु साम्यमथोन्नतिः | अवैष्णवारम्भवर्जा विष्णुं याति न संशयः ||

इति च |” - The illumination which is established in other people is neither desired nor hated (by the one who is beyond the three attributes). The illumined beings under delusion, however may again succumb to desires. The illumination of *Sri Vishnu* being in them, they are ever in communion with Him. Even if sometimes deluded, they will again desire communion with *Sri Vishnu* alone. Even in the absence of happiness or unhappiness, the devotees of *Sri Vishnu* are ever equipoise. For the sake of wealth, of dear ones or those who are inimical or because of fright, there is never any decrease in their devotion to *Sri Vishnu*. It is either stable or increases. Those who give up things which are not pleasing to *Sri Vishnu* will undoubtedly reach Him.

25- 26 . He who remains balanced in honour and dishonour, among friends or enemies, who gives up all enterprises, is called *gunateeta*, one who is beyond the attributes, who serves with dispassionate love and equanimous devotion, he rising above these triple attributes, reaches the state of *Brahma* (*Prakriti*).

Bhashya :

“तुल्यत्वार्थ उक्तः पुरस्तयत् | ब्रह्मवत् प्रकृतिवत् भगवत्प्रियं ब्रह्मभूयम् | न तु तावत्प्रियत्वम् | किन्तु प्रियत्वमात्रम् | बद्धा वाऽपितु मुक्ता वा न रमावत् प्रिया हरेः | इति पादमे | भूयाय भावाय |” - Even as with *Brahma* i.e. the *Prakriti*, even so being pleased with the Resplendent Lord be reaches the: state of *Brahman*. Not becoming pleased in the same manner as from *Prakriti*. But becoming pleased like her. As mentioned in *Padma Puraana*, “No one bound or the liberated are dear to *Sri Hari* like *Ramaa* (*Lakshmi*)”. भूयाय means भावाय the state of being similar.

Tatparya Nirnaya :

“उदासीनवदित्युक्तेश्च न केवलोदासीनत्वं | नेङ्गत इत्युदासीनवृत्तिनिशेधः | सर्वरम्भपरित्यागीति विशेषप्रयोजनापेक्षयाऽपि नावैष्णवारम्भ इति | इङ्गनं क्षणिकं कर्म दीर्घमारम्भ उच्यते | इति शब्दनिर्णयः ||” - Being impassive does not mean being unconcerned with essential principles (concerned with *Sri Vishnu*). *nengate* means being indifferent to influences (of the attributes). *sarvaarambha parityaagi* means those who have given up all enterprises unrelated to the devotion to *Sri Vishnu*. “*karma* means lasting or permanent actions”, thus in *Shabda Nirnaya*.

“लक्ष्म्यादिभिः कुतो बन्धो योऽनादिः पुरुषस्य तु | तमत्येतीह यो विद्वान् स विज्ञेयो गुणात्ययी || इति च प्रवृत्ते || तत्कृतबन्धात्ययात् तदधीकविष्णुप्राप्तेश्च तदत्ययीत्युच्यते | तथा द्वारपालमतीत्य राजानां गच्छतीति | अतीत्य त्रीणि रूपाणि महालक्ष्मीं प्रपद्यते | तया त्वनुगृहीतोऽसौ वैष्णवो विष्णुगो भवेत् || इति च ||” - Whoever crosses the hundreds and thousands of eternal shackles created by *Sri Lakshmi*, is, verily, the *purusha*. He alone is called the wise, and is known as *gunateeta* - one who has transcended the attributes. Thus in *Pravritti texts*. More than the crossing the shackles, the one who reaches the status of *Sri Vishnu* is said to be beyond the attributes, *gunateeta*. Like the one who, crossing the door keeper, reaches the King himself. Here *Brahma* means *Prakriti*, *Maha Lakshmi* – “In three forms *Maha Lakshmi* is being eulogized. By her grace alone the devotee of *Sri Vishnu* reaches the state similar to *Sri Vishnu*”.

27. For I am the abode of the Brahman, the immortal, the imperishable, the eternal, the Perennial Principle and the blissful solitude.

Bhashya :

“ब्रह्मणो मायायाः ।” - *Brahmana* means the Illusion, *Sri Lakshmi*.

Tatparya Nirnaya :

“ब्रह्म प्राप्तो मत्प्राप्त एव भवतीत्याह ब्रह्मणो हीति । मदवियोगात् तस्या अपि मत्स्थ एव भवतीत्यर्थः ॥”

- The words ब्रह्मणो ही it is clarified that the one who attains *Brahma (Sri Lakshmi)* also attains Him. Since she is not separate from Me, being in her is as good as being in Me as well, this is the purport. Therefore, in this manner the method of attaining Him is explained. एकान्तिक means the happiness of the one who has thus united result in his liberation.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Fourteenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Gunatrayavibhaga Yoga”.

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Bhashya:

“संसारस्वरूपतदत्ययोपायविज्ञानान्यस्मिन्नध्याये दर्शयति ॥” - *Hari Aum !* The nature of *samsara* is being explained in this Chapter.

Tatparya Nirnaya:

“त्रयोदशोक्तं विविच्य दर्शयति” - *Hari Aum !* What was mentioned earlier is further clarified.

1. The Resplendent Lord said : With roots above, branches below and whose leaves are concealed is said to be the imperishable Ashwaththa tree. Who knows this is the Knower of the Veda.

Bhashya:

“ऊर्ध्वो विष्णुः | ऊर्ध्वपवित्रो वाजिनीवस्वमृतमस्मि द्रविणं सर्वर्चस्वम् ॥ इति हि श्रुतिः | ऊर्ध्वः उत्तमः सर्वतः | अधो निकृष्टम् | शाखा भूतानि | श्वोऽप्येकप्रकारेण न तिष्ठति इति अश्वत्थः | तथाऽपि न प्रवाहव्ययः | पूर्वब्रह्मकाले यथा स्थितिस्तथा सर्वत्रापि | इति अव्ययता | फलकारणत्वाच्छन्दसां पर्णत्वम् | न हि कदाचिदप्यजाते पर्णे फलोत्पत्तिः ॥” - ऊर्ध्वः - the upright one is *Sri Vishnu*. “*I am the upright virtue dwelling in the Immortal One*”, thus in the Vedas. ऊर्ध्वः means superior, pure in all respect. अधः means base, vile. The branches are the creatures. अश्वत्थः is that which exists immutable, unchanged, always the same. Even the change cannot make it capable of being destroyed or liable to be destroyed. Whatever *form* was earlier, the same form being later in *Time*, it is said to be of immutable, indestructible *form*. Being the cause च्छन्दसां means the leaves conceal the fruits. It is never possible for the fruits to come, without there being leaves.

Tatparya Nirnaya:

“पृथङ् मूलं हरिस्तस्य जगद्वृक्षस्य भूमिवत् | सच्चादियुक्ते चिदचित्प्रकृती मूल मूलभागवत् | अत्रापि चिदचिद्योगो वृक्षवत् सम्प्रकीर्तितः | पृथिवीदेवतावत् तद्धरिर्मूढदचेतना | उत्तमत्वात्तु मूलानामूर्ध्वमूलस्त्वयं स्मृतः | नीचास्ततो महदहम्बुद्धयो भूतसंयुताः | शाखाश्छन्दांसि पर्णानि काममोक्षफले ह्यतः ॥” - The roots being distinct, *Sri Hari* is the *World-Tree*, even as the earth. Attributes like *satva* and *consciousness* and *non-consciousness* are the principal roots. Even here the association of *consciousness* and *non-consciousness* is similar to the tree. The earth, like the gods, elevates the *non-conscious* and He Himself being supreme is unwavering like the upright root. The lowly ones bound by the great sense of ego, get attached to the elements. The leaves are those which conceal (*Chhandanmsi*) the fruits, being the desires for liberation.

2. Branches stretch below and above nourished by attributes and sense objects as branches extend downwards spread like the roots in the world of human beings as performance of action.

Bhashya:

“अव्यक्तेऽपि सूक्ष्मरूपेण सन्ति शरीरादौ च भूतानि इति अधश्चोर्धम् च प्रसूताः | गुणैः सत्त्वादिभिः | प्रतीतिमात्रसुखत्वात् प्रवाळा विषयाः | मूलानि भगवद्रूपादीनि | भगवानपि कर्मानुबन्धेन हि फलं ददाति | तथाहि भाल्लवेयशाखायां - ब्रह्म वा अस्य पृथङ्मूलं प्रकृतिः समूलं सत्त्वादयो अर्वाचीनमूलम् | भूतानि शाखाशृङ्गंदांसि पत्राणि देवनृतिज्वश्च शाखाः | पत्रेभ्यो हि फलं जायते | मात्राः शिफा मुक्तिः फलममुक्तिः फलम् मोक्षो रसोऽमोक्षो रसोऽव्यक्ते च शाखा व्यक्ते च शाखा अव्यक्ते च मूलं व्यक्ते च मूलं न ह्येष कदाचनान्यथा जायते नान्यथा जायते || इति ||” - Since the *self* exists in subtle form in the bodies of the creatures, it is said to have spread upwards and downwards. Attributes are *saatvic* and the rest. Being pleasant during experience, they are referred as sprouts. The roots are the different forms of divine resplendence. The Resplendent Lord grants fruits according to the performance of the actions. “*In this World-Tree, the Brahman has entered as the principal root thereof with Prakriti as the subsidiary roots. The attributes like satva are the consequent roots. Elements are the branches; hymns are the leaves. Gods and the Human beings are the smaller branches. From the leaves, verily, do the fruits come about, some becoming fibrous roots. In this (Ashwattha tree) there are fruits of liberation as well as of non-liberation; juices of liberation as well as of non-liberation, unmanifest branches as well as the manifest; unmanifest roots as well as the manifest. Of this Ashwattha the attributes are like the sprouting leaves, pleasant as well as unpleasant. This does not otherwise come to happen nor does it not happen at all*”, thus in *Bhallava Section*..

Tatparya Nirnaya:

“कारणेषु स्थितं कार्यं व्याप्तं कार्येषु कारणम् | अन्योन्यसंयुताः शाखा मूलानि तु सदैव तु | विषया दर्शनीयत्वात् प्रवालसदृशा मताः ||” - In the *cause* is concealed the *result* and the *result* conceals the *cause*. In this manner roots and the branches are eternally interconnected. The sense-objects being alluring, are said to be like the sprouts.

3 - 4. It's form is not perceived here, neither its end nor the beginning nor the foundation. Having cut off this firm-rooted Ashwattha with the strong weapon of non-attachment that Path must be traversed, whereupon those who have reached declaring 'I seek refuge in That Primal Person from whom has flowed this ancient enterprise have never returned.

Bhashya:

“यथा स्थितिस्तथा नोपलभ्यते | अन्तादिर्विष्णुः | त्वमादिरन्तो जगतोऽस्य मध्यम् इति भागवते | अनाद्यवन्तं परं ब्रह्म न देवा ऋषयो विदुः | इति च मोक्षधर्मे | असङ्गशस्त्रेण सङ्गराहित्यसहितेन ज्ञानेन | ज्ञानासिनोपासनया शितेन इति हि भागवते | छेदश्च विमर्श एव | ततश्च तस्यैवाबन्धकं भवति | तथाहि मूलस्थं ब्रह्म प्रतीयते | तच्चोक्तं तच्छ्रुतावेव - विमर्शा ह्यस्य छेदः | स तं बध्नाति चान्यान् इति ||” - It is not perceived as it exists. अन्त and आदि also means Sri Vishnu. “*You are the beginning, the end and the middle as well*”, thus in *Bhagavat Puraana*. “*Neither the gods nor the seers can see the Supreme One who has neither an end nor the beginning*”, thus in *Moksha Dharma*. असङ्गशस्त्रेण means with the weapon sharpened by non-attachment, with wisdom arising from meditation and wisdom, thus in *Bhagavat Puraana*. छेद means reflection. In that manner the world does not

become a bondage and he will be revealed the well-established *Brahman*. “*Reflection, verily, is what is meant by 'cutting off. He will not thereby be bound; others will, indeed, be bound', thus in scriptures.*”

“तदर्थं च तमेव प्रपद्ये प्रपद्येत | तच्चोक्तं तत्रैव – तं वै प्रपद्येत यं वै प्रपद्य न शोचति न हृष्यति न जायते न म्रियते तद् ब्रह्ममूलं तच्चिच्छित्सुः || इति | नारायणेन दृष्टश्च प्रतिबद्धो भवेत् पुमान् || इति मोक्षधर्मे | छेदनोपायो हि अत्र आकाङ्क्षितः | न च भगवतोऽन्यः शरण्योऽस्ति ||” - The implication being to Him alone one should surrender. “*When one surrenders and surrendering whom one neither grieves nor is pleased, neither is one born nor does one die, He, verily, is Brahman, the source to be desired*”, thus in scriptures. “*He whom Srīman Narayana has graced, he verily, becomes eligible person for reflection on the world*”, thus in *Mosha Dharma*. The means of severing attachments for the spirant. No one other than the Resplendent Lord exists as refuge.

Tatparya Nirnaya:

“जगद्वृक्षोऽयमश्वत्थो ह्यश्वत्थश्चलात्मकः | अव्ययोऽयं प्रवाहेण स्वसक्तज्ञानहेतिना | विष्णोः सम्यक् पृथग्दृष्टिनामच्छेदनभाक् सदा | अव्यक्तादिसमस्तं तु नेति नेत्यादिवाक्यतः | बोधेनैव पृथग् विष्णोः कृत्वा मृग्यः स केशवः | तमेवाद्यं प्रपद्येत यदंशाभासको ह्यम् | जीवराशिः समस्तोऽपि ब्रह्मरुदेन्द्रपूर्वकः ||” - Since this World-Tree is like a horse with unstable stance, it is also known as *Ashwattha*, irreversible like a stream. It is confident, self-assured being wise. The perception that *Sri Vishnu* is entirely distinct from all else is *Wisdom* gained from demolition (of the tree). The statement *not this, not this* is what clarifies the *unmanifest* with the realization that *Sri Vishnu* as distinct from all else. That is what makes one clear the form of *Keshava*. He, verily, is known as *the Primal One*, all the multitude of *Jivas* and also *Brahma, Rudra, Indra* and the rest being nothing *save* His reflection.

5 – 6 - 7. Those who are freed from pride and delusion, have conquered the defects of attachment, who are ever devoted to the Supreme, their desires having been restrained, delivered from dualities of pleasures and pain, the un-deluded goes to that state which is Eternal. The sun does not shine there, nor the moon, nor the fire, reaching which place, there is no return. That is My Supreme Abode. A fragment or My own Self, having become the eternal living soul in the world of men, draws towards itself the senses with Mind as the sixth, resting in Prakriti.

Bhashya:

“साधनान्तरमाह - निर्मान इति | स्वरूपं कथयति - न तद् इत्यादिना ||” - In this verse *Sri Krishna* tells other means of spiritual discipline. He explains His divine form.

Tatparya Nirnaya:

“किञ्चित्सादृश्यमात्रेण भिन्नोऽप्यंश इवोच्यते | ईश्वरस्तु यदा त्वस्य शरीरं विशति प्रभुः | मनः षष्टानीन्द्रियाणि प्रकृतिस्थानि कर्षति ||” - Due to slight similarity, even though distinct, the *Jivas* are spoken as partial manifestations. The Lord, verily, when enveloping his body energizes the six senses including the Mind to the objects of the *Prakriti*. The statement that it attracts towards sound etc. may give rise to the assumption that the *Jiva* is independent .

8. When the Supreme Lord enters a body or departs from the body, then he takes with him these (the senses with Mind) along with him, even as the wind carries fragrance from the source.

Bhashya:

“कर्षति इत्युक्ते जीवस्य स्वातन्त्र्यं प्रतीतम् | तन्निवारयति - शरीरम् इत्यादिना | यत्, यदा शरीरमाप्नोति - उत्क्रामति च जीवः - तदेश्वर एतानि गृहीत्वा संयाति || यत्र यत्रैव संयुक्तो धाता गर्भं पुनः पुनः | तत्र तत्रैव वसति न यत्र स्वयमिच्छति || इति च मोक्षधर्मे || भावाभवावविजानन् गरीयो जानामि श्रेयो न तु तत् करोमि | आशासु हर्म्यासु हृदासु कुर्वन् यथा नियुक्तोऽस्मि तथा वहामि || इति च | हत्वा जित्वा च मघवन् यः कश्चित् पुरुषायते | अकर्ता त्वेव भवति कर्ता त्वेव करोति तत् || इति च | तद्यथाऽनः सुसमाहितं उत्सर्जद् यायादेवमेवायं शरीर आत्मा प्राज्ञेनाऽत्मनाऽन्वारूढ उत्सर्जद् याति || इति च श्रुतिः | वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् | इति च || गन्धानिव सूक्ष्माणि ||” - Whenever the Lord accepts the *Jiva*, then accepting him in this manner, energizes or directs his actions. “Wherever the Lord associates or wherever repeatedly enters the womb, he occupies those places but does not desire anything on that account”, thus in *Moksha Dharma*. “Even though I know the temporal emotions and lack of demerits and also know what is supremely good for me, I am not free to perform them. Even though I appear moving to the four comers, enjoying in the mansions, I do perform my actions as energized (by the Lord)”, thus in scriptures. “When killing or winning, even if one feels himself great person, in reality one does not become the performer of the actions, performing as the Creator ordains”. “Even as the vehicle moves from one place to the other when operated by some one, even so does this body, in which the *Jiva* is controlled by the Consciousness, gets energized”. The speech and the mind is accomplished by the Mind, the breath is energized by the splendour of the *breath*, i.e. by the respective presiding deities. गन्धानिव means like the subtle one. The enjoyment is that which comes thereafter.

Tatparya Nirnaya:

“शब्दादीन् प्रत्यय यदा जेवमादाय यात्यतः | गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ||” - When the *Jiva* is led by the Lord after the death of the body, he takes the subtle senses like the breeze taking the fragrance with it.

9. Established in the organs of ear, the eye, the touch, the taste, the smell and of mind He, verily, enjoys the objects of senses.

Bhashya:

“भोगोऽस्यापि साधितः पुरस्तात् | इन्द्रियद्वारा हि सोऽपि भुङ्क्ते | तद् य इमे वीणायां गायन्ति | इति च श्रुतिः ||” - Through the instruments of senses, the Lord verily, enjoys like those who play *vina*, playing for His pleasure alone. He enjoys only that which is auspicious attribute. ‘There is no inauspicious enjoyment among the gods’, thus in scriptures.

10. The deluded one does not perceive (the Lord) departing, abiding, experiencing in contact with the attributes, but the one with the eye of wisdom does perceive.

Bhashya:

“गुणान्वितमेव भुङ्क्ते | न ह वै देवान् पापं गच्छति || इति श्रुतेः | तर्हि किमिति न दृश्यत? इत्यह आह - उक्तामन्तम् इति ||” – He enjoys through his attributes, therefore evil does not touch him. How one does not perceive and how one is able to perceive is examined by the Lord

11. The equanimous ones who ever strive well-disciplined perceive Him established in the self, but those who are not equanimous and undisciplined, though they strive, do not perceive Him.

Bhashya:

“यतान्तो ज्ञानं प्राप्य | अकृतात्मना अशुद्धबुद्धयः ||” – Those who ever strive do perceive Him through wisdom. अकृतात्मना means those who are having undisciplined mind.

12. The splendour emanating from the Sun which illumines the whole world, that which is in the Moon and in the Fire, know that splendour to be Mine.

Bhashya:

“पूर्वोक्तमेव ज्ञानं प्रपञ्चयति - यदादित्यगतम् | इत्यादिना |” – As was done earlier, he reveals the wisdom.

13. Permeating the Earth and the Creatures, I support (them) with energy and I nourish all the herbs to become the succulent Soma.

Bhashya:

“गाम् भूमीम्” – गाम् means Earth.

Tatparya Nirnaya:

“सौम्यत्वात् सोमनामाऽसौ सोममण्डलगः सदा |” – Sri Hari enjoys the propitious ones established in the mind. तदहं सान्त्वं फ स्पन्सः.

14 - 15. Becoming the universal Fire, I abide in the human bodies and enjoined with the upward and downward breaths, digest the four types of food. Establishing Myself in the hearts of all, I activate as memory and wisdom and also as the absence as well. I am the One who is spoken by all the Vedas: I am the creator of the Vedanta and am also the knower as well.

Bhashya:

“वेदनिर्णयात्मिका मीमांसा वेदान्तः | तथाहि सामवेदे प्राचीनशालश्रुतिः - स वेदान्तकृत् स कालक इति | स ह्येव युक्तिसूत्रकृत् स कालक इति ||” – Here Vedanta means the conclusive premises of Vedas. “He is the Time, the creator of the Veda. He, verily, is the Time, the creator of the associated aphorisms” thus also in Samaveda.

Tatparya Nirnaya:

“स एवाग्निस्थितो विष्णुर्नाम्ना वैश्वानरः सदा | सर्वेषां स नराणां यदुपजिव्यः सदैव च ||” - *Sri Vishnu* who is abiding thus in the Fire is known as *Vaishvanara* and ever abiding in all the human beings assists subsistence. “स एव व्यासरूपेण वेदान्तकृदुदाहृतः |” - He, verily as *Vyasa*, created *Vedanta* the document explaining the science of *Absolute*.

16 - 17. In this world, there are two Persons, the perishable and the imperishable. Perishable are all the (manifest) creatures and the indweller is spoken as the (unmanifest) imperishable. The Supreme Person is yet another, referred to as the Supreme Self, who entering the three worlds and sustaining it is called the imperishable Lord.

Bhashya:

“क्षरभूतानि ब्रह्मादीनि | कूटस्थः प्रकृतिः | तथा च शार्कराक्ष्यश्रुतिः | प्रजपतिप्रमुखाः सर्वजीवाः क्षरोऽक्षरः पुरुषो वै प्रधानम् | तदुत्तमं चान्यमुदाहरन्ति जालाजालं मातारिश्वानमेकम् || इति |” - Perishable creatures are *Brahma* and other *Jivas*. *kootastha* is *Prakriti*. “Beginning primarily from *Prajapati* all the *Jivas* are perishable. Imperishable is (*Sri Lakshmi*) the *Primal Person*. Superior to Her and distinct from them all is said to be the *One* who is not subject to bondage”, thus in *Shankarakshya* scripture,.

Tatparya Nirnaya

“ब्रह्मरुद्रादय सर्वे शरीरक्षरणात् क्षराः | श्रीरक्षरात्मेत्युदिता नित्यचिदेहका यतः | चेतनाचेतनस्यास्य राशेः संस्थापकत्वतः | कूटस्थ अत्मा सा ज्ञेया परमात्मा हरिः स्वयम् ||” - *Brahma*, *Rudra* and others all being subject to the destruction of the bodies are the perishable ones. Imperishable is *Sri*, having ever *Conscious (Chit)* body. Since she is the repository of both the conscious and non-conscious beings, she is known as *kootastha*. Superior to the perishable and the imperishable is the *Supreme One*, well known as *Purushottama* in *Vedas*. Thus, in *Narayana* scripture.

18 – 19 - 20. Because I transcend the perishable and am superior even to the imperishable, I am eulogized in the world and in the Vedas as well, as the Supreme Person. The one who, being un-deluded, thus knows Me as the Supreme Person, he is the knower of all and worships Me with all his being, O Arjuna. Thus was this most secret science been spoken by Me, O Arjuna, knowing which one becomes wise and content or his actions.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Fifteenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Purushottama Yoga”.

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Bhashya :

“पुमर्थसाधनविरोधीन्यनेनाध्यायेन दर्शयति” - *Hari Aum !* The obstacles in the course of spiritual aspiration are further explained here.

Tatparya Nirnaya:

“देवासुरलक्षणम् |”- *Hari Aum!* Here the distinctive marks of the divinities and demons have been described.

1- 3. Absence of fear, purity of mind, equanimity between wisdom and action, charity, self-restraint, sacrifice, reflection on the self, austerity and uprightness, non-injury, Truth, non-anger, renunciation, tranquility, non-envy, compassion towards creatures, non-covetousness, gentleness, modesty and steadfastness, energy, forgiveness, fortitude, purity, non-malice, nor excess of pride - these constitute the attributes of one who is born of Divine nature, O Arjuna.

Bhashya :

“तपो ब्रह्मचर्यादि | ब्रह्मचर्यादिकं तपः | इति ह्यभिधानम् || पैशुनं परोपद्रवनिमित्तानां राजादेः कथनम् - परोपद्रवहेतूनां दोषाणां पैशुनं वचः | राजादेस्तु मदाद् भीतेरदृष्टिर्दर्प उच्यते | इति ह्यभिधानम् | लौल्यं रागः - रागो लौल्यं तथा रक्तिः | इत्यभिधानात् | अचापलम् स्थैर्यम् - चपलश्चञ्चलोऽस्थिरः | इत्यभिधानात् | क्षमा तु क्रोधाभावेन सहापकर्तुर्गुणप्रकृतिः | अक्रोधोऽदोष कृच्छ्रोः क्षमावान् तु निगद्यते | इत्यभिधानात् ||” - By emphasizing austerity, adherence to *Brahmic* values etc. ‘Following the *Brahmic* values itself is austerity’, thus *having been spoken*. Animosity having been spoken as the intent to create injury to others, is the defect pointed among the rulers and others. “Intention to harm others is said to be the defect of animosity”, rulers and others being proud perceiving others without fear is said to give rise to arrogance. Fickleness gives rise to affection. ‘Affection is attachment as well as fickleness’. Absence of unsteadiness is steadfastness, चपल (wavering), चञ्चल (unsteadiness) अस्थिरः (non-constant) are same, thus having been said. Forgiveness is refraining from harming through anger even those who have harmed. The one who has absence of anger even towards those who have caused harm is said to be a forgiver.

4 – 5 – 6 - 7. Pretension, arrogance, excessive pride, anger, harshness and non-awareness – these constitute the attributes of one who is born of non-divine nature. The divine attributes are for deliverance and non-divine attributes are for bondage. Do not grieve, O Arjuna, you are born with divine attributes. Creatures of these two attributes - divine and non-divine, are created in this world. The divine attributes have been extensively spoken to you; now listen from me about the non-divine ones. Performance of actions nor renunciation of actions are known to men with the non-divine attributes. Neither purity nor good behaviour, nor Truth is known to them.

Bhashya :

“देवीम्, सम्पदमभिजातः, प्रतिजातः |” - Associated with divine endowments. This is the purport.

8 - 9. Unreal is this world, they say. Neither established by any Supreme Lord nor established by mutual causal relationship; what else is it but the result of carnal desire ? Performance of actions nor renunciation of actions are known to men with the non-divine attributes. Neither purity nor good behaviour, nor Truth is known to them.

Bhashya :

“जगतः सत्यं, प्रतिष्ठा ईश्वरश्च विष्णुः - तद्वैपरीत्येन आहुः | तस्योपनिषत् सत्यस्य सत्यमिति | प्राणा वै सत्यं तेषामेव सत्यम् || इति हि श्रुतिः | द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामृतं च सिथं च यच्च सच्च त्वं च || इति च | तस्योपनिषत् सत्यस्य सत्यमिति | एष ह्यैवेतत् सादयति यामयति चेति || इति च प्राचीनशालश्रुतिः | परस्परसम्भवो ह्युक्तः अन्नाद् भवन्ति || इत्यादिना ||” - The world is real and established by the Supreme Lord, *Sri Vishnu*. Contrary to this is spoken by them. Therefore, *upanishads* say it is the *Truth* of the *Truths*. *Primal Breath* is, verily, the *Truth*. Of them This is the *Truth*. *This, according to scriptures* – “Two-fold are the forms of Brahman, manifest and unmanifest. Of them the established form is the Truth”. Thus in *Prachinashala* scripture – “Therefore is the *upanishad* that It is the Truth of the Truth, because He alone destroys and controls”. *aparasar sambhutam* means that one is not born from the other. We have already pointed out earlier that “From food are born the creatures” etc.

10 – 17. Succumbing to their insatiable desires, full of pretensions, enveloped with excessive pride and arrogance, holding wrong views due to delusion, they behave with impure resolutions. Obsessed with innumerable cares ending only with the end of the worlds and fulfillment of desires as the only supreme goal, they remain self-assured. Bound by hundreds of shackles, subjected to desires and anger, they strive to enjoy desires by amassing wealth through unjust means. 'This has been gained by me; with this I will fulfill my desires; this is (mine) and the others also will be mine again through possessions, this enemy is slain by me and others also will be slain. I am the Supreme Lord, I am the enjoyer; I am the accomplisher, the strong and happy, rich and well-born, am I. Who else could there be one like me? I will perform sacrifices, I will give charities. I will enjoy.' Thus speak those deluded by non-awareness. Bewildered by many thoughts, enveloped by web of delusion, attached to gratifications of desires, they fall into the foulest hell. Self-righteous, otiose, filled with pride and arrogance of wealth, they perform sacrifices only in name, with arrogance and without regard to rules.

Bhashya :

“दुष्पूरो हि कामः | पाताळ इव दुष्पूरो मां हि क्लेशयसे सदा | इति हि मोक्षधर्मः ||” - Desires are difficult to be satisfied. “Like the netherworlds desires are difficult to be fulfilled. They create for me great distress” thus in *Moksha Dharma* Text.

18 – 19 – 20 Enveloped by self-conceit, force, pride also lust and anger, these malicious people despise Me dwelling in the bodies of themselves as well as in others. These cruel haters, evil

doers of the world, the meanest of men, I repeatedly hurl in unenlightened, degraded wombs. Having acquired unenlightened wombs life after life, these deluded ones do not attain Me, O Arjuna, but go to the meanest of the goals.

Tatparya Nirnaya:

“येऽतिमानेन मन्यन्ते परमेशोऽहमित्यपि | मिथ्या जगदिदं सर्वं भ्रमजत्वान् तिष्ठति | मिथ्यात्वान्नेश्वरोऽस्यास्ति परेभ्यो न च जायते | स्वस्मिन्नपि तथाऽन्यस्मिन् नियन्ताऽन्य इतीरिते | प्रद्विषन्त्यसुरास्ते तु सर्वे यान्त्यधरं तमः | अयोग्येशत्वकामाच्च लोभाच्चात्मसमर्पणे | तच्चवेदिषु कोपाच्च तमस्तेषां न दुर्लभम् | अक्षागमानुमानां च स्वोक्तेरेपि विरोधिनः | यस्मात् तेऽतोऽसुरा ज्ञेया एवमन्येऽपि तादृशाः | ये तु विष्णुं परं ज्ञात्वा यजन्तेऽनन्यदेवताः | प्रत्यक्षाद्यविसंवादिज्ञानादेव विमुक्तिगाः इति ब्रह्मवैवर्ते ||” - Those who think that ‘I am the Supreme Lord’ or who considers this world to have been established as nothing but as an illusion and (further) since the world is an illusion there is no Lord to organize it, or no one has created it, or who despises if informed that both ourselves and others are controlled by the Supreme Lord, all these, verily, are demonic and will attain the world of darkness. The unworthy *Jivas*, who assume no difference between them and the Supreme Lord, who do not surrender their selves to Him showing undue desire or poverty of intellect and hatred towards worthy souls, for them the world of darkness is not impossible. Contradicting direct perception and authority of the *Vedas*, those who speak this world to be illusion are assuredly *a-suras*. The men of wisdom, who knowing *Sri Vishnu* as the Supreme Lord and being men of wisdom propitiate no other divine beings, such ones become eligible for deliverance, *thus in Brahma Vaivartaka Purana*.

“निबन्धाय नीचस्थानेऽन्धेतमसि बन्धाय | सर्गणां सुबहुत्वेऽपि शभाशुभफलाधिकौ | देवासुराख्यौ द्वावेव गन्धर्वाद्यास्तदन्तरा | मुक्तिगा एव विज्ञेया देवा एव विमुक्तिगाः इति च | विमोक्षाय इत्यत्र वीत्युपसर्गादेव च मोक्षे नानात्वं ज्ञायते | देवासुरनरत्वाद्या जीवानां तु निसर्गतः | निसर्गो नान्यथैतेषां केनचित् क्वचिदेव वा | देवा शापबलादेव प्रह्लादादित्वमागताः | अतः पुनश्च देवत्वं ते यान्ति निजमेव तु | हेतुतः सोऽन्यथाभावो रक्तता स्फटिके यथा | अतो नित्यश्च नान्येष स्वभवविनिवर्तकः | किन्त्वाक्रम्यैव तं तिष्ठेद् देवसर्गस्ततो हि सः | अशोच्य एव विज्ञेयो मोक्षयोग्यो हरेः प्रियः इति च ||” - निबन्धाय means the lowest place, blind and covered by darkness. Being conscious of the blissful stages, divinities are said to attain greater happiness than the *asuras* (*the unenlightened*). That means the *gandharvas* (celestial beings), the lowest of the human beings and gods may attain deliverance. Further in विमोक्षाय the preposition वि makes it clear that even in deliverance there exists gradation (*taratamya*). It is but natural that the *Jiva* is a god, *a-sura*, or a human being because of their natural attribute and there can never be any change in their inclination. Because of curse some like *Prahlad* become born as *asuras*, but this *asura* attribute is not natural to them. Therefore, they attain their natural attribute of the gods. Like the alum which is clear, appears red with association of red flower, these appear to be *asura* because of the effect of the curses. But that is not a permanent stain and it cannot change their inherent divine attribute. Therefore the ones with divine attributes becoming eligible for the love of *Sri Hari* become fit for deliverance. They are not capable of being unhappy.

21- 22 – 23 – 24. Three-fold, desire, anger and greed, is the door to this hell leading the self to ruin. They should be renounced. Delivered from these three gates of darkness, O Arjuna, the

man behaves in the manner which is proper for the self, by which it attains the Supreme Goal. But he who discards the norms of scriptures and behaves induced by his desires, neither attains perfection nor happiness, nor the Supreme Goal. Therefore, making the norms of scriptures authoritative for performance or non-performance of actions, become empowered here to perform actions, knowing what is declared according to the rules of scriptures.

Bhashya :

“मामात्मपरदेहेषु इति | न कस्यचिद् विष्णुः कारयिता, यदि स्यान्मामपीदानीं कारयतु - इत्यादि | ईश्वरो यदि सर्वस्य कारकः कारयित माम् | अद्येति वादिनं ब्रूयात् सदाऽधो यास्यसीति तु || इति हि सामवेदे यास्कश्रुतिः ||” - मामात्मपरदेहेषु means when the actions are not motivated by the Lord. “None of them are the actions prompted by Sri Vishnu. If that were not so, then He would not have said ‘I have not prompted these actions’. “If all the actions are said to be His, then let my actions be performed by Him, such ones would be required to be told that they will go to eternal hell, thus according to Yaska scripture of Samaveda.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Sixteenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Daivaasurasampadvibhaga Yoga”.

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Bhashya :

“गुणभेदान् प्रपञ्चयत्यनेनाध्ययेन” - *Hari Aum !* The difference of the attributes are explained here..

Tatparya Nirnaya :

“सदसत्कर्मविवेकः” - *Hari Aum !* The distinction between the noble and ignoble deeds has been explained here.

1. Arjuna said : Those who, discarding the rules of scriptures, offer sacrifices with full receptivity, what is their position, O Krishna ? Is it saatvic, raajasic or taamasic ?

Bhashya :

“शास्त्रविधिमुत्सृज्य अज्ञात्वैव | वेदः कृत्नो अधिगन्तव्यः सरहस्यो द्विजन्मना || इति विधिरुत्सृष्टो हि तैः | ये वै वेदं न पठन्ते ना चार्थं वेदोज्ज्ञांस्तान् विद्धि सानूनबुद्धीन् || इति च माधुच्छन्दसश्रुतिः | अन्यथास्तु तामसा इत्येवोच्येत? न तु विभज्य | यदि सात्विकास्तर्हि नोत्सृष्टशास्त्राः | नहि वेदविरुद्धो धर्मः | वेदो धर्ममूलम् | तद्विदां च स्मृतिशीले | इति हि स्मृतिः | वेदप्रणहितो धर्मो ह्यधर्मस्तद्विपर्ययः || इति भागवते |” - शास्त्रविधिमुत्सृज्य means without following the scriptural rules. “*Knowing the injunctions of the Vedas, the twice-born ones should proceed in their study*” thus the persons not being aware of this knowledge give it up. “*Those who do not study the Vedas or even after studying, do not follow the wisdom of the Vedas are not well equipoised*”, thus in *Madhuchhanda* scripture. Otherwise they would be *taamasic* ones. If they were *saatvic* then they would not be reject rules commended in scripture nor would the performance of their action be against *Dharma*. “*Because all the Vedas are the basis of Dharma*”, thus in scriptures.- In *Bhagavat Puraana* also having been mentioned that what is prescribed by the *Vedas* is *Dharma* and all that is contrary to that is against *Dharma*.

2 – 3. The Resplendent Lord said : Three-fold is the receptivity (shraddha) among the embodied beings according to their nature - saatvic (Luminous), raajasic (Energetic) or taamasic (Obscure). With luminosity everything becomes receptive, O Arjuna. Even as one is receptive, so is his receptivity.

Bhashya :

“अतो विभज्याऽह - त्रिविधा इत्यादिना | सत्वानुरूपा चित्तानुरूपा | यो यत्कृद्भः स एव सः | सात्विक श्रद्धः सात्विक इत्यादि ||” – Distinction of receptivity is made here as three-fold. सत्वानुरूपा means being attuned to luminous mind. He whose receptivity is luminous his perception verily, is enlightened. Those whose receptivity is luminous are to be known as *saatvic* - the luminous ones. Similarly the others. Being receptive (श्रद्धामयः) means having receptive form (श्रद्धारूपः).

Tatparya Nirnaya :

“सच्चवानुरूपा जीवानुरूपा अतो ये सात्विकश्रद्धास्ते सात्विका इति ज्ञायन्ते | अयोऽन्य इति | श्रद्धामयः श्रद्धारूपः | श्रद्धा स्वरूपं जीवस्य यस्माच्छ्रेयविभेदतः | उत्तमाधाममध्यस्तु जीवा ज्ञेय पृथक् पृथक् | स्वरूपभूता श्रद्धैव तामोगानां च मोक्षिणाम् || संस्मृतिस्थानां श्रद्धारूपं मनोऽपरम् | तत्र स्वरूपश्रद्धैव व्यज्यते प्रायशः क्वचित् | स्वातिकस्य तमेरूपा श्रद्धाऽन्तः करुणात्मिका | सात्विकी तामसस्यापि भूयस्वात् तद् विविच्यते ||” – Attributes are commensurate with one’s receptivity. Therefore one who responds in an enlightened manner is said to be of luminous receptivity, even as others differently. Since one responds according to one’s receptivity, one is distinguished from others as to their competence, as the superior, inferior and medium separately. The form of receptivity continues to be even for those who are go the darker worlds or to those who are delivered. Quite distinct from the form of receptivity there exists one which is superior even to the mind, where the real form of receptivity manifests. In rare moments in that interior place, the receptivity of the obscure one projects as luminous form and *vice-versa*. Therefore,

4. The luminous ones worship the Divine, the energetic ones worship the Yakshas and the obscure ones worship the dead, spirits, and the intermediate groups.

Bhashya :

“कः सात्विकश्रद्ध? इत्यादि विभज्याऽह - यजन्त इत्यादिना ||” -The nature of luminous receptivity is explained by mention that which is done through sacrifice etc.

Tatparya Nirnaya :

“श्रद्धेत्यास्तिक्यनिष्ठोक्ता सा येषां देवतोत्तमे | विष्णौ तद्भक्तबुद्धयैव रमाब्रह्मादिकेषु तु | ते सात्विका इति ज्ञेयास्तैरिष्टं विष्णुरेव तु | श्रीश्च साऽध्यक्षविद्याख्या ब्रह्मेन्द्राद्याश्च देवताः | विबूधत्वात्तु मन्वाख्या भुञ्जते प्रीतिपूर्वकम् | व्यामिश्रयाजिनो ये तु विष्ण्वाधिक्ये ससंशयाः | स्वरूपमात्रे देवानां श्रद्धायुक्ताश्च सर्वदा | राजसास्ते तु विज्ञेयास्तैरिष्टं यक्षराक्षसाः | दीनत्वात् देवनामानो ब्रह्मेन्द्रादिसनामकाः | गृह्णन्ति ये हरिं त्वन्यदेवादिसममेव तु | नीचं ब्रह्माद्यनन्यं वा मन्यन्ते नेति चाखिलम् | ततच्छ्रद्धायुतास्ते तु तामसाः परिकीर्तताः | भूतप्रेतास्तु तैरिष्टं शिवस्कन्दादिनामकाः | साक्षाच्छिवपरिवारा भुञ्जते ह्यतितामसाः | मोक्षः साङ्कल्पिकः स्वर्गो भूतादित्वं फलं क्रमात् | त्यक्त्वाऽपि शास्त्रविहितं मिथ्याज्ञानविवर्जिताः | भक्त्या विष्णुं यजन्तो ते निषिद्धाचरणोज्ज्विताः | तेऽपि यान्ति हरिं शास्त्रविधानस्थाः कुतः पुनः ||” – Those who being pure and receptive consider *Sri Vishnu* as best of the divine ones those should be considered as the devotees of *Sri Vishnu* and also those who consider *Ramaa*, *Brahma* and others as his devotees. Those who perform actions with which *Sri Vishnu* is pleased and also please *Brahma*, *Indra* and others known as *Manus* are also blessed by *Sri*, the presiding deity of knowledge. Those who perform mixed sacrifices, who disbelieve the supremacy of *Sri Vishnu*, who are receptive to the forms of the Gods without accepting their gradations (*taaratamyā*), should be known as *raajasīc* in nature. Their sacrifices being of lower order they accept *Yakshas* and *Rakshasas* in the shape of *Brahma*, *Indra* etc. Those who consider *Sri Hari* similar to other gods or lesser than Him or other gods as *Brahman* are those whose receptivity is known to be *taamasīc*. The fruits of their sacrifices are received by *Shiva*, *Skanda* and such others belonging to the company of *Shiva*, who are extremely *taamasīc*. The *saatvics* attain deliverance, the *raajasīcs* attain symbolic heaven and the *taamasīcs* attain the region of creatures, in that order. The ones who perform sacrifices

according to the prescribed rites and rituals and refrain from performing those prohibited by scriptures, they propitiating *Sri Vishnu* and attain Him, freed from illusory knowledge. In which case, where is the need to say that those who perform according to the scriptural injunctions will surely attain *Sri Hari*?

5 - 6. Those people who perform terrible austerities, not according to the rules or the scriptures, being vain and conceited and impelled by desires and passion, oppress the elements in their bodies and Me dwelling therein. Know that their such resolve is not luminous.

Bhashya :

“भगवत्कर्षणं नामाल्पत्वदृष्टिरेव | यो वै महान्तं परमं पुमांसं नैव दृष्ट्वा कर्षकः सोऽतिपापि इति ह्यनभिस्नातश्रुतिः | आसुरो निश्चयो येषां, त असुरनिश्चयाः | देवास्तु सात्विकाः प्रोक्ताः दैत्या राजसतामसाः | इति ह्यग्निवेश्यश्रुतिः ||” - Those who oppress the Resplendent Lord within are of little perceptivity. Thus in *Anabhimaan* scripture “Those who are not receptive to the Great Self, the Supreme Person, oppress Him”. Those who are *a-sura* un-enlightened (of scriptures) are of non-luminous, obscure, of *taamasic* receptivity. “The Divine ones are said to be *saatvic* (luminous) and the demons are combination of *raajas* (enterprising) energy and *obscurity*, *taamasic* (obscure) energy” thus in *Agniveshya* scripture.

Tatparya Nirnaya :

“अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः | डम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः | अकृशानपि लक्ष्म्यादीन् देवान् विष्णुपरायणान् | विष्णुं च सर्वदेहस्थं कृशत्वेन विजानते | तेषामल्पगुणत्वेन कल्पानात्ते तमो ध्रुवम् | यान्ति ज्ञेयाश्च ते दैत्याः पिशाचा वाऽथ राक्षसाः ||” - Those who perform terrible austerities even according to scriptures, they being arrogant and full of pride and strengthened by the desire for fruits and attachment propitiating gods in the lower order like *Lakshmi* are also devoted to *Sri Vishnu*. But those who consider Him, who pervades, the whole body as having lesser *gunas* will go to obscure worlds. Such people having obscure receptivity are divided in categories like *Daityas*, *Pishachas* and *Rakshasas*.

7. Even the food of these becomes attractive in three-fold manner. So also are their sacrifices, austerities and the charities. Listen to the distinction among these.

Bhashya :

“प्रीतिः अनन्तरिका | हृद्यत्व दर्शनि | स्थिराः च न तदैव पक्ता भवन्ति | तथा ह्याज्यादयः ||” - Joy is the immediate result. What continues to be joyous is *hridya* - desirable or acceptable to the heart. Even though all food are well-cooked, they are not digested immediately. For instance ghee and the like. Being steady or having the attributes of steadiness as in the case of ghee and the like

Tatparya Nirnaya:

“अन्नैश्चैवाथ यज्ञाद्यैः प्रायो ज्ञेया इमे नराः | साच्चिका साच्चिकान् कुर्युर्यस्मादन्ये तथेतान् |

ॐतत्सदीति यद् विष्णोर्नामत्रयमुदाहृतम् | प्रसिद्धं वैदिकं यस्मात् कर्म तद्विषयं हि सत् | तत्राश्रद्धाकृतं तस्मादसदित्येव कीर्तयते | विष्णु वेदाश्च यज्ञाश्च यस्मदोताः परस्परम् | विहिता विष्णुना तेन विष्णुरोमिति कीर्तितः | ॐतमस्मिन्नदं सर्वमिति चोक्तः स ॐमिति | तस्माद् ॐइति यज्ञादीन् प्रवर्तन्ते हि वैदिकाः | अनोङ्कृतं ह्यासुरं स्याद् यत् तस्माद् ॐकृतं त्वपि | ॐकारार्थहरेः सम्यगज्ञानादासुरं भवेत् | फलं त्वनभिसंधाय तद् ब्रह्म स्यान्ममास्पदम् | इति यत् क्रियते कर्म तन्नामाऽते जनार्दनः | अभिसन्धितं हि तत् प्रोक्तं तत् वा स्वगुणैः सदा इत्यादि च || - स्वयं प्रधानमुद्दिष्टं स्वरूपं कार्यमेव च | इति शब्दनिर्णये | शास्त्रविहितमपि भगवच्छ्रद्धाविहीनमसदेवेति वक्ष्यति - अश्रद्धया उतम् इति | भगवच्छ्रद्धाविरहितत्वादेव चाशास्त्रविहितं भवति | विष्णुभक्तिविधानार्थं सर्वं शास्त्रं प्रवर्तते | इति पैङ्गीश्रुतिः ||” – One should know that by consuming food and performing sacrifices the receptivity of the people becomes fashioned. The *saatvik* persons normally perform luminous actions and others in respective manner. By these people *Sri Vishnu* is known through triple symbols - ॐ, तत् and सत्. Therefore, the firmly established *Vedic* injunctions in relation to *Sri Vishnu* are known as *sat*. The performance of actions which are done without having receptivity towards Him are known as *a-* सत्. *Sri Hari* is known as ॐ since He is elaborately clarified by the Wise through *Vedic hymns* and sacrifices. Therefore, pronouncing ॐ sacrifices are commenced by the priests. The performance of sacrifices without pronouncing ॐ in the beginning is of *asuric, non-luminous* in form. Pronouncing ॐ, without being wise of its significance will make him an *asura*. Since the fruits (of sacrifices) are due to Him (*Brahman*) and deliverance is due to the grace of *Sri Janaardan*, He (*Brahman*) is known as *sat*. Since He is pervaded everywhere and has all the auspicious attributes, He is called सत्.

“*Making Me the Primal object, the forms and also the actions*”, thus in *Shabda Nirnaya*. Absence of scriptural injunctions and non-receptivity to the Resplendent Lord are considered identical. Therefore, ‘*given without receptivity*’ - thus has been spoken later. That which is given to the Resplendent Lord without being receptive is what is given without following the scriptural rules. “*An scriptures exit for the sake of being in communion with Sri Vishnu*”, thus in *Paingi scripture*.

8. The food which promotes life, vitality, strength, health, joy and cheerfulness, which are sweet, soft, nourishing and agreeable are said to be *saatvik, luminous*.

Tatparya Nirnaya:

“स्थिराः स्थिरगुणाः धृतादयः | कट्वादीनामप्यारोग्यरसाद्यर्थत्वेन साच्चिकत्वमेव | रस्यादीनामपि दुःखशोकामयप्रदाः उत्पुक्तेः | सत्त्वं साधुभावः | भवति हि सोऽपि शुच्यन्नात् || हृद्यं पश्चान्मनोहारी प्रियं तत्कालसौख्यदम् | सुखदं दीर्घसुखदं रस्यमभ्याससौख्यदम् || इति शब्दनिर्णये ||” – Food that creates stability having stable attributes are pleasurable. Food that is bitter if it promotes health are *satvika*, wholesome promoting enlightened outlook, becoming pure living, the attribute of the saints.. हृद्यं - desirable is that which makes one desire for more. Pleasurable is what pleases at that moment alone. सुखं – happiness is what continues to make one happy for a long time. That which becomes agreeable even after consuming repeatedly is रस्यम् - savoury or palatable” thus in *Shabda Nirnaya*.

9. The food that is bitter, sour, saltish, very hot, pungent, harsh, burning, producing pain, grief and disease are preferred by the raajasik, the energetic.

Tatparya Nirnaya:

“रुक्षं नीरसनम् | तीक्ष्णं सषपादि ||” - That which is tasteless is the tiresome, pungent, similar to mustard.

10. The cooked food uneaten and kept over, tasteless, putrid, stale, refuse and unclean is the food liked by the taamasik, the obscure.

Tatparya Nirnaya:

“यामान्तरितपाकं तु यातयाममितीर्यते | क्वचिच्च गतसारं स्यान्नियम्यं यातमस्य यत् | इति च | पूर्वं स्वादु पश्चान्द्यथाजातं गतरसम् | शुद्धभागवतानां तु स्वभावपेक्षयैव तु | स्वादुत्वादि विजानीयात् पदार्थानां न चान्यथा || इति सूदशास्त्रे ||” - The food which is kept over for a period of three hours after the same is cooked is called याम्ना. When the taste of the food is lost, it is also called यातयाम्. Earlier sweet but later turned without taste is called गतरसम् - tasteless. For the one who is devoted to the Resplendent One, even if a thing appears tasteless, the real nature of the thing should be made known - thus in Sudashastra.

11 – 12 - 13 .The sacrifices performed according to the prescribed rules, without expectation of fruits and considering the same for the mental satisfaction is said to be saatvik, luminous.The sacrifices performed with expectation of fruits and also for the sake of vanity, O Arjuna, know these to be raajasik, energetic. The sacrifices performed without following any rules, without chanting hymns, without serving food, without giving charities, without being receptive, is declared to be taamasika, impure.

Tatparya Nirnaya:

“यागात्तु राजसात् स्वर्गः सांकपिकः उदाहृतः | लोकः स दीनदेवानां सनाम्नां वासवादिभिः | विष्णावश्रद्धयाऽयोग्यकामाश्चैषां पुनर्भवेत् | नरकं च विना यज्ञं राजसा नरलोकगाः || निशिद्धं कर्मकुर्युश्चेदीयुस्ते नरकं ध्रुवम् | कदाचित् साच्चिकाः कुर्युः कर्म राजसतामसम् | अन्येऽन्यच्च तथाऽप्येषां स्थितिः स्वाभाविकी पुनः | स्वं स्वं कर्म तु सर्वेषां सदैव स्यान्महत्फलम् | अन्यदल्पफलं चैव बाहुल्यं तेषु लक्षणम् || इति पादमे ||” - By performing only sacrifices, the symbolic heavens are attained. This place is the habitation of the *jivas* who are similar to *Indra* and other gods who had fallen from their position. Since they were not receptive to *Sri Vishnu* or their desires exceeded their capabilities they attain such worlds but not the nether world. But those who perform energetic sacrifices and those who perform works which are prohibited will attain the eternal nether world without any doubt. They are often *saatviks* whose action are a mixture of both *raajasik* and *taamasik*. Others also perform actions which are not in consonance with their nature falling back to their natural attributes. Performance of their work according their respective natural attributes alone brings them better fruits. Performing actions contrary to their attributes brings lesser fruit. That which brings more fruit should be considered as their natural attribute, thus in *Padma Purana*..

14 – 15 - 16. Worship of the Gods, of Brahman abiding in men, Teachers and men of wisdom being pure, righteous, non-injury are said to be the penance of the body. Utterance which speaks Truth, causes no offence but is pleasing and beneficial, promotes introspection in self and meditation are said to be the penance of the speech. Serene thoughts, gentleness, reflection, silence, restraint of the Self and purity of one's nature are said to be the penance of the mind.

Bhashya :

“सौमत्वम् अक्रौर्यम् | अक्रूरः सौम्य उच्यते | इति ह्यभिधानम् | मौनम् मननशीलत्वम् - बाल्यं च पांडित्य निर्विघ्नाथ मुनिः | इति हि श्रुतिः | एतेन हीदं सर्वं मतम् | यदनेनेदं सर्वं मतं तस्मान्मुनिस्तस्मान्मुनिरित्याचक्षते || इति हि भाल्लवेयश्रुतिः | कथमन्यथा - मानसम् तपः स्यात्? ||” - सौमत्वम् means being soft, gentle, not harsh or cruel. “Not being cruel is called being gentle” thus has been said. मौनम् means silence, being ever reflecting. “After acquiring wisdom and being eligible one acquires मौनम्” - Thus also in the scriptures. By him alone all this is reflected upon, thereupon, he is called Muni, thus in Bhallava scripture. Otherwise how else one could perform penance with the mind?

Tatparya Nirnaya:

“मौनम् मननम् |” – मौनम् means reflection.

17. These three-fold penances by men performed without any expectation of rewards but with intensity and keen receptivity are known as saattvik, luminous.

Tatparya Nirnaya:

“युक्तैः भगवदर्पणादियुक्तैः | युक्तैरिति दानादिषु सर्वत्र समम् |” – Here युक्तैः means proper for offering to the Resplendent Lord. That charity is proper which is similar everywhere.

18 – 19 – 20 – 21 – 22 - 23. The penance performed with vanity for gaining respect, honour, reverence is known as raajasik and therefore, unstable and not lasting. The penance performed with foolish obstinacy by torturing the self and for causing injury to others is known as taamasik, obscure. The charity which is done without expectation of any rewards in return as one's duty at the proper place and proper time for a worthy person, is known as saattvik, luminous. The charity which is done in expectation of return or in the hope of future gain or with great reluctance, is known as raajasika. The charity which is done at the wrong place and at the wrong time and to an untruthful person without proper knowledge is known as taamasik, obscure. Considering Aum tat sat as the three-fold symbol of Brahman, the knowers of Brahman, the wisdom of the Vedas and the sacrificers were similarly ordained in earlier times.

Bhashya :

“पुनश्च कर्मादीतिकर्तव्यताविधानार्थमर्थवादमाह - ॐ तत्सद् इत्यादिना | परस्य ब्रह्मणो ह्येतानि नामानि - ओतं जगद् यत्र स्वयं च पूर्णो वेदोक्तरूपोऽनपुचारतश्च | सर्वैः शुभैश्चाभियुतो नचान्यैरोन्तदसदित्येनमतो वदन्ति || इति ह्रग्वेदखिलेषु | द्वितीयपादतत् शब्दार्थः | सदेव सोम्येदमग्र आसीत् | इति च | तेन, ब्रह्मणा | आत्मपूजार्थम् |

वेदविधिर्व्यञ्जनम् | मा तूक्ता पुरस्तात् ||” - Once again actions and the modalities that are ought to be performed are spoken by mentioning ॐ तत् सत् etc. which, verily, are names of the *Supreme Brahman*. Here in this world He is spread over in all entirety as *Aum*, therefore made reference in *Vedas* with respect. Thus, in the subsidiary chapter of *Rigveda* - He is सत्, since without any defects and is completely auspicious - “*He (sat), verily, my dear, was there in the beginning*”, “*Aum, that is Brahman*”. For propitiation of the *Self* by indicating the *Vedic* injunctions and Himself being referred subsequently.

24 - 25. Therefore utterance of Aum, performance of sacrifices, charity and penance are enjoined in scriptures by the communicators of Brahman and with utterance of 'tat' the performance of sacrifice, penance and various acts of charity are performed by seekers of deliverance.

Bhashya :

“तत् फलं मे स्याद् इत्यनिभिसन्धाय |” – The utterance of the word *tat*, without expecting that *the fruits be mine*.

26. The word Sat is uttered with truthful and noble intent, and similarly O Arjuna, for any praiseworthy performance also the word sat is used.

Bhashya :

“सद्भाव शब्देन प्रजननं सूचितम् | ॐ इत्युक्त्वा अनभिसन्धाय फलं यज्ञदानतपादिकृतामतिप्रीतेर्ना मसाम्याद् ब्रह्मैव निष्पादितं भवति || इत्याशयः | तथाच ऋग्वेदखिलेषु - ॐ यज्ञाद्या निष्फलं कर्म तत् स्यात् सद वै तदर्थं कर्म वदन्ति वेदाः | तच्छब्दानां सन्निधेर्ब्रह्मप्रीतेस्तदूपत्वाज्जनितं ब्रह्म तस्य || इति |” - By the word *sat*, the creation is suggested. Pronouncing the word *Aum* knowing its meaning fully, without expectation of the fruits, by performing sacrifice, charily and penance with great love, uttering the name (of the Lord, *Brahman* alone is propitiated, this is the purport. “*The sacrifices which are done without expectation of the fruits are called, verily, Aum tat sat. The Vedas call them performance of actions, since with those words the Brahman is pleased and they gain the experience of the Brahman*”, similarly in the *Rigveda*.

27 - 28. Abidance in sacrifice, penance and in charity is spoken as sat. The performance of action as well as the purpose of action are also called sat'. If any offering or charity is made or penance or rituals performed without receptivity, then the same are called asat, O Arjuna and it is of no significance here or hereafter.

Tatparya Nirnaya:

“सत्सम्बन्धित्वादेव कर्मादि सत् | ॐ तत्सदितिनाम्नां विष्णौ प्रसिद्धत्वात् | स्रवत्यनोडकृतं ब्रह्म परस्ताच्च विशीर्यते | अनोडकृतमासुरं कर्म इति श्रुतेरनोडकृतस्यासुरत्वप्रसिद्धेः | अनर्थज्ञोदितो मन्त्रो निरस्त्राति मानतः | यन्मन्त्रस्तेन कथितो मन्त्रार्थो ज्ञेय एव तत् || इति पैङ्गीश्रुतेश्च || तदर्थत्वेन फलानभिसन्धिपूर्वकर्मण एव सात्त्विकत्वाच्च || तद्भक्त्या तत्स्मरणपूर्वकमेव कर्म सदन्त्यदसदेवेति भावः || राजसस्याप्यसदन्तर्भाव एव |

विष्णुश्चन्द्रारहितत्वात् | साच्चिकं मोक्षदं कर्म राजसं सृतिदुःखदम् | तामसं पातदं ज्ञेयं तत् कुर्यात् कर्म वैष्णवम् ||
इत्याग्नेये ||” - Since the performance all the actions are in reference to Him alone they are known as *sat*. *Sri Vishnu* is famous with His three-fold name, *Aum tat sat*. The *vedic* hymns gain power if these words are uttered in the beginning and lose the power if they are uttered at the end. The hymns which are sung without uttering these words, they are called *asura* – non-luminous. *Thus, in Paingj scripture = “The recitation of the hymns without knowing their meaning is worthless. Because the hymns protect the reciter, they are known as mantras (the hymns). Therefore the meaning of the hymns should ever be known”*. The performance of the actions after knowing their meaning but without expectation of the fruits, is known as *saatvik*, luminous. Therefore those actions done remembering Him are called *sat* and all other actions are called *asat*. *raajasik* works are also included as *asat* because the same being devoid of receptivity towards *Sri Vishnu*. Luminous, *saatvik* actions lead one to deliverance. Energetic *raajasik* actions lead one to *samsara* and misery. The obscure, *taamasik* actions lead to inferior worlds. Therefore one should always perform actions which please *Sri Vishnu*.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Seventeenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Shraddhatrayavibhaga Yoga”.

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Bhashya:

“पूवोक्तं साधनं सर्वं सडिक्षप्योपसंहरत्यनेनाध्यायेन |” - *Hari Aum* ! All the Perennial Principles spoken in the earlier Chapters have been briefly spoken as conclusion in this Chapter.

Tatparya Nirnaya:

“सर्वाध्यायोक्तधर्मस्य समासतो निर्णयात्मकोऽनुक्तत्रैगुण्यवादी चायम् |” - In this Chapter all that was to;ld earlier is reiterated.

1 - 2. Arjuna said: I desire to know, O Krishna, the true principle of emancipation and of relinquishment separately. The Resplendent Lord said: The wise ones declare that relinquishment is giving up of performance of action prompted by desire and renunciation is abandonment of all the fruits of action by those given to wisdom.

Bhashya:

“फलानिच्छयाऽकरणेन वा काम्यकर्मन्यासः सन्न्यासः | त्यागः तु फलत्याग एव | तथाहि प्राचीनशालश्रुतिः - अनिच्छया अकर्मणावाऽपि काम्यन्यासो न्यासः फलत्यागस्तु त्यागः || इति |” - Non-performance of actions which promotes even little desire for fruits is relinquishment. *Sanyaas*, renunciation is giving up the fruits of actions. “Both non-performance of action which promotes desire and giving up the fruits of desire is relinquishment”, thus in *Prachinshala* text.

3. Actions which are defective should be relinquished, say some learned men. Others declare that actions like sacrifice, charity, penance should not be relinquished.

Bhashya:

“मनीषिणः इति विशेषणात् पूर्वपक्षोऽपि ग्राह्य एव | फलत्यागेन त्यागो विवक्षितो यज्ञादेस्तत्पक्षे | यस्तु कर्मफलत्यागी इति च वक्ष्यति | अत एक एवायं पक्षः ||” - In the first part of the verse, the reference is to मनीषिणः the protagonists of the First Part, the पूर्वपक्ष, which is accepted as reasonable. According to the protagonists of the other side, the उत्तरपक्ष only giving up the fruits of action is renunciation. Having said later (in *Gita*) यस्तु कर्मफलत्यागी, the other view has also been accepted as reasonable.

Tatparya Nirnaya:

“मनीषिणः इत्युक्तवात् तेऽप्यनिंघाः | अतः त्याज्यं दोषवत् || इत्यस्यार्थः | सङ्गं त्यक्त्वा फलं च, इति ||” - Having referred them as *manishinah*, learned men, their views are not to be ridiculed, but should be given up as defective, thus it is averred. This is the purport - giving up actions with desire for fruits and attachment to them.

4. Listen to Me with fervor, O Arjuna, the truth about renunciation. Renunciation has been declared to be three-fold.

Bhashya:

“तत्प्रकारं चाऽह - निश्चयम् इत्यादिना ॥” those methods are explained as certain.

5. Sacrifice, charity and penance should never be renounced but should always be performed, because they are the purifiers of the men of wisdom.

Bhashya:

“यज्ञभेद उक्तो द्रव्ययज्ञः इत्यादिना | दानेत्वभयदानमन्तर्भवति | एतेषां मध्ये यत्किञ्चिद् यज्ञादिकं कर्तव्यमेव इत्यर्थः | अन्यथा - ब्रह्मचारी गृहस्थो वा वानप्रस्थो यतिस्तथा | यदीच्छेन्मोक्षमास्तातुमुत्तमाश्रमाश्रयेत् ॥ इति व्यासस्मृत्यादिविरोधः | ज्ञानयज्ञा विद्याभयदानब्रह्मचर्यादि तपसो हि ते | अतो यद् वचोऽन्यथा प्रतीयते, अधिकारिभेदेन तद् योज्यम् | अन्यथेषां गत्यभावात् ॥” - The types of actions are spoken here in this verse. The different types of sacrifices have been clarified earlier as sacrifice with wealth etc. In charity even fearlessness is also included. Such actions like sacrifices etc. should be performed by all. Otherwise it would contradict the statement in *Vyaas Smriti* – “An aspirant, householder, forest-dweller and even a recluse, desiring deliverance have to perform the actions to attain best of the status”. Sacrifice in the form of acquiring wisdom, charity in the form of fearlessness, and penance in the form of being a religious aspirant, should be performed. Those actions also are declared to be of the nature of sacrifices. Otherwise earlier statements will stand contradicted. *Sri Krishna* subscribes to the view that since performance of action by itself cannot be avoided by any persons belonging to the four *aashramaas*, what is desirable is renouncing the fruits and attachment towards them.

6. But these actions should be performed by giving up attachment to the fruits of performance. This, O Arjuna, is My decided and best of the views.

Tatparya Nirnaya:

“द्रव्ययज्ञादिनां मध्ये स्वोचितो यज्ञो विद्यादानादिषु स्वोचितं दानं स्वोचितं तपश्च सर्वैर्वर्णाश्रमिभिरन्येऽप्येव कार्यमेवेत्यर्थः | विष्णुनामस्वाध्यायोऽन्यानां सत्योपवासादिः ॥” - In the sacrifice of wealth, in the sacrifice of knowledge, in the sacrifice of penance, one should perform charity, instruct and practice austerity according to one's capacity and according to the classification (*Varna*) and stage (*aashramaa*) in life, together with other functions. This is the purport. Those belonging to the lowest of the classes should propitiate *Sri Vishnu* by repeating His name, speaking truth and austerity of fasting etc.

7. Renunciation of those actions, which are ordained to be done, is not desirable. Giving up (such actions) through ignorance is declared to be of taamasik.

Tatparya Nirnaya:

“सङ्गफलत्यागमृते स्वरूपत्यागः कार्य इति मिथ्याज्ञानाख्यमोहात् | स्वयज्ञादीन् परित्यज्य निरयं या |” - Non-attachment to the fruits of action is what is said to be the true nature of renunciation; giving up performance of the action alone is erroneous.

8. Renunciation of action because it is painful or from fear of physical suffering, having been declared to be raajasik does not bring any rewards.

Tatparya Nirnaya:

“मोहं विना दृष्टदुःखमित्येव | दुःखशब्देन केवलं मानसम् | कायत्केशस्य पृथगुक्तेः | दुःखं तु मानसं ज्ञेयमामायासो बाह्य उच्यते | विशेषस्य विवक्षयामन्यथा सर्वमेव तु || इति शब्दनिर्णये |” - Unless one is deluded, what one perceives is but cause of misery. Misery is, however, only the mental impression. Because normally what affects the body is spoken separately. “Misery is but a mental stale. Exertions should be known as external phenomenon. With proper discrimination all this would be clear”, thus in Shabda Nirnaya.

9 – 10 - 11. Performance of action as one's ordained duty and renunciation of the fruits and all attachment to them, is considered as saatvik. The saatvik renouncer, who is wise and whose doubts are dispelled has neither aversion to inauspicious actions nor attachment to auspicious actions. It is not possible for any embodied being to renounce actions entirely (therefore) he one renounces the fruits of action he, verily, is said to be the renouncer

Bhashya:

“अन्यस्त्यागार्थो न युक्त इत्याह - न हि, इति |” - In this verse it has been clarified that mere renunciation of all actions is not the proper meaning.

Tatparya Nirnaya:

“न द्वेष्यकुशलं कर्म केवल दृष्टदुःखम् | जन्मान्तरकृते पुण्ये न सज्जेत् साच्चिकश्चले | यः सम्यक् तच्चविद् विष्णोस्तदर्पणधियैव तु | फलेच्छावर्जितस्तस्य कर्म बन्धाय नो भवेत् | बहुलं चेदल्पदोषं यावदेवापरोक्षदृक् || इति च ||” – कुशल - the qualified person would not despise actions only because they entail misery. By meritorious deeds done over different lives will not be used by him for enjoying insecure heavens. Knowing the fundamental principles the one, who offers them (his कर्म) to Sri Vishnu without attachment to the fruits of his actions, such one does not get bound (by his actions). However, performance of many actions may become reason for little demerits till one attains the knowledge of the Supreme.

12. Undesirable or desirable and also the mixed ones, thus the threefold fruits of actions accrue to those on their death; none for those who have renounced.

Bhashya:

“त्यागं सौति अनिष्टम् इति |” – Here in this verse, undesirable renunciation is praised.

Tatparya Nirnaya:

“अन्येषामिष्टम् | अस्य तु त्यागित्यादेव नेष्टम् | ज्ञानादेर्मोक्षभोग्यश्च नान्यत् स्यात् कर्मणः फलम् | त्यागिनस्तच्चसंवेत्तुरन्येषां तदृते फलम् || इति च | केवलकाम्यकर्माणां परानपेक्षयाऽप्यकरणमित्येतावांस्त्यागात् सन्न्यासस्य विशेष इत्यत्यागिनां प्रतियोगित्वेन न्यासिन उक्ताः | त्यागित्वं तेषामपि ह्यस्ति || परेच्छयाऽपि ये काम्यं कर्म कुर्युर्न तु क्वचित् | न्यासिनो नाम तेऽन्येभ्यः फलत्यागिभ्यं उत्तमाः || इति च ||” - For the others, it (renunciation) is desirable. However, being mere renouncer (of actions) is not sufficient. For the men of wisdom and for those who are keen for deliverance, there exist no other fruit for action. For the renouncer having knowledge of the fundamental principles, *Eternal Bliss* itself is the fruit. There is no fruit other than this. With no expectation of fruits for themselves, the renouncer performs actions desiring welfare of the others. But the relinquisher (संन्यासी) does not perform actions associated with desire, even as the actions end in welfare of others. However, the renunciation exists for the renouncer as well as for the relinquisher. “*Those who do not perform any actions (associated with desires), even when they are for the welfare of others, are called relinquishers (संन्यासी); these are superior to the mere renouncers*”.

13. Know these five-fold principles instructed by Me, O Arjuna, which are for the performance of actions according to Sankhya philosophy.

Bhashya:

“पुनः सन्न्यासं प्रपञ्चयितुं कर्मकारणान्याह - पञ्च इत्यादिना | साङ्ख्यकृतान्ते ज्ञानसिद्धान्ते ||” - *Sri Krishna* again reiterates संन्यास, the relinquishment of the actions, साङ्ख्यकृतान्ते means in the philosophy (*siddhant*) of Wisdom.

Tatparya Nirnaya:

“कथितं परम साङ्ख्यं कपिलाख्येन विष्णुना | सेश्वरं वैदिकं साक्षाज्ज्ञेयमन्यदवैदिकम् || इति च ||” - *Sankhya* philosophy spoken here is the one propounded by *Sri Vishnu* in the form Sage *Kapila*. This is the one which accepts the existence of the Supreme Lord according to the *Vedas*. There also exists another *Sankhya* philosophy known as *Sankhya* which does not accept the authority of *Vedas*.

14. The seat (of action), similarly the performer of action, the instruments and the distinctive means are variously expressed, the Divine being the fifth.

Bhashya:

“अधिष्ठानम् देहादिः | कर्ता विष्णुः | स हि कर्ता इत्युक्तम् | जीवस्य चाकर्तृत्वे प्रमाणमुक्तम् | करणम् इन्द्रियादि | चेष्टा क्रियाः | हस्तादिक्रियाभिर्हि होमादिकर्माणि जायन्ते | ध्यानादेरपि मानसी चेष्टा कारणम् | पूर्व तनीचेष्टाऽपि संस्कारकारणत्वेन भवति | दैवम् अदृष्टम् | तथाच आयास्यश्रुतिः - देहो ब्रह्माथेन्द्रियाद्याः क्रियाश्च तथाऽदृष्टं पञ्चमं हेतु इति | केवलम् निष्क्रियम् | एनं केवलमात्मानं निष्क्रियत्वाद् वदन्ति हि | इति तत्रैव ||” - अधिष्ठानम् means the basis and the rest. कर्ता is *Sri Vishnu*. He alone is said to be the creator of everything. Besides, *Jiva* has already been explained as not the independent creator but करणम् are the instrument of senses. चेष्टा means actions. With the use of hands etc. the activities of

sacrifice etc. come to be performed. ध्यान, meditation etc. is the activity of the Mind. By such various actions alone संस्कार, the tradition becomes established born. Divine is that which is not visible. “*The body, Brahman, the sense-instruments and their activities, similarly the fifth one, the unseen. these are the causes for the actions*” thus in aayaasya scripture.

Tatparya Nirnaya:

“अधिष्ठानं शरीरादि ||” - अधिष्ठानं means the body and the rest.

15 – 16 - 17. Whatever actions a man performs through the body, speech and the mind, judicious or injudicious, for them these are the five causes. This being the case, the one who considers himself as the exclusive performer of actions, due to lack of intelligence, does not truly perceive. He is of distorted intelligence. He who does not have the attitude that he himself is the doer, whose intellect is not tainted, even though he kills people he does not consider himself being the killer and, therefore, is not affected.

Bhashya:

“तज्ज्ञानं स्तौति - यस्य इति | यस्त्वीषद् बद्धयते स ईषदहङ्कारी च ||” - The knowledge that one is not the performer of the action is further explained in this verse. The one who is bound by actions, he, verily is the one who has the attitude as the performer of action.

Tatparya Nirnaya:

“स्वातन्त्र्यमीश्वरे वेत्ति नैवात्मनि कदाचन | ईश्वराधीनमेवात्मन् स्वातन्त्र्यं तु जडान् प्रति | तारम्येन लक्ष्म्यादेर्जीवान् प्रति च सर्वशः | यस्तदर्थं समुत्पन्नो यथा रुद्रो यथा यमः | हत्वापि स इमान् लोकान् न हन्ति न निबद्धयते | अज्ञस्तदर्थं जातोऽपि बुद्धयते दैत्यवद् ध्रुवम् | अपरोक्षदृङ् न जातो यस्तदर्थं मक्तिगं सुखम् | ह्रसेत् यस्य परोक्षज्ञः किञ्चिद् दोषेण लिप्यते || इति च | अस्वातन्त्र्यज्ञानाद्धन्मीति भावोऽप्यस्य नास्तीति न हन्ति | अन्यस्य भावोऽस्तीति विशेषः | बुद्धिर्यस्य न लिप्यते, इति रागान् हन्ति | किन्तु धर्मबुद्ध्याः || स्वातन्त्र्यं मन्यमानस्य रागाद् धर्मं न कुर्वतः | तान्निमित्तस्तु दोषः स्याद् गुणश्च स्यात् स्वकर्मजः || इति च |” - Independently human beings being gross and under the control cannot perceive the Supreme Being by their own strength, all *Jivas* from *Lakshmi* downward being in all circumstances subservient to the *Supreme Being* according to gradation (*taaratamyā*), having born as *Rudra* and *Yama* have even destroyed these worlds do not consider themselves having destroyed. But those who even though are born as instruments for destruction are not aware, they surely become like demons. Such ones do not become receptive to the experience of *the Prime Existence* nor do they become entitled to be delivered. But those who are receptive to *satya*, *the Supreme Being*, such ones would not be affected by such defects. Being not independent even though killing, they will not have the attitude as killer. For such ones have the special attitude. ‘*Whose intellect is not tainted*’ means those who kill as their ordained duty. But those who assume themselves to be independent, even though they perform their righteous duties, for them there will be occasion for defects and demerits from performance of his own actions.

18. Knowledge, object of knowledge and the knower (of the knowledge) are the three-fold instruments of action; the instrument, the action and the performer of actions constitute the

three-fold constituents of action.

Bhashya:

“एवं तर्हि न पुरुषमपेक्ष्य विधिः, अकर्तृत्वाद् इत्यत आह - ज्ञानम् इति | त्रिविधा कर्मचोदना | एतत् त्रिविधमपेक्ष्य कर्मविधिरिति त्रिविधा इत्युच्यते | कारणानि सडिक्षप्याऽह करणम् इति | कर्मसङ्ग्रहः | कर्म कारणसङ्क्षेपः | अधिष्ठनादि करण एवान्तर्भूतम् | तथाहृग्वेदग्रिलेषु - ज्ञानं ज्ञेयं ज्ञानिनं वाप्यपेक्ष्य विधिरुत्थितः | करणं चैव कर्ता च कर्म कारणसङ्ग्रहः || इति | अकृत्वेऽपि विधिद्वारेश्वरप्रसादादिच्छोत्पत्त्या उक्तकारणैः कर्मद्वारा पुरुषार्थो भवति || इति | ईश्वराधीनत्वेऽपि विधिद्वारा नियतस्तेनैव | यदि चेच्छादिर्जायते तर्हि कारितमेवेश्वरेण | फलं च नियतम् | वस्तुतोऽकर्तृत्वेऽप्यभिमानिकं कर्तृत्वं तस्यैव | स्वातन्त्र्यं च जडमपेक्ष्य इति न प्रवृत्ति विधिवैयर्थ्यम् | सर्वं चैतदनुभवोक्तप्रमाणसिद्धम् || इति न पृथक् प्रमाणमुच्यते ||” – Even for such persons no similar expectations would arise, having the attitude of the non-performer of actions. Having resorted to three-fold instruments of action, the three-fold consequence of action are also spoken. The causes have been spoken briefly in the later half of the verse. Here consequences of action means the constituents of the causes all actions. In them is included all the basis, (अधिष्ठान mentioned earlier). “*Relying on Knowledge, the act of Knowing and the Knower, the scriptural injunctions become established. The Cause, the Performer and the Performance constitute the Action*”, thus also in *Rigveda*. Even though a non-performer of the actions, he becomes eligible as a qualified person, through knowledge of scriptures and grace of the Lord, through intended desires and performance of the actions. That is through knowledge of scriptures and being disciplined as subservient to the Lord. Even as he desires, even so he performs the actions and therefore performance of actions becomes only a निमित्त, occasion. But in normal circumstances, even though he is not the performer of the actions, through ego-sense he assumes himself to be the performer. Since the human being has more independence than other gross objects, he is capable of discriminating the scriptural injunctions. Since all this is established through experience, no additional proofs are here adduced.

Tatparya Nirnaya:

“संप्रेरयितुरीशस्य कर्मस्वग्रिलचेतनान् | ज्ञातृज्ञानरूपा प्रेरणा सा स एव यत् | स्वरूपेणैव नित्या सा विशेषात्मतया भवेत् | विशेषोऽपि स्वरूपेण नित्यश्च स्याद् विशेषतः | स्वनिर्वाहकता यस्मान्नवस्था विशिष्टवत् | विशेषस्य विशिष्यस्याप्यभेदेऽपि विवादिना | विशेषोऽस्त्येव नारास्ति ह्यनवस्था कथञ्चन | ज्ञातुरन्योऽहमिति तु कस्याप्यनुभवो नहि | अस्मि ज्ञातैवाहमिति विशेषोऽयमिदानीं मे समुपथितः | इत्याद्यनुभवाद भेदो न विशेष्यविशिष्टयोः | विशेषणं तु द्विविधं विशेषाख्यं तथेतरत् | विशेषमणयेद् येन प्रोक्तं तेन विशेषणम् | विशेषोऽपि विशेषस्य स्वस्यैव गमको भवेत् || इत्यादि तत्त्वविवेके || संग्रहः पञ्चकारणानां सङ्क्षेपः | अधिष्ठानस्य करणेऽन्तर्भावात् | दैवशब्दो दितेश्वरस्यैव मुख्यकर्तृत्वः ||” – Energized by the Supreme Lord, the *Jivas* performs actions and acquires special characteristics similar to that of the Lord. Being of such special characters, they manifest also always in distinctive forms. Being themselves the accomplishers, through them many special manifestations come to be accomplished. Every special form comes to be manifested with distinctive characteristics. Even in such distinctiveness there exists never any conclusiveness. Who does not have experience : ‘*I am the one who experiences the others ?*’ Therefore, how can there be any difference in their knowledge that ‘*I*

know and (therefore) I exist?. Every one perceives the special attributes which are established in them. With such experience there exists no difference between the special nature and their distinctive manifestation. This special manifestation is of two nature, which is called special because of the dual-nature and distinctive in nature. That makes knowing one's manifested form suggestive of the special nature. *Thus in Tatva Viveka. karmasangraha* means the combination of the five-fold constituents of action in brief. *Adhithaan*, the establishment (in the verse 14 above) is caused by the internal nature. The word *daiva* - Divine is the Supreme Lord Himself who, by His principal Action, by His Independence, by the statement, '*Independent Performer of Actions*', is in these three-fold manner referred. *karma* is the performance of actions.

19. The knowledge, the Action and the Performer of Action, on account of their attributes, are considered three-fold in term of the science of attributes. Listen about these also.

Bhashya:

“पुनः साधनप्रथनाय गुणभेदानाह - ज्ञानम् इत्यादिना | गुणसङ्ख्याने गुणगणनप्रकरणे ||” - The way of साधना and the distinction between the attributes is again clarified. The science of Attributes means the method of distinguishing the attributes.

Tatparya Nirnaya:

“एवं गुणसङ्ख्याने परमसाख्यशास्त्रे |” - Here, the science of the attributes is the superior *Sankhya-Shastra*.

20. The instinct by which That One (Sri Vishnu) is seen in all creatures as the distinct, undivided (source of Energy), that Wisdom, know to be saatvik, luminous..

Bhashya:

“एकं भावम् विष्णुम् |” - Single Source is *Sri Vishnu*.

Tatparya Nirnaya:

“अस्तित्वाद् भूतनामस्यः सर्वजीवेभ्य एव यत् | मुक्तेभ्योऽपि पृथक्त्वेन विष्णोः सर्वत्रगस्य च | ऐक्येन च स्वरूपाणां प्रादुर्भावादिकात्मनाम् | तारतम्येन जीवानां भेदेनैव परस्परम् | जडेभ्यश्चैव जीवानां जडानां च परस्परम् | तेभ्यो विष्णोश्च सम्यक् तल्लक्षणज्ञानपूर्वकम् | ज्ञानं साच्चिकमुद्दिष्टं यत् साक्षान्मुक्तिकारणम् ||” - Existence, having been known as *the basis* in all creatures and also in the liberated ones in distinctive manner, *Sri Vishnu* alone is here referred to. Even though manifesting in all forms in similar manner, yet separate according to the gradation in and between each *Jiva*. Those which are seen as Gross, distinct from the *Jivas* and distinct in and between the *Jivas* themselves, they are all distinct from *Sri Vishnu*, which knowledge is their distinctive characteristics. This wisdom being *saatvik* becomes the cause for deliverance.

21 - 22. What is known as distinct in all creatures by multiplicity of instinct, know that knowledge to be raajasik, energetic. That which clings to one action without any goal, without any concern to Truth, the mean, that is to be known as taamasik, obscure.

Tatparya Nirnaya:

“विष्णोरन्यस्य याथार्थ्यज्ञानं राजसमुच्यते | यदि विष्णुं न जानाति यदि वा मिश्रतच्चवित् | अन्यथाकरणीयत्वात् कार्याख्यं जीवमेव यः | अकार्यं ब्रह्म जानाति स एवाखिलमित्यपि | एकजीवपरिज्ञानात् कृत्स्नज्ञोऽस्मीति मन्यते | युक्तिभिर्ज्ञानराहित्यत् स्वपक्षस्याल्पयुक्तितः | अयुक्ततामेव गुणं मन्यते चाल्पदर्शनः | अतच्चार्थं जगत् ब्रूते तच्चार्थज्ञानवर्जनात् | स मुख्यतामसज्ञानी ह्येकैकेनापि किं पुनः | सर्वैरितैर्विशेषैश्च युक्तः पापमधिकः | इति पादमे ||” - The knowledge which is contrary to the supremacy of *Sri Vishnu* and therefore imperfect, is known as *raajasic*. If one does not know *Sri Vishnu* or knows Him with confused understanding or thinks *Jiva* to be the performer when he is known not to be so or even thinks *Brahma* to be the creator when he is not the Creator or thinks knowing one *Jiva* is similar to knowing all the other *Jivas*, then such ones devoid of proper knowledge become contentious in justifying their own inadequate knowledge. These men who have little knowledge, not being able to place their arguments correctly and properly insist that their claim alone is the correct perception. Each of such person is primarily of *taamsik* knowledge. All those who revel thus in erroneous knowledge are associated with extreme demerits, *thus in Padma Parana*.

“पृथक्त्वेन तु यज्ज्ञानम् इत्यस्य व्याख्यानम् - नानाभावात् इत्यादि | सर्वगतमेकमीश्वरं न जानातीत्येतावतैव राजसत्वम् | कस्य कृत्स्नवज्ज्ञानमेव कृत्स्नेन ब्रह्मणैक्यज्ञानं च महातामसम् | किं पुनस्तावन्मात्रं सर्वमिति ज्ञानम् | किं पुनस्तत्राप्येकजीवादन्त्यत् किमपि नास्तीति अहैतुकं ज्ञानं सर्वमपि तामसम् ऽ किमु तदेवोक्तलक्षणम् | अतच्चार्थवत् सदसद्वैलक्षण्याद्यन्यथार्थकल्पनायुक्तमेकं तामसम् | किमु तदेवोक्तविशेषणैयुक्तम् | प्रायोऽल्पज्ञानमपि तामसम् | अज्ञानबहुलत्वात् किमु तदेवोक्तमिथ्याानम् | एकस्मिन् सर्वविज्ञानं कार्ये जीवे पूर्णं ब्रह्मेति सक्तं ज्ञानं निर्युक्तिकं चातच्चार्थकल्पनायुक्तमल्पज्ञानं च पृथक् सर्वेषु ||” - The statement ‘*what is known as distinct*’ is in further clarification of the latter remark: ‘*by multiplicity of instincts*’. Those who do not know that the all pervading one is the Supreme Lord, they are of *raajasik* attributes. Clinging to one's own view (without considering other views) is the attribute of *taamasik* people. And if one thinks that after being delivered by the Lord and acquiring wisdom the *Jiva* would be united with the All-Intelligent, Entirely Independent Lord - when in reality the *Jiva* would remain entirely subservient to Him - that one would be an extreme case of de-merits. Assuming nothing else to be in existence other than *Jiva* is also de-meritorious. What then is there to emphasize that acquiring unreasonable wisdom is the source of great obscurity, when their marks have already been specified? Unprincipled knowledge i.e. the knowledge associated with unconventional perception of the relation of Truth and non-Truth is *taamasik*. In which case, what is the purpose of mentioning such knowledge to be obscure, when it is already associated with the marks mentioned above ? In fact, little knowledge can be the reason for obscurity. And its excess becomes the cause of ignorance and non-awareness. When clarified that illusion due to non-awareness is on account of such excess obscurity, would not then it would be a case of repetition. Similarly, it would also not be repetition to clarify that the knowledge that *Jiva* is embodiment of all-pervasiveness, that *Jivas* are not separate from the Lord of all comprehensive attributes, that such knowledge is devoid of all rationality. Such knowledge which contributes to unprincipled conclusions, which is associated with little knowledge are all cases of *taamasa*, obscurity. In the case of those who propagate the theory of Illusion (*maayaavaada*), all these misconceptions do exist. In other philosophies also similar misconceptions like creation without definite purpose, do prevail.

23 – 24 - 25. The ordained actions performed without attachment, without love or hatred, without desiring fruits are known as saatvik. The actions performed desiring gratification, with ego and with great effort are known as raajasik. The actions which results in loss, injury and without regard to one's capacity but due to one's delusion are known as taamasik.

Tatparya Nirnaya:

“मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा इत्युक्त्वा ये मे मतम् ये त्वेतत् | इति च तस्य मोक्षसाधनत्वस्याकरणे प्रत्यवायस्य चोक्तेर्भगवदर्पितत्वेन सर्वकर्मकरणां तस्य | अध्यात्मचेतसा इत्युक्त्वात् तत्स्वरूपयाथार्थ्यज्ञानादि | ये तु सर्वाणि कर्माणि इत्यस्मिन् श्लोकेऽध्यत्मचेतस्त्वस्य मत्पराः अनन्येवैव योगेन मां ध्यायन्तः | इति व्याख्यातत्वात् | एवं सर्वमपि भगवद्भक्तियुक्तमेव साच्चिकम् ||” - The Lord having spoken ‘surrendering all actions to Me, with consciousness fixed on the Supreme Self’ and ‘This is My opinion’ ‘This is, what it is’, the non-performance of such actions by one in furtherance of deliverance, may cause impediments. The performance of actions with the intent of surrendering them to the Lord, with the knowledge about the supremacy of *Sri Vishnu*, is known as the regulated form of the performance of action. The statement ‘with consciousness fixed on the Supreme’ Self’ should be understood as referring to the knowledge of the principal form of the Lord. In the statement, ‘(surrendering) all the actions to Me’ the consciousness fixed ‘with reference to Me, with unbroken equanimity meditating on Me’ thus having spoken. All such actions for communion with Resplendent Lord are said to be *saatvic* actions.

26. The performer who performs, freed from attachment, with non-ego in speech, with full determination and real, unmoved by success or failure, are known as saatvik.

Tatparya Nirnaya:

“सर्वस्य भगवदधीनत्वज्ञाननश्चयादेवानहंवादी |” - *non-ego* implies the wisdom that one is subservient to the Lord.

27 - 28. The performer (of actions) swayed by passion, eager for the fruits of action, greedy, of harmful nature, impure, given to joy and sorrow is known as raajasik. The performer who is non-equanimous, uncultured, obstinate, deceitful, malicious, lazy, despondent and given to calumny, is known as taamasik.

Bhashya:

“परकृतं दोषं दीर्घकालकृतमप्यनुचितं यः सूचयति स दीर्घसूत्री | परेण यः कृतो दोषो दीर्घकालकृतोऽपि वा | यस्तस्य सूचको दोषाद् दीर्घसूत्री स उच्यते || इत्यभिधानात् |” - He who points out the defects in others, which are improper, given to calumny and done long time earlier is दीर्घसूत्री. The dictionary also declares that “The one who points out the defects in others done long time earlier, is spoken as दीर्घसूत्री”.

Tatparya Nirnaya:

“भगवद्भक्तिसामर्थ्यात् प्रकृष्टो न कुतो हि यः | स प्राकृतो दीर्घसूत्री कुर्यां पश्चादिति स्मरन् | इति

शब्दतच्चे | प्राप्तकालस्य कर्मणो दीर्घकालेनैव कृतिं सूचयन् दीर्घसूत्रीत्यर्थः || अलसो दीर्घसूत्री च सच्चयुक् तामसो मतः | अयुक्तो राजसः स्तब्धः प्राकृतो नैकृतिकः शठः | एकैकेनैव दोषेण प्रोक्तस्तामसतामसः | दुर्नरत्वं च तिर्यक्त्वं तमश्चतत्फलं क्रमात् || इति च |” - “*The one, even though by the grace of the Lord is distinguished, but being unrefined postpones his performance, is called दीर्घसूत्री*” according to *Shabda Tatva Text*. The performance which is required to be done at the proper time but is performed after considerable lapse of time also suggests the meaning of दीर्घसूत्री. The सात्त्विक दीर्घसूत्री is called तामसिक because of his laziness. The one who is incompetent is राजसिक; the indolent and the unrefined is तामसिक, the one who does nothing but the malicious. The one who speaks ill of others is obscured amongst the obscure (तामसतामसः). The consequence of evil manhood is correspondingly the three-fold lower fruits.

29 – 30 – 31. Listen now about the understanding and steadfastness according to the three-fold nature of the attributes, O Arjuna. which is being related to you with clarity without leaving anything. The intelligence which initiates performance of action or its abstention, things to be done or not to be done, things to be feared or not to be feared, things resulting in bondage or deliverance, know that to be the saatvik. The intelligence about the propriety of Dharma, the Perennial Principles and that which are not contrary to Dharma, about performance and non-performance of action, is known, O Arjuna. to be the raajasik.

Bhashya:

“यथार्थत्वनियमाभावो राजस्याः | अन्यथा तामस्या भेदाभावात् ||” - Performance or abstention from the proper injunctions is *raajasik*. All the rest is *taamasik* due to differences.

Tatparya Nirnaya:

“किञ्चिद् यथावद् धर्मादीनयथावच्च पश्यति | यया बुद्ध्या राजसी सा मिथ्यादृक् त्वेव तामसी || इति च ||” - The one who perceives *Dharma*, the Perennial Principles some times in righteous manner and sometimes in unrighteous manner is *raajasik* and the one who sees them entirely as delusion is *taamasik*.

32. The intelligence being obscured due to which one cannot discriminate what are Perennial Principles and what is contrary to them and also the one who sees all the things in perverted manner is known, O Arjuna, as taamasik. When by unwavering meditation, the Mind, Breath. and the senses are restrained from being distracted from equanimity, know that state, O Arjuna, to be saatvik.

Tatparya Nirnaya:

“वैष्णवो भक्तियोगो यस्तद्युक्ता साच्चिकी धृतिः || इति च | वितिविषयैवेत्यव्यभिचारिणी ||” - The equanimous communion with *Sri Vishnu* is spoken as *saatvik* intelligence, since non-sensual, it is virtuous.

34 – 35 - 36. When one holds to the Perennial Principles with determined mind, desiring the

fruits of pleasures and wealth, know that state, O Arjuna, to be raajasik. When one is not rescued from the state of dreaming, fearing, grieving, depression and arrogance due to his obstinate mind. know that state, O Arjuna, to be taamasik. Listen to Me about the three-fold happiness, O Arjuna, in which in course of time by practice one revels in happiness and reaches the state or happiness in the end.

Tatparya Nirnaya:

“स्वप्नं भयं इत्यादि सर्वनिषिद्धोपलक्षणम् | तत्तत् साच्चिकमेव स्याद् यद्यद् वृद्धाः प्रचक्षते | निन्दन्ति तामसं तत्तद् राजसं तदुपेक्षितम् || इति हि भागवते - महामानस्तु मां पार्थ, अभयं सच्चसंशुद्धिः, इत्यादिना वृद्धाश्चोक्ताः ||” - Dreams, fears etc. considered prohibited by elders are the subsidiary marks. Intelligence relating to these matters is *taamasik*. Matters endorsed by elders are considered *saatvik* and matters disapproved are *taamasik*. Matters in respect of which they are impervious are *raajasik*. ‘महामानस्तु मां पार्थ’ and ‘अभयं सच्चसंशुद्धिः’ by such statements elders have commended *Dharma*, thus in *Bhagavat Purana*.

37. That which is like poison in the beginning but in its effect from the grace of the Supreme Lord is nectar itself (that happiness) is said to be saatvik.

Tatparya Nirnaya:

“विष्णोः प्रसादात् स्वमनःप्रसादात् साच्चिकं सुखम् | उति पादमे ||” - With the grace of *Sri Vishnu*, one's mind becomes delighted and the pleasure becomes luminous (*saatvik*), thus in *Padma Purana*.

38 – 39 – 40 - 41. That which with association of the sense-objects is like nectar in the beginning but in its effect is poison, as it were, (that happiness) is said to be raajasik.. That which arising from sleep, sloth, and inattention appears as happiness deluding the self in the beginning as well as in the end (that happiness) is said to be taamasik. There is no creature, whether among men on earth or among gods in heaven, who is free from the effects of these three-fold attributes. Among the Brahmins, the Kshatriyas, the Vaishyas and Shudras, O Arjuna, the performance of actions are distinguished according to these attributes born of nature .

Tatparya Nirnaya:

“सच्चं जीवजातम् | मुक्तानां गुणातीतत्वात् - पृथिव्यां दिवि देवष्वित्यादि च विशैषः || यथेष्टं सञ्चरन्तोऽपि मुक्ता भूम्यादिगा न तु | ग्रामस्था अपि न ग्राम्या वैलक्षण्याद्धि सज्जनाः | नराधमास्तामसेषु साच्चिकास्तत्र राजसाः / दैतभृत्या महादैत्या मुख्यतामसतामसाः | राजसस्तु नरास्तत्र विप्रा राजससाच्चिकाः | तत्रस्थशुद्धसच्चास्तु परहंसा प्रकीर्तिताः | हंसो बहूदकः कुटिजो वनस्थो नैष्ठिको गृही | क्रमाद् राजोदिका बाह्यं कर्मैषामधिकं यतः | धर्माः परमहंसानां ब्राह्मा एव शमादिकाः | देवादेः कर्मबाहुल्यं न लिङ्गं राजसः क्वचित् | न हि विष्णोश्चलेत् तेषां मनः कर्मकृतवापि | अन्येषां चलचित्तत्वात् प्रायः स्यात् कर्म राजसम् | यदि तत् स्मारकं विष्णोर्विद्यात् साच्चिकमेव तत् | धर्मार्थहिंसनाऽग्निश्च विशेषो ब्रह्मचारिणः | पैतृकं चापि यतितो दारास्तु

गृहीणस्ततः | असर्गो ग्राम्यसन्त्यागः पश्वहिंसा गृहस्ततः | वनस्थस्य विशेषोऽयं सर्वेषामितरत् समम् || इति च ||”

- *satvam* means the living creatures. To show that the liberated beings are not bound by the attributes, they are specially referred to as the gods on the earth. The liberated ones even though move about freely in this world they are not bound by the defects of the world. For instance even though noble people dwell in *samsara*, the primordial world they are unlike the common people dwelling in *samsara*. Among the *taamasik* the meanest are those whose minds are obscure even though capable of being luminous. The followers of the unenlightened *asuras* are those who are obscure though capable of being *raajasik*. The great *asuras* are those who continue to remain extremely *taamasik*, obscure. The *raajasik* are those human beings, among whom there are *Brahmins* (men of *Wisdom*) who are *raajasik* combined with *satva*. Among them the pure *saatviks* are known as *Paramhamsa*. *Hamsa*, *Bahuda*, *Kutaja*, *Vanastha*, *Naishtika*, *Householders*, these being in stages and in that order open to outside influences, their activities becoming progressively *raajasik*. The *Paramahamsas* are known by their serenity, self-control and outward marks of righteousness. In the case of the Gods, even though they are excessively *energetic* they are rarely endowed with any marks of *raja*. Because even when they perform energetic actions their mind is always in communion with *Sri Vishnu*. As far as others are concerned because of their indecisive, wavering mind their actions are normally marked as *raajasik*. But if their actions are attuned to *Sri Vishnu*, then these ones should be considered *saatvik*. Inquiry in *Dharma* and performance of sacrificial acts are the special attributes of a *Brahmachari* – one who is engaged in wisdom of the *Brahman*. Assuming together with wife the parental responsibilities and leading temporal life is the mark of a *Grihastha*, householder. Remaining aloof, giving up attachment to progeny and possessions, and being non-injurious to animals is the mark of one *Vanaprastha*, a forest-dweller. For the rest, the mark of a *Sanyaasi*, ascetic is similar and equanimous attitude towards all.

“साच्चिकाः स्वल्पराजसः क्षत्रियाः सच्चराजसाः | वैश्याः शूद्रा अतिस्वल्पसच्चधिक्येन तामसाः | ये तु भागवता वर्णास्तेषां भेदोऽयमीरितः | सच्चाधिकः पुल्कसोऽपि यस्तु भागवतः सदा | त्रैविद्यमात्रा विष्णोर्ये सर्वाधिक्ये संशयाः | अन्याधिक्यं न मन्यन्ते श्रीशाद् राजसराजसाः | पितृगन्धर्वपूर्वाच्च मुनयो देवता इति | साच्चिकास्त्रीविधास्तत्र श्रेष्ठा एवोत्तरात्तराः | देवा इन्द्रो विरिञ्चद्या इति त्रैधैव देवताः | क्रमोत्तराः शिवो वाणी ब्रह्मा चैवोत्तराः | सच्चसच्चमहासच्चसूक्ष्मसच्चश्चतुर्मुखः | तस्माद् यावद् विमुक्तिः स्यान्मुक्तावेवं सुवक्रमः || इति च ||”

- The one who is *saatvik* could also be to some extent *raajasik*. *Kshatriyas* could be *raajasik* together with *satva*. *Vaishyas* and *Shudras* are normally *taamasik*, obscure with more or less of *satva*, luminosity. Amongst those who are devoted to the Resplendent One, such natural differences are visible. Having excess of *satva*, luminosity, even *Pulaska* (born in *taamasik* family) becomes entitled to be called the devotee of the Resplendent One. Those who perform actions commended in *Vedas* but are skeptical about the superiority of *Sri Vishnu* over all others, or consider others as superior to *Sri Vishnu*, are extremely energetic *-raajas-raajasah*. Those who are neutral, neither accepting the supremacy of *Sri Vishnu* nor despising him, they are said to be *raja-tamasah*. Ancestors, *gandharvas* and ancient seers and gods are all luminous, *saatvik* in three-fold manner, each one progressively superior to the previous one. *Gods*, *Indra*, *Brahma* are progressively to one another and *Shiva Saraswati* and *Brahma* are progressively superior to the previous ones. Luminous among the luminous, extremely and subtly luminous is four-faced *Brahma*. Such progressive gradation continues even in liberation. Even though the attributes do

not exist in the state of liberation, gradation is determined by the extent of bliss which they revel in.

“विष्णौ किञ्चिदप्रीतियुक्तास्ताममध्ये साच्चिका नराधमा इत्यर्थः | राजसानां मध्ये भागवता एव साच्चिकं विप्रादयः | राजसस्थसाच्चिकेष्वेव शुद्धसाच्चिकाः इति वर्णभेदः | सत्वप्रधानत्वादे तानारभ्योत्तरोत्तरं सर्वेपि मोक्षयोग्याः | सत्त्वात् सज्जायते ज्ञानम् इत्यादेः | सच्चाधिको मोक्षयोग्यो योग्योऽन्धतमसस्तथा | तम उत्तरो रजोभूयान् समो वा सृतिपात्रकः || इति |” - Among the meanest of the human beings, *taamasik* ones are those who have least enmity to *Sri Vishnu*. Among the *raajasik* ones, the luminous are the wise ones devoted to the Resplendent Lord. The *saatvik* ones who are purely *saatvik*. *raajasik* ones who are *saatvik* to some extent, *saatvik* ones associated in equal measure with *raajasik* and those *saatvik* ones associated with *taamasik* become differentiated in classification according to the predominance of one or the other of the attributes. Beginning with the *saatvic* attributes each person becomes fit for deliverance starting from the Gods downwards. ‘*With luminosity comes wisdom*’, thus has it been said. Those who are more *saatvic* and similarly those who are not so fit go to the obscure darkness become fit for deliverance. Those who are more *raajasik* or the three attributes are more or less equal, they become the ‘*nitya samsaari*’, those who are ever engaged in temporal life.

42. Serenity, self-restraint, austerity, purity, forbearance, uprightness, wisdom, knowledge and faith are the attributes in a Brahmin.

Tatparya Nirnaya:

“शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च | ज्ञानं विज्ञानमास्तिक्यं विप्रकर्म स्वभावजम् | एते गुणाः किञ्चिद्गूणा विप्रात् क्षत्रिय एव च | अधिका वा ब्राह्मणेभ्यः केषुचिच्चक्रवर्तिषु | ऋषयस्त्वेव विज्ञेयाः कार्तवीर्यादयो नृपाः ||” - Serenity, self-restraint, austerity, purity, forbearance and uprighteousness, wisdom, knowledge, faith are actions ordained to a *Brahmin* according to their natural attributes. These attributes are found in *Kshatriyas* to a lesser extent, more in some rulers than even in *Brahmins*. Some rulers like *Kartavirya* are known to be like seers.

43. Valour, vigour, steadfastness, resourcefulness, not deserting the battle field, charity, and leadership are the attributes in a Kshatriya.

Tatparya Nirnaya:

“शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् | दानमीश्वरभावश्च क्षत्रियेऽन्ये गुणा अपि ||” - Valour, vigour, steadfastness, resourcefulness and not deserting the battle field, charity and such other attributes are among *Kshatriyas*.

44 – 45 – 46 – 47 - 48. Cultivation, cattle breeding, trade are the acts and attributes in Vaishya; the performance of service is the attribute in Shudra. Each human being who is engaged in performance of actions (impelled by distinct attributes) attains perfection. How does such one engaged in his distinctive actions attains perfection? That you listen now from Me. He from whom all creatures are energized, by whom all this is pervaded, by propitiating whom and performance of one's actions the human being attains perfection. Superior is (the

performance of action according to) one's own ordained Dharma, even though imperfectly performed than performance of actions according to Dharma ordained for others however perfectly they may be. Performance of ordained actions according to one's own attribute does not bring any demerits. The performance of one's action, O Arjuna, which is natural to one's own attribute should not be given up, even if it is defective, for all enterprises are enveloped by obscurity, even as the fire is by smoke.

Tatparya Nirnaya:

“क्षत्रियोनब्रह्मगुणो वैश्यः कृष्यादिजीवनः | तत ऊनः शमाधैर्यः शुश्रूषुः शूद्र उच्यते | अधिकाश्चेद् गुणाः शूद्रे ब्रह्मणादिः स उच्यते | ब्रह्मणोऽप्यल्पगुणकः शूद्र एवेति कीर्तितः | नरोऽपि यो देवगुणो ज्ञेयो देवो नृतां गतः || इति ||” - *Vaishyas* are less serene and self-restrained than *Kshatriyas* and *Brahmins* because of their life being that of cattle breeders. Because of service to others as servers, others are known as *Shudras*. If there are superior attributes in a *Shudra*, he is known as *Brahmin*; and if a *Brahmin* has inferior attributes he will be known as *Shudra*. Even among human beings those who have the divine attributes are said to have traversed the divine *Path*.

“स्वकर्मणा तमभ्यर्च्य इति वचनात् | क्षत्रियादिष्वपि शमद्यनुवृत्तिर्ज्ञायते | न हि शमादिकं विना तस्य यज्ञदानतपः कर्म न त्याज्यम् | इत्युक्तवाच्य | शमो मन्निष्ठता बुद्धेर्दम इन्द्रियनिग्रहः इति हि भागवते || न हि क्षत्रियादिभिरपि शौचतपःक्षमादिभिर्हीनैर्भावितव्यमिति तत्तद्धर्मेषूच्यते | युक्ता ह्येतैः सर्वैर्गुणैर्ज्ञैः ||” - It is seen that even when each one performs actions according to one's attributes, some *Kshatriyas* could be seen endowed with attributes like serenity and self-restraint, because without serenity and self-restraint propitiation of the Lord is not possible. Propitiation through serenity and self-restraint alone is the true propitiation and without them perfection is never possible. “*Acts of sacrifice, charity, austerity etc. should never be renounced*”. “*Intellect, abidance in the Mind, self-restraint and sense-restraint*” thus having been said in *Bhagavat Purana*. *Kshatriyas* are never prevented from purity, austerity, serenity etc. because being of righteous conduct, they would not lower them. All these attributes are appropriate as in *Janaka's* balanced behaviour. Those *Kshatriyas* who never desert battlefield are especially praise worthy.

“शौर्यं तेजो धृतिर्दाक्ष्यं दानं च क्षत्रियेऽधिकाः | तद्धीना ब्राह्मणे तस्माद् वैश्ये शूद्रे ततोऽल्पकाः | अध्यापनं च शुश्रूषा जीवनार्थमृते सताम् | विप्रादिशु क्रमाज्ज्ञेयाः शूद्रस्याध्यापनं विना | तस्माच्छुद्रोऽल्पशुश्रूषुः स्वभावाज्जीवनं विना | एते नैसर्गिका भावा स्याद् भावोऽन्योऽपि कुत्रचित् | बलाद् विरुद्धभावस्तु हेयः स्वाभाविकोऽपि यः | अनिसर्गोऽपि हि शुभो वर्धनीयः प्रयत्नतः | याजनैश्वर्यपूर्वास्तु नान्यैः कार्याः शभा अपि | अपलायनं च शूद्राणां ब्रह्मक्षत्रार्थमिष्यते || इति च ||” - Valour, vigour, self-restraint, forbearance, charity these are primarily seen more in *Kshatriyas* than in others, less in *Brahmins*, lesser in *Vaishyas* and still less in *Shudras*. Not merely for the sake of livelihood but for the sake of educating the noble ones it is the predominant attribute of the *Brahmins*, which is progressively less in others. Teaching is never the proper assignment of the *Shudras*. Therefore, the *Shudras* should offer service, if not for livelihood, at least by attending on the noble ones. Sometime due to the force of events even natural attributes are desirable to be abandoned for performing other activities. And even those opposed to the natural attributes are required to be promoted for enhancing propitious attributes. In the alternative, sacrifices and splendour should not be given up, none other actions being more propitious. When the need arises for safeguarding *Brahmins*

and *Kshatriyas*, *Shudras* may even desert the battle field.

“प्रसह्य वित्ताहरणं शारीरो दण्ड एव च | अशिष्याणां शासनं च तथैवार्थविनाशनम् | एष ईश्वरभावः स्यान्न कार्यः क्षत्रियेतरैः | सर्वे विधर्मिणः शास्याः क्षत्रियैर्यत्नतः सदा | अङ्गाद्यहानिकृद् दण्डः शिष्येषु ब्रह्मवादिभिः | कार्यो देहेऽपि शिष्यश्च स्वामिना स्वेन वाऽर्पितः | पुत्रानुजादयः सर्वे शिष्या एव निसर्गतः | गुरवश्चैव मित्राणि सुखिसब्रह्मचारिणः | सम्बन्धिनश्च सर्वेऽपि तत्तद्योग्यतयाऽखिलैः | शिक्षणीयेषु भावेषु शिक्षणीयाः प्रयत्नतः | उन्मादे बन्धनद्यैर्वा ताडनं न गुरोः क्वचित् | पापं चरन्तस्त्वन्येऽपि सर्वेऽदृष्टिपथं गताः | शक्तितो वारणीयाः स्युर्देशकालानुसारतः | तदुत्तमविरोद्धाराः सन्त्याज्या गुरावोऽपि तु | यथाशक्त्यनुशासैव कालतोऽपि न चेच्छुभाः | विष्णौ परमभक्तस्तु न त्याज्यः शास्य एव च | शिक्षयंश्च गुरून् शिश्यो गुरवन्नैव शिक्षयेत् | महान्तो नानुशास्याश्च विरुद्धाचरिता अपि | यदि च स्वाधिकानां तु विरोधं नैव कुवते || इत्यदि च ||”

- Confiscating wealth and giving physical penalty, disciplining those who are disobedient, and destroying their economic power - these are the marks of supremacy. These should be done by none other than *Kshatriyas*. Those who are non-followers of *Dharma* should be properly governed by the *Kshatriyas*. *Brahmins* can punish their disciples without causing any bodily harm. Now here the disciple is one who has willingly accepted such position or a servant who has been accepted by his master and also naturally the children and relations. The Teachers, the associates, well-read relatives all these can dispense with punishment according to their capacity and capability. If the teacher is demented then he should be bound but never be harmed physically. If he is found to follow undesirable actions then he should be dealt with according to the laws of the situation, place and time. If the Teacher opposes one who is superior to him, then this fact should be brought to his notice. They should be treated with discipline but should never be abandoned as that would not be meritorious. Those Teachers who are devoted to *Sri Vishnu* should neither be deserted nor penalised. The disciples should not punish (the Teacher) in the same manner as the Teacher would have punished a disciple. Even if a great person is seen to perform acts contrary to the scriptures, he should not be punished if their action does not interfere with that of their superiors.

“आपत्सु विप्रः क्षात्रं तु विशां वा धर्ममाचरेत् | क्षात्रासिद्धौ न शूद्रस्तु विप्रक्षत्रिययोः क्वचित् | क्षत्रियो ब्राह्ममापत्सु तदापत्सु विशामपि | क्षत्रियो विप्रधर्मोऽपि नैवभैक्ष्यप्रतिग्रही | वैश्य आपत्सु शौद्रं तु धर्ममेकं नचापरम् | शूद्र आपत्सु विद्धर्मा तदापत्सु च कारुकः | शूद्रस्तु वैश्यधर्मोऽपि नैव वदोक्षरो भवत्वे | अत्यापदि क्षत्रियोऽपि पादशुश्रुषणं विना | शौद्रधर्मं चरन् विप्रक्षत्रियेषु न दुष्यति | येषु कर्मसु याच्यः स्यात् स्वामिनाऽपि न याचिता | शौद्रण्यपि स्वधर्मत्वे क्षत्रियस्यापदो यदि | अत्मनाश्चेद् बलाधिक्यं सानुबन्धादपि प्रभोः | धर्मार्थं सेवतोऽर्थो विप्रधर्मा धिकाद् वरः | प्रभुणा याच्यवृत्तिस्तु विशेषाणपि धर्मभाक् | वाह्वोर्बलाधिको यः स्यात् क्षत्रियो विद्ययाऽधिकः | विप्रो भागवतौ चैतो सेशा लोकास्तयोरिमे | इत्यादि व्यासस्मृतौ ||” - In times of adversity the *Brahmins* may perform occupations ordained for the *Kshatriyas* or the *Vaishyas*. But *Shudras* should never perform the occupations ordained for *Brahmins* or *Kshatriyas*. *Kshatriyas* may perform the occupation of *Brahmins* or of the *Vaishyas* in times of adversity. But they should never beg for their food. In times of adversity the *Vaishyas* may accept the occupations of the *Shudras* and of none other. If the trade is not beneficial to him then he may perform the occupations of carpenter or iron-smith etc. Even though the *Shudras* accept the occupation of the *Vaishyas*, they should never endeavour to study the *Vedas*. In the

event of great adversity a *Kshatriya* may perform the service like a *Shudra* towards the *Brahmins* and other *Kshatriyas*. But they should not offer service to their feet. The *Kshatriya* performing the actions of *Shudras* towards the wise ones or his superiors is not unworthy. Such acts performed for the purpose of concealing oneself, when living incognito, are superior even to the acts of *Brahmins*. It is more meritorious to perform the actions enjoined by the master than remaining without opposing him. Such action become meritorious. If the *Kshatriya* is strong in his powerful shoulders and the *Brahmin* is full of wisdom, coupled with devotion to the Resplendent Lord, then the protectors of the world along with the world comes under their way. Thus s' speaks the *Vyasa Smriti*.

49. He whose understanding is unattached to every side, who has restrained his self and from whom desires have fled, he being in the state of renunciation and transcending performance of actions, attains to the Supreme State.

Bhashya:

“नैष्कर्म्यसिद्धिम् नैष्कर्मफलां योगसिद्धिम् ॥” - Perfection from renunciation of actions is from renunciation of the fruits thereof, which is Perfection of Equanimity.

Tatparya Nirnaya:

“नैष्कर्म्यसिद्धिम् अनिष्टसर्वकर्मनाशाख्यासिद्धिम् ॥” - Perfection from renunciation of actions means perfection from giving up all the undesirable actions.

50 - 51 - 52. Having attained perfection how he attains the Brahman, that you hear from me in brief, O Arjuna, which is the supreme consummation or wisdom. Endowed with purified intelligence though meditation and restraining the self, by turning away from senses like sound etc. similarly casting away the attachment and hatred etc., dwelling in secluded place, eating but little food, restraining speech, body and the mind, ever engaged in meditation of the supreme and always taking refuge in dispassion

Bhashya:

“यथा - येनोपायेन सिद्धिं प्राप्तो ब्रह्म प्राप्नोति तथा निबोध | या सिद्धिर्ज्ञानस्य परा निष्ठा ॥” -How and with what means perfection the *Brahman* is attained, that you listen from Me (says *Sri Krishna*), that perfection which is the consummation of the supreme wisdom.

Tatparya Nirnaya:

“वक्ष्यमाणप्रकारेण वर्तमानस्तदनन्तरं नैष्कर्म्यसिद्धिं प्राप्तो भूत्वा ब्रह्माख्याया लक्ष्म्याः सकाशं यथाऽऽप्नोति तथा निबोध ॥ मम योनिर्महद् ब्रह्म, ब्रह्मणो हि प्रतिष्ठाऽहम् इत्युक्तत्वात् | ब्रह्मभूतः प्रसन्नात्मा इत्युक्त्वा मदभक्तिं लभते पराम् ॥ इति वक्ष्यमाणत्वाच्च | सर्वपापक्षयाद् देहं त्यक्त्वा देवान् क्रमाद् व्रजन् | प्राप्यं लक्ष्मै तत्प्रसादात् पुनः स्वृद्धा हरौ यदा | भक्तिस्तया पुनर्ज्ञानि स्वृद्धे विष्णुं प्रपद्यते | अपरोक्षदृशो विष्णोः शरीरेऽपि सतः पुरा | त्यक्तदेहादिकस्यापि यावद् विष्णुं प्रपद्यते | तावद् गुणा विवधन्ते स्थिताः स्युः प्राप्य केशवम् | इति वराहे ॥” - The manner in which, having acquired perfection through performance of unattached action, one can acquire closeness to the nature of *Sri Mahalakshmi*, known as *Brahman*, who is

being spoken here as “*My womb is the Great Brahman*”. “*In Brhaman, verily, do I establish*” thus and further having also spoken “*Having acquired the nature of Brahman*” and “*attains supreme devotion towards me*” (the word *Brahman* does not apply to anyone other than *Sri Lakshmi*). With the extinction of all demerits and renouncing the body and proceeding to the gods progressively, attaining *Sri Lakshmi* and through her favour pleasing *Sri Hari* with devotion, thereby being aware of Him, he attains *Sri Vishnu*. For the one who has realized *Sri Vishnu*, even while having body and before renouncing it, there is progressive increase in wisdom and on attaining *Keshava*, he continues to remain in the same form. *Thus in Mahavaraha Purana.*

53. Giving up ego, power, arrogance, desire, anger, possessions, egoless, tranquil mind, he becomes eligible to attain the nature of Brahman.

Bhashya:

“ब्रह्मभूयाय कल्पते | ब्रह्मणि भावो ब्रह्मभूयम् | ब्रह्मणि स्थितिः सर्वदा तन्मनस्कत इत्यर्थः ||” - ब्रह्मभूयाय कल्पते means attains the nature of *Brahman*. Remembering Him at all the time, acquires the nature similar to that of His.

Tatparya Nirnaya:

“विमुच्य निर्मम शान्तः - नैकर्म्यसिद्धिं प्राप्तो भूत्वा ब्रह्मणि भूयाय भवतीर्थः ||” - ब्रह्मभूयाय कल्पते means being egoless and free of arrogance, tranquil in mind, attaining perfection through performance of unattached actions, one becomes entitled to attain *Mahalakshmi*. *This is the purport.*

54 – 55 - 56. Having acquired the nature of Brahman and having self tranquil, he does neither grieve nor desire; considering all creatures alike, he attains supreme devotion towards Me. Through devotion he becomes aware of Me, My nature and who in truth I am. Thus being enlightened of Me in principle, he thereafter attains Me. Always performing all actions, taking refuge in Me, by My grace he attains the eternal and undying Abode.

Bhashya:

“पुनरन्तरङ्गसाधनान्युक्तवोपसंहरति - सर्वकमाणि इत्यादिना ||” - By way of conclusion, he speaks again the means for internal *saadhanaa* (practices).

Tatparya Nirnaya:

“विहितानि सर्वकर्माण्यपि मद्यापाश्रयो भूत्वा सदा कुर्वाणः | नहि यथेष्टचरणे तात्पर्यमत्र | तथा सति मामनुस्मर युद्धय च | ततः स्वधर्मकीर्ति च | इत्यादिप्रस्तुतविरोधः | अपिशब्दस्त्वेकमपि कर्मातदाश्रयेण न कार्यमित्यर्थे ||” - Making the Lord the refuge, one should offer to Him the performance of all ordained actions. It is not the intention here that one should perform actions both which are ordained as well as those not ordained. Otherwise, one may have separate opinion about the ordained actions. In which case statements like *fix your mind on Me, according to one righteous duty and for fame* etc. would have been contradictory. In the statement सर्वकर्माण्यपि the conjunction अपि signifies that *without surrendering to him no actions should be performed.*

57. Consciously surrendering all thoughts to Me as the supreme One, exalting them through equanimity of intellect, be attuned ever in thought to Me.

Tatparya Nirnaya:

“भगवत्संश्रितस्य त्रैविद्यस्य च चेतसैव विशेष इत्याह | चेतसा सर्वकर्माणीति | स एव सर्वस्मान् |” - *Sri Krishna* says in this verse that both in those who have surrendered to the Resplendent Lord and also in those versed in the three-fold knowledge, there is no difference. All those actions are performed with the intention of surrendering them to Him alone.

58 – 59 - 60. Fixing your thought on Me, you shall by My grace, cross over all difficulties. However, through self-conceit, if you do not listen to Me then you shall perish. If you take refuge in your self-conceit and say that 'I will not fight', vain will be your resolve, because your nature will compel you (to fight). Fettered by the actions born of your nature, O Arjuna, even though not desiring through self-delusion, you will surely perform those actions.

Tatparya Nirnaya:

“प्रकृतिरीश्वरेच्छा - प्रकृतिवासनोत्पुक्तां नैवेच्छचनन्त कथ्यते | इतादिवचनात् | एषा तु प्रकृत्यैव च कर्माणि इत्यादिष्वपि युज्यते | तस्या एव हि मुख्यतो नियोक्तृत्वं स्वभावकर्मादिभिर्बद्धत्वा ||” - *Prakriti*, nature is the Will of the Supreme Lord. Because it is said, “Your Will, verily is spoken as *Prakriti*, Attachment etc”. Therefore, “*prakriti and also the Actions*” are also proper usage. The nature and the actions are primarily bound by the Will of the Lord, being verily, “I am the supreme Lord among all the creatures”.

61. O Arjuna, the Lord dwells in the hearts of all creatures, controlling their movements with His power (maayayaa) like a mounted machine.

Bhashya:

“परोक्षवचनं तु द्रोणं प्रति भीमवचनाद् ||” - These words are like the statement attributed to *Bhima* with reference to *Drona*.

Tatparya Nirnaya:

“तदेवाह - ईश्वरः सर्वभूतानामिति | निश्चितार्थः स तु ज्ञेयो यत्रात्मैव परोक्षतः | उच्यते विष्णुना यद्वत् तद् ब्रह्मेत्यादि कथ्यते || इति शब्दनिर्णये | मन्मना इत्युपसंहाराच्च ||” - The confirmed view of the Lord should be understood whenever one he speaks empirical language. Thus when one declares ‘That is Brahman’ it is with reference to *Sri Vishnu* alone. Thus in *Shabda Nimaya*. ‘With Me in your mind’, thus having said in conclusion.

62. You, verily, go for refuge, O Arjuna, with all your feelings. With His Grace, you will attain the eternal abode of Supreme Peace.

Tatparya Nirnaya:

“शाश्वतं स्थानं वैकुण्ठादि | श्रीरेद लोकरूपेण

विष्णोस्तिष्ठति सर्वदा | अतो हि वैष्णवा लोका नित्यास्ते चेतना अपि | इत्यास्नेये | न वर्तते यत्र रजस्तमस्तयोः
सच्चं च | इत्याद्युक्तं च ||” - The Eternal Abode is *Vaikuntha*. In the form of *Sri*, it is *Sri Vishnu*,
verily, who abides in *samsara*. Therefore the *Vaishnavas* (the devotees of *Sri*) are always eternal
and conscious. *Thus in Agneya Puraana*.

63 - 64. Thus has been declared to you, the Wisdom which is more secret than all the secrets. Having reflected on them fully, perform as you prefer. The most secret of all (the secrets) listen again to My Supreme Words. Well loved and established one you are to Me, therefore, I will tell you what is good for you.

Tatparya Nirnaya:

“तच्चसारकथनं - द्वाभिमौ पुरुषौ इत्यत्रैवोपसंहृतम् | तच्चप्रशंसार्थमेव यदबुद्धिप्रशंसा कृता | अत्र तु
साधनसारोपसंहारः | सर्वगुह्यतममिति | मन्मनाः इत्यादेः पूर्वमेवोक्तत्वात् भूय इति ऽ अर्थतस्त्वत्रापि
विष्वाधिक्रमेवोक्तं भवति ||” - In the statement ‘*two-fold is this Purusha*’ itself is the foundational
principle enunciated. Here *Sri Krishna* speaks in conclusion praising the basic Principle alone, as
the celebrated wisdom. Here the means of spiritual ascendance are summarized as ‘*the secret of
all secrets*’. Therefore, *Sri Vishnu*, verily, as the sole and the supreme One becomes conclusive.

65 - 66. Fix your mind on Me, be devoted to Me perform sacrifices to Me, prostrate before Me, so that you shall come to Me alone. That is the Truth which I speak to you, for you are dear to Me. Abandoning all constraints placed by Dharma, the Perennial Principles, take refuge in Me alone. I will deliver you from all the demerits. Do not grieve.

Bhashya:

“धर्मत्यागः फलत्यागः | कथमन्यथा युद्धविधिः | यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते || इति चोक्तम्
||” - धर्मत्याग means renunciation of the fruits. Otherwise how can one speak of the methods in
battle? “*By which the actions are renounced he comes to be known as the renouncer*”, thus
having further explained.

Tatparya Nirnaya:

“अन्यधर्मान् परित्यज्येत्युक्तशेषत्वेनैव सर्वधर्मानिति वचनम् | मामेकं शरणं ब्रज इत्यपि मन्मना
इत्याद्युक्तनिगमनात्मना तद्वाख्यानम् | सवोत्तमत्वविज्ञानपूर्वं तत्र मनः सदा | सर्वाधिकप्रेमयुक्तं सर्वस्यात्र समर्पणम् |
अब्रण्डा त्रिविधा पूजा तद्रत्यैव स्वभावत् | रक्षतीत्येव विश्वसस्तदीयोऽहमिति स्मृतिः | शरणागतिरेषा स्याद्
विष्णौ मोक्षफलप्रदा || इति महाविष्णुपुराणे || अनादिजन्मकृतसर्वपापेभ्यः | अत्र प्राप्यभावात् | धर्मपरित्यागे
पापापरित्यागस्य कैमृत्येनैव सिद्धम् ||” - Renouncing all the constraints of the Perennial Principles, one
should attain one's *self* by whatever means. In this sense the words, ‘*all the constraints of the
Perennial Principles*’ has been mentioned. ‘*Take refuge in Me alone*’ and ‘*Fix your mind*’ etc. are
all the words of explanation. Knowing the supremacy of the Lord, one should always attune
one's mind towards Him. Then with commitment which is excellent than any other thing, one
should surrender to Him entirely. The worship should be uninterrupted in three-fold manner - by

mind, speech and action. ‘*The Lord will then surely protect Me*’, such confidence and that ‘*I am the servant of the Lord*’ such awareness is known to be complete surrender. This will alone bring from *Sri Vishnu* the fruit of deliverance. Thus in *Maha Vishnu Purana*. From the demerits committed in many previous lives not merely the ones committed in this life. Having said that all the constraints other than the constraints of righteousness should be given up, there is no necessity to mention that demerits also should be given up.

67. This will not be spoken by you to one who is not austere in life or who has no devotion towards Me or to one who speaks ill of Me.

Tatparya Nirnaya:

“अतस्कायैव न वाच्यम् | अशूश्रुषवे पुनश्चेति दोषाधिक्यमशूश्रुषोर्दर्शयितुं च शब्दः | एवमभक्ताय कदापि न वाच्यम् | कदाचिदल्पतपसोऽल्पशुश्रुषोरपि भक्त्याधिक्ये वाच्यं भवतीति कादाचनेति विशेषः | अभक्तश्च न वाच्यमसूयोरिति तत्रापि च शब्दः | समुच्चये तथाऽऽधिक्ये न्यूनत्वे च प्रशुयुज्यते | इति शब्दनिर्णये || अभक्तादपि पापः स्यादसूयोर्दोषदृग् यताः इति च पादमे ||” - Not to be spoken who is not austere, to the one who is not devoted and is not obedient to the Teacher. Therefore, the affix *cha* is added. Similarly to one who has no devotion or commitment should this ever be spoken. However, if one is less austere or performs less service to the teacher, this may be spoken, if he has scope for more devotion or commitment in him. This is only to affirm that in the absence of devotion, this should never be spoken that the word *kadaachana* has been used. Similarly, in order to emphasize the non-disclosure to one who bears grudges towards the Lord, the word *cha* has been used. As conjunction as well as absence, the word '*cha*' has been used. Thus in *Shabda Nimaya*. ‘*Since the one who bears ill-will or always finds faults, is more evil than the one who is not devoted*’, thus in *Padma Puraana*.

68 – 69 – 70 - 71. He who communicates this supreme secret of Mine to My devotees showing highest devotion to Me, he shall doubtless reach Me. There is none among humans who is more dearer to Me than he who does the deed dearer to Me, nor shall there be any one else dearer to Me in this world. He who studies this righteous dialogue of ours as a sacrifice of wisdom, by him would I be truly propitiated. This is My firm belief. The person who listens to this with receptivity and without despising, even he is liberated attaining the propitious state through the meritorious act.

Tatparya Nirnaya:

“सोऽपि मुक्तः | न च तस्मान्मनुष्येषु | इत्युक्तेर्मुक्तानां महत् तारतम्यं ज्ञायते | मनुष्येषु इति विशेषणात् तत्रापि देवानामधिक्यं च || मुक्तिर्ज्ञात्वाऽपि विष्णुं स्याच्छास्त्रं श्रुत्वा ततोऽधिकम् | मुक्तौ सुखं तत् पठतस्ततोऽप्यधिकमिष्यते | व्याख्यातुस्तु समं मुक्तौ सुखं नान्यस्य कस्यचित् | ततोऽधिकं तु देवानां मुख्यव्याख्याकृतो यतः || इति च ||” - *He, verily, is the liberated, There is no human like him* having spoken such words the gradation of the men is shown. Specially in the case of human beings and more specially among the gods. Even through listening, the science leads one to liberation the knowledge of *Sri Vishnu's* supremacy brings additional energy. By listening the liberated one receives pleasure, by austerity it becomes established. There is no greater pleasure than to the

one than this who has spoken about the *Gita*. But the gods receive immense pleasure because it is they who primarily sing the Divine Song.

72 – 72 – 73 – 74 – 75 – 76 – 77 78. Have you listened to this, O Arjuna, with your concentrated thought? Has your despondency caused by non-awareness been dispelled? Arjuna replied: Destroyed is my delusion and awareness has dawned on me by Your Grace, O Krishna. I stand firm with all my doubts dispelled. I will do as ordained by you. Sanjaya said: Thus have I heard this wonderful dialogue between Vasudeva and the pure souled Partha, causing my hair to stand on their ends. By the grace of Vyasa, I have heard this Supreme secret, the science of Equanimity, taught by Sri Krishna Himself, the Lord of equanimity. O King, recalling again and again this wonderful and auspicious dialogue of Sri Krishna and Arjuna I am thrilled with elation and even as I recall this most wonderful form of Sri Hari, great is my astonishment and O King, I am thrilled over and over again. Wherever Sri Krishna, the Lord of equanimity and Arjuna, the wielder of the bow dwell, there will surely be fortune and victory, welfare and serenity.

Bhashya:

“यस्य त्रिण्युदितानि वेदवचने रूपाणि दिव्यान्यलम् | वट् तद्दर्शतमिथ्यमेव निहितं देवस्य भर्गो महत् | वायो रामवचनोयं प्रथमकं पृक्षो द्वितीयं वपुः मध्वो यत्तु तृतीयकं कृतमिदं भाष्यं हि तेन प्रभौ || पूर्णा दोषमहाविष्णोर्गीतामाश्रित्य लेशतः | निरूपणं कृतं तेन प्रीयतां मे सदा विभुः ||” - whose three blissful mystical forms have been narrated in *vedic suktas* whose content capable of bestowing eternal bliss and supremacy was eulogized in *Treta Yuga* by Hanuman the servitor of Lord Rama who discovered the whereabouts of Sita-devi, by Bhima of the Pandavas in *Dvarpara Yuga* and by sage Madhva in present age through his commentary, full of wisdom, extremely propitious and flawless may the Lord be pleased and may grant eternal bliss of beatitude,

इति मदानन्दतीर्थभगवत्पदाचार्यविरचिते श्रीभगवद्गीताभाष्ये अष्टादाशोऽध्यायः | भारतीरमण मुख्यप्रणान्तर्गतं श्रैकृष्णार्पणमस्तु ||” - *Thus ends the eighteenth chapter of the the commentary prepared by Srimad Anandtirtha the great Teacher at the feet of the Resplendent Lord, as an offering to Sri Krishna.*

Tatparya Nirnaya:

“यथेच्छसि तथा कुरु | इत्याक्षेपपरिहाराय - करिष्ये वचनं तव | इत्यनुसरति भगवन्तम् ||” - *Do whatever you desire, such statement is made to avoid any contrary actions being performed. Arjuna declares “I will do as ordained by You, the Resplendent Lord”.*

“नमस्ते वासुदेवाय प्रेयसां मे प्रियोत्तम | समस्तगुणसम्पूर्णनिर्दोषानन्ददायिने || यस्य त्रिण्युदितानि वेदवचने रूपाणि दिव्यानलं वट् तद्दर्शतमिथ्यमेव निहितं देवस्य भर्गो महत् | वायो रामवचनोयं प्रथमकं पृक्षो द्वितीयं वपुः मध्वो यत्तु तृतीयमेतदमुना गन्धं कृतं केशवे | निःशेषदोषरहितं कल्याणाखिलसद्गुणं | भूतिस्वयम्भुशर्वादिवन्द्यं त्वां नौमि मे प्रियम् ||” - *Obeisance to Sri Vasudeva, the dearest to me among all the dearest ones, embodiment of all propitious attributes, faultless and bestower of Bliss, whose three blissful mystical forms have been narrated in vedic suktas, whose content capable of bestowing eternal bliss and supremacy was eulogized in Treta Yuga by Hanuman who spoke the whereabouts of*

Sita-devi, by Bhima of the Pandavas in Dvarpara Yuga and by sage Madhva in present age through this commentary for the pleasure of Sri Keshava, flawless, full of wisdom and propitiated by *Sri Lakshmi, Brahma, Rudra* and others may please the Lord.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Eighteenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled "Mokshasanyaasa Yoga".

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Sri Madhvacharya
Bhagavada Gita
Bhashya And Tatparya Nirnaya
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Bhashya And Tatparya Nirnaya*

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Preface

In my study of the commentaries on *Bhagavad Gita* by many commentators, I was surprised to see that I could get hardly any good word to word translation in English language of *Sri Madhva's Bhashya* (commentary) and *Tatparya Nirnaya* (summation). Therefore in 1995, when I took *Sri Madhva's* text for study and attempted translation in English language with few explanatory notes according to my own limited understanding and receptivity, even though I was aware that I was not qualified nor am I even now qualified to know *Sri Madhva's* mind, still traversing the Path walking through woods, dark and deep, thick foliage hiding the luminous *Path*. While many appreciated the book with *strange feeling, and sensation of satisfaction going through their subconscious mind, as they informed*, few burdened with their traditionally accepted *Knowledge* questioned my qualification to translate the *Bhashya* and *Tatparya Nirnaya*, using words which according to them *“do not explain Gita as Sri Madhva understood and wanted to convey. Therefore my attempt did not bring out the spirit of the Bhashya and Tatparya, in the translation of the verses, the author taking the readers for a ride thinking that the verses give Madhvacharya's meaning of the verses, having bungled and made a mess of Madhva's thought . . . About the terminology, they are inexact, fanciful and far from correct”*.

As a student of *Vedic* scriptures and *Upanishads*, I have observed that the seers have always declared that the supreme, unheard and unhearable, the unknown and unknowable, the eternal *Vak, Anahata Aumkara* is *Para*, which only exceptionally sensitive seers have perceived, experienced as *Pashyanti* never ever can be spoken or documented faithfully, fully and in entirety declaring that both speech along with the mind returns without achieving the same - “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह | आनन्दं ब्रह्मणो विद्वान् |”. That which is experienced within the heart in silence cannot be expressed outwardly in words. One can therefore speak of *Brahman* only if one experiences *Brahman* as the seer did experience.

For the seers *Vak, Anahata Aumkara* is more important than the words in the scriptures, sound more than the symbol. Therefore, seers do not depend so much on words as they do on sound, not so much on intellect as they on the heart. Man is not the finished, the actual, the ultimate but the potential, growing and evolving, the seed, not the tree. Nature has done job, now the man to do what is needed to be done. Since all are not capable being receptive to *Vak, Anahata Aumkara*, in spite of it being his source, reverberating and being energized, seers out of compassion have tried to articulate and express in words, using *vaikhari*, the language spoken by masses, which though insufficient and not exact as the language of the science, is suggestive providing many alternative meaning, suitable and sufficient as a pointer, indicator that directs ones attention seeking to unravel what they experienced transcending time according to the receptivity of the seeker though without much success, as appears from the multiplicity of additional commentaries that are required.

Knowledge through scriptures and commentaries are good so long as they do not bind mind but liberate to have vibrant receptivity and access fresh perception. Receptivity, reflection

and meditation solely dependent on *Knowledge* contained in scriptures and commentaries defeat the purpose if the mind conditioned by the experiences, information, thoughts and traditional views secreted in mind since past or the aspirations, hopes and dreams of the future gives rise to his power to discrimination, rationalization and intellectualization becoming barriers and hurdles. Receptivity, reflection and meditation on *Knowledge* contained in scriptures and commentaries with unfettered and unconditioned become good and useful making one humble liberate the primary Mind from the experiences, information and thoughts secreted since past or the aspirations, hopes and dreams of the future and his power of discrimination, rationalization and intellectualization.

After reading many commentaries on Gita I felt the need to revise *Sri Madhva's Bhashya* and *Tatparya Nirnaya* providing the original text in Sanskrit and translation in English. Since the book as originally conceived contained my own response to the *Bhashya* and *Tatparya Nirnaya* without knowing or explaining as Sri Madhva understood and wanted to convey, as speciously pointed out by the learned critic, I decided to eliminate my explanatory notes provided by me, so that the readers may not think that those views represent the truly *Sri Madhva's meaning of the verses, having bungled and made a mess of Madhva's thought* in earlier edition. This would enable the readers and sincere seekers to respond with mind unconditioned and unburdened by my explanatory notes and being *taken for a ride thinking that the verses give Madhvacharya's meaning of the verses*,

Therefore, if I say that the book which I place before the seekers does not contain any errors I will be lying, knowing well from vedic scriptures that though *Satya, the Prime Existence* was One, seers have fashioned (*and Acharyas have explained*) it variously – “एकं सद् विप्रा बहुधा वदन्ति | ” or “सुपर्णः विप्राः कवयो वचोभिर एकं सन्तं बहुधाकल्पयन्ति |” and though the seers sent the first and foremost Speech – वाक्, giving names to their immaculate visions and revealing the divine luminosity therein, sifting with spirit as they sift the flour with the sieve, there are those who do not see वाक्, even when seeing, do not listen even when they hear, though all are equally endowed with sight and hearing and are equal in quickness in spirit. For some the immaculate Speech – वाक्, reaches only up to a point, while others revel fully therein. Some being enlightened and wise leave far behind those who boasting to be Brahmins, wise in wisdom. Thus have the *vedic* scriptures (*Rigveda X.*) have variously recoded, thus pointing out the difference between being informed and *Knowledgeable* and being enlightened to the *Wisdom pf the Wise*.

As far as I am concerned, I say ad admit without slightest hesitation as Socrates declared - “*I know that I know not, while others do not know that they know not*”. Therefore, if there are errors in the transcribed text of *Sri Madhva's Bhashya* or *Tatparya Nirnaya* or any where in the books, let them neither be accepted nor commented but let the seekers brush aside these as hurdles and barriers, traversing further of the *Path of Perfection*. I have completed Eighty years of my empirical life and hear Death's silent, muted footsteps slowing creeping towards me. Therefore, before Death lays its cold, icy hands on my mortal body let me restate and affirm

what I had earlier mentioned in the Epilogue attached to my earlier edition of the translation of *Sri Madhva's Bhashya* (commentary) and *Tatparya Nirnaya* (summation).

In the present age where receptivity has given place to skepticism, where purity of mind denies clarity of vision of the Self within in the present moment by the mind obsessed by thoughts secreted since past and aspirations for future. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I have tried to be receptive to the visions of the seers and clarity of the wise, the clarifications of the commentators and the songs of the saints, relating myself to *Rta*, the ancient Law and *Dharma*, the perennial principles. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I have tried to believe in the presence of *Satya, the Prime Existence* in every thing that is in creation and potentiality of my self to become blessed by the *Bliss of Beatitude* of the divine resplendence, knowing that the longest reach to *Satya, the Prime Existence* is the shortest to the heart within. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I believe religion to be the response of the heart and not of the mind intensely personal, proactive to be revealed within in solitude of the self. I believe my outward expressions should reflect my inward experience. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I believe in the Grace of the Lord to reveal his presence in every thing that is in creation with clarity, in certainty and in abundance. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I believe in the words of earlier adepts and if I appear to disagree with them then it is because I would prefer to have my own experiences, respecting my own responses rather on borrowed words of experience of earlier adepts. Therefore I do not see any contradiction between what I believe and what I express. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

When I observe what I have experienced and what I have express is not different and others to have similarly experienced and expressed. And what I have expressed and written is expressed and written by others, their words echoing in my mind even as the words of the earlier adepts did echo in the minds of latter adepts. I do not see any contradiction in this statement. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I believe that my experiences are my responses and what I express is what I experience. I have reveled in my experiences and have found satisfaction in my expressions. If they appear to differ from the experiences and expressions of others I need doubt neither my experiences and

expressions not the experiences and expressions of others. I believe that only I can be Witness to my experiences and expressions and others are Witness to their experiences and expressions. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

This is indeed and insufficient world, inefficient world, imperfect world. If any of my expressions are found inadequate to declare my experiences and therefore unacceptable, then let that very fact may make my seeking more deep and sincere, my perception more sharp and focused so that I may attain that which is worth attaining. But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.*

I think I should do what is natural for me to do according to my attributes and inclination. Can an antelope climb the tree? Can the leopard change its spots? But I often feel a sense of failure but *no one can deny me the right to say that I have made a tryst with my own self and that having tried I will surely not fail.* If some say that I have not succeeded then they know not and will never know how much I have tried.

Kartik Purnima,
10th November, 2011

Nagesh D. Sonde

ॐ श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचितं
श्रीभगवद्गीता भाष्यम्

ॐ गुरुभ्योः नमः हरिः ॐ
देवं नारायणं नत्वा सर्वदोषविवर्जितम् |
परिपूर्णं गुरुंश्चान् गीतार्थं वक्ष्यामि लेशतः ||

The Commentators Invocation To the Bhasya

Adoring the Lord, *Sriman Narayana*, devoid of all defects, complete in Himself, and also the (Eternal) Teacher, (I am) narrating the meaning of (*Bhagavad*) *Gita*, leaving nothing to be explained.

ॐ श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचितः
श्रीभगवद्गीता तात्पर्यनिर्णयः

समस्तगुणसंपूर्णं सर्वदोषविवर्जितम् |
नारायणं नमस्कृत्य गीतातत्पर्यमुच्यते ||

The Commentators Invocation To the Tatparya Nirnaya :

Adoring the Lord, *Sriman Narayana*, complete in all the attributes and devoid of all the defects, I narrate the *Summation* of the (*Bhagavad*) *Gita*.

Bhashya :

“नष्टधर्मज्ञानलोककृपाळुभिः ब्रह्मरुद्रेन्द्रादिभिरर्थितो ज्ञानप्रदर्शनाय भगवन् व्यासोवतारः | ततश्चेष्टानिष्टप्राप्तिपरिहारसाधनादर्शनात् वेदार्थाज्ञानाच्च संसारे क्लिश्यमानानां वेदानधिकाराणां स्त्रीशूद्रादीनां च धर्मज्ञानद्वारा मोक्षो भवेत् इति कृपाळुः सर्ववेदाद्यर्थोपबृंहितां, तदनुक्तकेवलेश्वरज्ञानदृष्टार्थयुक्तां च, सर्वप्राणिनां अवगाह्यानवगाह्यरूपां केवलभगावत्स्वरूपपरां परोक्षार्थी महाभारतसंहितामचीत्कृपत् |” - Being compassionate towards the people, who were afflicted by the loss of *Dharma*, the Perennial Principles and *Wisdom*, further as desired by *Brahma*, *Rudra* and others, descent of the resplendent *Vyasa* came to be for dissemination of the Ultimate wisdom. Consequently, for propagating (the means of gaining) the desirable and avoiding the undesirable and for elucidating the meaning of *Vedas* in the light of *Samsara* (Primordial world), (and also) for the sake of those not entitled to (the knowledge of) *Vedas* like Women, *Shudras* and others, and (since) deliverance is possible only through an insight in *Dharma*, (and considering thus) the Compassionate One, the knower of the words spoken in all the *Vedas*, which contain the *Wisdom* of the *One*, (who is) the indescribable due to the incapability of the senses, the *Mahabharata* was composed, through examples full of wisdom, to enable one to have the direct revelation of the Lord's true form, qualities, attributes.

“तच्चोक्तम् - लोकेशा ब्रह्मरुद्राद्याः संसारक्लेशिनं जनम् | वेदार्थाज्ञमधीकारवर्जितं च स्त्रियादिकम् | अवेक्ष्य प्रार्थयामासुर्देवेशं पुरुषोत्तमम् | ततः प्रसन्नो भगवान् व्यासो भूत्वा च तेन च | अन्यदवताररूपैश्च वेदानुक्ताभूषितम् | केवलात्मबोधेन दृष्टं वेदार्थसंयुतम् | वेदादपि परं चक्रे पञ्चमं वेदमुत्तमम् | भारतं पञ्चरात्रं च मूलरामायणं तथा | पुराणं भागवतं चेति सम्मिन्नशास्त्रपुंगवः || इति नारायणाष्टाक्षरकल्पे | ब्रह्मापि तन्न जानाति ईशत्सर्वोपि जानति | बह्वर्थमृषयस्तक्तु भारतं प्रवदन्ति हि || इत्युपनारदयि | ब्रह्माद्यैः प्रार्थितो विष्णुर्भारतं स चकार ह | यस्मिन् दशार्थाः सवत्र न ज्ञेयास्सर्वजन्तुभिः || इति नारदीये |” - **Thus it has been said:** For the sake of the people, who were distraught in *Samsara*, who were devoid of the knowledge of the *Vedas*, even though they were entitled, and also for the sake of women and others, the leaders of the worlds, like *Brahma*, *Rudra* and the others prayed the Lord of the Gods, the Best of the *Purushas*. Then being pleased, and descending as the resplendent *Vyasa*, and also in other forms, imparted the well enlightened meaning of the *Vedas*, which were seen through the means not normally accessible through senses, in the best of the *Vedas*, known also as the *Fifth Veda* the *Mahabharata*. Thus, (*Maha*)*Bharat*, *Pancharatra*, *Moola-Ramayana*, *Puraanas*, *Bhagavat Puraana* and many other excellent scriptures were created, thus, in *Narayanashataksharakalpa*. Even *Brahma* does not know it fully; others know it but partially. Even the Seers, verily, declare *Bharata* to have many meanings, thus, in *Narada Purana*. Beseched by *Brahma* and others, *Sri Vishnu* narrated the *Bharata*, which has ten-fold meanings, which cannot be known by all the creatures.

“भारतं चापि कृतवान् पञ्चमं वेदमुत्तमम् | दशावरार्थं सवत्र केवलं विष्णुबोधकम् | परोक्षार्थं तु सर्वत्र वेदादप्युत्तमं तु यत् || इति स्कान्दे | यदि विद्याद चतुर्वेदान् साङ्गोपनिषदान् द्विजः | न चेत् पुराणं संविद्यान्नैव स स्याद्विचक्षणः || इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् | विभेत्यल्पश्रुताद्वेदो मामयं प्रचलिष्यति || मन्वादि केचिदबुवते ह्यास्तीकादि तथाऽपरे | तथोपरिचराद्यन्ये भारतं परिचक्षते || भारतं सर्ववेदाश्च तुलाभारोपिताः पुरा | देवैर्ब्रह्मादिभिस्सवैः ऋषिभिश्च सथन्वितैः | व्यासस्यैवाज्ञया तत्र त्वत्यरिच्यत भारतम् || म्हात्त्वाद्भारवत्वाच्च महाभारतमुच्यते || यदिहस्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् || विराटोद्योगसरवान् | इत्यादितद्वाक्यपर्यालोचनया, ऋषिसम्प्रदायात् |” - Skillfully composed, the *Bharata* was (declared) to be the *Fifth* and best of the *Vedas*, containing ten-fold meanings, propagating in all the parts (the glory of) *Sri Vishnu* alone, thus, in *Skanda Purana* For realization of the *Supreme*, verily, it is better suited than even the *Vedas*. Even if the twice-born (*Brahmin*) knows all the four *Vedas*, including the *Upanishads* but, does not know the *Puranas*, then he cannot be considered as the well-read. Along with History (*Mahabharata* and *Ramayana*), the *Puranas* also should be accepted. Thinking that these (people) might deceive by concealing the true meaning, the *Vedas* were afraid of the ignorant people. For the people, for the faithful and for the superior being - in that order - has *Bharata* been expounded. In ancient era, when *Bharata* and all the *Vedas* were weighed in the scales by *Brahma* and other Gods, along with all the Seers, then the *Bharata* literature of *Vyasa*, weighed heavy Because *Bharata* carries the weight (of the supreme Vedic principles), it is known as *Mahabharata*. Even according to *Nirukta*, *Mahabharata* is known as destroyer of all the demerits. What is contained therein is also (found) in other places; and what is not contained here is not to be found anywhere else. *Viraat* and *Udyoga* Chapters contain the essence (of *Bharata*). Considering the above references, other views and the tradition of the seers, (the greatness of *Bharata* is established).

“कोहन्यः पुण्डरीकाक्षान् महाभारतकृद् भवेत् | इत्यादिपुरान्तर्गतवाक्यान्यथाऽनुपपत्त्या नारदाध्ययनाऽदिलिङ्गैश्च अवसीयते | कथमन्यथा भारतनिरुक्तिज्ञानमात्रेण सर्वपापक्षयः? प्रसिद्धश्च सोऽर्थः | कथं वचनस्य न कर्तुं शक्यते? घनान्तरगतत्वाच्च नाविद्यमानस्तुतिः | न च कर्तुरिव इतरत्रापि साम्यात् | तत्र च सर्व भारतार्थसङ्ग्रहां वासुदेवार्जुनसंवादरूपां भारतपारिजातमधुभूतां गीतामुपनिबन्ध || तच्चोक्तम् - भारतं सर्वशास्त्रेषु भारते गीतिका वरा | विष्णोः सहास्रनामापि ज्ञेयं पाठ्यं च तदद्भ्यम् || - इति महाकौर्मे | स हि धर्मस्युपर्याप्तो ब्रह्मणः पदवेदने | इत्यादि च “ - Who else than *Sriman Narayans* could have written *Mahabharata*, such is the definite view of all the *Puranas* and other scriptures, as studied and spoken by *Narada* and the others. How else would all the demerits be eliminated by the knowledge of the meaning of *Mahabharata* alone? This is a well known belief. Why do the other scriptures are not capable of doing it ? This fact is well established by the Scripture itself, but not for the sake of praise alone. It is an established fact. There is no other reason to doubt its veracity. Further in addition, the *Gita* is a subsidiary recital in the form of a dialogue between *Vasudeva* and *Arjuna*, the essence of the entire *Bharata*, like the honey collected from the *Parijata* flower, the (*Maha*) *Bharata*., Amongst all scriptures, the *Bharata*; amongst *Bharata* the *Gita* is better. Thousand names of *Sri Vishnu* should be known and studied, both together, *thus has it been said in Kurma Purana*. This, verily, is the *Perennial Principle (Dharma)*, capable of granting the Supreme, the *Brahman*, the Abode. And such other words, *thus, in Mahakurma Purana*. All these, verily, are known from statements made herein.

Tatparya Nirnaya :

“शास्त्रेषु भारतं सारं तत्र नामसहस्रकम् | वैष्णवं कृष्णगीता च तज्ज्ञानमुच्यतेऽञ्जसा || न भारतसमं शास्त्रं कृत एवानयोः समम् | भारतं सर्ववेदाश्च तुलाभारोपिताः पुरा || देवैर्ब्रह्मादिभिस्सवैः ऋषिभिश्च समन्वितैः | व्यासस्यैवाज्ञया तत्र त्वयिरिच्यत भारतम् || महत्वाद्भारवत्वाच्च महाभारतमुच्यते | निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते || स्वयं नारायणो देवैर्ब्रह्मरूद्रेन्द्रपूर्वकैः | अर्थितो व्यासतां प्राप्य केवलं तत्त्वनिर्णयम् || चकार पञ्चमं वेदं महाभारतसञ्ज्ञितम् || इति ब्रह्माण्डे |” - Among scriptures, *Bharata* is the essence, of that the thousand names (*Vishnu-sahasranama*) and *Gita* (are the essences). *Knowledge* of these, surely, assures deliverance. There is no scripture similar to the entire *Bharata*, how can then there be anything similar to these (two) ? In earlier days at the request of *Vyasa*, *Brahma* the other Gods including all the Seers, *Bharata* and other *Vedas* came to be weighed. Because of its importance and the significance, it came to be referred to as *Mahabharata*. Those who know the real meaning will be delivered from all demerits. *Sriman Narayan* himself, at an earlier request of *Brahma*, *Rudra*, *Indra* and other gods, manifesting as *Vyasa* wrote the *Mahabharata*, known as *Fifth Veda*, for clarifying the pure Principles, *thus, in Brahmanda Purana*.

“तत्र साक्षादिन्द्रावतारमुत्तमधिकारिणमात्मनः प्रियतममर्जुनं क्षत्रियायां विशेषोऽपि परमधर्मं नारायणद्विदत्तदनुबधिनिग्रहं बन्धुस्नेहादर्मत्वेनऽशक्यं ततो निवृत्तप्रायं स्वविहितवृत्या भङ्ग्या भगवादराधनमेव परमो धुमः, तद्विरुद्धः सर्वोऽप्यधर्मः, भगवदीनत्वात् सर्वस्येति बोधयति भगवान् नारायणः |” - Therein, *Sriman Narayan* taught the supreme *Dharma* of the *Kshatriyas* to *Arjuna*, who was the very manifestation of *Indra*, thereby being a qualified soul as well as extremely dear one, so that (in dealing with) the enemies of *Sriman Narayan* and in (the process of) foiling their deeds born

according to their nature, (*Arjuna*) may not, due to fraternal feelings, succumb to the acts, which are contrary to the *Perennial Principles (Dharma)*.

“सर्वञ्चैतदत्रैवावगम्यते - अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि | ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि || इत्यादिना युद्धयस्य स्वधर्मत्वम् | यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् | स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः || श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् | स्वधर्मे निधनं श्रेयः परधर्मो भ्रमवहः || सर्व गुह्यतमं भूयः श्रुणु मे परमं वचः | इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् || मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु | मामेवैष्यासि सत्यं ते प्रतिजाने प्रियोऽसि मे || सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज | अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः || - इत्यादिना स्वधर्मणैव भगवदाराधनस्यैव कर्तव्यत्वं तदन्यस्य त्याज्यत्वं च |” - Further for releasing him from such (confusion in) thought, he also imparted him, conforming his inclination and devoted mind, that "*The propitiation of the Lord alone is the Supreme Dharma, and all else which is contrary, is not Dharma, because every thing, verily, is dependent on the Lord alone*". "*But if you do not fight such righteous battle, then shorn of one's righteous duty and glory you will incur demerit*" (11.33). And by such other principles regarding the Warfare. "*He from whom all the creatures are energised, by whom all this is pervaded, by propitiating Him by performance of one's actions, the human being attains perfection.*" (XVIII.46). "*Preferable is one's own ordained Dharma (perennial Principle) even though imperfect, than following Dharma ordained for others, even though followed perfectly. Death in performance of one's own Dharma is preferable for the Dharma ordained for others is fraught with danger.*" (III.35). "*The most secret of all (the secrets) listen again to My Supreme Words. Well loved and established one you are to Me, therefore, I will tell you what is good for you*" (XVIII.64). "*Fix your mind on Me, be devoted to Me, perform sacrifices to Me, prostrate before Me, so that you shall come to Me alone. That is the Truth which I speak to you, for you are dear to Me*" (XVIII.65). "*Abandoning all the constraints placed by the Perennial Principles, take refuge in Me alone. I will deliver you from all the demerits. Do not be grieved.*" (XVIII.66). By such and other verses (it is recommended that) adoration to the Lord by following *Dharmic* principles is the sole form of action and all other than these, are to be avoided.

“नाहं वेदैर्न तपसा न दानेन न चेज्यया | शक्यं एवविधो द्रष्टुं दृष्टवानसि मां यथा | भक्त्या त्वनन्यया शक्यं अहमेवविधोऽर्जुन | ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप || - इत्यादिना विष्णुभक्तिरेव सर्वसाधनोत्तमत्वं परोक्षापरोक्षज्ञानयोर्ज्ञानिनोऽपि मोक्षस्य तदधीनत्वं च | - इत्यादिना भक्त्यापि तत्कर्म निष्कर्मत्यागश्च | कुरु कर्मैव तस्मात्त्वं पूवैः पूर्वतरं कृतम् | - इत्यादिना ज्ञानिनोऽपि भगवत्कर्म | सुदुर्दशमिदं रूपं दृष्टवानसि यन्मम | देवा अप्यस्य रूपस्यनित्यं दर्शनकाङ्क्षिणः || इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् | दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता | मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव || महामानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः | भजन्त्यनन्यमनसो ज्ञात्वा भूतादिव्ययम् || दर्शयामास पार्थाय परमं रूपमैश्वरम् || इत्यादिनाऽर्जु नस्योत्तमाधिकारित्वमपरोक्षज्ञानित्वं च | - "*I cannot be realized either through Vedas or through austerities or by charity or by sacrifices in this form which you have seen Me now.*" (XI.53). "*But by intense communion, O Arjuna, I am capable to be known, truly seen and in principle have similarity with Me.*" (XI.54). By such and other verses, (it is declared that) devotion to *Sri Vishnu* alone is the surest amongst all the means of deliverance for men of wisdom, for their indirect as well as direct realization, they being subservient to the Lord. "*One who is intent in doing My work, one who looks to Me as the Supreme, one who is in communion with Me, is freed*

from attachments, without enmity towards any creatures, he, verily, is verely' similar to Me, O Pandava." (XI.55) Here it is clarified that the devotees should perform works in the form of adoration to the Lord and avoid the works which are not so recommended. "Therefore, perform your actions even as the ancients did perform in former times" (IV. 15). By such statement, work for the Lord for the men of wisdom (is recommended)." "This form of Mine which is difficult to be seen, has been seen by you. Even the Gods are ever eager to see this form" (XI.52). "Well loved and established one you are to Me, therefore, I will tell you what is good for you" (XVIII.64). "The divine attributes are for deliverance and non-divine attributes for bondage. However, do not grieve, O Arjuna, for you are born with the divine attributes". (XVI.5). "But the great-souled, O Partha, abiding in My divine nature, propitiate Me with undistracted mind, aware of this imperishable source of beings." (IX.13). "Sri Hari revealed to Partha, His Supreme and' brilliant form" (XI. 9). By such and other verses, best qualifications are pointed to Arjuna and also the Wisdom for direct realization.

“न च मे विदुः सुरगणाः प्रभवं न महर्षयः | अहमादिर्हि देवानां महर्षीणां च सर्वशः || यो मामजमनादिं च वेत्ति लोकमहेश्वरम् | असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते || बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः | महर्षयः सप्त पूर्वे | एतां विभूतिं योगं च | अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते | इति मत्वा भजन्ते मां बुधा भावसमान्विताः || तेषामेवानुकम्पार्थमहमज्ञानजं तमः | नाशयामि || तेषामहं समुद्धर्ता मृत्युसंसारसागरात् | भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् | सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति || ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः | यज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवदशिष्यते ||” - "No one among the hosts of the gods knows My manifestation nor even the great seers. I am prior even to the gods and the great seers in all respects." (X.2). "He who knows Me, the unborn and without beginning, the Lord of the worlds, being (thereby) undeluded among the mortals, is released from all the demerits" (X.3). "Intellect, knowledge, absence of delusion, compassion, truth, self-restraint, tranquility..." (X.4). "The seven Seers in earlier ages..." (X.6). "The splendour and equanimity of Mine..." (X.7). "I am the origin of all, from Me all this emanates. Thus being aware, the wise ones worship Me, endowed with full conviction" (X.8). "Out of compassion, I destroy the darkness arising in them from non awareness, remaining in their Self ..." (X.H). "I speedily deliver them from the ocean of mortality..." (XII.7). "Knowing Me as the enjoyer of the sacrifices and of the penances, as the Lord of of the worlds and welldisposed towards all creatures (the ascetic) reaches peace." (V.29). "Without leaving anything, I will convey this Joana (wisdom) to you and the vi-Jnana (supra-sensory awareness), knowing which there would not remain anything else left to be known." (VII.2).

“अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा | मत्तः परतरं नान्यकिञ्चिदस्ति धनञ्जय | मयि सर्वमिदं प्रोतं मणिगणा इव || इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसीयवे | ज्ञानं च विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् || राजविद्या गुह्यतमं | मया ततमिदं सर्वं जगदव्यक्तमूर्तिना | मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः || भूतभृन्न च भूतस्थः | न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो | परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् | ममथ योनिर्महद् ब्रह्म तस्मिन्नार्भं दधाम्यहम् | सम्भवः सर्वभूतानां ततो भवति भारत || ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च | शाश्वतस्य च धर्मस्य सुखस्यैकात्मिकस्य च || - "I am the origin of the world and of the dissolution as well" (VII.6). "O Arjuna, there is nothing else superior to Me. By Me alone are all these woven like pearls on the string." (VII.7). "I will declare to you, who does not waver, the profound secret, by the wisdom (Jnana) together with the supra-sensory awareness (vi-Jnana) of which you will be delivered

from the non-propitious. This is the Sovereign Wisdom, Sovereign Secret..." (IX.1-2). "By Me is all this universe pervaded in My unmanifest form. In Me all the beings abide, but I do not abide in them" (IX.4). "I sustain them, yet I do not abide in them" (IX.5). "No one is equal to You; how, then, can anyone be greater than You..?" (XI.43). "The Supreme Wisdom I will declare again, that which is the best of all wisdom" (XIV.1). "My womb is the Great Brahma (Prakriti); in that womb I deliver. Then is the birth of the creatures becomes possible, O Arjuna" (XIV.3). "For I am the abode of the Brahman, the Immortal, the Imperishable, the Eternal, the Perennial Principle and the Blissful solitude" (XIV.27).

“द्वाविमौ पुरुषौ लोके क्षरश्चक्षर एव च | क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते || उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ऽ यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ऽऽ यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः | अतोऽस्मिलोके वेदे च प्रथितः पुरुषोत्तमः || यो मामेव सम्मूढो जानातिपुरुषोत्तमम् | स सर्वविद्भवति मां सर्वभावेन भारत || इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ | एतत्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत || न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन | नानावाप्त्या || - इत्यादिना सर्वस्माद्भगवतो भेदः, सर्वस्य तदधीनत्वं, तस्यानन्याधीनत्वम्, सवोत्तमत्वम्, सर्वगुणपूर्णत्वम्, सर्वसास्त्राणां तत्परत्वम्, तथा तज्ज्ञानादेव मोक्ष इत्यादि || - "In this world, there are two Persons, the Perishable and the Imperishable. Perishable are all the creatures and the Indweller is spoken as the Imperishable. The Supreme Person is yet another, referred to as the Supreme Self who entering the three worlds and sustaining them is called the Imperishable Supreme Lord. Because I transcend the Perishable One and am superior even to the Imperishable, I am eulogized in this world and in the Vedas as well, as the Supreme Person. The one who, being un-deluded, thus knows Me as the Supreme Person, he is the knower of all and worships Me with all his being, O Arjuna. Thus was this most secret science been spoken by Me, O blameless One, knowing which one becomes wise and content of his actions, O Arjuna" (XV.16-20). "There exists no actions for Me, O Arjuna, to be performed in all these worlds; nor anything to be gained which I do not possess..." (UI.22). By such and other (words like) 'amongst all, the Lord is distinct; 'all else is under His control; 'His being not under control of anyone else; 'Supreme amongst all; 'Being full of all attributes". 'The Supreme among all the sciences; and 'from knowing Him alone is deliverance,' etc. (it comes to be assured).

“अथा ते विष्णो विदुषा चिद् अर्घ्यं स्तोमा यज्ञस् च राध्यो हविष्मता || पश्यन्नपीममात्मनं कुर्यात्कर्म विचारयन् | यदात्मनः सुनियतमानन्दोत्कर्षमाप्नुयात् || भक्त्या प्रसन्नः परमो दद्याज्ज्ञानमनाकुलम् | भक्तिं च भूयसिं भक्तिं दद्यात्ताभ्यां विमोचयेत् || मुक्तोऽपि तद्वशो नित्यं भूयो भक्तिसमन्वितः | साध्याऽऽनन्दस्वरूपैव भक्तिर्नैवात्र साधनम् || ब्रह्मरुद्रमादिभ्योऽप्युत्तमत्वं स्वतन्त्रताम् | सर्वस्य त्वधीनत्वं सर्वसद्गुणपूर्णताम् || निर्दोषत्वं च विज्ञाय विष्णोस्तत्राखिलाधिकः | स्नेहो भक्तिरिति प्रोक्तः सर्वोपायोत्तमेत्तमः | तेनैव मोक्षो नान्येन दृष्ट्यादिस्तस्य साधनम् || अधमाधिकारिणो मर्त्या मुक्तावृष्यादिकाः समाः | अधिकार्युत्तमा देवाः प्रणस्तत्रोत्तमः || नैव देवपदं प्राप्ता ब्रह्मदर्श नवर्जिताः | तिरोहित तथाऽप्येते श्रुण्वन्ति क्रिडयाऽथवा || बहुवारतदभ्यासात्तिरोभावोऽपि नो भवेत् || यथा व्यासानुशिष्टानां देवानां क्षत्रजन्मनाम् | पार्थानामतिरोधानं ज्ञानं सुस्थिरतां गतम् ||” - O Lord Sri Vishnu ! Your adoration, your worship and sacrifice as well is to be done both by the Sacrificers and by men of Wisdom”. Even those who have realized their Self should, without arguing: "When I have acquired deliverance through Wisdom, why should I now perform Action ?" perform their ordained actions and enjoy the excellence of Bliss. Being pleased with devotion, the Purusha grants the Wisdom that is helpful. Being pleased with well formed devotion, He reveals His form

to him. Similarly, being pleased with excellent form of devotion, He grants deliverance to him. Even when delivered, he remains subservient to the Lord, endowed with eternal devotion. The Devotion while in deliverance is not the means but (is the end) in the form of *Blissful* awareness. The Lord is Independent of even *Brahma, Rudra, Rama* and others. All are dependent upon Him. because of His being Complete in all attributes. Devotion is said to be knowing Him to be devoid of any defects, and having excellent fraternal feelings towards Him. This is the excellent and the best of all the means. By that alone, deliverance is assured; none other means are similarly seen. Even the best among the human beings is the lowest among the qualified ones. The Seers and others are of the intermediate class. The gods are the best of the qualified ones. *The Primal Breath (praana)* is the excellent among the qualified ones. In the absence of realization of the *Brahman*, the position of the gods is not attained. With removal of the sheath (of non-awareness), one should listen to the divine play. Thus by listening repeatedly, the sheath (of non-awareness) ceases to exist. Even in gods, born as *Kashatriyas*, wisdom was established, as in the case of '*Partha*', when the sheath of (non-awareness) was removed by *Vyasa*.

“अस्य देवस्य मीळुहोषो वया विष्णोर् एषस्य प्रमुथे हविर्भिः | विदे हि रुद्रो रुद्रीयम् महित्वं यासिष्टं वर्तिर अश्विनाव् इरावत् || एको नारायण असीन्न ब्रह्मा न च शङ्करः | स मुनिभूत्वा समचिन्त यत्तत एते व्यजायन्त | विश्वो हिरण्यगर्भोऽग्नर्यमो वरुणरुद्रेन्द्राः || एको नारायणो आसीन्न ब्रह्म नेशानो || वासुदेवो वा इदमग्र असीन्न ब्रह्म न च शङ्करः | यं यं कामयते विष्णस्तं ब्रह्माणं च शङ्करम् | शकं सूर्यं यमं स्कन्दं कुर्यात्कर्ताऽस्य न क्वचित् || सर्वोत्कर्षे देवदेवस्य विसर्वोत्कर्षे देवदेवस्य विष्णोमहातात्पर्यं नैव चान्यत्र सत्यम् | अवान्तर तत्परत्वं तदन्यत्सर्वागमानां पुरुषार्थस्ततोऽतः || - इति पैङ्गीश्रुतिः |” - For propitiation of the *Supreme Sri Vishnu*, who fulfills all the desires, who in every respect is the very Lord Himself, *Rudra* recounted His greatness, as a sacrificial offering, by reciting the *Rudriya* hymn. In similar manner, O *Ashwins*, you also became enriched with food. (In the beginning) *Sriman Narayana* alone existed, neither *Brahma* nor *Shankara*. In silence He brooded over. Then all these were born as *Vayu, Hiranyagarbha, Agni, Yama, Varuna, Rudra, Indra* etc'. '*Narayan alone existed, neither Brahma nor Ishana. Vasudeva alone existed in the beginning, neither Brahma nor Shankara*'. Whomever *Sri Vishnu* desires, to him he makes *Brahma, Shankara, Indra, Surya, Yama* and *Skanda*. No one creates the Creator. Ever evolving, the god of the gods, *Sri Vishnu* alone is the Great Summation. Nothing else is *Truth*. Speaking anything else (as the *Truth*), is contradiction. Except realization (of *Sri Vishnu*) no other things are considered as Human goals, thus in *Paingi Shruti*.

“परो मात्रया तन्वा वृधान न ते महित्वम् अन्द अश्रुवन्ति || अनन्तगुणमाहात्म्यो निर्दोषो भगवान्हरिः | न समो वाऽधिको वाऽपि विद्यते तस्य कश्चन | नासीन्न च भविष्यो वा परतः स्वत एव च || इत्योदश्रुतेश्च | यस्त्वात्मरतिरेव स्याद् इत्यादि तु मुक्तिविषयम् | यस्त्वेवात्मरतो मुक्तः कार्यं तस्यैव नास्ति हि | तस्मात्कुर्वीत कर्म णीत्याह कृष्णोऽर्जुनं स्मयन् || इति च स्कान्दे | ज्ञानयोगेन सांख्यानम् इत्यादि तु बाह्यकर्मसङ्कोचपेक्षया || न हि कश्चिद्विष्णोर्मपि जातु तिष्ठत्यकर्मकृत् |, शरीरयात्राऽपि च ते न प्रसिद्धेदकर्मणः | एतान्यापि तु कर्माणि सङ्गं त्यक्त्वा फलानि च | कर्तव्यानीति मे पार्थ निश्चितं मामुत्तमम् || ज्ञानी च कर्माणि सदोदितानि कुर्यादकामः स्ततं भवेत् | न सर्वकर्मणा त्यागः कस्यच्चिद्भवति क्वचित् | त्यागिनो यततोऽपि स्युः सङ्कोचद्वाह्यकर्माम् || इत्यादि | उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिस्तत्त्वदर्शिनः || इत्यादि चोत्पन्नज्ञानतिरोभावनिवृत्त्यर्थम् ||” - "*You are beyond the measures. You are Complete in Yourself. None can attain your greatness*". "*Resplendent Sri Hari*

is magnanimous with many attributes and without any defects. None is similar nor superior than You, any where to be seen. Neither were there any nor will there ever be anyone in future, by assistance of others or on their own strength" - thus, in the Scriptures."yastvatmoratireva syat" in this verse, matters of deliverance are mentioned."*For the delivered ones, who revel in the Self, no other works are prescribed. Therefore, you must perform the prescribed actions, thus Sri Krishna said to'Arjuna", thus, in Skanda Purana. "For the men of contemplation, through the means of wisdom" (IIT.3). Thus, with the intention of discouraging persons from performance of outward actions alone. "Not for even a moment can one remain without any action" (111.5). "Even the maintenance of one's physical life cannot be accomplished without actions" (111.8). "But these actions should be performed by giving up attachment and fruits of the performance. This, O Partha, is My decided and best of the views" (XVIII.6). The men of wisdom should perform the ordained actions without fail. It is never possible for every one to renounce the actions entirely. The recluse is a renouncer due to his aversion to the outward actions. "...the Wise, the seers of that Truth... will communicate to you that Wisdom" (IV.34). Such words suggest that Wisdom would emerge after .removal of the sheath (of non-awareness).*

Thus ends the Introduction to the Bhasya and Tatparya Nirnaya of Sri Madhva on Bhagavad Gits, the Upanishad, the science of the Absoute, , the scripture of equanimity, the dialogue between Sri Krishna and Arjuna, entitled btitlesw the Bhaasyakara's introduction.

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Chapter 1 The Yoga of Despondency

1. *Dhritarashtra said: O Sanjaya ! In the field of Righteousness, the field of Kurus, where my people and the Pandavas have gathered for the battle, what did they do ?*

2 - 12. *Sanjaya said: Seeing the army of the Pandavas arrayed in battle formation, the prince Duryodhana approaching the Teacher (Drona), spoke these words. Behold, O Teacher, this mighty army of the sons of Pandu and the formation arranged by the son of Drupada, your wise pupil. Here are the heroes, great archers in battle equal to Bhima and Arjuna, Yuyudhann, Virata and Drupada, the mighty charioteer. Dhrishtaketu, Chekitana, the valiant King of Kashi, Pnrujit, Kuntibhoja and Shaibya, best of men. Formidable Yudhamanyu and the brave Uttamauja, son of Subhadra and sons of Drupada, all verily, great warriors. Know the distinguished ones amongst us, the leaders of my army. I will speak to you, O the best of the Brahmins, for the sake of your attention. Yourself and Bhishma, Karna and Kripa, ever victorious in battles. Asvathama and Vikarna and similarly Saumidatta also. Many other heroes for my sake are eager to forsake their lives, armed with various weapons, all well versed in wars. Inadequate, indeed, is our army in strength guarded by Bhishma, as against which adequate is their army guarded by Bhima. (Therefore) stationed on all the fronts and in the respective positions, all of you support Bhishma.*

12 - 19. *To inspire and make him cheerful, the Grandsire, the aged Kuru roared like a lion and blew his conch. Then conches, kettle drums, cymbals, drums and trumpets blared all of sudden, making tumultuous sound. Then stationed in the Chariot yoked to the white horses, Madhva and Arjuna blew their respective divine conches. Sri Krishna blew Panchajanya, Arjuna (blew) Devadatta and Bhima, of brave deeds, his; mighty conch Paundra. Yudhishtira, the King, the son of Kunti (blew) Anantavijaya; Nakula and Sahadeva, the Sughosha and Manipushpaka. The King of Kasi, chief of archers, Shikhandi great warrior Dhrishtadyumna, Virata and the invincible Satyaki. Drupada and sons of Draupadi, O King, and the strong shouldered son of Subhadra blew their respective conches. The tumultuous sound resounding through the sky and the earth made the hearts of Dhritarashtra's sons tremble.*

20 - 23. *Then seeing sons of Dhritarashtra thus arrayed and ready for the battle, O King, Arjuna whose banner was crest of Hanuman, thinking battle is now about to start, took up his bows and (Arjuna said) these words to Sri Krishna: Draw up my chariot O Achyuta, between the two armies, so that I may look at those who are assembled here eager for battle with me and with whom I have to contend in war. And I shall observe also those gathered here and about to commence the war, eager to please the evil minded son of Dhritarashtra.*

24 - 46. *Sanjaya said: Thus addressed by Arjuna, Sri Krishna drew up the best of the chariots, O King, between the two armies in the presence of Bhishma, Drona and the chiefs and said: Behold O Partha, these Kurus assembled (here). There, Arjuna saw standing (before him) father, grandfather, teacher, uncles, brother, sons and also grandsons and also fathers-in-law and friends in both the armies. When Arjuna saw all these kinsmen thus standing arrayed, he*

was overcome with great compassion and spoke his sorrow. Arjuna said: Seeing these people of mine arrayed before me and eager to fight, O Krishna, my limbs quail, my mouth dries up, my body trembles and hairs stand at end.

30. Gandiva slips from my bands and my skin burns. I am also not able to stand steady and my mind wanders, as it were. I see signs of evil omens, O Krishna; I do not see any good to come about by killing one's own people. I do not crave for victory, O Krishna, nor kingdom nor pleasures; how does by kingdom, O Krishna, how by enjoyments or even by living (is one satisfied) ? For which purpose, desiring kingdoms, enjoyments and pleasures are these (people) gathered here eager for renouncing their life and wealth ? Teachers, fathers, sons and even the Grand-sires, uncles, fathers-in-law, grandsons, brothers-in-law and other relations as well. These, I do not desire to kill, though killed myself, O Krishna, even for the sake of the three worlds, what to speak of this world ? Having killed the sons of Dhritarashtra, what pleasure can be ours, O Krishna? Demerit, verily, shall be for us in this, even in killing these criminals. Therefore, it is not proper for us to kill these kinsmen, the sons of Dhritarashtra. By Killing one's own people, how is happiness possible, O Krishna? Eager for war these, whose mind is enamoured by greed, do not see the wrong in destruction of the family, the demerits from the treachery to friends. Why should we not, knowing the demerit which is sure to accrue, turn away from this act, O Krishna ? In the ruin of the family are destroyed the Perennial Principles of the family; the Perennial Principles (Dharma) being destroyed, the entire family is overwhelmed by unrighteous behavior. When unrighteousness prevails, O Krishna, the noble ladies fall afoul When women become corrupted, O Krishna, there results the mixture of castes. The mixture of castes leads to hell the destroyers of the family and the family as well. The ancestors plunge therein, surely, in the absence of the offerings of food and waters. By the misdeeds of these destroyers of families and also due to mixture of the castes, the laws governing the castes and eternal righteousness of the families are destroyed. The people whose families have lost the righteousness, O Krishna, are bound to live their entire life in hell, thus we have heard. Alas, what great demerit was about to be perpetrated by us; for the pleasures of the kingdom and greed we were about to be engaged in killing our own people. It would, indeed, be beneficial if I, without weapons in my hand, am killed by the sons of Dhritarashtra in the battle armed with all weapons.

47. Sanjaya said: Having spoken thus, Arjuna discarding the arrows and bow, with his mind overwhelmed by sorrow, sat down in the chariot in the middle of the battle ground.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the First Chapter of the Bhagavad Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna, entitled The Yoga of Despondency.

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Chapter II Sankhya Yoga

1- 2 - 3 -4 -5. *Sanjaya said: Then, to him (who was thus) overcome with compassion, with eyes filled with tears, distressed and depressed In mind, Sri Krishna spoke these words. The Resplendent Lord said: How come this blemish of dejection at this hour of crisis, O Arjuna, unknown to men of noble nature (and) which does not lead to heavens, but brings disgrace (on earth) ? Yield not to this impotence, O Partha, it does not behove you. Discarding this corrupt weakness of heart, stand up, O oppressor of foes ! Arjuna said: How could I strike, O Sri Krishna, Bhishma and Drona, worthy of worship with my arrows in battle? It is better to live by begging in this world than enjoy the pleasures, killing the Teachers of high of honour. Killing Teachers with the desire for wealth, I would only be enjoying pleasures dipped in their blood.*

6 -7 - 8 - 9 - 10. *Nor do we know which action is better for us, whether winning them over or by being won over by them. Whom having killed, we will not desire to live, such are these sons of Dhritarashtra, standing before us. Because of frailty caused by pity, I have lost my natural composure. Being confused in mind about Dharma, I ask you what is proper for me, that, you tell me with certainty. I am your disciple. Teach me, who am seeking refuge in you.. I do not see what will drive away this despondency which is drying my senses, even though I may acquire riches, unrivalled kingdom on earth and sovereignty or the heavens. Sanjaya said: Having spoken thus to Sri Krishna. Arjuna said 'I will not fight' and became silent. Then, O Dhritarashtra, Sri Krishna, smiling as it were, spoke these words to him grieving thus between the two armies.*

Bhashya :

“तत्र सोनयोर्मध्ये बान्धवादिमोहजालसंवृतं वषीदन्त अर्जुनं भगवान् उवाच — पज्ञावादान् स्वमनीषोत्थवचनानि | कथं अशोच्या ? गतासून् ||” - To the sorrowing Arjuna, enveloped by entanglement of fraternal delusion, as he stood between the two armies, *Resplendent One* spoke these words.

11. The Resplendent Lord said: You grieve for those who need not be grieved. Whatever occurs to your mind, you speak as a man of wisdom. The men of wisdom do not grieve those who have departed and those who are about to depart.

Bhashya :

पज्ञावादान् is what appeals to the mind though it is not according to scriptures. Why is it अशोच्याः - deserving no thought? Because of (what is stated in the line as) गतासून्.

Tatparya Nirnaya:

“प्रकर्षेण जानन्ति इति प्रज्ञाः | तदावादः प्रज्ञावादः प्रज्ञामतविरुद्धवदं वदसि | कथम्? — गतासून् |” - Those who are enlightened (to the wisdom of the scriptures) are प्रज्ञाः. Those who are opposed (to

the wisdom of the scriptures) are प्रज्ञावादाः. Contrary (to the wisdom of the scriptures), is what is अवादः. How? Because of (what is stated in the sentence commencing) गतासून्.

12. Never that I was not; nor that you were not, nor that these lords of men were not. Nor is there any time in future, when we all will not be.

Bhashya:

“किम्? इति - न त्वेवहम् | ईश्वरनित्यत्वस्याप्रस्तुतत्वाद् दृष्टान्तत्वेनाऽह - नत्वेव इति | यथाऽहं नित्यः सर्व वेदान्तेषु प्रसिद्धः, एवं त्वमेते जनाधिपाश्च नित्याः |” - Why is such statement made – नत्वेवह? The Lord being eternal, such statement is irrelevant and self evident, therefore, is made only as illustration. Even as Lord is Eternal as well confirmed by *Vedanta*, even so, you and these lords of men are also ever eternal.

Tatparya Nirnaya:

“बन्धुस्नेहाद्धि त्वया स्वधर्मनिवृत्तिः क्रियते | तत्र देहनाशभयत् किंवा चेतननाशभयात्? देहस्य सर्वथा विनाशित्वान्न तत्र भये प्रयोजनम् | न च चेतननाशभयात् | तस्यविनाशित्वादेव | न तावत् परमचेतनस्य मम नाशोऽस्ति | एवमेव तवान्येषां च – नित्यो नित्यानां चेतनश्चतनानामेको बहूनां यो विदधाति कामान् ऽ इत्यादि श्रुतेः | स्वदेहयोगविगमौ नाम जन्ममृती पुरा | इष्येतेह्येव जीवस्य मुक्तेर्नतु हरेः क्वचित् | इति स्कान्दे || इद्दश्वरस्यपि युद्धगतत्वान्मोहात् तस्याप्युभयविधानित्यत्वशङ्काप्राप्तौ तदपि निवार्यते - नत्वेवाहम् इति | यद्यप्येषा शङ्काऽर्जुनस्य नास्ति तथाऽपि प्राप्तलोकोपकारार्थं भगवता निवार्यते | एकान्ते कथयन्नपि व्यासरूपेण तदेव लोके प्रकाशशिष्यति हि ||” - Because of your fraternal feelings you are sulking from your inborn behaviour according to the *Perennial Principles*. Is it because of the fear of loss of his body or the loss of Consciousness ? The body being in all respects subject to destruction there is no purpose for being frightened, nor the possibility of destruction of the Consciousness, because it being immortal. There is no destruction for *My Supreme Consciousness*. Similar is the case in respect of others as well. “*Eternal among eternal, Consciousness among the conscious ones, the One who desires, manifests as many*”. The non-separation and separation from the body is said to be the birth and death. Such, verily, is the case with *Jiva*. There is never any question of deliverance for the Lord, *thus, in Skanda Puraana*.

:: - Since the Lord may appear, due to delusion, to have destruction of his body and of the consciousness in the course of the battle, the same is being cleared with the word तु in the verse नत्वेवह . Even though such doubt may not arise in the case of *Arjuna*, the Resplendent One clarifies the same for the sake of (clarification and) the welfare of the world. Even though this dialogue is spoken in confidence, through the medium of *Vyasa*, the same is made known to the world.

13. Even as in this body, the Jiva (dehino) passes through the stages of childhood, youth and old age, even so it acquires another body. The wise, thereby, are not bewildered.

Bhashya:

“देहिनो भाव एतद्भवति | तदेवासिद्धम्, इति चेत्, न - देहिनोऽस्मिन् | यथा कौमारादिशरीरभेदे देही तदीक्षिता सिद्धः | एवं देहान्तरप्राप्तावपि | ईक्षितृत्वात् | नहि जडस्य, शरीरस्य, कौमाराद्यनुभवाभावः सम्भवति | मृतस्यादर्शनात् | मृतस्य वाय्वाद्यपगमादनुभवाभावः | अहं मनुष्यः इत्यादि अनुभवाश्चैतत् सिद्धम् | इति चेत्? | न - सत्येवाविशेषे देहे सुप्तादौ ज्ञानादिविशेषादर्शनात् | समश्चाभिमानो मनसि | काष्ठादिवच्च |” - The attribute of *Jiva* distinct (from body) is thus confirmed. But that fact itself does not make it independent. Only when the *Jiva* is seen passing through the stages of childhood etc. then its distinct existence stands confirmed, also when it acquires another body or due to its ability of recollecting the gross body does not have the experiences of childhood etc. as is evident when the body is dead. In the dead (body) due to the absence of the existence of *Vayu* and the rest, there is no further experience like ‘*I am a human being*’ leading the body being identified with *Jiva*. (But) due to the existence of *Vayu* and the rest in the body during deep sleep, (existence of *Jiva* as independent of body can be surmised). Similar is the case with ego-centred Mind. It (the body) is like wood. Without accepting the supra-human source for any of the expressions, the statements regarding righteousness cannot be established for all the times to come.

“श्रुतेश्च | प्रामाण्यं च प्रत्यक्षादिवत् | “न च बौद्धादिवत् | अपौरुषेयत्वात् | न ह्यपौरुषेये पौरुषेयाज्ञानादयः कल्पयितुं अक्थ्याः | विना च कस्यचिद् वाक्यस्यापौरुषेयत्वं सर्वसमयाभिस्मत्धर्माद्यसिद्धिः | यच्च तौ नाङ्गीकुरुते नासौ समयी - अप्रयोजकत्वात् | माऽस्तु धर्मोऽनिरूप्यत्वाद् इति चेन्न | सर्वाभिमतस्य प्रमाणं विना निषेद्धुमशक्यत्वात् | न च सिद्धिरप्रमाणकस्य इति चेन्न | सर्वाभिमतेरेव प्रमाणात्वात् |”- Even the scriptures say so. Can also be evidenced though by direct experience (like the *Vedas*). Not by intellectual comprehension - “न च बौद्धादिवत्”, because they are not from human endeavor. Neither are they capable of human effort nor of human intellect. And if they are not accepted as universal premises then there would not have been any reason for them to exist for rejecting what is un-Truth. They would not have been the basis for instruction of Righteousness. Therefore, commonly accepted principles alone constitute the premise.

“अन्यथा सर्ववाचिकव्यवहारसिद्धेश्च | न च मया श्रुतम् इति तव ज्ञातुं शक्यम् | अन्यथा वा प्रत्युत्तरं स्यात्? भान्तिर्वा तव स्यात् | सर्वदुःकारणत्वं वा स्यात्? एको वाऽन्यथा स्यात्? रचितत्वे च धर्मप्रमाणस्य कर्तुं राज्ञानादिदोषशङ्का स्यात् | न च दोषत्वं स्ववाक्येन सिद्धयति | न च केनचिद् अपौरुषेयम् इत्युक्तं उक्तवाक्यसम् | अनादिकालपरिग्रहसिद्धत्वात् | अतः प्रामाण्यं श्रुतेः | अतः, कुतकैः धीरस्तत्र न मुह्यति || अथवा - जीवनाशं देहनाशं वाऽप्येक्ष्य शोकः? न जीवनाशं नित्यत्वाद् इत्याह - न त्वेव इति | नापि देहनाशम्, इत्याह - देहिन इति | यथा कौमारादिदेहहानेन जरादिप्राप्तावशोक एव जीर्णादिदेहहानेन देहान्तरप्राप्तावपि ||” - Otherwise, nothing in normal life can be accepted as *a-priori* absolute evidence. ‘*I have heard*’, such statement would not be known to you. Or else, there would not be any response from what one hears. It would appear as mere hallucination. It would then be the cause of all misery. Or else, one should be an exception to this. If some activity is assumed with reference to righteousness or unrighteousness, then doubts of being non-aware cannot be discounted. Nor the error in his statement can also possibly be established. evidence is available, those supra-human statements are similar to spoken statements. Because the same having been so established from time immemorial. Hence, the Scriptures are self-evident premises. Or else, by way of distorted arguments, one can say ‘*There, the Wise One is not deluded*’. Otherwise why would there be any

sorrow in thinking destruction of *Jiva* as the destruction of the body ? The *Jiva* is not destroyed. It is eternal, hence (the statement) '*nor that you were not*'. Not even by the destruction of the body. Hence the statement देहिनः the *Jiva*, the occupier of the देह, the body. Even as with changing form of the body on account of childhood etc. or being sorrowful on account of old age etc. even so with deterioration of the body, comes the acceptance of another body.

Tatparya Nirnaya:

“मम स्वकीयदेहान्तरप्राप्तिरपि नाति | इति दर्शयितुं फेहिनः इति विशेषणम् | भवदादीनां सा भविष्यति इत्यादि शोको न कर्तव्यः | देहास्येदानीमप्यन्यथात्वदर्शनात् |” - To show that for Him there is no possibility of having a gross body, the word देहिनः is used as an adjective for every one who has occasion to have (other bodies) in future. Therefore, seeing the modifications in the form of the body, there is no reason for sorrow,

14. By the contact of the senses, O Arjuna, are the cold and the heat, the pleasures and the pains. They come and go and do not last for ever. Therefore, learn to endure them.

Bhashya :

“तथाऽपि तद्दर्शनाभावादिना शोक | इति चेत्, नेत्याह – मात्रस्पर्शा इति | मीयन्त इति मात्रा विषयाः | तेषां स्पर्शाः सम्बन्धाः | त एव हि शीतोष्णसुखदः सदाः | देहे शीतोष्णादिसम्बन्धाद्धि शीतोष्णाद्यनुभव अत्मनः | ततश्च सुखदुःखे | नह्यात्मनः स्वतो सुखदुःखादि सम्भवति | कुतः? आगमापायिप्वात् | यद्यात्मनः स्वतः स्युः सुप्तादपि स्युः? अतो यतो मात्रास्पर्शा जागदादादेव ते सन्ति नान्यद् | इति तदन्वयव्यतिरेकित्वात् तन्निमित्ता एव नात्मनः स्वतः | आत्मनश्च तैविषयविषयिसम्बन्धादन्यः सम्बन्धो नास्ति | नचागमापायित्वेऽपि प्रवाहरूपत्वेनापि नित्यत्वमस्ति | सुप्तिप्रळयादाभावाद् - इत्याह अन्त्या इति | अत आत्मनो देहाद्यात्मभ्रम एव सुखदुःखकारणम् | अतस्तद्विमुक्तस्य बन्धमरणादिदुःखं न भवति | अतोऽभिमानं परित्यज्य तान् शीतोष्णादीन् तितिक्षस्व ||” - Even then, in the absence of realization, there is sorrow. Therefore, it is clarified, मात्रास्पर्शा - by contact of senses. मात्रा is that which is मीयन्त इति मात्रा - sense experienced. स्पर्श is having contact with them. Those (contacts), verily, are cold and heat, pleasure and pain. The body having contact with cold and heat, pleasure and pain, the *Consciousness* appears to experience cold and heat, pleasure and pain. Therefore are the pleasures and the pains. The experience of sorrow etc. does not affect the *Consciousness*, by itself. Why ? Because they come and go. If their contact was with the *Consciousness*, then-they should have existed even in deep sleep. Therefore, since the contact with senses is experienced only in the waking state and not in other states it is concluded that only when there is contact (with the body) which includes mind only then there is the effect. Therefore, it is not the *Consciousness* (that is affected). For the *Consciousness*, there is no contact except when it seeks relationship through the experience of the senses. Because of the nature of their coming and going in the form of a flowing river, they cannot be said to be eternal in the absence of such flow in deep sleep. Hence it is said to be ‘अनित्य’ not eternal. Consequently, when the *Consciousness* is deluded relating itself with the body, pleasure and pain are caused. When these two (the *Consciousness* and the body) are considered as separate, then the sorrow arising from death of the kith and kin would not arise. Therefore, giving up such affiliation with the *Consciousness*, perceive cold, heat and the rest.

Tatparya Nirnaya:

“तददर्शनादिनिमित्तं सोढव्यमित्याह | मात्रास्पर्शा इति विषय सम्बन्धः |” - Because of the inability of seeing them (the bodies after death), it is recommended that they (pleasures and pains) should be endured. In the verse मात्रास्पर्शा - *contact with the sense-objects*.

15. The one who, on that account, does not grieve, that person, O Arjuna, remaining same in pain and pleasure, being wise, makes himself fit for immortal life.

Bhashya:

“अतः प्रयोजनत् - यः हि इति | यम् एते मात्रास्पर्शा, न पार्थयन्ति न व्यथयन्ति पूरिशयमेयं सन्तम् | शरीरसम्बन्धाभावे सर्वषामपिव्यथाभावात् पुरुषम् इति | विशेषणम् कथं न व्यथयन्ति? समंसुखदुःखत्वात् | तत् कथं? धैर्येण ||” - In this verse the benefits are being told. In this manner, he without attachment to senses, does not grieve. He remains quiet and peaceful within. Being attached to the body, every one becomes influenced by sorrows. He is referred by the adjective पुरुष (when he does not grieve). Why does he not grieve? Because of his being equanimous both in pain and in pleasure. How so? By being determined.

Tatparya Nirnaya:

“फलमाह - यं हि इति | न केवलमव्यधामात्रेणामृतत्वं किन्तु पुरुषम् | पुरु ब्रह्म गुणाधिक्यात् तज्ज्ञानात् पुरुषः स्मरतः | इति प्रवृत्ते | पुरु सरणात् पुरुषः ऽ इत्यर्थः ||” In this manner the benefit is spoken. Not by mere absence of sorrow does one become immortal, but this is the proper procedure, by being a पुरुष . Being full of the attributes of *Brahman* and by that awareness, one is known as पुरुष . Thus in *Pravritta scripture*. The words पुरु (full of noble attributes) and सरण (wisdom) in *Purusha*, the meaning of the word becomes clear.

16. Even as good does not come from un-Truth, even so evil does not come from Truth. The relation between these two has been seen by the seers of Truth.

Bhashya :

“नित्य आत्मा इत्युक्तम् | किं आत्मैव नित्य आहोस्विदन्यदपि? - अन्यदपि | तत् किं? इति आह - नासत् इति | असतः कारणस्य, सतो ब्रह्मणश्च, अभावो न विद्यते - प्रकृतिः पुतुषचैव नित्यो कालश्च सत्तम इति वचनाच्छ्रीविष्णुपुराणे || पृथक् विद्यत इत्यादरार्थः | असतः कारणत्वं च - सदसदरूपया चासौ गुणमय्याऽगुणो विभुः | इति श्रीभागवते || असदतः सदजायत इति च | अव्यक्तेश्च | सम्प्रदायतश्चैतत् सिद्धम् इत्याह - उभयोरपि इति अन्तो निर्णयः ||” - Eternal is the *self*, thus it has been spoken. Why the *self* is eternal? Is there anything else (eternal), anything else? Hence, it has been said in the verse starting, नासतो विद्यते . . There is no annihilation of असतः *Prakriti* the *cause* or सत् *Brahman*, because it is declared in *Vishnu Puraana*, "*Prakriti, Purusha and Time are eternal*". Because the word विद्यते

has been separately used (in relation to सत् *and* असत् and also because it has been said in *Bhagavat Puraana* that असत् is gross and सत् is of the subtle form and attribute of the Reality. Besides, असत् is manifestation of सत्, the *unmanifest*. According to normal understanding also, it is so established - for both of them. अन्त is conclusion.

Tatparya Nirnaya:

“न च यद्वात्परलोकदुःखम् इति शोकः | असत्कर्मणः सकाशात् भावो नास्ति सत्कर्मणः सकाशात् अभावो नास्ति | इति नियतत्वात् || सद्भाववाचिनः शब्दाः सर्वे ते सुखवाचकाः | अभाववाचिनः शब्दाः सर्वे ते दुःखवाचकाः || इति शब्दनिर्णये || सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते | प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते || इति वक्ष्यमाणत्वात् | एक असन्नेव स भवति असद्ब्रह्मेति वे चेत् इत्यादेश्च | अन्तो निर्णयः ||” - The sorrow is not because the war leads to misery in the other world. Even as by evil deeds there can be no happiness even so by good deeds there can be no unhappiness, this is the rule. Therefore the words which promote meritorious disposition, all end in creating happiness; the words which promote evil disposition, all end in creating unhappiness, *thus in Shabda Nirnaya*. सद्भाव means that which promotes meritorious disposition, thus the word having been used later. Therefore for meritorious deeds the word सत् is used. The one who thinks ‘*He becomes 'a-sat', 'asat brahmeti'* for him *Brahman* becomes ‘*a-sat*’, consequently he becomes sorrowful.

“न चाविद्यमानविद्यमानयोरुत्पत्तिनाशनिषेधकोऽयं लोकः | प्रत्यक्षविरोधात् | सन्निति व्यवहियमाणेव पदार्थ स्वरूपमुत्पत्तेः प्रडिनासोत्तरं च नास्ति इति सर्वलोको व्यवहरति | न च विपर्यये किञ्चिन्मानम् | इदं तु वाक्यमन्यधासिद्धम् | आद्यनन्तयोः सर्वकार्यनसदेति निश्चितम् | यदसन्न विशेषोऽत्र जायतप कोऽत्र जायते || व्यक्तावपि समं हेतदनवस्थाऽन्यथा भवेत् | एवं नाशेऽपि बोद्धव्यमतोऽसन्नेव जायते | तथाऽप्यभेदानश्रवात् कार्यकारणयोः सदा | भेदस्य चाविशेषेण देहोऽगात् क्षितितामिति || व्यवहारो भवेद्यस्माद्ब्रह्मेवानुभवः सदा || इति ब्रह्मतर्के ||” - It is not the purpose of this verse to deny that which is seen to exist now, was non-existent before creation and would be non-existent after destruction. That would be contradiction in itself. Because in normal practice every one deals in life with such objects as if they did not exist before and will also cease to exist hereafter. There is no reason to assume that this is due to delusion. There is also no evidence to say that the statements like नासतो विद्यते भावः are due to delusion, thus *in Brahma Tarka*.

“न च सदसद्विलक्षणं किञ्चिदति इत्यत्र किञ्चिन्मानम् | न चासतः ख्यात्ययोगात्सतो बाधायोगदुभयविलक्षणं भ्रान्तिविषयम् | असतः ख्यातयोगात् इति वदतो असतः ख्यातिरभून्न वा? | यदि नाभून्न तदख्यातिनिराकरणम् | यद्यभूत्, तथाऽपि | नाचासतोऽसत्त्वेन भ्रान्तौ सत्त्वेन च ख्यातिर्नास्ति इत्यत्र किञ्चिन्मानम् | असद्व्यवहारलोपप्रसङ्गाशाच्च | यदविद्यमानं रूपं तस्य सत्त्वेन प्रतीतेरेव भ्रान्तित्वाच्च अनिर्वचनीयत्वपक्षेऽपि सदितं रजतम् इत्यविद्यमानसत्त्वप्रतीतिं विना नहि भ्रान्तिवत्त्वं | भ्रान्तिसत्त्वागीकारेऽपि अभ्रान्तं सदितं रजतम् इत्यविद्यमानसत्त्वप्रतीतौ हि प्रवर्तते तस्मादुभयविलक्षणं न किञ्चित् ||” - All acts, prior to creation and after the dissolution, do not exist, is the *Vedic* statement. If (it is assumed that) in each action, the specific form was not manifest before it was born, but came to be formed only later, then wisdom and normal circumstances would not justify such statement. If (it is assumed that) according to wisdom and normal circumstances, an archetype existed before the form came to

exist then (it will have to be accepted that) before any thing is born it did not, in fact, exist Even due to the experiences of change, there would be the action and its result. Because of this change, the experience of body becomes apparent. Normal affairs of the world take place on the basis of this change and the experience of the change alone. It is not correct to accept that this world is made up of any special attributes as सत् and असत् - *Existence* and non-*Existence*; सत् being the *Real* and the असत् being the *Appearance*. Both the सत् and the असत् are subject to delusion. The असत् is spoken as such because it is perceived, not because it is experienced. If it be *Appearance*, then its knowledge is of no relevance, even when it is the *un-manifest*. असत् cannot be proved by another असत्. If the सत् appears as असत् in delusion, it cannot be accepted as सत्. In common practice in any event, the असत् cannot cease to be. That which exists as its *form* also may appear as सत्. Same is the case with delusion. Even though it is indescribable, where silver appears as सत् such appearance cannot be treated as असत्, असत् only on the basis of its being delusion. Thus, the सत् which appears as असत् should also be accepted. Then, there would be no contradiction.

“विश्वं सत्यम् | यच्चिकेत सत्येमत् | कविर्मनीषि परिभूः स्वयम्भूयापथातथ्यतोऽर्थान् | व्यदधाच्छाश्र्वतीभ्यः समाभ्यः || इत्यादिश्रुतेभ्यः ||” - In the Vedic scriptures it is stated the cosmic manifestation is truth. What is created is the truth. The sages and seers who contemplating deeply describe the Ultimate Truth as self-evolved and self-evident and by such words declare the eternal existence of all things created.

17. Know that (the eternal and manifested world) to be Indestructible by which all this is pervaded. Of this Immutable thing there is no destruction.

Bhashya :

“किं बहुना? यद् देशतोऽनन्तं तन्नित्यमेव वेदाद्यन्यदपि इत्याह - अविनाशि इति | नापि शापादिना विनाशा इत्याह - विनाशम् इति | अव्ययं च तत् ||” -In how many ways? Without end, not limited by space; eternal, *thus is spoken by the Vedas* etc. and also as the indestructible. It cannot be destroyed by curses, undestroyable. And also immutable.

Tatparya Nirnaya:

“यद्यपि नित्यत्वं जीवस्याप्यस्ति | तथाऽपि सर्वप्रकारेण विनाशित्वं विष्णोरेव इति तु शब्दः | अनित्यत्वात्वं देहहानिर्दुःखप्रापितरपूर्णाता | नाशश्चतुर्विधः प्रोक्तस्तदभावो हरेः सदा || तदन्येषां तु सर्वेषां नाशाः केचिदभवन्ति हि || इति महावराहे || देशतः कालतश्चैव गुणतश्च त्रिधाः ततिः | सा समस्ता हरेरेव नह्यान्ये पूर्णसद्गुणाः || इति परमश्रुतेः || शरीरिणां तु देहहायादिनाशो विद्यत एव | येन सर्वमिदं ततम् इति तस्यैव लक्षणकथनान्न जीवानां देशतो गुणतश्च पूर्णाता ||” - Even though the *Jiva* is eternal, the word '*tu*' confirms in all respects that *Eternity* is associated with *Sri Vishnu* alone. The four attributes of destruction - non-eternal, destruction of the Body, having pain, and incompleteness are never spoken in reference to *Sri Hari*. However in relation to all other things, there surely results loss, *thus, in Maha Varaha*

Puraana. Attributes are threefold - relating to place, to Time and to Being Complete in oneself. All those attributes are found in full only in *Sri Hari*, thus, in *Parama Scripture*. For ‘शरीरिणाः’ is the indweller, there is the appearance of the destruction of the body. "By which all this is enveloped" thus being its identification (of the indwelling *Self*). There is no Space, Attribute or Completeness for the *Jiva*.

18. These bodies have end, even though the Indweller is said to be Eternal, Indestructible, and Incomprehensible. Therefore, fight (as the form of worship) O Arjuna.

Bhashya :

“भवतु देहास्यापि कस्यचिन्नित्यत्व इति - नेत्याह - अन्तवन्त इति | अस्तु तर्हि दर्पणनशात् प्रतिबिम्बनाशवद् आत्मनाश इत्यत आह - नित्यस्य इति | शरीरिणः इति ईश्वव्यावृत्तये | न च नैमित्तिक इत्याह - अनाशिन इति | कुतः? अप्रमेयेश्वरसरूपत्वात् | नहुपाधिविम्बसंनिध्यनाशे प्रतिबिम्बनाशः सति च प्रदर्शके | स्वयमेवात्र प्रदर्शकः | चित्वात् | नित्यश्चोपाधिः कश्चिदस्ति - प्रतिपौ विमोक्षस्य नित्योपाध्या स्वरूपया | चिद्रूपया युतो जीवः केशवप्रतिबिम्बकः || इति भगवद्वचनात् ||” - This verse speaks that there is nothing like eternal existence for the body. Even as with the destruction of the mirror the reflection is also destroyed, but not so with the destruction of the *Self*. It is not so, because *Self* is called as *Eternal*. शरीरिणः means the *Lord*, the *Indweller*. There is no destruction for him in the ordinary sense of meaning. Because he is referred as Indestructible. Why? Because of the incomprehensible nature of the *Supreme Lord*. But (in his case) there is no उपाधि limitation, as in the case of the destruction of the mirror, where the reflection is destroyed. Here the *Self* is the *Reflector* through the medium of *Mind*. There exists no ‘उपाधि’ limitation for the *Eternal One*. Thus says the lord. For the *Realized One* after deliverance, *Eternal* is the form of his *Self*. Thereafter, form of consciousness of the *Jiva* becomes the reflection of *Keshava*.

Tatparya Nirnaya:

“अनिच्छया देहहान्यादेरेव दुःखावाप्तिः सिद्धा | तस्मात् अनासिनोऽप्रमेयस्य विष्णोः पूजार्थं यध्यस्व | तत्प्रसादाधीनत्वात् दुःनिवृत्तेः सुखस्य च | ये तु सर्वाणि कर्माणि मयि सन्त्यस्य मत्पराः | तेषामहं समुद्धर्ता || इत्यादेः | जीवपक्षे नित्यस्योक्ता इत्युक्त्वात् अनाशिनः इति पुनरुक्तिः | अविनाशी, येन सर्वमिदं ततम् इत्युक्तस्यैव अनाशिनोऽप्रमेयस्य इति प्रत्यघाज्ञानाच्च | इमे देहा इति विशेषणान् नित्यश्चिदानन्दात्मकः स्वरूपभूतो देही मुक्तामपि विद्यत इति ज्ञायते ||” - Since without choice, the body has other attributes; it is covered in pain, thus in *Parama Shruti*. Its (body's) destruction in war is also a form of worship of the *Incomprehensible Lord*. It (destruction of the body being under His control, (it leads to the) relief from both pain and pleasure. “By surrendering all actions to Me and devoted to Me, you shall be protected by Me”. By such words (of the Lord). Spoken as eternal referring the *Jiva*, and the word अविनाशी is repeated, then, the statement "Know that by Indestructible all this is enveloped" and the words अविनाशिनोऽप्रमेयस्य - indestructible, incomprehensible being in reference to the Lord. By specifying इमे देहा, the eternal transcendental form of *Consciousness and Blissful state* of the realized souls, is made known.

“न वर्तते यत्र रजस्तमस्तयोः सत्त्वं च मिश्रं न च कालविक्रमः | न यत्र माया किमुतापरे हरेरनुव्रता यत्र सुरासराचर्चिताः || श्यामवदाताः शतपत्रलोचनाः : सुरुचः सुपेशसः || प्रवाळवैदूर्यमृणालवर्चसां पण्डुरत्कुंडलमौलीमालिनाम् | भ्राजिष्णुभिर्यः परितो विराजते लसद्विमानावलिभिर्महात्मनाम् | विद्योत्तमानप्रमदात्तमाभिः सविद्युदभ्रावलिभिर्यथा नभः || इति हि भागवते | चिदानन्दशरीरेण सर्वे मुक्ता यथा हरिः | भुञ्जते कामतो द्यौगांस्तदन्तर्वहिरेव च || इति परमश्रुतिः || न च जीवेश्वरक्यां मुक्तावपि | दिं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः | सर्गेपि नोपजायन्ते प्रलये न व्यथन्ति च || यो वेद निहित गुहायां परमे व्योमन् | सोऽश्नुते सर्वान् कामान्तसह ब्रह्मणा विपश्चिता || एतमानन्दमयमात्मानमपसङ्कम्य इमांल्लोकान्कामान्नी कामरूप्यनुस्मरन् | एतत् साम गायन्स्ते || सर्वे नन्दन्ति यशसागतैर्न समसाहेन सख्या सखायः | किल्बिषस्युत पितुषणिर ह्य एषाम् इरं हितो भवति वाजिनाय | “परं ज्योतिस्वरूप संपद्य स्वेन रूपेणाभिनिष्पद्यते || स तत्र पर्येति जक्षन् क्रीडन् रममाणः | तदा विद्वान्पुण्यपापे विधुर निरमनः परमं साम्यमुपैति ||” - “Where *rajas* and *tamas* do not have any effect, *Truth*, the *Light*, nor influence of the *Time*, there Illusion does not exist; except as Supreme Lord, whom aspirants, noble and ignoble, propitiate as having dark colour, eyes like hundred lotuses, wearing yellow robes, splendidous and having good form, with four arms and best of the bracelets, adorned with ornaments and shining Self-luminous, where souls delivered (from Samsara) dwell, adorned with shining ear rings and the flowing garlands *thus, in Bhagavat Puraana*. With *Consciousness* and *Bliss* the delivered souls become similar to *Sri Hari*, inside and outside, enjoying the pleasures according to their own capacity (and the state) *thus, in Parama Scripture*. But even in deliverance, there is no unity between *Jiva* and the *Lord*. “*Realizing this wisdom, they acquire similarity with Myself. They will never be born again in the creation of the world nor are they aggrieved at the time of dissolution*” “*He who knows Brahman as the Real, as the Knowledge and as the Infinite, placed in the secret place of the heart and in the highest heaven, realizes all desires along with Brahman, the Intelligent*” and “*Transcending to that Self which consists of Bliss, going up and down these worlds, eating the food he desires, assuming the form he desires, he sits singing the chant*” *thus in Taittiriya Upanishad*. All friends rejoice in a friend who comes triumphant having had success in an assembly. He divests blame from being attached, provides nourishment, ever vigilant for deed and daring. One enriches himself constantly by reciting hymns; others sing in *Shakavari metres*. Still one another lays own the rules for performance of sacrifices, *thus in Rigveda*. “*Realizing the Lord and acquiring one's true form, he enjoys and revels in the pleasing state of liberation*”, “*Then the Wise one overcoming the merits demerits, acquires the immaculate, supreme affinity (with the Lord)*”, *thus in Chaandogya Upanishad*.

“मुक्ताः प्राप्य परं विष्णुं तद्देहं संश्रिता अपि | तारतम्येन तिष्ठन्ति गुणैरानन्दपूर्वकेः | भूपा मनुष्यगन्धर्वा देवाः पितर एव च | आजानेयाः कर्मदेवास्तत्त्वदेवाः पुरन्दरः | शिवो वशिच इत्येते क्रमाच्छतगुणोत्तराः | मुक्तदपि तदन्ये ये भूपाच्छतगुणवराः | न समो ब्रह्मणः कश्चिन्मुक्तावपि कथञ्चन | ततः सहास्रगुणिता श्रीस्ततः परमो हरिः | अनन्तगुणतत्समः परमोऽपि न ||” - Acquiring in that transcendental state of liberation, the similarity with the form of *Sri Vishnu*, being completely protected in that state, he resides in blissful state in full consciousness according to the gradation, determined by his attributes. The kings, humans, celestial beings, gods, ancestors, in that manner, the immortals, the deities of actions and those of the elements, *Indra, Shiva, Brahma* in that order having hundred fold

attributes than the delivered. Superior by thousand-fold attributes of *Brahma* is *Sri Lakshmi* who resides as the pleasure potency of each and every incarnation and superior to her is *Sri Hari*.

“अक्षण्वन्तः कमण्वन्तः सखायो मनोजवेष्वा असमा बभूवुः |, कामस्य यत्राप्ता कामास तत्र मामथ अमृतं कृधि | इति मोक्षानन्तरमपि भेवचनेभ्यः | न च - यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति | न हि द्रष्टुदृष्टवर्षि परिलोपो विद्यते | अविनाशीत्वान्तु तद्विद्वितीयमस्ति | ततोऽन्यद् विभक्तं यत् पश्येत् || परमं ब्रह्म वेद ब्रह्मैव भवति |, तत् त्वमसि |, अहं ब्रह्मास्मि | इत्यादिश्रुतिविरोधः |” - Endowed with innumerable attributes, none is there superior to Him. But those possessing noble eyes and ears and having fraternal feelings, become alike in mind with each other and with Him. Where all the desires are fulfilled in that state let me be delivered. By such words of separation with one another, the state of gradation (*taratamya*) is confirmed even after the deliverance “*Where in deliverance everything has become even like the Self then whom does one see by whom ? Verily, when there (in that state of deliverance) he does not see, he is verily seeing, seeing though he does not see for there is no seeing. Because of (his being) imperishable there is none other than himself. There is nothing else separate from which he can see*” – thus in *Brihad Aranyak Upanishad*. Consequently, with proper understanding the statements “*Knowing the Supreme Brahman one become like Brahman*”, “*That, you are*”, “*I am Brahman*” do not speak anything contrary to the scriptures.

“सञ्ज्ञानाशो यदि भवेत् किं मुक्त्या न प्रयोजनम् | मोहं मां प्रापयामास भवान्नेति चोदितिः || याज्ञवल्क्यः प्रियमाह नाहं मोह ब्रवीमि ते | भूतजज्ञानलोपः स्यान्नजं ज्ञानं न लुप्यते || न च ज्ञेयविनाशः स्यादात्मनाशः कुतः पुनः | स्वभावतः पराद् विष्णमपि स्फुटम् || अस्वातन्त्र्याद् भिन्नमिव स्थितमेव यदेदृशम् | तदा घ्राणादिभोगः स्यात् स्वरूपज्ञानशक्तितः || तदाऽऽत्मानुभवोऽपि स्यादीश्वरज्ञानमेव च | यदात्यान्न विजानाति नात्मनं नेश्वरं तथा || पुरुषार्थता कुतस्तु स्यात् तदभावाय को यतेत् | तस्मात् स्वभावज्ञानेन भिन्न विष्णसमीपगाः || भुजते सर्व भोगाश्च मुक्तिरेषा न चान्यथा | यन्न पश्येत् परो विष्णुद्वितीयत्वेन स स्वतः || तद् द्वितीयं न भवति प्रादुर्भावात्मकं वपुः | प्रधानेगुषादन्यद् यत् तस्माद् भिन्नमीश्वरः || विभक्तत्वेन नियतं यस्मात्पश्यति सर्वदा | पश्यन्नेव यतो विष्णुस्तदभेदं न पश्यति || चेतनाचेतनस्यस्य नाभेदोऽस्ति ततोऽमुना | नहि ज्ञानविलोपोस्ति सर्वज्ञस्य परेशितुः || - “*If (in deliverance) Consciousness ceases to be, then does it mean that deliverance has no purpose? Saying thus do not confuse me with bewilderment; impart me, O Revered One!*” *Yajnyavalkya* said, “*Dear One, I do not speak to you any thing bewildering. In his presence, there is destruction of empirical knowledge (of the Mind) but not the Real Wisdom. When the empirical knowledge of the Mind is destroyed how could there be simultaneous destruction of the Real Self ?*”. Essentially the *Supreme Self* is different from the manifest Creation and because manifestation is dependent upon on Creation, it is different. Since smell etc. are said to be due to presence of the *Supreme Self* the empirical experience of the *self* is said to be similar to the wisdom of the *Supreme Lord*. In (spiritual) experience nothing else is known; neither one's own *self* nor the *Supreme Self*, the how can there be human enterprise, and in its absence who will strive for (deliverance)? Therefore there is variance in the empirical knowledge in the presence of *Sri Vishnu* and all pleasures are enjoyed even in deliverance. It is not otherwise. When the *self* does not see anything as different from his own *self*, then he does not become separate even in the many manifestations. By their very nature *Brahma* and all others are different from the Lord, therefore distinct from the Lord. The Lord does not see any difference in them, there being no difference between the conscious and the non-conscious. There is no delusion regarding the knowledge of Lord's supremacy. When one attains this state of perception

there is no separateness between the individual consciousness and the ultimate consciousness and there is no delusion ever regarding knowledge of the Lord's supreme position.

“ब्रह्माणि जीवाः सर्वेऽपि परब्रह्माणि मक्तिगाः | प्रकृतिः परमं ब्रह्म परमं महदच्युतः || नैव मुक्ता न प्रकृतिः क्वापि तद्विष्णुवैभवम् | प्राप्नुवन्तापि तज्ज्ञानानिजं ब्रह्मत्वमाप्यते || यद्यस्य परमेशित्वं तदा स्याद् दुःखिता कुतः | दुःखी चेत् कृत ईशत्वमीशो ह्येव दुःखभाक् || कुतः सर्वविदोऽज्ञात्वं क्व भ्रमोऽप्यज्ञतां विना | तस्मान्नेश्वरो जीवस्तत्प्रसादात्तु मुच्यते ||” - Technically all living entities can be designated as *brahman* and all liberated souls can be designated as *para brahman*. *Sri Vishnu* is the Supreme among the greats (*paramam mahad*) *Brahman*. Neither delivered souls, nor *Prakriti* can have the grandeur of *Sri Vishnu*. But by the knowledge of His *Wisdom* each one will experience the essence of *Brahman* according to their capability and qualification. When he acquires the essence of the Lord, then how could he have any pains? How could there be ignorance? How could there be delusion in the absence of ignorance? He would not be similar to Lord who is not delivered by the grace of the Lord.

“अहेयत्वादहंनमा भगवान् हरिव्ययः | ब्रह्मासौ गुणपूर्णत्वदस्यसावसनान्मितेः | असनादसिनामाऽसौ तेजस्वात्त्वमितीरतः | सवैः क्रियापदैश्चैव वाच्य एको हरिः स्वयम् | युष्मत्पदैः प्रतियोग्यात् तद्युतैश्च क्रियापदैः || अस्मत्पदैःरान्तरत्वात् क्रियाथैद्वैश्च तदन्वयैः | परोक्षत्वात् तत्पदैश्च मुख्यवाच्यः स एव तु ||” - From the word अहेय the word अहम् is derived, which symbolizes the immutable *Sri Hari*. Since He possesses all attributes He is *para Brahman*. He is known as अस्मि since he exists eternally and destroys evil. Being resplendent, he is known as त्वम्. All these words suggesting verbs, elements and all attributes speak of *Sri Hari* alone. Since He is in the forefront along with His activity he is called युष्मात्. Since he abides in the heart with His activity, He is called by the word अस्मात् and since He is invisible, by the word तत्. On realization one will know that all these symbols represent only His predominant role.

“सर्वान् वेदानधीत्यैव प्रज्ञाधिक्येन हेतुना | शेतकेतुरहडकारात् प्रायशो नास्मि मानुषः || देवा वा केशवांशे वा नैषा प्रज्ञाऽन्यथा भवेत् | श्वं महात्वबुद्धैव दर्पणोऽभ्यगात् पितुः || सकाशमकृताताचारं तं दृष्ट्वा स्तब्धमज्ञवत् | पितोवाच कुत पुत्र स्तब्धता त्वामुपागता || प्रायो नारायां देवं नैव त्वं पृष्टवानसि | यस्मिन् ज्ञाते त्वविज्ञातज्ञानादिनां फलं भवेत् || प्राधान्यात् सदृशत्वच्च तदधीनमिति स्फुटम् | तत्सृष्टं चेति विज्ञातं फलवद्धि भवेज्जगत् || श्वतन्त्रयोस्य विज्ञानं मिथ्याऽनमनर्थकृत् | यथा चैवैकमृतपिण्डज्ञानादेः सदृशत्वतः || मृन्मयं तदकार्यं च ज्ञातं मृदिति वै भवेत् | यथैव मृत्तिकेत्यादिनित्यनामप्रवेदनात् || वाचाऽरब्धमनित्यं तु ज्ञातं तन्मूलमित्यपि | एवं कारणभूतोऽसौ भगवान्पुरुषोत्तमः || प्रधानश्च स्वतन्त्रश्च तन्मूकामखिलं जगत् | तदाधारं विमुक्तौ च तदाधीन च सदा स्थितम् || स सूक्ष्मो व्यापकः पूर्णस्तदीयस्त्वमसि नौवोऽपि कथञ्चन || यथा पक्षी च सूत्रं च ननावृक्षरसा अपि | यथा नद्यः समुद्रश्च यथा वृक्षपरावपि || यथा धानाः परश्चैव यथैव लवणोदके | यथा पुरुषदेशौ च यथाऽऽज्ञानदावपि || यथा स्तेनपहार्ये तथा त्वं च परस्तथा | भिन्नो स्वभावतो नित्यं नानयोरेकता क्वचित् || एवं भेदोऽखिलस्यापि स्वतन्त्रात् परमेस्वरात् | परतन्त्रं स्वतन्त्रेण कथमैक्यमवाप्नुयात् || स जविनामा भगवान् प्राणधारणहेतुः | उपचारेण जीवाख्या संसातिणि निग्द्यते || तदधीनं सर्वं नान्याधीनस ईश्वरः ||” - Having learnt all the *Vedas* and being greatly conceited and arrogant, *Svetaketu* assuming ‘*I am not a human being, I am either a God or part manifestation of Keshava. Otherwise I would not have*

been so wise? Thinking thus highly about himself, he approached his father who seeing him devoid of proper manners due to ignorance asked: “*How is it, son, you are behaving in improper manner? Perhaps you have not possibly enquired of Lord Narayan, knowing whom the benefit of unknowable, knowledge accrues? Being the dominant in Himself and the World being similar to Him to some extent and knowing that the World is subservient to Him, and knowing Him thus, one acquires undisputed wisdom. Knowing the world to be independent of Him is mere delusion. Such delusion will bring untold misery. Even as knowing the clod of earth, the benefits of pots and other similar objects made therefrom also come to be known, even as from knowing the word मुक्तिका, which is eternal, benefits of knowing the non-eternal and subsidiary elements like dust come to be known? Even so by knowing the Supreme Person, the Prime Existence, who is the Cause, though Independent in Himself, all the benefits of knowing the entire world, also accrue. Even in deliverance, every one is in His shelter and ever subservient to Him. He is subtle, all pervading, and complete in all attributes. In Him does rest the entire Universe (therefore) you will never can be like Him.* Even as the bird and the thread, the essences of different flowers and the trees, the essence and the form of the tree, the rivers and the ocean, the salt and the water, the human being and the place of his dwelling, the dead one not being able to recognize his relatives, the robber and the robbed, even so you and the Lord, even though eternal are different entirely, the Lord being ever Independent. How can the dependent be united with One who is Independent (of all else). The Lord having dwelt in all *Jivas* with the intention of giving the life- Breath, is called Primary *Jiva* in the normal parlance in *Samsara*. Every thing is subservient to Him, He is subservient to no one.

“जीवेश्वरभिदा चैव जडेश्वरभिदा तथा | जीवभेदो मिथेश्चैव जडाजीवाभिदा तथा || जडाभेदो मिथेश्चैव प्रपञ्चो भेदपञ्चः | स नित्य एव नोत्पाद्य उत्पाद्यश्चोन्नशेदपि || तस्मादनादिमानेव प्रपञ्चो भेदपञ्चकः | विष्णोः प्रज्ञामितं यस्मात् द्वैतं न भ्रान्तिल्लितम् || अद्वैतः परमाथाऽसौ भगवान् विष्णुरव्ययः | परतत्त्वं स्वतन्त्रत्वं सर्व शक्तित्वमेव च || सर्वज्ञत्वं परानन्दः सर्वस्य त्वधीनतता | इत्यादायो गुणाविष्णोर्नैवान्यस्य कथञ्चन | अभावः परमद्वैते सन्त्येव ह्यपराणि तु || विकल्पो विनिवर्तेत कल्पितो यदि केनाचित् | अद्वैतं ज्ञानिना पक्षे न तस्माद्विद्यते क्वचित् || - इत्यदिश्रुतिभ्योऽर्थान्तरस्यैवावगतत्वात् || ” - Difference between *Jiva* and the Lord exists and similarly difference between *Gross (world)* and the Lord; difference between *Jiva* and *Jiva* and similarly between *Gross (world)* and *Jiva*, and also difference between the *Gross (world)* and the *Gross (world)* are mentioned as the five-fold differences. They are eternal because they are unborn, if born, they would be capable of destruction. Therefore eternal are these five types of differences. Since these differences were created by *Sri Vishnu* they are the *Eternal Truths*, not imagined due to hallucination. Being the *Supreme Goal, Resplendent Sri Vishnu* is immutable and One without the Second (*a-dvaita*). In essence the *Supreme*, being Independent and in attributes all powerful. He is the knowledge of the Knowers. Being supremely blissful, all others become aware of their subservience to Him. Such are the attributes of *Sri Vishnu* and none others. Such attribute of being Supreme One without Second (*a-dvaita*) does not make others irrelevant. They also exist. If difference was the result of mere imagination, it would have been harmful. But this difference is not imagined. Therefore, among the wise, there is never any occasion to doubt the non-dual aspect of the Supreme Lord.

“एक, पिंड, नामधेय, इति शब्दानां वैयर्थ्यं चान्यथा | न चैकविज्ञानेन सर्वविज्ञानं तत्पक्षे | न हि शुक्तिज्ञो रजतज्ञ - इति व्यवहारः | नवकत्वोऽपि भेद एव दृष्टान्तोक्तेश्च | तस्मात् अतत्त्वमसि इत्येवोच्यते || ऐतदात्म्यम्

इत्येतदात्मसम्बन्धि | तस्त्वामिकम् | त्वमपि तदैतदासत्यमेवाऽसि न सोऽसि इति वा | तत् इति लिङ्गसाम्यं चात्र |”

- The meaning ascribed to the words like एक, पिंड, नामधेय suggest difference, otherwise erroneous conclusions may be arrived. From knowledge of one, the knowledge of all will not then arise. By knowing oyster-pearl, one will in normal instances conclude that he has known about silver. The difference alone has been spoken using nine examples. Therefore, अतत्वमसि - *You are not That*, has it been explained. It is not proper for you to think that you are the *Supreme Self*. There is only similarity of class. It is sign of ignorance having said that the Lord created the World, *Jiva* etc. how can one now speak contrary (that Lord and the *Jiva* are the same) ? *Jiva* etc. are separate from Him.

“अविद्यमानमेवेश्वरं सृष्ट्यादिकं चाथ्प्राप्तमेवाऽत्मनो भिन्नत्वेन प्रापयित्वा तन्निषेधे कथं श्रुतेरुन्मत्तवाक्यत्वं न स्यात्? अनुवादोऽपि यदिदं वदाति तन्न युज्यते ऽ इत्यादिवाक्यं परिहारे विशेषयुक्तिं च विना न दृष्टः | अतिप्रसंगश्चान्यथा | अभेदानुवादेन भेदोपदेशः किं इति नस्यात्? | सर्वशास्त्रान्ते भेदोक्तेश्चैतदेव युक्तम् - नासंवत्सरवासिने प्रबूयात् नाप्रवक्त्र इत्याचार्या आचार्याः || अहं विश्वं भुवनमभ्यभवाम् | अनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति | ब्रह्मविदो विदुः | नमो विष्णवे महते करोमि ऽ पश्यन्त्यात्मन्यवस्थितम् | इत्यादि |” - It would be irrational and irresponsible to speak otherwise. If this (creation) is to be spoken as descriptive statement then the statement that from Him are all these created, would not be clear without much devious methods. That would be too much to expect. How can the non-dual nature of the Lord be accepted after accepting the statements showing the duality or difference between the Lord and His creation ? At the end of every section, the difference alone has been propounded, making a condition that *‘To one who has stayed continuously for one year should this knowledge be given, not to one who is not initiated, thus say the Teachers’*. *‘I am the Universe, transcending these worlds’*, *‘In the everlasting heavens the Wise one dwells’*. *‘Thus the knowers of Brahman, realize’*. *‘I offer obeisance to the Great Sri Vishnu’*. *‘(they) see the Self established’*. etc.

“नचेश्वरस्तदभेदो वा प्रत्यक्षादिसिद्धः | तत्पक्षे त्वैक्यदिरपि मिथ्यात्वात् स्वरूपस्य च सिद्धत्वाद्यर्थेव श्रुतिः | लक्षितस्वरूपस्यापि न स्वरूपाद् विशेषः | निर्विशेषत्वोक्तेः | मिथ्याविशेषोक्तौ चाप्रामाण्यं श्रुतेः | मिथ्यात्वं च मिथ्यैव तेषाम् | अतः सत्यत्वं सत्यं स्यात् | उपाधिकृतभेदेऽप्युपाथोर्मिथ्यात्वे त्वप्राप्तमेवोपाधिभेदं प्रापयित्वा पुनर्निषिध्यत इति स एव दोषः | सत्योपाधिपक्षेऽपि हस्तपादाद्युपाधिभेदेऽपि भोक्तुरेकत्वदृष्टरेकेनैवेश्वरेण सर्वापाधिगतं सुखं दुःखं युज्येत - इत्येवमादयो देषाः समा एव | अचेतनानामनुबवाभावान्न तत्साम्यम् | अतो जीवेश्वरयोर्भेद एव सिद्धम् ||” - If it is submitted that neither is the Lord distinct nor is He self-evident, nor is He averred as the Unitary (no-dual) and all manifestation but mere Illusion, then Scriptures will be proved illogical. The seeming appearances itself will not be superior to real appearance nor can anything special be attributed about it. If the scriptures subscribe to illusion, then there will be without any proof. The Illusion will continue to remain as illusion and Truth will remain truth. Even if it be conceded that the differences are qualified by limitations, then the Lord, acquiring such limitations, will also be subject to illusion. This would be defect (in the arguments). If it be said that the Lord having many feet, hands, mouths also enjoys through them, then the difference in these feet, hands etc. will also be defects and the Lord will be subject to the of defects in enjoyment and suffering. Since the great space does not have any

experiences, it is not possible to make any comparisons. Therefore, the difference between *Jiva* and the Lord can only be established based on the evidence of the scriptures.

19. The one who thinks him (the Jiva) capable of killing another and who thinks him (the Jiva) capable of being killed by another, both of them do not know (the truth). He neither kills nor is killed.

Bhashya :

“व्यवहारस्तु भ्रान्तः इत्याह - य एनम् इति | कुतः उक्तहेतुभ्यो नायं हति न हन्यते | न प्रतिबिम्बस्य क्रिया | स हि बिम्बक्रियैव क्रियावान् | ध्यायतीव इति श्रुतेश्च ||” – In normal empirical world life appears is delusion, thus says Sri Krishjna. How? As said above neither he kills not is he killed. It could not be the action of the reflection - प्रतिबिम्ब. He (*Jiva*) becomes creative only with the energizing activity of the Creator. The scriptures also say ध्यायतीव - being energized by the Lord.

Tatparya Nirnaya:

“य एनं जीवं वेत्ति हन्तारं स्वातन्त्र्येण | अन्यथा – मया हतास्त्वं जहि इत्यादिविरोधः | चेतनं प्रति य एनम् इति परमात्मानोऽपि समम् ||” – If ‘He who thinks him (the Jiva) to be a killer independently,’ (is the correct reading), then (the declaration by the Lord) ‘kill those whom I have already killed’ (XI.34) will be contradictory. Even as the word हन्तारम् is applicable to the Consciousness (*Jiva*), even so it is also applicable to the Lord also.

20. (The Jiva) is neither born nor does it ever die, nor having (once) come to be, cease to be again. Unborn, eternal, permanent and primeval. Be is not slain when the body is slain.

Bhashya :

“अत्र मन्त्रवर्णोऽप्यस्तीत्याह - न जायत इति | नचेश्वरज्ञानवद् भूत्वा भविता | तद्धि - तदैक्षत - देशतः कालतो योऽसाववस्यातः स्वतोऽन्यतः अविलुप्ताववपधात्मा इत्यादिश्रुतिसिद्धम् | कुतः अजादिलक्षणेश्वरसरूपत्वात् | शाश्वतः सदैरूपः | पुरं देहं अणति पुराणः | तथाऽपि न हन्यते हन्यमानेऽपि देहे |” – Here using the words न जायत इति Sri Krishna shows show on the authority of scriptures that awareness of the Lord is not born nor does it cease to be, in the normal sense of the words. In all situations, time and also in stages it is never subject to change, nor is it the knowledge of the *self* is subject to destruction, the statement having been established even by the scriptures. How? Due to the attributes like being unborn etc having been the related to the Lord. शाश्वतः तदैकरूपः - permanent means remaining in the same form without any change. पुरं देहं अणति इति पुराणः means the one (*Jiva*) who acquires another पुरः or देहः. Therefore, the *Jiva* is not killed even when the body is killed.

Tatparya Nirnaya:

“जीवेश्वरयोर्नित्यत्वे मन्त्रवर्णोऽप्यस्ति इत्याह | - न जायते म्रियते इति | अयं ना परमपुरुषो भूत्वा विद्यमान एव देहसम्बन्धारूपेणापि भविता न | मरणं तु देहवियोग इति प्रसिद्धमेव | न हि घटादीनां मरणव्यवहारः |

स्वरूपनाशः कैमुत्येनैव सिद्धः | अयं जीवोऽपि अजो नित्यश्च अन्यथा पुनरुक्तेः | शाश्वताश्च | न कदाचिदस्वातन्त्र्यादिकं जीवस्वरूपं जहाति | अल्पशक्तिरसर्वज्ञं पारतन्त्र्यमपूर्णता | उपजीवकत्वं जीवत्वमीशत्वं यद्विपर्ययः | स्वाभाविकं तयोरेतन्नान्यथा स्यात् कथञ्चन | वदन्ति शाश्वतावेतावत एव महाजनाः | इति महाविष्णुपुराणे | पुराण्यमपि गच्छच्छन्ति इति पुराणः ||” - *Jiva* and the Lord both are by scriptures established having been referred thus: *neither born nor dying*, this Supreme Person. भूत्वा i.e. becoming, remains as though ever in existence, though does not come to be born by being associated with body. Death is largely understood to mean the separation (of the *Jiva*) from the body. No one associates death to (any positive state like) the things like pot etc. Since for the Lord there is no destruction of the form, there cannot be said to be death for Him. The *Jiva* is also unborn and eternal. Otherwise (all creation) will be merely a repetition. (*Jiva* is) also permanent. But *Jiva* never does exist with any independent form of its own. (*Jiva* has) limited power, limited knowledge, dependent on external power and incomplete in itself. Contrary to that do the attributes of the Lord, who is all powerful, all knowing. These are natural attributes of these two. There is no other change in them. Therefore, great people call both of them to be '*shaashvata*' - permanent. Thus, in *Maha Vishnu Puraana*. Because the *Jiva* goes अगति through many bodies पुर, it is known as पुराणः .

21. He who knows that it (the form of Jiva that) is indestructible and eternal, uncreate and unchanging (being but the reflection of the Lord), how can such Person (ever that he will) slay any one, O Arjuna, or cause anyone to slay?

Bhashya :

“अतो य एवं वेद स कथं कं घातयति हन्ति वा? | अविनाशिनम् नैमित्तिकनाशरहितम् | नित्यं स्वाभाविकनाशरहितम् | अथवा अविनाशिनं दोषयोगरहितम् नित्यं सदाभावितम् इति सर्वत्र विकः | दोषयुक्तपुरुषादिषु मष्ट शब्दप्रयोगात् |” - The one who knows how and who is hurt or killed ? अविनाशिनम् is that which is by its nature incapable of being destroyed. नित्यम् is that which is by nature is eternal and therefore by its nature incapable of being destroyed or अविनाशिनम् without having any defects or affectations. The word defect is commonly used for that which is not perfect. The body is not perfect it is defective, thus the word destruction is applicable to the body but never to the eternal soul.

Tatparya Nirnaya:

“अविनाशिनम् स्थीरापायादिवर्जितम् | नित्यम् स्वरूपतः | एनम् परमेश्वरम् | कर्तुं त्वं तु स्वतन्त्रत्वं तदेकस्य हरेर्भवत् | तच्चाव्ययं तस्य जानन् कथं कर्ता स्वयं भवेत् || इति परमश्रुतिः | अन्यथा अविनाशीनं नित्यम् इति पुनरुक्तिः ||” - अविनाशिनम् means one who has no destruction of body etc. Eternal of the form is the Supreme Lord. Action is the attribute of being independent; that can happen only in case of *Sri Hari*. Therefore He being immutable, how can any one else become the doer, thus in *Parama shruti*. Otherwise saying indestructible, eternal will be merely a case of repetition.

22. Even as a person casts away his worn-out clothes and takes on those which are new, even so does the Jiva casts away his worn-out body and takes on that is new.

Bhashya :

“देहात्मविवेकानुभवार्थं दृष्टान्तमाह - वांसासि इति ||” - In this verse, the Lord clarifies the difference in experience about the body and the *self*, as an illustration.

Tatparya Nirnaya:

“जीवस्यापि शरीरसंयोगवियोगावेव जनिमृती यतस्ततो न दुःखकारणं इत्याह | वांसासि इति ||” - For *self* acquiring and discarding the body is like birth and death; therefore it need not be the cause of sorrow. Hence the explanation contained in verse 22.

23. Weapons do not cleave this (the Jiva), nor does the fire burn; water does not make this moist nor does the wind dry.

Bhashya :

“स्वतः प्रायो निनित्तैश्चाविनाशिनोऽपि केनचिन्निमित्तविशेषेण स्यात् ककच्छेदवत् इत्यतो विशेषनिमित्तानि निषेधति - नैनम् इति ||” - In the normal circumstances, though there is no destruction, there may appear seeming destruction like the head of *Daksha Prajaapati* (ककच्छेदवत्). To avoid such understanding it is mentioned that the *Jiva* cannot even be pierced etc. क means *Daksha Prajapati*.

Tatparya Nirnaya:

“कारणतोऽपि नेश्वरस्यान्यथात्वम् | इत्याह - नैनं छिन्दन्ति इति ||” - There is no cause (for destruction) for the Lord also by others.

24. It (the real constituent or the Jiva) cannot be cut, cannot be burnt. It can be neither wetted nor dried. It is eternal, all pervading. unchanging and immoveable. It is the same for ever.

Bhashya :

“वर्तमाननिषेधात् स्याद् उत्तरत्र? इत्याह - अच्छेद्या इति | वर्तमानादर्शनाद् युक्तमयोग्यत्वम् इति सूचयति वर्तमानापदेशेन | कुतोऽयोग्यता? नित्यसर्वगतादिविसर्षणेश्वरसरूपत्वात् | शाश्वत इत्येकरूपत्वमात्रं उक्तम् | स्थाणु शब्देन नैमित्तिकमन्यथात्वं निवारयति | नित्यत्वं सर्वगतत्वविशेषणम् | अन्यथा पुनरुक्तेः | ऐक्योक्तापि अनुक्तविशेषणोपादानान् नैष्वैक्ये पुनरुक्तेः | युक्ताश्च बिम्बधर्माः प्रतिबिम्बोऽविरोधे | तत्ता च - रूपं रूपं प्रतिरूपो बभूव | आभास एव च इत्यादि श्रुतिस्मृतिसिद्धा | नचांशत्वविरोधः | तस्यैवांशत्वात् | नचैकरूपैवांशता | प्रमाणं चोभयविधवचनमेव | नचांशस्य प्रतिबिम्बत्वं कल्प्यम् | गाध्याधिष्वपि अंशबाहुल्यदृष्टेरितरत्र अदृष्टेः | स्थाणुत्वेपि ऐक्षत इत्याद्यविरुद्धमीश्वरस्य | उभयविधत्वाक्यात् | अचिन्त्यशक्तेश्च | न च मायैकम् - त्वयीश्वरे ब्रह्मणि नो विरुद्धयते | न योगित्वादीश्वरत्वात् चित्रं नचेतत् त्वयि कार्यकारो इत्याद्यैश्वर्येणैव विरुद्धधर्माविरोधोक्ते

||” - By denying indestructibility (of *Jiva*) in the present instance, possibility of such destruction in future is here indicated by the words अच्छेद्य. By showing the present instance the incapability of destruction (of *Jiva*) the future also is suggested. How is it incapable of destruction? By considering the essential constituent of *Jiva* as being eternal and all-pervading, reflecting those of the Lord. By the word स्थाणु- immoveable, any other common doubt is removed. (Similarly) by such words like नित्यः - the everlasting, सनातनः - eternal, सर्वागतः - all-pervading and such other attributes. Otherwise all these will be merely repetitive. Having once said that *Jiva* is the reflection of the Lord, the attributes once spoken but not repeated will not be considered as defect. Because of the capability of the attributes of the विम्ब (*original*) being evident in प्रतिविम्ब (reflection), without any deviation. By (*Upanishadic*) statements रूपं रूपं प्रतिरूपो बभूव in each and every form he creates reflection, or आभास एव च - like reflection, as it were, (in *Brahmasutra*) it is further established. There is no contradiction that *Jiva* is a fragment (अंश of the Lord). (In stating that *Jiva*) is fragment, because it is reflection, it is in that manner a fragment Reflection is but a fragment of the Complete, अंश has been used in both the senses. (For instance), *Vishvamitra (Gadhi)* has been said to be the fragment (of *Indra*). Because of many similar other examples. Similarly words like स्थाणु and ऐक्षत are not contradictory due to His being the Supreme One, both the words having been used (in the scriptures) because of the incapability of conceptualizing Him. (Such statements) are not because of the effect of illusion. *'In You being the Supreme Lord, in Brahman, there can be no contradiction'. 'No (contradiction) because of His being Yogi and Supreme Lord'. 'Since You are the Primary Cause and the Effect of all these varied manifestation'. By many such statements, the possibility of His having seeming contradictory attributes, though they are not so in themselves. Because of the final conclusion (that in Him alone are all contradictions resolved). In deliverance alone is the human's great achievement (fulfilled). 'Therein alone is the deliverance that is the final goal'. In the (two) ends alone they will revel, not in the (two) middle ones. In the (two) ends alone, they will find happiness not in the (two) middle ones. 'The worlds gained from merits dissipate.'* Due to such statements in the scriptures.

“महातात्पर्याश्च | मापक्षो हि महापुरुषार्थः | तत्रापि मोक्ष एवार्थः | अन्तेषु रेमिरे धीराः न ते मध्येषु रेमिरे | अन्तप्राप्तिं सुखं प्राहुर्दुर्ग्रमन्तरमेतयोः || पुण्यचितो लोकः क्षीयते | - इत्यादिश्रुतिस्मृतिभ्यः || स च विष्णुप्रसादादेव सिद्धयति - वासुदेवमनाराध्यं को मोक्षं समवाप्नुयात् | तुष्टे तु तत्र किमलभ्यमनन्त ईशे | तत्प्रसादादवाप्नोषि परां सिद्धिं न संशयः || येषां स एव भगवान् दययेदनन्तः सर्वात्मना श्रितपदो यदि निर्व्यलीकम् | ते वै विदन्त्यतितरन्ति च देवमायां येषां ममाहमिति श्वसृगालभक्ष्ये || तमिन् प्रसन्ने किमिहास्त्यलभ्यं धर्मार्थं कामैरलमल्पकास्ते | ऋते यदस्मिन् भव ईश जीवास्तापत्रयेणोऽपहृता न शर्म | आत्मन् लभन्ते भगवंस्तदाङ्घ्रिच्छायांशविद्यामतं आश्रयेम || ऋते भवत्प्रसादाद्धि कस्यथ मोक्षो भवेदिह, तमेव विद्वान् इत्यादिश्रुतिस्मृतिभ्यः ||” - That (deliverance) is available only when the grace of *Sri Vishnu* is well established. *'When Vasudeva is adored, how could deliverance be not achieved?' 'If the eternal Lord is pleased what could not be possible' 'By receiving the grace of the Lord one gets the deliverance, of this there is no doubt'. 'In whom the very Lord has everlasting compassion, if he cleanses the Self of all deceptions, he will surely not have the arrogance as 'mine' or as 'I' regarding the body which is food for the dogs and foxes. He, verily, realizing the supremacy of*

the Lord, win be able to transgress the illusory life'. 'If He is pleased, what, verily, is not possible? Then even Dharma, artha, kaama are not needed, because they. grant, without doubt, the fruits which are permanent'. 'O Lord! Always be my protector, because one does not enjoy life which is burning with three-fold miseries. Therefore I seek refuge in the Lord's feet, which is the source of happiness.' 'When the Lord's eternal support is available to him, how can there be no deliverance ?' 'You, verily, are the Knower'. Thus declare the Scriptures and the rest

“सा चोत्कर्षज्ञानादेव भवति | लोकसिद्धेः | लोकसिद्धविरुद्धं अत्रापि अङ्गीकार्यम् | अहल्याजारत्वाद्यपि दोषकृतोऽपि ते न बहुतारो लेप आसीदित्युत्कर्षमेव वक्तिः | बहुमरकफलो ह्यसौ | तस्य लोम च न मीयते | इति श्रुत्यान्तराशच || यो मामेव सम्मूढो जानाति पुरुषोत्तमम् | इति तदुक्तेश्च || सत्यं सत्यं पुनः सत्यं शपथेश्चापि कोटिभिः | विष्णुमाहात्म्यलेषस्य विभक्तस्य च कोटिधा | पुनश्चानन्तधा तस्य पुनश्चापि ह्यनन्तधा | नैकांशसममाहात्म्याः श्रीशेषब्रह्मशङ्कराः || इति नारादीये || अन्योत्कर्ष ऐक्यां च तथैव सर्वशास्त्रेषु महाभारतमुत्तमम् | को ह्यन्यः | इत्यादिग्रन्थाध्तरसिद्ध उत्कर्षमहाभारतविरुद्धम् || तत्र हि - नास्ति नारायणस्मृतं न भूतं न भविष्यति | एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् || यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः | न त्वसमोऽस्ति | इत्यादिषु साधारणप्रश्नावसर एव महान्तमुत्कर्षं विष्णोर्वक्तिः | अन्यत्र यत्किञ्चिद् उक्तावप्यसाधारण एवावसरे || - That (grace resulting in deliverance) is possible only with increase in knowledge. This is well-established in the worlds. This well-established fact in the world should be accepted here itself as uncontroverted fact. (Even the statement) *'the illicit-lover of Ahalya'* becomes also a praise, because, *'even though illicit-love is reprehensible in normal cases, it does not bring demerit to you'* this mantra is taken as eulogy of Indra. Normally, such demerit will take one to the worst of the hells. *'But his even one hair was not affected'* says the scripture. *"(Because) be who knows Me without any delusion as the Supreme Person, is, verily, the man of wisdom"* (XV. 19), *thus has been said (by the Lord in Gita). Thus, in Narada Puraana. Truth, Truth and again (it is) Truth, indeed, hundredth part of One hundred thousand, and even if innumerable parts are made of that hundredth part, and further innumerable parts made up again of that part, is the greatness of Sri, Shesha, Brahma or Shankara.* This is the reason why the greatness of the heavenly gods is spoken only due to their relationship with the Supreme Lord Even if the greatness of or the similarity of other gods has been spoken - *"Even then, among all the scriptures, the best is Mahabharata. Who other than Sriman Narayan could compose such document similar to Mahabharata?"* By such statements, the greatness of Mahabharata is established. Even there, it is mentioned that *'Equal to Sriman Narayana there was none in the past nor ever will be in future. All my desires, I will fulfill with this knowledge'. 'With whose pleasant face Brahma was born and Rudra through anger'. 'No one a-similar nor any superior (to Him)'*. This statement was not in normal context but in. reply to specific query. In other cases, the statement was made in exceptional circumstances in respect of those gods alone.

“तद्ब्रह्मयाग्यादेरपि वेदादवस्ति - त्वम् अग्न इन्द्रो वृषभः सताम् असि त्वं वृष्ण उरुगायो नमस्यः | विश्वस्याफिन्द्रः उत्तरः | इत्यादिषु || तदग्रन्थविरोधाच्च | तथा हि स्कान्दे शैवे - यदन्तरं व्याघ्रहरीन्द्रयोर्वने यदन्तरं मेरुगिरीन्द्रविन्ध्ययोः | यदन्तरं सूर्यसुरेड्यविम्बयोस्तदन्तरं रुद्रमहेन्द्रयोरपि | यदन्तरं सिंगजेन्द्रयोर्वने यदन्तरं सूर्यशशाङ्कयोर्वि | यदन्तरं जान्हवीसीयकन्ययोस्तन्तरं ब्रह्मगिरीशयोरपि | यदन्तरं प्रलयजवारिस्रपौर्यदन्तरं स्तम्बहिरण्यगर्भयोः | स्फुल्लिङ्गसंवर्तकयोर्दन्तरं विष्णुहिरण्यगर्भयोः | अनन्तत्वान्महाविष्णोस्तन्तरमनन्तकम् |

माहात्म्यसूचनार्थाय ह्युदाहरणनीरितम् | तत्समोऽभ्यधिको वापि नास्ति कश्चिद् कदाचन ऽ एतेन सत्यवाञ्छयेन तमेव पविशाम्यहम् || इत्यादाह |” - In such circumstances Agni and others have been referred to - 'You are Agni, Indra, the supreme, the embodiment of Truth; You are the adorable Vishnu.' 'In Universe, Indra is the Supreme One', thus in similar Vedic statements. The supremacy of Shiva and others has been told in their respective puraanaas. Even in Skanda Puraana, it has been said: The difference which exists between the tiger and the lion, between the mountains Meru and Vindhya, between Sun and its great reflections, the same difference exists in Rudra and Indra. The difference which exists between lion and the elephant in the forests, that which exists between the Sun and the Moon in the sky, that which exists between the Ganga and Yamuna in rivers, the same difference also exists in Brahma and Girisha. The difference which exists between the waters at the time of Dissolution and the little drops of water, that which exists in the Pillar (Brahman) and Hiranyagarbha, that which exists between the spark and the Fire at the time of Dissolution, the same difference exists between Sri Vishnu and the Hiranyagarbha. Being Eternal, the difference between the Supreme Sri Vishnu and others is incomparable. To indicate the supremacy, examples like none similar or none superior, One exists everywhere and every moment. By such statements You alone are adored.

“तत्रैव शिवं प्रति मार्कण्डेयवचनम् - संसारार्णवनिर्मग्न इदानीं मुक्तिमेष्यसि | इत्यादि | पादमे शैवे मार्कण्डेयकथाप्रबन्धे शिवान्निषिध्य विष्णोरेव मुक्तिमाह अहं भोगप्रदो वत्स मोक्षदस्तु जनार्दनः | इत्यादि | समब्राह्मविरोधाश्च | वेदेश्चितीहासाद्यविरोधेन योज्यः | यदि विद्यात् इत्यादि वचनात् | अनिर्णयाच्चेन्दादिशङ्कथाऽन्यथा | तत्रापीष्टसिद्धिः | नामवैशेष्यात् | अतो भगवदुत्कर्षे एव सर्वागममहातात्पर्यम् | तथापि स्वतः प्रामाण्यात् सन्नेवोच्यते | अविरोधात् | न च प्रमाणसिद्धस्यान्यत्र अदृष्टयाऽपन्हावो युक्तः | धमपवैचित्र्याद् अर्थानाम् | स्वतः प्रामाण्यनर्गीकारे मानोक्तावदोषत्वं च साधयेद् इत्यतिप्रसङ्गः | अनन्यापेक्षया च तत्परत्वं सिद्धमागमानाम् - नारायणापरा वेदाः, सर्वे वेदाः यत्पदमानन्ति, वासुदेवपरा वेदाः इति | नचैतद् विरुद्धम् | ईश्वरनियमात् | अनादौ च तत् सिद्धम् | द्रव्यं कर्म च कालश्च इत्यादौ | प्रयोजकत्वं तु पूर्वोक्तन्यायेन | अतः सिद्धमेतत् |” - Even the statement of Markandeya referring to Shiva: 'You, who are submerged in the sea of Samsara, will by this be delivered'. In Padma Puraana, in the section relating to Shiva, in the episode of Markandeya it is said, “अहं भोगप्रदो वत्स मोक्षप्रदोस्तु जनार्दनः |” - I grant the pleasures to be enjoyed by senses; deliverance is granted only by Janardhana. Such statements opposing equality (of others) with Brahman. Vedas should be interpreted with the assistance of Itihas (Mahabharata) without any contradiction. As clarified in the statement यदि विद्यात् . Otherwise doubt will arise about (the status) of Indra and the rest. The distinctive nature will be established by the special attribute of Sri Vishnu's name. Thus the supremacy of the Resplendent Lord is the conclusion from all the scriptures. Even then by well established premises, the truth (about Sri Vishnu's supremacy) is established. There being no other opposition (to this .premise). For things which are established conclusively, it is not proper to submit other evidences. Since strange attributes are common in things, seeing them in others should not make one conclude their absence in Sri Vishnu. In establishing one premise if assistance of another premise is required, then there is possibility of demerit in such approach. Without purposeful intent but because of His being Supreme due to scriptures. 'Sriman Narayan is the conclusion of all Vedas'. 'All the Vedas, speak of only Sriman Narayana', “Sri Vasudeva is

the goal of all Vedas'. This not contradiction. It is so ordained by the Lord. And being Eternal. It is so established, like elements, actions, time etc. Therefore *Vedas* exist without any ascertained purpose other than the adoration of the Lord. By this also it is established (that final goal of *Vedas* is the adoration of *Sri Vishnu*).

“तच्चानन्यपेक्षाचिन्त्यशक्तित्व एव युक्तम् | अतो न मायामयमेकम् | अचलत्वं तु अप्रहर्षमानन्दम् अदुःखमसुखम् | न प्रज्ञम् | असद्वै | इत्यादिवत् | क्रियादृष्टेः - तपो मे हृदयं साक्षात् क्रतुर्विद्या क्रियाऽऽकृतिः | इत्याद्युक्तेः | अतश्च न मायामयं सर्वम् | ऐश्वर्यवाची भग शब्देनैव सम्बोधनाच्च तं त्वा भग इत्यादौ स्वरूपात्वान्न मायामयत्वं युक्तम् | विज्ञानशक्तिरहमासमनन्तशक्तेः | मय्यनन्तगुणेऽनन्ते गुणतोऽनन्तविग्रहेऽ पराऽस्य शक्तिर्वि विधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया इत्यादिवचनात् ||” - For the formless Lord, Wisdom is the form. It is endowed by His own inalienable power of independence. It is not product of Illusion. 'Immovable' should be understood like the statements: non-elated, non-pleased, non-painful, non-happy, non-knowing, non-truth. From the point of view of action: 'Austerity is my Heart and the body itself is the Learning, and action, verily, is my form', (the Lord is active agency). Therefore it is not like an Illusion. Due to the statements in *Veda* like, 'You are that wealth (*Bhaga*)' where the Lord is referred as *Bhaga*. (All these) being His forms, it is not proper to term them as Illusion. 'I, endowed with the form of science and power, was born of that unlimited (source of) power'. 'By one who has unlimited wisdom, unlimited attributes and unlimited forms, I (four-faced Brahma) was created'. 'His supreme power of multi faced form is heard to be of Wisdom, Power and Action' - by such other statements.

Tatparya Nirnaya:

“अच्छेद्यत्वादिकं जीवस्यापि तत्समम् | अच्छेद्योऽयम् इति | नित्यं सर्वगते स्थितः अणुश्चायम् इति | सर्व गतस्थाणुः | सर्वगतो विष्णुः | तदधीनत्वादिकं ततस्थत्वम् || हेतुतोऽपि तत्स्थत्वात् चलति इति अचलः | नादेन शब्देन सह वर्तत इति सनातनः | नित्यं सर्वगते विष्णावणुर्जीवो व्यवथितः | नचास्य तदधीनत्वं हेतुतोऽपि विचाल्यते || निषेधविधिपात्रत्वात् सनतन इति स्मृतिः || इति महाविष्णुपुराणे || अच्छेद्योऽयम् इत्यादि पुनरुक्तिचान्यथा | यस्मिन्नयं स्थितः सोऽव्यक्ताचिन्त्यादिरूपः | एवं ज्ञातः परमेश्वरः सर्वदुःखनाशं करोति | इति नानुशोचितुमर्हसि | तेषामहं समुद्धर्ता इत्यादेः ||” - Jiva is uncleavable even as तत् – the Lord is. Eternal, dwelling in every side firmly established as an atom. is Sri Vishnu is firmly established on all sides, with all else subservient to him. Though the the ultimate goal never ceasing to be is his being immoveable, identified by the *Primal Sound*, *Jiva* is ever resonant, perennial. Eternally exists under the control of the all-pervading *Sri Vishnu*; being under His control, makes him (the *Jiva*) immoveable. Being attributed with inviolable rules (of *Veda*) be is known as सनातन – perennial, thus, in *Maha Vishnu Puraana*. He is said to be one who cannot be cut, again (to show similarity with Lord *not equality*). In whom this one (*Jiva*) is established, He is indescribable, unthinkable, without form. One who knows the Lord thus, all his miseries are destroyed. (Therefore) you need not sorrow. (Because), 'I always deliver them', as variously said.

“न त्वेवाहं जातु नाऽसं न त्वम् इत्युभयोरपि प्रस्तुत्वात् | देहिनः शरीरिणः देही इति विशेषितत्वाच्च जीवस्य तत्र तत्र | अविनाशी तु येन सर्वमिदं ततम् अनशिनोऽप्रमेयस्य न म्रियते भूत्वा भविता न अविनाशीनम् अव्ययम् अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयम् || इति परमात्मनच्च | नहि जीवेन ततं सर्वम् | न च मख्यतो

अप्रमेयो असौ | न च न म्रियते | न च अविनाशीनं नित्यम् इति नित्यत्वातिरिक्तमविनाशित्वं तस्य | न चाव्यक्तत्वविकार्यत्वं च मुख्यम् | न च भूत्वा भविता वा न | इति देहस्याप्यनुत्पत्तिः | परमात्मनस्तु देहवियोगादिकमपि नास्ति | इति अविनाशी तु इत्यादिविशेषणम् ||” - Not that I was not; nor that you were not, thus both (Lord and *Jiva*) are mentioned, देहिनः, शरीरिणः, देही - in this manner by special attributes *Jiva (Individual Self)* are referred from place to place. Words like अविनाशी (*indestructible*), येन सर्वमिदं ततम् (by whom all this pervaded), अनाशिनो अप्रमेयस्य (*indestructible and incomprehensible*), न म्रियते (does not die), भूत्वा न भविता (once born, never ceasing to be), अविनाशिनाम् (*indestructible*), अव्ययम् (*immutable*), अव्यक्तो अयं अचिन्त्यो अयं अविकारो अयन् (*indescribable, unthinkable, immutable*) etc. are the attributes of the Supreme Self. *Jiva* does not pervade everywhere, nor is neither be primarily incomprehensible, nor be is eternally indestructible. He is not destructible his attribute being eternal. Neither is he primarily indescribable nor immutable. Nor once born, ceases to be born again in the form of body. (*Jiva* need not be born again in human body alone.) Because there is no separation from human body for the Lord, the word अविनाशि is applicable attribute to Him.

“यस्मदेवम्भूतस्मात् स एव स्वतन्त्रस्तधीनमन्यत्सर्वम् | अतः स एव सर्वपुरुषार्थदः | अतस्तत्पूजा सत्कर्मैव | अतस्तदर्थं युद्धयस्व | अन्येषान्वन्तवन्त एव देहाः | प्राकृतदेहिनश्च | अतोऽस्वतन्त्रान् हन्तुं तेषां सामर्थ्यम् | नित्यत्वान्न हन्यते च | तस्माद्धृत्वा हत इति मन्यमानो न विजानीतः | यस्मदयमेव परमेश्वरः शरीरावियोगरूपेणापि न म्रियते तत्संयोगिरूपेणापि न जायते जीववत् कदाऽपि, अतः स एव स्वतन्त्रवात् सर्वस्य हन्ता | जीवस्ते तेन शरीरे हन्यमाने स्वयं न हन्यत इत्येतावत् | अत एवमविनाशीत्वादेः स्वतन्त्र्यात् सर्वकर्तारं परमात्मानं यो वेद स कथं घातयति हन्ति वा? वाससो जरावत् स्वशरीरजरादावस्वातन्त्र्यदर्शनात् सर्वस्वातन्त्र्यं ज्ञातव्यं जीवस्य | ईश्वरस्य तु देहस्यापि छेदेरभावात् स्वातन्त्र्यम् || नैनं छिन्दन्ति इति छेदनाद्यभावः साक्षादेव दर्शयितं शक्यते स्वदेहस्योति वर्तमानापदेशः | छेदनादिकं त्वीश्वरो मोहाय मृषैव दर्शयति ||” - By whom the gods are born and yet remains independent of them; all others are subservient to whom, that One (*Sri Vishnu*) alone is capable of granting the human values (*Purusha artha*). Therefore His adoration is meritorious act. Therefore, similar is the meaning of the word युद्ध the battle. For all the others, their bodies are such as would have their end. Because their bodies are of Nature (consisting of eight gross elements). Therefore, they being not independent they are not capable of killing (on their initiative). Since they are eternal they cannot be killed also. Therefore it is not wisdom to say he *is killed* or *will kill* etc. But the Lord has no death separating the body; because He was not born with association of the body; never like the *Jiva*. Therefore, He alone being Independent, is independently kilter of all the rest. As far as *Jiva* is concerned, even though his body is destroyed, his essential nature does not get destroyed; to that extent he is eternal. Therefore, when one knows the essential nature of the Lord as indestructible, as Independent and as the Creator of all, how can one think him as the killer or as being killed ? Like the clothes which get tom and old, even so one's body is similar due to old age etc.; seeing himself dependent in all circumstances, *Jiva* realizes his being not independent. Since there are no such variations in the body for the Lord, he is Independent. In the verse नैनं छिन्दन्ति (II.23) - never is (he) cleaved - is possible to be shown by present example of human body, (because the subject for discussion here is the individual soul). Cleaving of the body of Lord appears only because of the effect of

Illusion.

25. He (the Lord) is said to be unmanifest, unthinkable and unchanging. Therefore, knowing the Jiva (who is but the reflection of the Lord) also to be similar; you do not deserve to grieve.

Bhashya :

“अत एवाव्यक्तादिरूपः |” - He (the Lord), verily, is of the form of *unmanifest, (unthinkable and unchanging)*.

Tatparya Nirnaya:

“सर्वगताश्चेत परमात्मा किम्? इति तथा न दृश्यत? इत्यतो वक्ति - अव्यक्ते इति | कथमेतद् युज्यतेऽऽ - अचिन्त्यशक्तित्वात् | न च सा शक्तिः कदाचिदन्यथा भवति | अविकार्यत्वात् | यानि यान्यस्य रूपाणि तानि सर्वाण्याप्येयं भूतानि इति दर्शयितुं एनम् अयम् इत्येद पृथग्वचनम् | जीवे तु सर्वजीवेष्वनुमार्थम् | सर्वे चैतत्कृतिसिद्धम् - सदेहः सुखगन्धश्च ज्ञानभाः सत्पराक्रमः | ज्ञानज्ञानः सुखसुखः स विष्णुः परमाक्षरः | इति पैङ्गीश्रुतेः ||” - If the Lord is all-pervading why is he not visible? He is not visible because HE is *unmanifest*. How does He appear thus endowed? He appears endowed because of His power of being unthinkable, which does not come about from any other external source. He does not perform actions but is known through all His actions. To clarify this the words एनम्, अयम् are used in different contexts. Even so in the case of *Jivas*, (of being uncleavable etc.) All these are (further) confirmed by Scriptures. “*The Body, pleasures and fragrances, Light of the Wisdom, impeccable bravery, the best of the wisdom and best of the pleasures are all, verily, those of Sri Vishnu, the Supreme Imperishable Person*” thus, in *Paingi Scripture*.

“अदेहो देहवांश्चैकः प्रोच्यते परमेश्वरः | अप्राकृतशरीरत्वाददेह इति कथ्यते || शिरश्चरणबाह्वादिविग्रहोऽयं स्वयं हरिः | स्वस्मान्नन्यो विग्रहौस्य ततश्चादेहः उच्यते || स्वयं स्वरूपवान् यस्माद् देहवांश्चोच्यते ततः | शिरश्चरणबाह्वादिः सुखज्ञानादिरूपकः || स च विष्णोर्नचान्योऽस्ति यस्मात् सोऽचिन्त्यशक्तिमान् | देहयोगवियोगदिस्ततो नास्य कथञ्चन || गुणरूपोऽपि भगवान् गणभृक् च सदा श्रुतः | अहमित्यात्मभोगो यत् सर्वेषामनुभूयते || अभिन्नोऽपि विशेषोऽयं सदाऽनुभवगोचरः | विशेषोऽपि हि नान्योऽतः स च स्वस्यापि युज्यते || नानवस्था ततः क्वापि परमेश्वर्यतो हरेः | युक्तायुक्तत्वमपि हि तदधीनं सदेष्यते || प्रमणावगते तत्र जुत् एव ह्ययुक्तता ऽ इत्यादि परमश्रुतिः |” — Scriptures speak the Supreme Lord to be both, possessed of body as well devoid of body. Because His body is not constituted from the elements of the Nature, it is said to be *अदेहः*. The head, the feet, the arms etc. of the body are formed of the Lord Himself. There exists nothing distinctive, which can be called His body; therefore he is called *अदेहः*. He Himself is His *form*, because of which it is called fragment of the divine body - *देहांश*. The head, the feet, the arms etc. are the forms of pleasure, wisdom etc. Other than *Sri Vishnu*, none else is competent to think of His *form*. There never ever is for Him the coming together as body or becoming severed as a body. His attributes and his beauty are spoken only because of knowing Him as the repository of all attributes. The awareness *I am this* — *अहामित्यात्मभोग* is the experience which is common to all. Even though such awareness is distinct, this experience is perceived as special, even though it is special; it is not also seen as

distinct from one's own *self*. How can there be no manifestation for Him when *Sriman Naaraayan* Himself is the very *Supreme Resplendence*! *Proper* and *Improper* are both subservient to Him. When there is evidence for these how can there any impropriety? *Thus in Parama Scripture.*

“गुणः श्रुताः सुविरुद्धाश्च देवे सन्त्यश्रुता अपि नैवात्र शडका | चिन्त्या अचिन्त्याश्च तथैव देशाः | श्रुताश्च नाज्ञैर्हि तथा प्रतीता | इत्यादि च ऋग्वदे सोपर्णशाखातड्याम् || एकमेवद्वितीयम् | नेह नानास्ति किञ्चन | मृत्योः स मृत्युमाप्नोति य इह मामेव पश्यति | यथोदकं दुर्गे वृष्टं पर्वतेषु वधावति | यथोदकं दुर्गे वृष्टं पवपतेषु विधावति | एवं धर्मानृक्पश्यं स्तानेवानुविधावति || एकमेवद्वितीयम् |, नेह नानास्ति किञ्चन | मृत्योः समृत्युमाप्नोति य इहानेव पश्यति ||” - The attributes which appear contradictory in normal context, there should be no doubt when spoken about the Lord in scripture. Faults perceived during reflection or non-reflection are due to ignorance. They do not exist in reality. (Therefore the attributes) are self-evident *thus in the Suparna section of Rigveda. “The One only, without the second; there was nothing else whatsoever. The Death was enveloped by Death. Nothing else was visible. Like the waters that have fallen on the mountains flow down in various streams, whoever sees the attributes of Lord in various manifested forms goes down in merit: Whoever sees even little of difference, in the descents in the form Kurma (tortoise) and others, in his attributes and actions, and also in the different parts of His body, he will repair to the (world of) darkness. Therefore, the person who desires to know the Lord should know Him as indivisible”.* One without a second. There is nothing of diversity here. Whoever perceives any thing like multiplicity here goes death to death.

“मत्स्यकूर्मादिरूपाणां गुणानां कर्मणामपि | तथैवयवनां च भेदं पश्यति यः क्वचित् || भेदाभेदौ च यः पश्यति यति तम एव तु | पश्येदभेदमेवैषां बुभुषुः पुरुषस्ततः || अभेदेऽपि विशेषाऽस्ति व्यवहारस्ततो भवेत् | विशेषिणां विशेषस्य तथा भेदविशेषयोः || विशिषिस्तु स एवायं नानवस्था ततः क्वचित् | प्रादुर्भावादिरूपेषु मूलरूपेषु सर्वशः || न विशेषोऽस्ति सामर्थ्ये गुणेष्वपि कदाचन | मत्स्यकूर्मवराहाश्च नृसिंहवटुभार्गवाः | राघवः कृष्णबुद्धौ च कल्किव्यासैरेतकाः || दत्तो धन्वतरिर्यज्ञः कपिलो हंसतापसौ | शिशुमारो हयास्यश्च हरिः कृष्णश्च धर्मजः || नारायणस्तथेत्याद्याः साक्षान्नारायणः स्वयम् | ब्रह्मारुद्रौ शेषविपौ शक्राद्या नरदस्तथा || सनत्कुमारः कामभवोऽप्यनिरुद्धो विनायकः | सुदर्शनाद्ययुधानि पृथ्वाश्चकवर्तिनः | इत्याद्या विष्णुनाविष्टा भिन्ना संसारिणो हरेः | तेष्वेव लक्ष्मणाद्येषु त्रिष्वेवं च बलादिषु || नरार्जुनादिषु तथा पुनरावेश उच्यते | स्वल्पस्तु पुनरावेशो धर्म पुत्रादिषु प्रभोः || एतज्जानाति यतस्मिन् प्रीतिरभ्यधिका हरेः | सडकरज्ञानिनस्तत्र पातस्तामसि च ध्रुवम् | इत्यादि महावराहे ||” - Even if any difference is seen in the forms, attributes, actions and limbs of *Mataya, Kurma* and others the same should be understood to be the result of common understanding. There is no distinctive difference whatsoever between special attribute and special manifestation or in his distinctive attribute and indivisible aspect. There is similarity in all respects in His manifested form and His original form. There is no difference between His special attribute and His special strength. *Mataya, Kurma, Varaha, Nrisimha, Vamana, Parashurama, Rama, Krishna, a Buddha and Kalki; Vyasa, Mahidas, Datta, Dhanvantari, Yajnya, Kapila, Hamsa, Tapasa, Shimshumara, Hayagreeva, Hari, Krishna son of Dharma, Narayana* all these are the forms of *Sriman Narayan* Himself. *Brahma, Rudra, Shesha, Garuda, Indra,* and also *Narada, Sanatkumar, Manmatha, Aniruddha, Ganapati* and weapons like *Sudarshana*. Emperors like *Prithu* are all manifestations of *Sri Vishnu*. These *Jivas* being subject

to Samsara are separate From Sri Hari.

26 – 27 - 28. Even if you think that this Jiva is perpetually born and perpetually dies, even then, O Arjuna, you do not deserve to grieve. For one who is born, death is certain and birth, to one who dies. Therefore, considering this to be unavoidable you do not deserve to grieve. The unmanifest Jivas become manifest in the middle, O Arjuna, and again become unmanifest on death (of the body). Why then, this (grieving)?

Bhashya :

“अस्त्वेवमात्मनो नित्यत्वम् | तथाऽपि देहसंयोगवियोगात्मकजुनमृतीस्त एव | इत्यत अह अथ इति | कुतोऽशोकः? नियतत्वादित्याह - जातस्य पति | तदेव स्पष्टयति - अव्यक्तादीनि इति |” - Thus even though the *self* is eternal, because of its association and dis-association with body (experiences as it were), birth and death as being certain. *Thus He speaks in the verse.* Why should one not grieve? Because of it (*death*) being according to *Cosmic Order*, *thus he says in the verse.* In this manner, He explains in the verse ‘अव्यक्तादीनि’.

Tatparya Nirnaya:

“तिष्ठतु यावदयं विस्तारः | यावन्मोक्षं जीवस्य जन्ममरणे स्वयमेव मन्यसे, न तु नियमेन | तथापि तावन्मात्रेणापि ज्ञानेन शेचित्तुं नार्हसि || नित्यं सनातनं प्रोक्तं नित्यं नियतमेव च | इति शब्दनिर्णये || अत्र तु नियतम् | जातस्य हि ध्रुव | इति प्रकासानात् | तस्माद् नात्राऽश्चर्यबुद्धिः कर्तव्या ||” -

Thus exists this expansive *samsara*. Until the *Jiva* finds deliverance, birth and death (of the body) are according to (Cosmic) order, and which you, *Arjuna*, would agree as the natural order. Therefore, even after such little knowledge, you do not deserve to get worried. “*Eternal, permanent (it is) said to be, and also eternal and ever according to Cosmic order*” *thus according to Shabda Nirnaya.* Here (also) it is according to Cosmic Order. . ‘*For one who is born,(death) is certain...*’ thus having been expressed. Therefore, in this context there is no cause to be surprised.

29 - 30. (The one who knows the Jiva to be reflection of the Lord) such one sees this (fact) with surprise. Similarly others speak about (this) with wonder. Still others hear about (this) with wonder. Even after hearing about, no one has really understood (this phenomenon). The eternal dweller (the Lord, existing as protector) In the body of every one (Jiva), O Arjuna, makes him (the Jiva) Indestructible. Therefore, you do not deserve grieving about all the creatures.

Bhashya :

“देहयोगवियोगस्य नियतत्वाद्, आत्मनश्चेश्वरसरूपत्वात् सर्वथा अनाशान् शोकः कार्य इत्युपसंहर्तुमैश्वरत् सामर्थ्यं पुनर्दर्शयति - आश्चर्यवद् इति | दुर्लभत्वेन इत्यर्थः | तद्द्वयाश्चर्य लोके | दुर्लभोऽपीश्वरसरूपत्वात् सूक्ष्मत्वाच्च आत्मनस्तद्रष्टा ||” - With association or dis-association of the body according to *Cosmic Order*, the *self*, being the a infinitesimal reflection of the *form* of the Lord, is never destroyed (even during the repetitious connection and disconnection with the body); therefore, no reason for grief. Thus as summarized conclusion. The power of the Lord is again shown as ‘अश्चर्यवद्’.

'With rare possibility' being the meaning. Therefore, in this world it is a marvel. Even though rare, being reflection of the form of the Lord, and being subtle, the *self* being aware of it, is (also rare).

Tatparya Nirnaya:

“किं तद्भाश्चर्यः? भगवानेवेत्याह - आश्चर्यवद् इति | आश्चर्यमेव सन्तमेन आश्चर्यवत् पश्यति | न पुनराश्चर्यम् - गगनं गगनाकारं सागरः सागरोपमम् | इत्यदिवत् | आश्चर्यो भगवान्विष्णुर्यस्मान्नेतादृशः क्वचित् | तस्मात्तद्गोचरं ज्ञानं तद्गोचरवदेव तु || इति ब्रह्मतर्के | अनाश्चर्यवदप्यसुरादयः पश्यन्ति | इति क्वचित् इति विशेषणम् ||” - What is there to be marveled for the Lord to say - ‘This is marvel?’ Marvelous, verily, is this *self*. Therefore, (the wise one) sees this (*Jiva*) as marvelous, as reflection (of the Lord) and again (on realization) being marveled. Similar to the manner (of seeing) the eye being the *form* of the sky, the ocean being the *form* of the ocean. “अश्चर्यो भगवान्विष्णुर्यस्मान्नेतादृशः क्वचित् | तस्मात्तद्गोचरं ज्ञानं ताद्गोचरवदेव तु ||” thus, in *Brahma Tarka*. *Marvel* is also the *Lord Vishnu Himself*; another one similar to Him is difficult to be seen. Therefore, the wisdom about Him is, verily, similar to perceiving Him. *Not being marveled* is the sign of those who are unenlightened. Therefore, the use of the word कश्चिद् .

31 - 39. Reflecting on your own Dharma also you do not deserve to falter. Apart from our righteous duty and a righteous battle, nothing else is seen as propitious for a warrior. Without your own desire (but by the grace of the Lord) has this war come to you, which is open door to the very heavens. Happy are those warriors, O Arjuna, for whom such war comes. But if you do not fight such righteous battle, then shorn of one's righteous duty and glory you will incur de-merit.. Ill-fame will be spoken about you by people for all time. For one who is honoured, ill-fame is worse than death.. By fright have you abandoned the battle, thus will the great warriors speak. Further, by whom you were greatly respected, they will treat you as low. Many unpleasant words will be spoken against you, slandering your valour. What more painful would there be than this? Slain, you will gain the heavens; if triumphant, you will enjoy the world. Therefore, arise, O Arjuna, having determined" for the battle.. Treating both pleasure and pain alike, and also gain and loss, success and failure, prepare (yourself) for the battle. Then you will not incur any demerit. This is the instruction according to (the wisdom of) Sankhya. Now listen to this Yoga (equanimity) with (keen) intelligence.' If you accept it, associated with intellect, then you shall shatter the shackles of Actions.

Bhashya :

“सांख्यम् ज्ञानम् | शुद्धात्मतत्त्वविज्ञानं सांख्यनित्यमित्यभिधीयते | इति भगवद्वचनाद् व्यासस्मृतौ | योगः उपायः | दृष्टा योगाः प्रयुक्ताश्च पुंसां श्रेयः प्रसिद्धये | इति प्रयोगाद् भागवते | नेतरौ सांख्यागिावुपादेयत्वेन विवक्षितौ कुत्रचित् समास्त्येन | कर्मयोग इत्यादिप्रयोगाच्च | निन्दितत्वाच्चेतरयोः मोक्षधर्मेषु भिन्नमतत्वं उक्त्वा पञ्चरात्रस्तुत्या युक्तम् | तत्रैव चित्रशिखंडिशास्त्रे पञ्चरात्रमूले वदैक्योक्तेच्च | एवमेव सर्वत्र सांख्य योग शब्दार्थ उपादेयो वर्णनीयः ऽ युक्तेश्च ज्ञानं हि जैवमुक्तम् | उपायश्च वक्ष्यते | बुद्ध्यतेऽनया इति बुद्धिः | सांख्यविषयो यया वाचा बुद्ध्यते सा वागभिहिता इत्यर्थः |” - सांख्य means wisdom. Thus in *Vyasa-smriti* by the *Lord* having been said that knowledge of the Pure *Self* is *saankhya*. योग is उपाय, the procedure

for experiencing communion which the wise men have made the propriety known, *thus in Bhagavat Puraana*. Other than these nothing else has been referred to as science of *Sankhya* or science of *Yoga* (equanimity). In other contexts, the word '*karmayoga*' (equanimity in performance of action) has been used. Others having denounced these sciences and in respect of the Perennial Principles regarding Deliverance, *Pancharatra has been eulogized for deliverance*. In *Vedas*, verily, there being *unitive comprehensive Wisdom*, no contradiction. Subjective interpretation therein may be due to the wrong interpretation of *saankhya*. In *Chitra Shikhandi Shastra*, the similarity between *Panchraatra* and the *Vedas* has been pointed out and also in respect of *Sankhya* (Action) and *Yoga* (equanimity) have similarly been described as the means (for deliverance). That is quite proper Because *Wisdom*, verily, is the means of deliverance. And the means have also (further) been spoken. It becomes known by this, therefore it is the knowledge. By whatever speech the subject matter of *saankhya* comes to be known, by those words it has been explained.

Tatparya Nirnaya:

“देही कुतोऽवध्यः? यस्मादयमीश्वरः सर्वस्य जीवस्य सूक्ष्मे सन्यक् स्थूले च देहे रक्षकत्वेनावस्थितः अत अवध्यः | न स्वसामर्थ्यं कस्यापि | द्रव्यं कर्म च कालश्च स्वभावो जीव एव च | यदनुग्रजः सन्ति न सन्ति यदुपेक्षया || इति हि भागवते | तत्र तत्र स्थितो वृष्णोऽर्णित्यं रक्षति नित्यदा | अनित्यदैवानित्यं च नित्यानित्ये ततस्ततः | भवाभावानियन्ता हि तदेकः पुरुषोत्तमः || इति पादमे ||” - How is the *Jiva* indestructible? The Lord is dwelling in the subtle as well as the gross body, for the protection of all the *Jivas*. Therefore, he is indestructible, not due to the strength of the *Jivas*; elements, action and Time the attributes of *Jiva* which exist or cease to exist by the grace of the Lord, *thus in Bhagavat Puraana*. Establishing Himself in the respective places, Sri Vishnu protects *Jiva* eternally, permanent objects permanently and impermanent objects temporarily. As the manifested (*bhaava*) and as the un-manifest (*a-bhaava*) He, The Supreme Person alone maintains (*Jiva*) in proper order, *thus, in Padma Puraana*.

“जित्वा स्वर्गं हार्ही च | ये युध्यन्ते प्रधनेषु शूरासो || ऋग्वेद | सम्यक् ख्यतिर्ज्ञानं सांख्यम् | युज्यतेऽनेनेति योगस्तदुपायः - सम्यक् तत्त्वदृशिः सांख्यम् योगतात्साधनमं स्मृतम् | इति शब्दनिर्णये ||” - If triumphant, heavens and the earth. *Those who battle, being brave and successful, acquire predominant splendour*. *Thus speak, the scriptures*. Equal importance is given to both *Jnyana* (*Wisdom*) and *Sankhya* (*Action*). By *Yoga* (equanimity) these two become enjoined; therefore it (equanimity) becomes the means. *The Seer of Truth having equanimity, considers Yoga (equanimity) to be the precursor to Sankhya (Action)* thus, in *Sbabda Nirnaya*.

“ब्रह्मतर्कस्तर्कशास्त्रं विष्णुना यत्समीरितम् | अक्षपादकणादौ च सांख्ययोगो च हेतुकाः || बौद्धपाशुपाताद्यास्तु पाखंडा इति कीर्तिताः मिमांसा त्रिविधा प्रोक्ता ब्राह्मी देवी च कार्मिकी || ब्रह्मतर्क च मिमांसा सेवेत ज्ञानसिद्धये | वैदिकज्ञानवैरूप्यान्नान्यात् सेवेत पण्डितः || इत्यन्नसांख्ययोगोयविर्षिद्धत्वान्नारदीये || सांख्यस्य निरीश्वरत्वादुक्तत्वाच्चेरस्य | सांख्यैर्योगैश्च विहितहिंसाया अप्यनर्थहेतुत्वाङ्गीकारात् | अत्र तु युद्धविधानाच्च | मोक्षार्थत्वेनैव कर्मबन्धं प्रहास्यसि इति | परमसांख्ययोगोश्चेत्कार्थत्वेनैव न विरोधः ||” - *Brahma Tarka* is dialectical method propounded by *Sri Vishnu* (descending as *Kapila*). *Nyaya* philosophy (of *Gautama*) *Vaisheshika* philosophy (of *Kanada*) are imitation *sankhya* philosophy which is *athiestic* of *Kapila Muni* and are dialectical arguments, not dialectical

methods for attaining the *Ultimate Truth. Buddha (Mayavadi) and Pashupata philosophies etc.* are known as *profane. Mimaamsa* (explanations) are threefold - concerning rituals, concerning Gods and concerning *Brahman. Brahmataarka* and *Mimaasas* contribute to the success of *Wisdom*. The knowledge of *Vedas* is the only sign of *Wisdom*; the learned do not serve anything else. According to *Narada Puraana* others like *Sankhya* and *Yoga* being non-acceptable should not be followed. The atheist *Sankhya* is (essentially) non-deistic, but here (in *Gita*) its deistic part is spoken. *Sankhya* as well as *Yoga* declares desirable killing cause undesirable results. Here in *Gita* war (for upholding dharma or righteousness and I as prescribed duties of a kshatriya) is recommended as desirable activity as means for deliverance, when it is said '*karmabandham prahasyasi*'. (But) what has been intended in *Sankhya* and *Yoga* cannot be surmised as contrary to what has been said in *Gita*.

40- 41. In this path (of devotion to the Lord) the beginning is never faulted nor the obstacles in the middle. Even a little effort in the righteous path will deliver you from great fear. The intelligence or those who are of resolute performance, is singular, O Arjuna. But disparate and endless is the intellect of those who are or irresolute performance.

Bhashya :

“योग इमां बुद्धिं श्रुणु इत्यक्तुम् | बह्व्यो हि बुद्धयो मतभेदात्, तत् कथमेकत्र निष्ठां करोमि इत्यत आह - व्यवसायिका इति | सम्यग् युक्तिनिर्णितानां मतानामैक्यमेव इत्यर्थः ||”- Listen to these words with *equanimous intellect*. Thus it has been spoken. Innumerable are the opinions because of the diverse influences on mind. Therefore, ‘*how can I have faith in your words*’ to such enquiry (from *Arjuna*) *Sri Krishna* clarifies in this verse saying amongst all the recommended opinions having truthful attributes (there is) singular unity. Propitiation of *Sri Vishnu* is done only by few because singular and resolute is their commitment. The performances of others are disparate because of the multitude and endless are their intellectual opinions.

Tatparya Nirnaya:

“प्रारम्भमात्रमिच्छा वा विणुधर्मे न निष्फला न चान्यधर्माकरणाद्दोषवान्विष्णुधर्म कृत् ||” – *Mere desire for worshipping Sri Vishnu in the very beginning or failure in righteous communion towards Sri Vishnu, nor on account of commitment to other righteousness and there being faults, will render devotion to Sri Vishnu fruitless*”, thus in *Agni Puraana*.

“स्वोचितेनैव धर्मेण विष्णुपूजामृते क्वचित् | नाप्रवृत्तिः प्रवृत्तिर्वा यत्र धर्मः स वैष्णवः || एन धर्मं च देवाद्या वर्तन्ते सात्विका जनाः | एषं कार्तयुगो धर्मः पाञ्चरात्रश्च वैदिकः || तत्प्रीत्यर्थं विनाऽन्यस्मै नोदविन्दुं न तंडुलम् | दद्यान्निरासी च सदा भवेद्भक्तश्च केशवे || न च तत्समेऽधिके वाऽपि कुर्याच्छङ्कामपि क्वचित् | जानीयात् तदधीनं च सर्वे तत्तत्त्वचित् सदा || यथाक्रमं ते दएवानां तारतम्यदिदेव च | एष भागवतो मख्यस्त्रेतादिषु विशेषतः || एष धर्मोऽतिफलदो वशेषण पुनः क्लौ | द्रव भागवतो यस्तु स एव हि विमुच्यते ||”

— Where even without any intention of propitiating *Sri Vishnu* whatever righteous acts, through performance or non-performance, come to be performed, there comes about the *Righteousness* to followers of *Sri Vishnu*. These *Perennial Principles (Dharma)* were initiated in *Krita Era* as *Pancharatra* and *Veda*. Except for His pleasure neither a drop of water falls nor a grain of rice grows. One should always be a devotee of *Keshava* without any desires. One should never have

any reservation that there could be some one other similar or superior to Him. One should know that according to the established principles, everything created is subservient to Him and according to the order of manifestation, the gradation of gods is determined. These *Perennial Principles (Dharma)* initiated by the *Resplendent Lord* are special especially in *Treta yuga* and *Dvapara yuga* become extremely fruitful again in *Kali yuga*. Thereby only those who are in communion with Resplendent *Sriman Narayana*, become released.

“त्रैविद्यस्त्वपरो धर्मो नानादेवतापूजनम् | तत्रापि विष्णुर्ज्ञातव्यः सर्वभूतोऽधिको गुणैः || समर्पयति यज्ञाद्यमन्ततस्त्वोव विष्णवे | त्रैविद्यथर्मः पुरष्यः स्वर्गं भुक्त्वा निवर्तते || पुनः कुर्यात्पुनः स्वर्गं याति यावद्धेर्वशे | सर्वान् देवान् प्रविज्ञाय तत्कर्मैव सदा भवेत् || सम्यक् तत्त्वापरिज्ञानादन्यकर्मकृतेरपि | स्वर्गादिप्रार्थनाश्चैव रागादेश्चापरिक्षयात् || सदा विष्णोरस्मरणात् त्रैविद्यो नाऽप्नुयात् परम् | क्रमेण मुच्यते विष्णौ कमाण्यन्ते समर्पयन् ||” - Superior to the three *Vedas* is these *Perennial Principles (Dharma)*, not the propitiation of various gods. Even superior is having the wisdom of *Sri Vishnu*, as the best among all the attributes. Whatever is offered at the conclusion of *yajnya*, the Sacrifice is verily for *Sri Vishnu*. The knowers of the three *Vedas* return to this world after enjoying the heavens and performing again they go to the heavens, always being subservient to Him. Knowing the status and gradation of the other gods and performance of actions for them brings corresponding, commensurate results. However, without having the comprehensive awareness (about the supremacy of *Sri Vishnu*), only the performance of various actions (like) prayers for heavens, without giving up attachments to senses and without constant remembrance of *Sri Vishnu*, even the three *Vedas* do not grant them the Supreme State. They gradually become liberated by *Sri Vishnu* on surrendering their action at the end, with their actions done according to injunctions, living many lives with meritorious actions.

“यदि सर्वाणि नियमाज्जन्मभिर्वहुभिः शुभैः | परं विष्णुं यो न वेत्ति कुर्वाणोऽपि त्रयीक्रियाः || नासौ त्रैविद्य इतुक्तो वेदवादी स उच्यते | वादो विवादः सम्प्रोक्तो वादो वचनमेव च || वेदोक्ते विष्णुमाहात्म्ये विवादपि पठनादपि | अथवा निरर्थकात् पाठद् वेदवादी स उच्यते || वेदवादरतो न स्यान् पाषण्डी न हैतुकी | तेभ्यो याति तमो घोरमन्धं तस्मान्नचोत्थितिः || अनारम्भनन्तं च नित्यदुःखं सुखोर्ज्जितम् | ववं यद्वेदगदितं यत्र यान्त्यसरादयः ||” - He who is enlightened that *Sri Vishnu* is the Supreme One, even if performs all the rituals of the three *Vedas*, he is not spoken as the real knower of the three *Vedas*. *vaad* and *ivavaad* means comprehensive speech. Therefore, one who speaks about *Sri Vishnu* by mere reading the *Vedas* without understanding or one who is engaged in worthless contentions both are said to be *vaodvaad* – undiscerning polemic contender of the letter of the scriptures. One should not be engrossed in mere *ivavaad*, polemic about believers of the scriptures or with incorrigibly argumentative non-believers. Such ones attain only the worlds of obscurity and darkness, from whence there is no return and which is without beginning nor with any end. In *Vedas* these worlds are known as *ववं*, (from where there is no return), where dwell people who are not enlightened. “बुद्धिनिर्णीतत्वानामेका विष्णुपरायणा | बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् || इति ब्रह्मवैवर्तके ||” – singular is *Sri Vishnu*;s worship which provides multifaced benefits, *thus in Brahmavaivartaka purana*.

42 - 44. O Arjuna, many people (without ascertaining the true import or the Vedas) who rejoice only in the letter or the Vedas and contend that there is nothing else and bound by desires, intent only on heavenly pleasures, utter words which lead to birth as the fruit thereof, (they) perform actions like sacrifices which yield only enjoyment and power. Being attracted

by the pleasures and power, and their intellect being overwhelmed (by the letter of the Vedas) their irresolute mind does not remain fit for concentrated effort.

Bhashya :

“स्युरवैदिकानि मतान्यव्यवसायकानि, न तु वैदिकानि | तेऽपि हि केचित् स्वर्गादिफलान्यवाऽहुः इत्यत आह - यामिमाम् इति | यामाहुस्तया इत्यन्वयः | मोक्षफलमपेक्ष्य स्वर्गादिपुष्पयुक्तां वचं प्रवदन्ति | वेदवादरताः कर्मवाचकवेदरताः | वैदर्यन्मुखत उच्यते तत्रैव रताः, नायदस्तीति वादिनः | परोक्षविषया वेदाः, परोक्षप्रिया इव हि देवाः, मां विधत्तेऽभिधत्ते इत्यादिभिः परोक्ष्येण हि प्रायः भगवन्तं वदन्ति | भोगैश्वर्यगतिं प्रति, गतिं तत्प्राप्तिं प्रति - तत्प्राप्तिफला एव वेदा इति वदन्ति - इत्यर्थः |” - The opinions of those who are irresolute are contrary to *Vedas*; but not so of those who (understand and) are resolute in *Vedas*. Even then you (O Lord) speak about some things providing pleasures of heavens. (*To this query of Arjuna*) the Lord clarifies in the above verse. If deliverance is the fruit, then the heavenly pleasures are said to be like flowers. Those who revel in the words of *Vedas* speak only of the pleasures from the actions. Those who speak about *Vedas* (with expectation of fruits) are said to be वेदवादरताः - reveling in *vedic* hymns ; nothing else exists for them (thus speak) the disputants. “*The subject matter of Vedas is knowledge of the Supreme*”. “*The Gods are, verily, pleased with the Supreme Experience*”. “*The instructions as well as the injunctions are with reference to Me alone*”. With such and other words primarily the experience of the Lord is spoken.

“तेषां सम्यग् युक्तिनिर्णयात्मिका बुद्धिः, समाथौ समाध्यर्थे न विधीयते | सम्यङ्निर्णयार्थानां हीश्वरे मनःसमाधानं सम्यग् भवति | तद्धि मोक्षसाधनम् | उक्तं चेतदन्यत्र - न तस्य तत्त्वग्रहणाय साक्षाद् वरीयसीरपि वाचः समासन् | स्वपने निरुक्तया गृहमेधसौख्यं न यस्य हेयानुमितं स्वयं स्यात् | इति |” - In reference to the goal, the *Wisdom* of the *Vedas* and in reference to the means of acquiring the same, the pleasures and splendour are the fruits thereof, thus they declare. For them, intelligence of comprehensive discrimination does not come about in equanimous intellect or for the sake of equanimous intellect. Only to those who have comprehensive wisdom in the Supreme Lord, the satisfaction of mind comes about. And that, verily, is the means of deliverance. It has also been said in *Bhagavat Puraana* – “*Not for him is the realization of the Supreme Truth spoken in Vedas, in all its entirety, for whom realization does not dawn that the empirical world is similar to the world seen in dreams*”.

Tatparya Nirnaya:

“अव्यवसायबुद्धिः केषाम्त्रयं वाचमविपश्चितः प्रवदन्ति | तयाऽपहतचेतसाम् | बुद्धिर्व्यवसायात्मिकत्वेन समाधाने न वर्तते || यथा वस्तु तथा ज्ञानं तत्साम्यात् सममीरितम् | विषमं त्वन्यथाज्ञानं समधानं समस्थितिः || न तद् भवत्यसद्वाक्यैर्विषमीकृतचेतसाम् | स्वर्गादिपुष्पवाद्येव वचनं यदचेतसाम् || न मन्यन्ते फलं मोक्षं विष्णुसामीप्यरूपकम् | फलदं च न मन्यन्ते तं विष्णुं जगतः पतिम् || भोगैस्वर्यानुगत्यर्थं क्रियावाहुल्यसन्तताम् | बहुसंसारफलदामन्ते तमसि पातिनीम् || यं वदन्ति दुरात्मानो वेदवाक्यविवदिनः | तया सम्मोहितधियां कथं तत्त्वज्ञता भवेत् || इति च |” - In whom then, does exist this irresolute intelligence? In them who listen to the words of those who are not wise; their conscious mind being robbed by the impractical words, no satisfaction of mind does come about. Even as the things are, similar is their wisdom. Wisdom which becomes distorted, the satisfaction is also similar thereto. Noble

thoughts do not arise in mind which is influenced by improper wisdom. Such mind speaks only of the heavens which are flowery. They do not consider deliverance and proximity to *Lord Vishnu* as the (desirable) fruit: nor they consider that *Sri Vishnu*, the Lord of the Worlds, to be the dispenser of the fruits. For enjoyment of the pleasures and splendour. He performs repeated sacrifices, which become the cause of birth and death, reaching in the end the world of darkness. When the minds (of such persons) become deluded by the words of evil minded men who talk words contrary to the *Vedas*, how can there arise wisdom which is beneficial, *thus having been said.*

“इष्टापूर्तं मन्यमाना वरिष्ठं नन्यच्छेयो वेदयन्ते प्रमूढाः | नाकस्य पृष्ठे सुकृते तेऽनुभूत्वा इमं लोकं हीनतरं व विशन्ति || इति चार्थवर्णीयश्रुतिः | वेदवादरतो न स्यान् पाषण्डी न हैतुकी || इति ह भागवते ||” - Those who consider that fulfilling desired objects is supreme and nothing else is more virtuous, they are the deluded ones. Enjoying the heaven's pleasure for some time they return to his world or even to the worlds which are worse, *thus having been said.in Athrvana scripture.* One should, therefore, not become argumentative of the *Vedas* or fall prey to the heretics.

“यो न जानन्ति तं विष्णुं याथार्थेन वा संशयात् | जिज्ञासवच्च नितरां श्रद्धावन्तः सुसाधवः || निर्णे तृणामभावेन केवलं ज्ञानवर्जिताः | ते याज्ञिकाः स्वगपभगक्षये यान्ति मनुष्यताम् || यैर्निश्चितं परत्व तु विष्णोः प्रायो न यातनाम् | ब्रह्महत्याभिरपि यान्ताधिक्ये चिरं न तु || विशेष एव तेषां तु तदन्येषां विपर्ययः | ये तु भागवताचार्यैः सम्यग् यज्ञादि कुर्वते || बहिर्मुखा भागवतोऽनिवृत्ताश्च विकर्मणः | दक्षिणातर्पितानां तु ह्याचार्याणां तु तेजसा || यान्ति स्वर्गं ततः क्षिप्रं तामोऽन्धं प्राप्नुवन्ति च | तदन्ये नैव च स्वर्गं यान्ति विष्णुबहिर्मुखाः || इति नारदीयो ||” - Those though qualified enquirers, receptive and also noble, having no proper instruction do not realize *Sri Vishnu*, being in doubt of his supremacy become devoid of wisdom, enjoying the pleasures of heavens returning again in human form. But those who realize the supreme reality of *Sri Vishnu* do not suffer any pain, even the de-merits caused by killing the knower of *Brahman*. Even if they do, it would not be for long; this is their special feature. But for others, it is quite contrary. Those who perform comprehensive sacrificial acts through the Teachers, devoted to the Resplendent Lord, even though they have become alien to *Sri Vishnu*, though have not acquired any de-merits, they having satisfied the Teachers with gifts, attain the heavens through their splendour. But (even then) they come back soon to the world of darkness. Others having turned their face against *Sri Vishnu* do not even enjoy the little of the heavens *thus having been said.in Narada Puraana.*

45. The Vedas impart actions of the three-fold modes. But Arjuna, you become free of the three-fold modes (which promise the pleasures of heavens). Freed of the pain of opposites and firmly established in Truth, neither desiring acquisition nor in preservation, be possessed of the Self.

Bhashya :

“तां योगबुद्धिमाह त्रैगुण्यविषया इत्यादिनेतरदपोद्य | वेदानां परोक्षर्थत्वात् त्रिगुणसम्बन्धि स्वर्गादि प्रतीतितोऽर्थ इव भवति | परोक्षवादी वेदोऽयम् इति ह्युक्तम् | अतः प्रतीतिकेऽर्थे भान्तिं मा कुरु इत्यर्थः | वादो विषयकृत्त्वं व मुखतो वचनम् स्मृतम् | इत्यभिधानम् | वेदे रामायणे चैव पुराणे भारते तथा | अदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते || सर्वे वेदाः | वेदोऽखिलाप धर्ममूलं स्मृतिशीले च तद्विदान् | अचाराश्चैव

साधूनामात्मनस्तुष्टिरेव च ॥ वेदप्रणिग्णितो धर्मो ह्यधर्मस्तद्विपर्यय इति वेदानां सर्वात्मना विष्णुपरत्वोक्तेः | तद्विहितस्य तद्विरुद्धस्य च धर्माधत्वोदक्तेश्च ॥ - Now speaks about the Intelligence of Yoga (Equanimity) and the other matters relating to the three modes. The *Vedas* appear outwardly as having the purpose relating to the three-fold modes of enjoyment of heavens. But “*the Vedas contain secret meaning*”, thus has it been said. Therefore, do not become deluded by the outward form (of the *Vedas*). This is the meaning. It is declared that *interpretations* could be about the doubts, not that they deny the truths of the *Vedas*. In the *Vedas*, *Ramayana*, *Puraanas* and similarly in (*Maha*) *Bharata*, in the beginning, middle and in the end, *Sri Vishnu* alone is ever eulogized. ‘*All the Vedas speak of his form alone*’. The whole of the *Vedas*, the *Scriptures* and their recollections, the action of the noble people and the love for self are the foundations of the Perennial Principles. what the *Vedas* speak is righteousness and what is contrary to that is unrighteousness. Thus in *Vedas*, the supremacy of *Sri Vishnu*, as ever abiding self is so declared. Anything in support or against this is spoken as righteousness or unrighteousness

Tatparya Nirnaya:

“त्रैगुण्याख्यं विषं यापयन्ति अपगमयन्तीति त्रैगुण्यविषयाः - आश्रित्य वेदांस्तु पुमांस्त्रैगुण्यविषहारिणः | निस्त्रैगुण्यो भवेन्नित्यं वासुदेवैकसंश्रयः ॥ इति च | सत्त्वं साधुगुणाद्विष्णुरात्मा सन्ततिहेतुतः | इति च | सन्ततविष्णुमरणं नित्यसत्त्वस्थत्वम् | परमात्मा मम स्वामि इति ज्ञानमात्मवत्त्वम् | तेनैक्यज्ञानं निवारयति | विरुद्धयोगक्षेमेच्छावर्जितः | अन्यथोत्थानादेरप्ययोगात् ॥” - Amelioration of the effect of the three-fold modes is the subject matter of the three-fold *Vedas*. Taking protection under *Vedas*, the wise becomes freed from the effect of threefold modes and taking refuge in *Sri Vasudeva*. Because of his luminous attributes *Sri Vishnu* is known as *Truth* and also continuously remembering him as the perennial comprehensive presence and as the *Supreme Being* is one’s master. This means that the idea of being united with Him, is negated. This does not mean denying the need to acquire or possess things, but only the desire (for such acquisition and possession). Else one would be required to conclude that the words like *arise* and *be equanimous* etc are meaningless.

46. Even as the use of the lakes is for the one surrounded by sea, even so is the use of all the Vedas for one who knows Brahman.

Bhashya :

“तथाऽपि काम्यकर्मिणां फलं ज्ञानिनां न भवति, इति साम्यमेव | यावानर्थ इति | यथा यावानर्थः प्रयोजनं उदपाने कूपे भवति तावान् सर्वतः सम्प्लुदकेऽन्तर्भवत्येव, एवं सर्ववेदेषु यत् फलं यत् विजानितो ज्ञानिनो ब्राह्मणस्य फलेऽन्तर्भवति | ब्रह्म अणति इति ब्राह्मणः अपरोक्षज्ञानी | स हि ब्रह्म गच्छति | विजानत इति ज्ञानफलत्वं तस्य दर्शयति ॥ - Therefore, the fruits available to performers of desire-bound actions are not same as available to the men of wisdom. But even there is similarity, thus He says in this verse. Similarly all the benefits which accrue from the well are also available from water surrounded from all the sides. Similarly whatever fruits ~re in *Vedas*, the same will also be available to the men of wisdom, because in *Braahmana* all benefits are included. He knows the *Brahman*, therefore, he is called a *Brahmana*. He alone goes to *Brahman*. “विजानः” suggests having the fruits of *Wisdom*.

Tatparya Nirnaya:

“उद्रेकात् पातृराहित्यादनत्वाच्चाखिलस्य च | प्रळयेऽप्युदपानेऽसौ भगवान् हरिरीश्वरः | प्रकृतिह्युदरूपेण सर्वमावृत्य तिष्ठति | प्रळयेऽतो लयं प्राहुः सर्वतः सम्प्लुतापदकम् || इति च | यावत् प्रयोजनं विष्णोः सकाशात्साधकस्य च | धमपमापक्षदिकं तावत् सर्ववेदविदो भवेत् || वेदार्थनिर्णयो यस्माद् विष्णोर्ज्ञानं प्रकीर्तितम् | ज्ञानात्प्रसन्नश्च हरिर्यतोऽग्निर्लाफालप्रदः || इति च | सर्वतः सम्प्लुदके अप्ययद्रिक्तः पालकवर्जिताः, कालाद्यनश्च यो विष्णस्तस्माद् यावत् फलं तावत् सर्ववेदेषु विशेषज्ञस्यैव भवति || इत्यर्थः | सर्वे हि विष्णोरन्ये प्रलयकाले नोद्रिक्ताः | ये चोद्रिका मुक्ता रमा च तेऽपि न पालकवर्जिताः, विष्णुपाल्यत्वात् | न च मुक्ताः कालादिचेष्टकाः नचोद्रिक्तत्वं तेषां तद्वत् | अत उदपानो विष्णुरेव | प्रळये विशेषतोऽपि | आनीद अवातं स्वधया तद् एकं तस्माद् धान्यन न परः किं चनास | तम आसीत् तमसा गुल्हम अग्रे | प्रकृतं सलिलं सर्वम् आ इदम् || आपो वा इदमग्रे सलिलमासीत् | सलिल एको द्रष्टाऽद्वैतो भवति || इत्यादिश्रुतिभ्यः ||” - Being the source, origin of all, without needing assistance from anyone else, being complete in all the attributes, *Sri Hari*, the Supreme Resplendent Lord, is called as Lake, even in times of dissolution. His nature is of the *form* of water, enveloping all the sides. Therefore, He is also referred to as the dissolution as well. Whatever utility is there from the Lord who is pleased with the aspirant, similar righteousness and deliverance is available to one who is the true knower of the *Vedas*. The meaning of the *Vedas* is also for him, who has the well enlightened knowledge of *Sri Vishnu*. With such knowledge *Sri Hari*, who is the dispenser of all fruits, also becomes pleased. During the course of dissolution whatever fruits are ordained by *Sri Vishnu*, who is full of all attributes, independent of any support or of the Time, the same fruits are available for one who has acquired the special meaning of all the *Vedas*. This is the meaning. At the time of dissolution, excepting *Sri Vishnu*, as it were, no one else exists. Those who are full of attributes and liberated will not be without parental care, having been under the protection of *Sri Vishnu*. The delivered ones are not subject to the vagaries of Time. Similarly they are also not the energizers. Therefore *Sri Vishnu* alone is the originator, especially during the time of dissolution. “*Without assistance of the Primal Breath, by his own self-impulse, THAT alone existed, no one other than That One existed. Darkness was enveloped by Darkness, in the beginning all was enveloped by water on all sides*”, thus having been said in *Rigveda*.

47. You are eligible for performance of the actions alone and never for the fruits thereof. (Therefore) never with the object or having the fruits, do you ever engage yourself in actions.

Bhashya :

“कामात्मनां निन्दा कृता कथमेषाम्? स्वर्गकामो यजेत् इत्यादौ कामस्यापि विहितत्वाद् इत्यत आह - कर्म ण्येव इति | त इत्युपलक्षणम् | तत्र ज्ञानिनोऽपि न फलकामकर्तव्यता | किमन्येषाम् | नत्वस्ति केषाञ्छिन्ना तेऽस्तीति | स हि ज्ञानी नरांश इन्द्रश्च | महोदिस्त्वभिभवदेः | यदि तेषां शुद्धसत्वानां न स्याज्ज्ञानम् क्वान्येषाम्? उपदेशदेश्च सिद्धं ज्ञानं तेषाम् | पार्थाष्टिषणे - इत्यादिज्ञानिगणनाश्च |” - Desire bound *self* is reprehensible. How? In whom ‘*desire for heavens originates*’, by such words as desires are recommended to be avoided. Such words have the stamp of secondary importance. Therefore, even for the wise, the desire for fruits is not advisable. How then (could it be) for others! It is also not that others can, but (a man of wisdom) *Arjuna* can. Though wise and partial manifestation of *Indra*, even he can be affected by greed and comforts. If one can expect no

satva (luminosity) in him, then how can one expect wisdom in others? For receiving necessary instructions, he has all the necessary wisdom and qualifications. *Arjuna* is one of those who are considered amongst the most qualified person, an अधिकारी.

“कामनिषेध एवाच्च - फलानि ह्यस्वतन्त्रयेण भवन्ति | नहि फलानि कर्माभावे यत्नतोपि भवन्ति | भवन्ति च काम्यकर्मिणो विपर्ययप्रयत्ने अपि अविरोधे | अतः कर्माकरण एव प्रत्यवायः | न तु ज्ञानादिनावाऽकमनया फलप्राप्तौ | अतः कर्मण्येवाधिकारः | अतस्तदेव कार्यम् | न तु कामेन ज्ञानादिनिषेधेन वा फलप्राप्तिः ||” - Only those actions (prompted by desire for fruit) is prohibited because fruits are independently ordained by the Lord. It is not that the fruits of actions are possible by one's own efforts alone. Similarly, desire for fruits of actions is also provided even though not aspired. Therefore, non-performance of any actions may bring opposite result. The fruits are available neither through *Wisdom* nor through *Desire*. Persons are entitled only for performance of action. Such, verily, is the way of action. Neither by having desire, nor by avoiding the means of wisdom, does one gain the fruits.

“कामवचनानां तु तात्पर्यं भगवतैवोक्तम् | - रोचनार्थं फलश्रुतिः, यथा भैषज्यरोचनम् | इत्यादौ भागवते | अत एव, कामी, यजेत, इत्यर्थः | न तु कामी भूत्वा इत्यर्थः | निष्कामं ज्ञानपूर्वम् च | इति वचनात् | वक्ष्यमाणेभ्यश्च | वसन्ते वसन्ते ज्योतिषां यजेत, इत्यादिभ्यश्च | अतो माकार्मफलहेतुभूः - कर्मफलं तत्कृतौ हेतुर्यस्य स कर्मफलहेतुः | स माभूः | तर्हि न करोमि इत्यत आह - मा त इति | कर्माकरणे स्नेहो माऽस्तु इत्यर्थः | अन्यथा फलाभावेऽपि, मत्प्रसादाख्यफलभावात् | इच्छा च तस्य युक्ता - वृणीमहे ते परितोषणाय इत्यादिमहादस्चरात् | अनिन्दात्, विशेषत इतरनिन्दनाच्च | सामान्यं विशेषो बाधत इति च प्रसिद्धम् - सर्वानानय नैकं मैत्रम् इत्यादौ | अतः नैकात्मतां मे स्पृहयन्ति केचित्, भक्तिमन्विच्छातः, बन्धजिज्ञासा, विज्ञाय प्रज्ञां कुर्वित, द्रष्टव्यः इत्यादिवचनेभ्यः | स्वार्थसेवलं प्रति न तथा स्नेहः किं ददामि? इत्युक्ते, सेवादियाचके प्रति बहुतरः स्नेह इति लौकिकन्यायाच्च भक्तिज्ञानादिप्रार्थना कार्या इति सिद्धः ||” - The result of desire, has been explained by the Lord Himself by the words “*Result of fruits should be such as would make it desirable*” “*Like the eatables which are made desirable*”. Thus, in *Bhagavat Puraana*. Also in this manner – “*One who desires, he performs sacrifices*”. Not merely by becoming desirous. This is the meaning. “*Actions without having desires and being full of wisdom*” - by such explanatory statements (of *Manu*). “*In spring (should be performed) the Jyoti-sacrifice*”. Therefore, do not become bound by the desire for fruits. He performs desire-bound-action whose actions are performed with the corresponding fruits as his objective. You do not become like him. In that case, I will not act, thus one may say. For which (the Lord) says ‘मा ते’ - do not. Do not have attachment to the fruits, this is the meaning. Other desires for fruits are also the result of My grace. All desires as ordained appear according to *Divine Will*. “*For your proper satisfaction alone; do I perform action*” thus by his supreme behaviour. ‘अनिन्दात्’ means specifically, not hating others. When special reference is made it affects some in special sense, which is well-known. “*All are invited but not Maitra*”. (Therefore, all desires should be given up except that for the Lord). Therefore, ‘*Because of their love for Me, they repudiate even similarity with Me*’, ‘*Do not desire communion with Me*’. ‘*Desire for the knowledge of Brahman*’, ‘*Knowing (Me) desire realization*’, ‘*(Lord) is to be perceived*’ by such and other statements. When one's own servant inquires ‘*What shall I give you*’, the desire of being served by him makes one show more love towards him. Since such is the common occurrence,

combination of wisdom and devotion to the Lord appears proper.

Tatparya Nirnaya:

“कर्माधिकारिण एव त्वदादयो जीवाः | फलं तु मदायत्तम् इति भवः | माकर्मत फलहेतुर्भूः - नेश्वरोऽहम् इति भावं कुरु | एष उ एव शुभशुभैः कर्मफलैरेन संयोजयति न स्वयं संयुक्तो भवति तस्मादन्य एवासौ भगवान्नेदितव्यः | इति पैङ्गीश्रुतिः |” - *For actions alone are you and other Jivas entitled. The fruit, however, is within My power to give”, this is the purport. Do not be governed by desire for the fruits. Do not have the feeling that you are the Lord. “He, verily, is the One who ordains the meritorious and de-meritorious fruits, does not one acquire the fruits from one's actions. By this it is clarified that he (Jiva) is different from the Supreme Lord”, thus, in Paingi Scripture.*

48. Perform your actions with steadfast composure, giving up attachment (to the fruits of actions), O Arjuna, being equal both to success and failure; because equanimity is spoken as Yoga.

Bhashya :

“पूर्वाक्तोक्तवत्त्वं स्पष्टयति | योगस्थ इति उपायस्थः | सङ्गं फलस्नेहं त्यक्त्वा || तत एव सिद्धसिद्धयोः समो भूत्वा | स एव च मयोक्तो योगः ||” - The previous verse is further clarified here. Yoga, equanimity, is the method suggested here. Giving up desire and attachment to the fruits, and then being equanimous both in success and failure. This, verily, is the Yoga, equanimity, spoken by Me (says the Lord).

Tatparya Nirnaya:

“सङ्गम् फलस्नेहम् |” - सङ्गम् means attachment, love for the fruits (of desire).

49. Inferior, indeed, is the action to the equanimity of Wisdom, O Arjuna. Seek refuge in Wisdom; miserable are those, whose objective is the desire for fruits.

Bhashya :

“इतश्च योगाय युज्यस्व इत्यह - दूरेण इति | बुद्धियोगद् ज्ञानलक्षणादुपायात् | दूरेण अतीव | अतो बुद्धौ शरणम् ज्ञानेस्थितम् | फलं कर्मकृतौ हेतुर्येषां ते फलहेतवः ||” - Fight (endeavour) through equanimity (Yoga) and Wisdom, thus Sri Krishna says here in this verse. दूरेण means discarding बुद्धौ शरणम् means surrender to the Intellect and steadfast Wisdom, फलहेतवः means with fruit of his action as objective.

Tatparya Nirnaya:

“बुद्धौ जानायामपि विष्णुमेव शरणमविच्छ | - अज्ञानां ज्ञानिनां चैव मुक्तानां शरणं हरिः | तं ये सैक्येन मन्यन्ते सर्वभिन्नं गुणोच्छ्रयात् || कृपणास्ते तमस्यन्धे निपतन्ति न संशयः | न तेषामुत्थितिः क्वापि नित्यातिशयदुःखिनाम् || गुणभेदविदां विष्णोर्भेदाभेदविदामपि | देहकर्मादिषु तथा प्रासुर्भावादिकेऽपि वा || स्वोद्विक्तानां तदीयानां निन्दां कुवन्ति येऽपि च | सर्वेऽङ्गामपिचैतेषां गतिरेषा न संशयः || इति नारदीये ||” - बुद्धौ

means knowing *Sri Vishnu* as the ultimate refuge. For the ignorant, men wise in Wisdom and even for the liberated ones *Sri Hari* alone as the refuge; for those who consider themselves inseparable from the Lord, who Himself is completely separate by all the attributes, for them the world of darkness without any doubt. Not for them ever is peace, who are doomed due to eternal damnation. Those who see separation in *Sri Vishnu*, in His attributes, in His physical actions or in his incarnations, and even those who deride the best of the devotees of *Lord Vishnu*, for them also comes about the same end without any doubt, *thus, in Narada Puraana*.

50. Having yoked his intelligence (to discrimination) he discards even here both the merits and demerits. Therefore, you strive for such Wisdom. For, such equanimity (yogah) is excellence is action.

Bhashya :

“ज्ञानफलमाह - बद्धियुक्त इति | सुकृतमप्यप्रियं मनुष्यादि जहाति न बृहत्फलमप्युपासनादिनिमित्तम् - न तस्य कर्मक्षीयते | अविदित्वाऽस्मिन् लोके जुहाति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद् भवति || इत्यादिश्रुतिभ्यः | अतः कर्मक्षयश्रुतिरज्ञानविषया सर्वत्र | उभयक्षयश्रुतिरपि अनिष्टविषया | नहीष्टपुण्यक्षये किञ्चित् प्रयोजनम् | नचेष्टनाशो ज्ञानिनो युक्तः | इष्टाश्च केचिद् विषयाः - स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति | प्रजापतेः सभाम् वेश्म प्रपद्ये | यशो हं भवामि | स्त्रीभिर्वा यानैर्वा | अस्माद्ध्येवाऽत्मनो यद्यत् कामयते तत्तत् सृजते || कामान्नी कामरूप्यनुसंचरन् | स एकधा भवति | इत्यादिश्रुतिभ्यः |” - *Sri Krishna* speaks of बुद्धियुक्त, yoking one's intelligence as the fruits of wisdom in this verse. Such one discards merits from primordial life even though pleasant, not those superior merits, born out of meditation. ‘His actions do not degenerate’. ‘In the world of ignorance, whoever does sacrifices, charity, and austerity even for thousand years, they all become useless’, *thus in many scriptures*. Hence, the ignorant is known to lose power of his actions. Scriptures also declare that both (merit and demerits) are destroyed, if (the actions have reference) to undesirable object, the proper merits get destroyed; it is not of any use. There comes no destruction of proper merits for the man of wisdom. Because some objects appear desirable (even in deliverance). If the man of wisdom desires the world of the ancestors, by his very wish, the ancestors stand before him. ‘I will enter the assembly of Prajaapati’, ‘I will be successful among the Brahmins’, ‘In the company of women I will travel’, ‘Even the impossible things which the (delivered) Self desires, those he creates’, ‘Having desires, acquires the desired forms’, ‘He (the delivered soul) becomes of one form’, these, from different Scriptures.

“बहुत्वेऽप्यात्मसुखस्य पुनरिष्टत्वात् कर्मसुखे न विरोधः | अनुभवशक्तिश्चेश्वरप्रसादात् ऽऽ श्रतेश्च ऽ न च शरीरपातात् पूर्वमेतत् स तत्र पर्येति, एतमानन्दमयमात्मानमुपसङ्कम्य | इत्यादुत्तरत्र श्रवणात् | नचैकीभूत एव ब्रह्मणा सः मग्नस्य हि परेऽज्ञाने किं न दुःखतरं भवेद् | इत्यादिनिन्दनान्मोक्षधर्मे | परिहारे पृथग् भोगाभिधानाच्च | शुक्रदिनां पृथग् दृष्टेश्च | जगदव्यापारवर्जम् | इत्यैश्वर्यमर्यादोक्तेश्च | इदं ज्ञानमपाश्रित्यमम साधम्यमागताः | इति च | उपाधिनाशे नाशाच्च प्रतिबिम्बस्य | नचैकीभूतस्य पृथग्ज्ञाने मानं पश्यामः | आसं दुःखी, नासम् | इति ज्ञानचिरोधाच्च ईश्वरस्य | अनेन रूपेणथ इति च | भेदभावात् | नच प्रतिबिम्बस्य बिम्बैक्यं लोके पश्यामः |” - Even if there are many forms pleasing the self, when they are desired again, the pleasures of their actions are not impossible because of the power of experiencing and Grace of the Lord. (The experience) is only before and not (in the delivered state) after the fall of the body, (this is not

correct statement to make). ‘*He repairs to that (state)*’. ‘*This self transcending to the blissful Self...*’ listening to such other replies in the Scriptures. He does not become united with *Brahman*. ‘*When the one is not aware of his true nature, how could he cease to be miserable ?*’ Such remarks about deliverance are discounted by clarifying separately the enjoyment (in deliverance). Even for Teachers like *Shuka*, the difference (between the Lord and *Jiva*) was visible. ‘*Beyond the activities of the world*’ by such words the extent of glory (of the Lord) is described. ‘*Acquiring this wisdom, similarity to Me comes about*’, by such words of Scripture, (the difference between the Lord and *Jiva* is established).

“उपाधिनाशे नाशाच्च प्रतिबिम्बस्य | नचैकीभूतस्य पृथग्ज्ञाने मानं पश्यामः | आसं दुःखी, नासम् | इति ज्ञानचिरोधाच्च ईश्वरस्य | अनेन रूपेणश्च इति च | भेदभावात् | नच प्रतिबिम्बस्य विम्बैक्यं लोके पश्यामः | उपाधिनाशे मानं वा - मग्नस्य हि परेऽज्ञाने इति दुःखात्मकत्वोक्तेश्च | यावदात्मभावित्वात् इत्युपाधिनिवृत्त्यत्वं अभिधानच्च | अतोऽन्यवचनं प्रतीयमानमप्यौपचारिकम् ||” - By destruction of उपाधि (adjuncts) the reflection also ceases to be. But they do not become united; the knowledge of the difference becomes evident. ‘*The pain of this one is pain for That*’. Such statement about the Lord is contrary to wisdom. Because of the distinct form of the Lord. The Lord being different (from *Jiva*). Not even in empirical world can one perceive reflection being united with the thing reflected. There is no evidence to assume also on destruction of the of उपाधि (adjuncts). (Otherwise) how would when he is submerged in ignorance experience the Supreme One? Thus misery of the delivered *Jiva* is a reality. So long the Self is the misery continues to be. Thus of उपाधि (adjuncts) also is eternal. (The difference between the reflected object. *bimba* and the reflection, *prati-bimba* being real) other statements are only formal ones, like symbol.

“दृष्टाश्च ते भगवतो भिन्ना नरदेन | प्रतिसाखं च स एकधा इत्यादिषु भेदेन प्रतीयन्ते | विरोधे तु युक्तिमतामेव बलरूपम् | युक्तयश्चात्रोक्ताः मग्नस्य हि | इत्यादयः | अतो जले जलैकीभाववदेकीभावः || उक्तं च - यथोदकम्, यथानद्यः इत्यादौ | तत्राप्यन्योन्यात्मकत्वे वृद्धयसम्भवः | अस्ति चषत् समुद्रेऽपि द्वारि | महात्वादन्वत्रादृष्टिः | ता एवापो ददौ तस्य स ऋषिः संशितव्रतः इति माकौर्मै समर्थानां भेदनाच्च | नैव तत् प्राप्नुवन्त्येते ब्रह्मेशानादयः सुराः | यत् ते पदम् हि कैवल्यम् | इति निषेधाच्च नारदीये ||” - *Narada* has seen them (the delivered souls) different from the Lord. ‘*He becomes one*’ in these words of the scriptures, the difference, verily, is suggested. When contradiction is seen in the statements of the scriptures, then by proper rationalization the basic principle is strengthened. By proper rationalization alone the earlier differences have been explained. (The *Jiva* becomes one with the Lord) like the water entering the other waters become one. Further it is said ‘*like the clear water entering (other) clear water, like the rivers entering the sea*’. Even in those instances, if non-difference is not accepted then increase in quantum of the sea cannot be denied. The Lord is like the sea open to receive but because of its immensity, one’s perception is restricted. Like the revered sage (*Vasishtha*) returning the water from his jar (*Indra-jar* to *Indra*), as mentioned in *Maha Kurma Puraana*. Which clarifies the knowledge of difference? ‘*Your Supreme state, known as kaivalya, cannot be attained even by Brahma, Rudra and other gods*’, thus in *Narada Puraana* having denied equality. After much deliberation, conclusion has been arrived in *Moksha Dharma* Chapter (of *Mahabharata*). By such powerful and well considered conclusion.

“सविचारश्च निर्णयः कुतो मोक्षधर्मेषु | बलवांश्च सविचारो निर्णयो वाक्यमात्रात् | अतो नान्यत् पश्यति इत्याद्यपि तदधीनसत्तावाचि | अन्यथा कथमैश्वर्यादि स्यात्? न च मायामयम् इत्युक्तम् | अन्यथा कथं तत्रैव एकधा

इत्यादि ब्रूयात्? न च न ह वै सशरीरस्य इत्यादिविरोधः | वैलक्षणात् तच्छरीराणाम् ऽ अभौतिकानि हि तानि नित्योपाधिनिर्मितानि ईश्वरशक्त्या | तथाचेत्तम् - शरीरं जायते तेषां षोडश्या कलयैव तु | इत्यादि नारायणरामकल्पे ||” - Similarly, ‘यत्र नान्यत् पश्यति’ - where nothing else is perceived, even by such words, subservience to Him is shown. Else how could He have been the Supreme? All these have not been said as something illusory. Or else, how could there be words like स एकधा - *He, verily, is single*, spoken? Having also said, *Not, verily, so long as they have bodies*. Not contradictory because of the distinctive *form* of bodies (of the delivered souls). Subtle are these bodies, with by the power of the Supreme Lord permanent absence of limitations. Therefore, in it is said: *The bodies are formed with sixteen (distinctive) marks, in Narayana Rama Kalpa*.

“वदन्ति च लौकिकद्वैलक्षण्येऽभावशब्दम् - अप्रहर्षमनानन्दम्, सुखदुःखबाह्यः इत्यादिषु | निरुक्त्यभावाच्च न तानि शरीराणि | तथाहि - असारीतिं तच्छरीरमभवत् इति | नहि तानि शीर्णानि भवन्ति, सर्गे ऽपि नोपजायन्त इत्यादिवचनात् | साम्यात् प्रयोगः | प्रयोगाच्च - अनिन्द्रिया अनाहारा अनिष्पन्दाः सुगुन्धनः | देहेन्द्रियासुहीनानां वैकुण्ठपुरवासिनाम् इत्यादि दृष्टदेहेष्वेव | नचषान्या गौणि मुक्तिः - | बहुनात्र किमुक्तेन यावच्चवेतं न गच्छति | योगी तावन्न मुक्तः स्यादेष शास्त्रस्य निर्णयः || इत्यादित्यपुराणे तदन्यमुक्तिनिषेधात् | ये त्वत्रैव भगवन्तं प्रविशन्ति तेऽपि पश्चात् तत्रयान्ति | योग्यत्वं चात्र विवक्षितम् | याधिष्ठिरप्रश्न इतरनिन्दनाच्च | सायुज्यं च ग्रहवत् | तदुक्तेश्च - भुञ्जते पुरुषं प्राप्य यथा देवगहादयः | यथा मुक्तावुत्तमायां बाह्यान् भोगांस्तु भुञ्जते || इति नारायणाष्टाक्षरकल्पे ||” - In normal parlance, due to their special nature, they (the delivered souls) are spoken as being '*beyond pleasures, beyond bliss*' (or) '*outside the influence of pain and pleasures*' etc. Similarly from the view-point of practice also they are said to have no body. Even in scriptures, (it is said), '*it gets destroyed, and therefore it is known as शरीर*. But the bodies (of the liberated souls) do not get destroyed in that manner. '*Liberated souls neither are born on Creation nor cease on Dissolution*', on account of such statements. (But) because of the similarity (of the limbs etc.), it is normal to use such words. "*Without bodies, without eating, without any activity, full of fragrance*", "*Dwellers of Vaikuntha without having bodies and senses*". (such words used by *Narada* to describe liberated souls is only to show that they do not have gross body. Therefore, the liberated souls should be understood as not possessing gross body. For them there exists none other qualified liberation. "*What is use of speaking more, so long as he does go to the Sveta Dwipa? One is not Yogi till he is delivered, according to the scriptures*", other forms of deliverance having been negated in *Aaditya Puraana*. Even those (like *Sishupala*) attaining the divine status go finally to that place (*Shveta Dwipa*), but to dwell there, special attributes are required. In reply to *Yudhisthira's* query, all other states of deliverance have been rejected. Similarity (with the Lord) is the accepted norm. Even as acquiring human body one enjoys through that body even so 9in liberation one enjoys pleasures , *thus in Narayanaashtaakshara Kalpa*.

“अतोऽनिष्टस्यैव वियोगः | अदुःखम् | सर्वदुःखविवर्जिताः, अशोकमहिमम्, यत्र गत्वा न शोचति, इत्यादिभ्यः | विशेषवचनाभावाच्च | येषां त्वीषद् दृश्यते तएन् । सायुज्यं प्राप्ताः | सामिप्याद्येव तेषाम् | अतः प्रारब्धाकर्मशेषभावात् तद् भुक्त्वा सायुज्यं गच्छति || तच्चोक्तम् - सडकर्षणादायः सर्वो स्वाधिकारादनन्तरम् | प्रविशन्ति परं देवं विष्णुं नास्त्यत्र संशयः || इति व्यासयोगे | अतोऽनिष्टस्यैव सर्वात्मना वियोगः | परब्रह्मत्वमिच्छामि परब्रह्मजनार्दन | इत्यादिना ब्रह्मदिभिरपि प्रार्थितत्वात् | न मोक्षसदृशं किञ्चिदधिकं वा सुखम्

क्वावचित् | ऋते वैष्णवमानन्दं वाङ्मनोऽगोचरं महात् || इत्यादेश्च ब्रह्मादिपदादप्यधिकतमं सुखं च मापक्षं इति सिद्धम् | अतो, योगाय युज्यस्व तद्धि कर्मकौशलम् ||” - Therefore, (in *Vaikuntha*) all undesirable merits of souls get destroyed. 'without misery' 'absence of all pains' 'the greatness of being without worry' 'going where one does not sorrow' are the statements made in scriptures (about deliverance). By making such special references, those who perceive the Lord do not attain similarity, they have only affinity. By removal of the remnants of collected karmas they enjoy closeness. *Sankarshana and the others after being so qualified enter (the abode of) the Supreme Lord Sri Vishnu; of this there is no doubt, thus in Vyasa Yoga.* Hence demerits get completely separated from the self. 'I desire Supreme state of Brahman, O Supreme Brahman, Sri Janardana', thus even *Brahma* and the others pray. Such state is not only removal of demerit but having pure state of Bliss. There is nothing similar to deliverance or superior happiness, than the all-pervading Bliss, transcending even the supreme speech or the Mind. *Thus, it is established that the bliss of deliverance is superior even to the bliss of Brahma. Hence get (yourself) attuned to equanimity. Wisdom alone is the medium and that actions alone spell excellence.'*

Tatparya Nirnaya:

“” - “यथादविष्णुं ज्ञात्वा तदर्थत्वेन कर्मकरणेत्येतत्कर्मकौशलमेव योगः | भगवज्ज्ञानमेव बुद्धिः |” - Knowing *Sri Vishnu* and through that knowledge dis-associating the fruits of action is, what is called Excellence in Action. The knowledge of the Lord, verily, is Intelligence’.

51. Renouncing the fruits of action and united in intelligence, the (wise) thinkers, released from the bondage of birth, reach the sorrowless state.

Bhashya :

“तदुपायमाह - कर्मजम् इति | कर्मजं फलत् त्यक्त्वा अकामनयेश्वराय समर्प्य | बुद्धियुक्ताः सम्यग्ज्ञानिनो भूत्वा पदं गच्छन्ति | सयोगकर्म ज्ञानसाधनं तन्मोक्षसाधनम् इति भावः ||” - The solution has been spoken in this verse. Performance of actions by renouncing the fruits (thereof), offering them to the Lord without desiring anything, being united in intelligence and having all-comprehensive wisdom, he attains the (Supreme) stage. Performing equanimous actions is the means for Wisdom is the means for deliverance. *This is the purport.*

52 - 53. When your Intelligence crosses over the delusion (contrary to scriptures), then you acquire the benefit of those who have listened or not Listened the scriptures. When your intelligence, which is confused by the Vedic texts, shall stand unshaken and equanimous in intellect, then you shall attain communion.

Bhashya :

“कियत्पर्यन्तमवश्यं कर्तव्यानि मुमक्षणेवं कर्माणि इत्यत आह - यदा इति | निर्वेदं नितरां लाभम् | प्रयोगात् - तस्माद् ब्राह्मणः पाण्डित्यं अनिविद्य इत्यादि | नहि तत्र वैरायमुपपद्यते | तथा सति पाण्डित्याद् इति स्यात्? न च ज्ञानिनां भगवन्महिमादिश्रवणे विरक्तिर्भावति - आत्मारामा हि मुनयो निर्ग्राह्या अप्युरकिमे | कुवन्त्यहेतुकी भक्तिमिथ्यभूतगुणो हरिः || इति वचनात् | अण्डानाश्च शुकादीनाम् | न च तेषां फलं नाति | तस्यैव

महत्सुखत्वात् तेषाम् - या निवृत्तिस्तनुभूतं तव पादपादमध्यानाद् भवज्जनकथाश्रवणेन वा स्यात् | सा ब्रह्मणि स्वमहिमन्यन्ति नाथ मा भूत् किम्वन्तकासिलुळितात् पततां विमानात् || इत्यादिवचनात् तेषामप्युपासनादिफलस्य साधितत्वात् ||” - The reply to the question how far such actions are necessary for a person keen for deliverance is contained in this verse. निर्वेदम् means complete indifference. Normally it is said, ‘तस्माद् ब्राह्मणः पाण्डित्यं निवेद्य ...’ - therefore, a Brahmin acquiring wisdom should remain as a child, as it were. There, the word renunciation has not been suggested. Therefore, the word should, verily, be understood as becoming indifferent *by means of wisdom*. Not that the men of wisdom are averse to listening the glory etc. of the Lord. The sages immersed in the enjoyment of the Self, even though mentally controlled, they do advance though devotion which without any desires, Sri Hari being so attracted by creatures due to His attributes, *thus having been in Bhagavata Puraana*. Even so are the religious performances of *Shuka* and others. Not that there is no satisfaction for them. For them surely is the great happiness. “*For those who have renounced, meditation on your lotus feet, and listening your glory and that of your devotees, brings about the satisfaction, which would not be available even to a fully realized soul. What then to be spoken about those dwellers of heaven who return having fallen from divine aerial vehicles*”, *from such other statements also*. For them (the men of *Wisdom*) the result of उपासना and other acts, the same is possible.

“तारतम्याधिगतेश्च | तथा हि - यदि तारतम्यं न स्यात्, नाऽन्यतिकं विगणयन्त्याप प्रसादम् | नैकात्मतां मे स्पृहयन्ति केचित्, एकत्वमित्युत | दीयमानं न गृह्णन्ति इति | मुक्तिमपि अनिच्छतामपि मोक्ष एव फलं, तमिच्छतापि स एव भवति सुप्रतीकादिनाम् | इति कथमनिच्छतां स्मृतिरुपपन्ना स्यात्? वचनाच्च - यथाभक्तिविशेषोऽत्र दृश्यते पुरुषोत्तमे | तथा मुक्तिविशेषोऽस्तिज्ञानिनां लिङ्गभेदेन | योगिनां भिन्नलिङ्गनामाविर्भूतस्वरूपिणाम् | प्राप्तानां परमानन्दं तारतम्य सदैव हि | इति || न त्वामतिशयिष्यन्ति मुक्तावपि कथञ्चन | मदभक्तियोगाज्ज्ञानाच्च सर्वं तिशयिष्यसि || इति च | साम्यवचनं तु प्राचुर्याविषयं, दुःखाभावविषयं च | तथा चोक्तम् | दुःखाभावः परानन्दो लिङ्गभेदः समा मता | तथाऽपि परमानन्दो ज्ञानभेदान्तु भिद्यते || इति नारायणकल्पे | अतो, न वैराग्यं श्रुतादावत्र विचिक्षितम् ऽ न च सङ्कोचे मानं किञ्चिद् विद्यमान, इतरप्रयोगे ऽ महद्भिः श्रवणीयस्य श्रुतस्य च वेदादेः फलं प्राप्यसि || इत्यर्थः | तदेव स्पाष्टयति - श्रुतिविप्रतिपन्ना इति | पूर्वं श्रुतिभिर्वेदैः विप्रतिपन्ना विरुद्धा सती यदा वेदार्थानुकूलेन तत्त्वनिश्चयेन विपरीतवाग्भिरपि निश्चला भवति | ततश्च समाधवचला बुद्धिः ब्रह्मप्रत्यक्षदर्शिनः भेरीताडनादावपि परमानन्दमग्नत्वात् - तदा योगमवापस्यसि | उपायसिद्धो भवसि | इत्यर्थः ||” - (Even in liberation) there is तारतम्य (gradation). If there be no gradation, "*the wise would not respect My Grace which is the cause of liberation*". "*No one will crave similarity with Me*". "*Even if similarity is granted they would not be accepted*". Thus even for those not desiring liberation, deliverance alone is the fruit (of devotion). And for those who so desire, it (deliverance) comes about with auspicious marks. How do distinctive marks are seen even though not so desired. Even as the special devotion to the Supreme Person is perceived here, even so distinctive deliverance for the wise, after the deliverance of the body. Even so for the ascetics, with severance of their body. Even for them who had supreme bliss with the distinct character as form of experience, gradation does ever exist”. In deliverance by whatever means, no one else will surpass you, for you alone will surpass all by your devotion and wisdom. This statement of equipoise is subject matter of abundance; and similarity even in experience of misery. 'Even

tough absence of misery, abundance of equipoise and severance of body are all equally similar, even then for Supreme Bliss, the distinctive nature of wisdom is the main instrument for severance, *thus, in Narayanaashatakshara Kalpa*. Hence, renunciation etc. is not referred in Scriptures. There also does not exist any limit to any other methods. Therefore, the clarification is that, *'Listening to the words of the great souls to be spoken and to be listened, the fruits of Vedas will be gained'*. The same is again clarified in this verse. When the intellect vitiated earlier by contradictory arguments, becomes stabilized through proper interpretation of the *Vedas* and equanimity of intellect becomes unshakable. Like the resonance of the drums, one attains with intense concentration on the bliss of *Brahman* communion. *This is the meaning.*

Tatparya Nirnaya:

“निर्वदं नितरां लाभम् - बुद्धिमोहो यदा न स्यादन्यथाज्ञानलक्षणः | श्रेतव्यश्रुतसाफल्यं तदा प्राप्नोति मानवः || श्रुतिमार्गप्रपन्ना तु तदर्थज्ञाननिश्चला | समाधानेन तु पुनरापरोक्ष्यच्च निश्चला || विष्णौप्राप्यसि तद्योगं मुक्तो भूत्वा तदश्नुते | - इति च | श्रतौ विशेष्येण प्रतिपन्ना |” - निर्वेदम् means immense detachment. When there is no intellectual delusion, or other signs of non-awareness then the human being acquires the beneficial fruits of listening *Vedas*. Then accepting the *Path* laid down by the *Vedas* the uncompromising meaning thereof is acquired. Again, there would be unsurmountable satisfaction of spiritual experience. Thereby through steady mind and equanimity with *Sri Vishnu* one will be liberated. *Thus, in Paingi scripture. 'shrutipratipanna'* means having fully assimilated the meaning of the *Vedas*.

54. Arjuna said: What are the characteristics of the man established in awareness, firmly established in wisdom, and who is equanimous in his intellect, O Krishna? How does he speak being established in awareness? How does he rest or how does he move about?

Bhashya :

“स्थिता प्रज्ञा ज्ञानं यस्य स स्थितप्रज्ञः | भाष्यतेऽनया इति भाषा | लक्षणम् इत्यर्थः | उक्तं लक्षणमनुवदुत | लक्षणाश्चरं पृच्छामि इति ज्ञापयितुम् - समाधिस्थस्य इति | कं ब्रह्मणं ईशं रुद्रं च वर्तयति इति केशवः | तथाहि निरुक्तिः कृता हरिवंशेषु रुद्रेण कैलासयात्रायाम् | हिरण्यगर्भः कः पोक्त ईशः शङ्कर एव च | सृष्ट्यादिना वर्तयति तौ यतः केशवो भवान् || इति वचनान्तराच्च | किमासीत् - किं प्रत्यासीत्? न च अर्जुनो न जानाति तल्लक्षणादिकम् - जानन्ति पूर्वराजानो देवर्षयस्तथैव च | तथैव हि धर्मान् पृच्छन्ति वातायि गुह्यवित्तये | न ते गुहाः प्रतीयन्ते पुराणेष्वल्पबुद्धिनाम् || इति वचनात् ||” - He whose awareness is firmly is established is one who is settled in consciousness. क means *Brahma* and ईश means *Rudra*, since he is the source of both *Sri Vishnu* is called *Keshava*, thus explained in *Harivamsha*, when describing *Rudra's* travel to *Kailas*. *Hiranyagarbha* is क, the golden wombed, ईश is *Shankara* and you, as the ordainer of the Creation etc. the *Lord Keshava* also by such another statement. किमासीत् means, किं प्रत्यासीत् how or for what purpose does he rest? It is not that *Arjuna* is not aware of these characteristics even as earlier kings and similarly Gods and seers. Even though they knew, they used to enquire about धर्म, the *Perennial Principles* and matters which are mystical and secret. These secret mysteries are not understandable by people of little intelligence, *thus having spoken..*

Tatparya Nirnaya:

“का भाषा कथं भाष्यते? कैगुणैः? समाधिस्तस्य विषमबुद्धिर्वर्जितस्य ॥” - What is the manner of his speech, how does he speak and with what attributes of the one with equanimity of intellect and without contradictory intellect.

55. The Resplendent Lord said: When a man discards all the desires of his mind, O Arjuna, when his Self is content in his own Self, then he is called one well established in wisdom.

Bhashya :

“गमनादिप्रवृत्तिर्नात्यभिसन्धिपूर्विका मत्तादिप्रवृत्तिवदिति - या निशा इत्यादिना दर्शयिष्यन् लक्षण प्रथमत आह - प्रजाहाति इति | एवं परमानन्दतृप्तः किमर्थं प्रवृत्तिं करोति? इति प्रश्नाद्याप्रायः | प्रारब्धकर्म षोडशतिरोहितब्रह्मणो वासनया प्रायो अल्पभिसन्धिप्रवृत्तयः गमनादिवृत्तयः सम्भवन्ति इति आशयवान् परिहरति | प्रायन् सर्वान् प्रजहाति | शुकादीनामपीषदृशनात् | त्वत्पादभक्तिमिच्छन्ति ज्ञानिनस्तत्त्वदर्शिनः इत्युक्तेस्तामिच्छन्ति | यदा तु इन्द्रादीनामाग्रहो दृश्यते तदाऽभिभूतं तेषां ज्ञानम् ॥ तच्चोक्तम् - अधिकारिकपुंसां तु बृहत्कर्मत्वकारणात् | उदभवाभिभवौ ज्ञाने ततोऽन्येभ्यो विलक्षणाः ॥ इति | अत एव वैलक्षण्यादनधिकारिकाणामाग्रहादि चेदत्र अस्ति न ते ज्ञानिन, इत्यवगन्तव्यम् ॥” - Before showing the responses of the wise ones, who "do not appear (sometimes) different from the insane ones", the attributes of the wise are explained in this verse. How is the one who is satisfied with Supreme happiness performs his actions was the query. The Wise One, who realizes *Brahman* with the grace of the Lord, responds sooner due to his attachments during earlier periods, thus does he respond even to a smaller extent. In essence, he discards all desires, after the vision of the Lord, even in the case of *Shuka* and others. *The Wise Ones, the knowers of That Truth desire communion with your feet*, saying thus they seek You, the Lord. In the case of *Indra* and others, undesirable desires do not arise, therefore their knowledge is supernal. It is therefore declared, The qualified person, verily, is because of the performance of great actions and because of such attained qualities, they become distinctive than others. Therefore, even if they become distinguished since they are unqualified due to their distinct attributes, they cannot be called the Wise Ones, thus one should understood.

“न चात्र समाधिं कुर्वतो लक्षणमुच्यते | यः सवत्राभिस्नेहः इति स्नेहनिषेधात् | नहि समाधिं कुर्वतस्तस्य शुभाशुभप्राप्तिस्ति | असम्प्रज्ञातसमाधेः | सम्प्रज्ञाते तु अविरोधः | तथाऽपि न तत्रैवेति नियमः | - कामादयो न जायन्ते ह्यपि विक्षिप्तचेतसाम् | ज्ञानिनां ज्ञाननिर्धूतमलानां देवसंश्रयात् ॥ इति स्मृते | मनोगताः हि कामाः | अतस्तत्रैव तद्विरुद्धज्ञानात्पत्तौ युक्तं हानं तेषाम् इति दर्शयति - मनोगतान् इति | विरोधश्चोच्यते, रसोऽप्यस्य परं दृष्ट्वा निवर्तते इति | नचैतद् दृष्ट्याऽपलपनीयम् | पुरुषवैशेष्यात् आत्मना परमात्मना | परमात्म्येव स्थितः सन् | आत्माख्ये तस्मिन् स्थितय तत्प्रसदादेव तुष्टिर्भवति | विषयांस्तु परित्यज्य रामे स्थितिमतस्ततः | देवाद भवति वै तुष्टिर्नान्यथा तु कदाचन ॥ इत्युक्तं हि नारायणरामरक्त्ये | अतो नाऽत्मा जीवः ॥” - Here, the attributes of the one who is in *Samadhi*, in equanimous intellect, are not spoken, because of the later statement, *he, who is in all respect unattached*, showing his detachment in all things. For him, there are no experiences like auspicious or inauspicious in *Samadhi* because there is no consciousness in *Samadhi*. In fact, it is contrary state to the one who is conscious. Therefore, there is no such rule. Desires etc. do not arise in those whose consciousness is distinctive. Who

are wise, whose wisdom is cleansed (of demerits) and who have taken refuge in the gods, *thus in scriptures*. Desires are secreted in mind and only Wisdom confronts, contradicts and destroys them, this is indicated by the word मनोगतान्. This contradiction (between attachment to senses and to the *self*) is further spoken “रासोऽप्यस्य परं दृष्ट्वा निवर्तते |” - Even the taste (for the senses) turns away when the Supreme is perceived. It is not that people refraining from desires are perceived as spiritually transcendent, for desires may hide within as special attributes people. आत्मना means with assistance of the *Supreme Self*. The Truth, verily, dwells in the *Supreme Self*. Since the Self is abiding within, by his Grace alone satisfaction is gained. “विषयांस्तु परित्यज्य रामे स्थितिमतस्ततः | देवद् भवति वै तृष्टिर्नान्यथा तु कदाचन ||” - Renouncing the attachments, the one who abides in the Lord, by the gods is provided the satisfaction, not by any other manner whatsoever, *thus in Narayanarama Kalpa*. Hence the Self (referred in the verse) is not the *Jiva*.

Tatparya Nirnaya:

“सर्वकामनिवृत्तिस्त जानतो न कथञ्चन | अनिषद्भकामितैवातो ह्यकामित्वमितीर्यते || अपरोक्षदृशोऽपि स्याद्यदा नास्त्यपरोक्षदृक् | क्वचिद्विद्वुद्धकामोपि यथाऽयुद्धयद्धरो हरिम् || अतोऽनभिभवो यावद् दृशस्तावन्निगद्यते | स्थितप्रज्ञस्तथाऽप्यस्य कादाचित्ख्यपि या दृशिः || नियमैर्नैव मोक्षाय भवेद्योग्या भवेद्यदि | अयोग्या भक्तिजाता चेत् क्रमानुक्तये भवत्तथा || इति च | आत्मनि विष्णुना | तत्प्रसादादेव तुष्टः ||” - It is not that the wise renounce all inappropriate desires. Renouncing inappropriate means having no desires. Even for those who have experience of *Brahman* inappropriate desires do arise during the time when they are not in such experience. As was in the case of the battle which *Hara* had with *Sri Hari*. Hence only when one is not in *Brahmic* experience, one can be said to be in equanimous intellect. With concerted action one becomes eligible for deliverance. Further, for the non-eligible ones, with awakening of devotion, deliverance comes in course of time. आत्मनि means in *Lord Vishnu*, आत्मना means by the Lord *Vishnu*. By His grace alone one attains satisfaction.

56. Untroubled in times of sorrow, free from desires in times of pleasure, from whom passion, fear; and anger have departed, be is called a sage established in awareness.

Bhashya :

“तदेव स्पष्टयत्युत्तरैः त्रिधाः लोकैः | एतान्येव ज्ञानोपायानि च | तच्चोक्तम् - तद्वै जिज्ञासुभिः साध्यं ज्ञानिनां यत्तु लक्षणं इति | शोभनाध्यासो रागः | रसो रागस्तथा रक्तिः शोभनाध्यास इच्यते | इत्यभिधाने ||” - The same has been clarified in the (next) three verses. For the men of wisdom also, these are the means. It has been said that whatever is recommended for the seeker that is also the distinctive mark of the man of wisdom. Assuming some thing erroneously as the pleasant becomes the source of attachment रस (sentiment) राग (attachment) and रक्तिः (loveliness) are said to be erroneous assumptions,

57- 58. He, who being unaffected from all sides, or acquiring the good as well as the evil, does not rejoice or loathe, his awareness is well-established. He who withdraws the senses from the objects of senses, like the tortoise does its limbs within itself, his awareness is well-established.

Bhashya :

“सर्वत्रानभिस्नेहत्वाच्छुभाशुभं प्राप्य नाभिनन्दति न द्वेषति ||” - Having no attraction towards all things, even when acquiring the good or the evil, he does neither rejoice nor does he hate.

59. The senses turn back, when the body abstains feeding them. The desire for the pleasures (however) remains. When the Supreme is perceived, even that desire becomes destroyed.

Bhashya :

“नचैतलक्षणं ज्ञानमयत्नोऽपि भवति इत्याहात्तिश्वोक्ते | निराहारत्वेन विषयभोगसामर्थ्याभाव एव भवति | इतरविषयसंकांक्षाभावो वा | रसाकाङ्क्षादिर्न निवर्तते | स त्वपरोक्षज्ञानादेव निवर्तत इत्याह - विषया इति | इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः | वर्जयित्वा तु रसनमसौ रस्ये च वर्द्धते || इति वचनाद् भागवते || रस शब्दस्य रागवाचकत्वाच्च ||” - The attributes of the men of wisdom referred earlier does not come about without effort. This has been said in the following verses. “निराहारत्वो न विषयभोगसामर्थ्याभाव एव भवति | इतरविषयाकाङ्क्षाभावो वा | रसाकाङ्क्षादिर्न निवर्तते | स त्वपरोक्षज्ञानादेव निवर्तत ||”, with abstention of food by the body, there comes weak ness in enjoyment of the senses, not the desire to enjoy the senses. The feelings etc. are not destroyed. That would be destroyed only with attainment of wisdom, *thus having been said in this verse*. The Wise Ones win over the senses by abstaining from feeding them, since even when abstaining from the feelings, attachment to them (the senses) ever grows, *thus in Bhagavat Puraana*. रस also means attachment and also feeling.

Tatparya Nirnaya:

“रसो रागः ||” - रस means राग, attachment.

60. O Arjuna, even though the man ever strives and is discerning, his senses forcibly pull his mind towards confusion.

Bhashya :

“अपरोक्षज्ञानरहितज्ञानिनोऽपि साधारणयत्नावतोऽपि मनो हरुन्तीन्द्रियाणि | पुषस्य शरीरभिमानिनः | कोदेषस्ततः? प्रमाथीनि प्रमथशीलानि पुरुषस्य ||” - Even the wise one without the spiritual experience and resorting to ordinary methods, is overwhelmed by senses. What then is the fault of that person who prides about his body? प्रमाथीनि means the person who is assailed by troubles.

61. Bringing them (all the senses) under control, lie should remain firmly attuned towards Me. He who brings his senses under control his awareness is well-established.

Bhashya :

“तर्ह्यशक्यान्वेव इत्यह आह - तानि इति | बहुयत्नवतः शक्यानि अतो यत्नं कुर्याद् इत्याशयः | युक्तः मयि मनोयुक्त्वा | अहमेव परः सर्वस्मादुशकृष्टो यस्य स मत्परः | फलमाह - वशे हि इति ||” - It is not possible in normal conditions, thus *Sri Krishna* says in this verse. But with repeated effort it is possible. Therefore, efforts should be continued; thus it is concluded. 'yuktah' means one whose mind is attuned towards the Lord, for He alone is the Supreme, best amongst all.

'matparah' means the one attuned towards the Lord. The benefits of attuning, surrendering (to Him) are mentioned hereunder later.

62 - 63. The person who dwells on the senses gets attached to them by their association. With their association springs the desires, and from the desires comes the anger. From anger comes about bewilderment; from bewilderment, loss of memory. From loss of memory comes destruction of the intellect; from the destruction one perishes.

Bhashya :

“रागादिदौषकारणमाह परिहाराय श्लोकद्वयेन | सम्मोहो अकार्येच्छा | तथाहि मोह शब्दार्थ उक्तं उपगैतासु सम्मोहसञ्ज्ञितम् अधर्मलक्षणं चैव नियतत् पाथ्यकर्मसु || इति | तथाचान्यत्र - सम्मोहोऽधर्मकामिता इति | समृतिविभ्रमः ऽ सर्वात्मना दोषबुद्धिविनाशः | विनश्यति नरकाद्यनर्थं प्राप्नोति || तथाह्युक्तम् - अधर्मकामिनः शास्त्रे विस्मृतिर्जायते यदा | दोषदृष्टेस्तत्कृतेश्च नकां प्रतिपद्यते || इति |” - With these two verses, the origin for the defects and means of removing them are spoken. सम्मोह means the desire to create delusion. The sign of मोह is unrighteousness and the action towards inappropriate actions, thus in *Upagita* the meaning has been given. In other places सम्मोह is defined as सम्मोहोऽधर्मकामिना - *unrighteous desire*. Bewilderment of memory leads to destruction of intellect. Destruction of intellect is the non-awareness relating to the all pervading *Self*. विनश्यति means going to worthless worlds of hell. This has also been mentioned in other places. “अधर्मकामिनः शास्त्रे विस्मृतिर्जायते यदा | दौशादृष्टेस्तत्कृतेश्च नरं प्रतिपद्यते ||” - *One who has unrighteous desires incurs forgetfulness of scriptures. Then due to defective perception and performing erroneous actions, he goes to lower worlds.*

Tatparya Nirnaya:

“सम्मोहनिश्चयज्ञानम् | ज्ञातमप्यन्यथा स्मर्यते | वाक्यार्थानामन्यथास्मरणान्निर्णीतं ज्ञानमपि नश्यति ||” - सम्मोहात् means '*due to delusion*'. Even when knowing (rightly), one remembers it erroneously. Due to understanding the meaning of the statements erroneously, the conclusive wisdom also gets distorted.

64. But the one who remaining independent of the attachment and aversion; moves among the objects of senses, with his senses under control, he attains the state of satisfaction.

Bhashya :

“इन्द्रियजयफलमाहोत्तराभ्यां श्लोकाभ्याम् | विषयान् अनुभवन्नपि विधेय आत्मा मनो यस्य | जितात्मा इत्यर्थः | प्रसादम् मनःप्रसादम् |” - The advantages of the success over senses are spoken in the latter part of this verse. Even when enjoying the objects of senses, one who keeps his *Self* and mind under control, he is winner of his *Self*. This is the meaning. प्रसादम् means mental satisfaction.

65. In that state of satisfaction, there arises in him the complete annihilation of all sorrows. With satisfactory state of consciousness, his intellect remains .well established.

Bhashya :

“कथं प्रसादमात्रेण सर्वदुःखहनिः? प्रसन्नचेतसो हि बुद्धि पर्यवतिष्ठति | ब्रह्मापरोक्षेण सम्यक् स्थितिं करोति | प्रसादो नाम स्वतोऽपि प्रायो विषयागतिः || ” - How are all the sorrows destroyed on attaining state of Satisfaction? Because, with satisfactory state of consciousness, the intellect becomes well established with the realization of *Brahman*. . प्रसाद means not going by natural tendency towards the objects of senses.

66. For the unrestrained, there is no intelligence; nor for the unrestrained is there insensitivity. And for the insensitive, there is no peace; and for the one who has no peace how can there ever be happiness ?

Bhashya :

“प्रसादाभावे दोषमहोत्तरश्लोकाभ्याम् | नहि प्रसादाभावे युक्तिश्चित्तनिरोधः | अयुक्तस्य च बुद्धि सम्यग् ज्ञानं नास्ति | तदेवोपपादयति - नचायुक्तस्य इति | शान्तिः मुक्तिः शान्तिर्मोक्षोऽथ निर्वाणम् | इत्यभिधानात् ||” - Defects due to the absence of the happiness are spoken in the latter part of the verse. In the absence of happiness, there is no concentration of the mind. For the one who has no concentration, his intellect can never have realization. Therefore, it is declared – नचायुक्तस्य – not for the one without concentration. *peace* means *deliverance*, *Peace*, *Deliverance*, *Nirvana* have similar meanings, thus has it been said.

Tatparya Nirnaya:

शान्तिः भगवन्निष्ठ – शमो मन्निष्ठता इति हि भागवते || - *Peace* means *abidance in the Lord*, thus in *Bhagavat Puraana*.

67. When the mind is roving around the senses, then it carries away with it, the understanding even as the wind carries away the boat in the waters.

Bhashya :

“कथमयुक्तस्य भावना न भवति? आह - इन्द्रियाणाम् इति | अनु विधीयते क्रियते नन्वीश्वरेणेन्द्रियामनु | बुद्धिर्ज्ञानम् इत्यादि वक्ष्यमाणात्वात् | प्रज्ञाम् पत्रज्ञानम् | उत्पत्सादपि निवारयति इत्यर्थः | उत्पन्नस्याप्यभिभवो भवति ||” - In this verse it has been said how is it that for the *concentrated* meditation is not possible? Do the senses not perform the actions energized by the Lord? Not entirely so, since later it has been said 'By Awareness, wisdom_etc.' (X.4). Awareness, wisdom is not allowed to be unenlightened and the unenlightened wisdom being weak is incapable for meditation.

68. Therefore, O Arjuna, he whose senses are all under control from the objects of senses, only his awareness is well established.

Bhashya :

“तस्मात् सर्वात्मना निगृहितेन्द्रिय एव ज्ञानी इति नियमयति - तस्माद् इति ||” - Therefore, only by

control of the senses in all respects can the wise overcome. *Thus in this verse.*

69. What is obscure (night) to all the creatures, that is the time of luminosity for the disciplined soul and what is like being luminous for the creatures, that is perceived as obscure (night) by the Muni, the thinker.

Bhashya :

“उक्तलक्षणं पिण्डीकृत्याऽह - या निशा इति | या सर्वभूतानाम्, निशा परमेश्वरस्वरूपलक्षणा यस्यां सुप्तानीव न किञ्चिज्जनन्ति तस्यां इन्द्रियसंयमयुक्तो ज्ञानी जागर्ति - सम्यगापरोक्ष्येण पश्यति परमात्मानाम् | इत्यर्थः | यस्यां विषयलक्षायां भूतानि जागर्ति तस्यां निशायामिव सुप्तः प्रायो न जानाति | मत्तादिवत् गमनादिप्रवृत्तिः | तदुक्तम् - देहं तु तं न चरम्, देहोऽपि दैववशः इति श्लोकाभ्याम् | मननयुक्तो मुनिः | पश्यत इत्यस्य साधनमाह ||” - The indications of transcendental meditation by the wise have been spoken in this verse. That which is obscure being concealed, verily, is form of the Lord, which as to one who is in sleep is unclear. But those who have their senses under control are awake and experience everything and perceive the *Supreme Self*. This is the meaning. In those creatures, whose senses are awake, for them, the sleep like the conditions of the night, normally are known, like the one who is imbalanced, are the ways of his walking. Therefore it is said the body, verily, is not mine, the body, verily, is not the one made of skin and the body is one which is under the control of the gods, *thus having been spoken*. मननयुक्तो मुनिः - one who meditates is called the thinker. पश्यत means one who perceives.

Tatparya Nirnaya:

“देवेभ्योऽन्ये यदा ब्रह्म पश्यन्त्यन्यन्न दृश्यते | निशायमिव सुव्यक्तं यथाऽन्यैबहम नेयते | आश्चर्य वस्तुदृग् यद्वद् व्यक्तमन्यन्न पश्यति | ऐकाग्रयाद्वा सुखोद्वेगाद् देवाः सूर्यवदेव च || प्रायशः सर्ववेत्तारस्तत्रापि ह्युत्तरापत्तरम् || इति ब्रह्मतर्के ||” - Except for the Gods, all men of wisdom cannot perceive *Brahman* clearly, for they do not see as during night they do not perceive *Brahman*. Like the ones who are bewildered, see nothing else which is shown, because of their being not in concentrated mind or due to excessive pleasure, like the divine Sun shining in the sky all perceive everything. Even in such cases, however, the Superior Ones know the expansive things, *thus in Brahma Tarka*.

70. Even as the sea remains motionless in spite of the waters entering continually even so he attains peace in whom all the desires enter; not the one who craves for desires.

Bhashya :

“तेन विषयानुभवप्रकारमाह - अपूर्यमाणम् इति यो विषयैरापूर्तामाणोऽपि अचलप्रतिष्ठो भवति | नोत्सेकं प्राप्नोति | न च प्रयत्नं करोति | नचाभावे शुष्यति | न हि समुद्रः सरित्प्रवेशाप्रवेशनिमित्तवृद्धिशेषौ बहुतरौ प्राप्नोति | प्रयत्नं करोति | स मुक्तिमाप्नोति इत्यर्थः ||” - The ways of experiencing the objects of sense by the Wise One are spoken in this verse. He who remains unaffected even when sense objects enter unceasingly, who does not become overwhelmed, who does not endeavour remains quiet like

the sea, like the sea, which does not overflow with various streams entering nor does become dry without the various streams entering, even so one without any endeavor, attains deliverance, *this is the meaning.*

Tatparya Nirnaya:

“भुञ्जानोऽपि हि यः कामान् मर्यादां न तरेत् क्वचित् | समुद्रवद्धर्ममयीं नासौ कामी स उच्यते || केति कुत्सितवाची स्यात् कुत्सितं मानमवि तु कामो मोक्षविरोधी स्यान्न सर्वेच्छा विरोधिनी || इति च | न च सर्वेच्छाभावे जीवनं भवति | शान्तिर्मोक्षो यतो ह्यत्र विष्णुनिष्ठा भवेद् ध्रुवा || इति च |” - Even while enjoying (under the influence of the senses) he who does not transgress, like the sea remaining circumscribed, the limits of his desires, such one circumscribed by the *Perennial Principles*, is not bound by the desires. He is liberated. क means to become self-centred. Therefore, one whose desires are self-centred, he is said to be selfish one. All desires are not contrary to deliverance nor are they opposed thereto. In the absence of any desires, living a normal life is not possible. Since peace is the liberation itself, there, verily, comes about eternal abidance in *Sri Vishnu*, thus having spoken.

71. He, who abandoning all (inappropriate) desires, acts without any longing, becoming thereby freed from mine-ness or egotism, attains peace.

Bhashya :

“एतदेव प्रपञ्चयति - विहाय इति | कामान् विषयान्, निस्पृहतया विहाय यः चरति भक्षयति | भक्षयामि इत्यहङ्कारममकारवर्जितशच | स हि पुमान् | स एव च मुक्तिमधिगच्छति इत्यर्थः ||” - This, verily, is clarified in this verse. He who enjoys the desires of sense-objects without attachment to them, he who when enjoying has no sense of Me and Mine, he verily is the real person. He alone attains deliverance, *this is the meaning.*

Tatparya Nirnaya:

“निषिद्धस्पृहाभावमात्रेण सर्वविषयान् विहाय | अस्वरूपे स्वरूपत्वमतिरेव ह्यहङ्कृतिः | त्याज्या सर्वत्र ममता ज्ञात्वा सर्वे हरेर्वश || इति च |” - With the sense of renouncing the inappropriate objects, he abandons all the sense objects. To assume that which is not under one's control to be under one's control, is egotism. Abandoning egotism in all respects is knowing all to be under the control of *Sri Hari*, thus it has been further said.

72. This is the state or Brahman, O Arjuna, attaining which no one is bewildered. Abiding in that state at the time or departure, one attains the Bliss of the Brahman.

Bhashya :

“उपसंहरति - एषा इति | ब्रह्मी स्थितिः ब्रह्मविषया स्थितिर्लक्षणम् | अन्तकालेऽपि अस्याम् स्थित्यैव ब्रह्म गच्छति, अन्यथा जन्मान्तरं प्राप्नोति | यं यं वापि इति वक्ष्यमाणत्वात् | ज्ञानिनमपि सति प्रारब्धकर्माणि शरीरान्तरं युक्तम् | भोगनि त्वितरे इति ह्युक्तम् ऽ सन्ति बहुशरीरफलानिकर्माणि - सप्तजमानि विप्रः स्याद् इत्यादेः ऽ दृष्टेश्च ज्ञानिनामपि बहुशरीरप्राप्तेः | तथाह्युक्तम् - स्थितप्रज्ञोऽपि यस्तूर्ध्वः प्राप्य रुद्रपदं ततः |

साङ्कर्षां ततो मुक्तिमगाद् विष्णुप्रसादतः ऽऽति गाण्डे ऽ महादेव परे जन्मस्तव मुक्तिर्निरूपते । इति नारदीये ॥”
 - Thus, he concludes His advise, in this verse. The state of *Brahman* is the sign concerning the experience of *Brahman*. Abiding in that state, verily, he attains the *Brahman*. Or else, he acquires re-birth. The same having been said earlier यं यं वापि (VIII.6). Even for the wise ones, re-birth comes about if there exists effect of previous actions. *Only by undergoing the same, (it gets) dissolved, thus it has been spoken* (in *Brahma Sutras*). Effect of the actions (gets destroyed) through many lives. Through seven births one becomes a Brahmin by such statements. Even for the men of wisdom realization comes after many bodies. - Just as one established in awareness acquiring higher status as that of the Rudra or of Sankarshana (Shesha) attains deliverance by the Grace of Sri Vishnu, *thus, in Garuda Puraana*. “महादेव परे जन्मस्तव मुक्तिर्निरूप्यते ॥” - *O Mahadeva, deliverance for you is spoken to be in your subsequent life thus, in Narada Puraana*.

“निश्चितफलं च ज्ञानम् । तस्य तावदेव चिरम् । यदु च नार्चिषमेवाभिसम्भवति । इत्यादिश्रुतिभ्यः । न च कायव्यूहापेक्षा - तद्यथैषीकातूलम्, तद्यथा पुष्करपलशे, ज्ञानाग्निः सर्वकर्माणि इत्यादिवचनेभ्यः प्रारब्धे त्वविरोधः । प्रमाणभावाच्च । न च तच्छास्त्रं प्रमाणम् - अक्षयपादकणादानां साङ्ख्ययोगजटाभूताम् । मतमलम्ब्य ये वेदं दृषयन्त्यल्पचेतसः । इति निन्दनात् ॥ यत्र तु स्तुतिस्तत्र शिवभक्तानां स्तुतिपरत्वमेव न सत्यत्वम् । न हि ते षामपीतरग्रन्थविरुद्धार्थे प्रामाण्यम् । तथात्युक्तम् - एष मोहंसृजाम्याशु यो जनान्मोहयिष्यति । त्वं च रुद्रं महाबाहो मोहशास्त्राणि कारय । अतध्यानि वितथ्यानि दर्शयस्व महाभुज । प्रकाशं कुरु चात्मानमप्रकाशं च मां कुरु । इति वराहे ॥ कुत्सितानि च मिश्राणि रुद्रो विष्णुप्रचोदिताः । दधीचाद्याः पुराणानि तच्छास्त्रसमयेन तु । चक्रुवोदेस्तु ब्राह्मणि वैष्णवान् विवेदतः । पञ्चरात्रं भारतं च मूलरामायणं तथा । तथा पुराणं भागवतं विष्णुवेद इतिरितः । अतः शैवपुराणानि योज्यान्यन्याविरोधतः ॥ इति नारदीये ॥” - *Wisdom assures definite results. For him (the wise one) release from consequential Karmas, verily, is the only delay, For him there is definite assurance of luminous path, thus scriptures having declared. For him (the wise one) there is no expectation of being in कायव्यूह being in several bodies at the one and the same time. Even as cotton burns, even like water not touching the lotus leaf. Even as fire of wisdom destroying the effect of all actions, on account of such statements. (If it is said that some wise men take many lives for destruction of) accumulated actions, even then there is no contradiction. However, there is no evidence to such statement or any scriptural authority. Those who accept the views of Akshapada-Kaanada-Sankhya-Yoga-Pashupatas, opposed to the Vedas are, verily, men of little intelligence, hence they are rejected. The invocation of the devotees of Shiva should be treated as the invocation of the Supreme Lord himself. Not that these views are untruth. But these other texts cannot be accepted as evidence. Therefore it is said: - I will create such Illusion by which people will be deluded. And you, O Rudra, the great one, arrange to create sciences which will create such delusion. Propagate those principles which do not in truth ever exist, O The Powerful One. Make yourself known extensively and arrange to conceal Me, thus declared in Varaha Puraana. Unacceptable and confusing teachings were taught by Rudra as encouraged by Sri Vishnu. Influenced by these teachings, Dadhichi and other seers created sciences and Puraanas in course of time. The four Vedas, Brahmanas, Panchraatra, Mahabharata and also Mula Ramayana are declared as Vaishnava texts eulogizing Sri Vishnu. Similarly Bhagavat Puraana eulogizes Sri Vishnu. Therefore, the*

Shaiva Purana's should be interpreted without contradicting (the above texts), *thus, in Narada Puraana.*

“तच्चोक्तम् - ज्ञानिनां कर्मयुक्तानां कायत्यागक्षणो यदा | विष्णुमाया तदा तेषां मनो बाह्यं करोति हि || इति गारुडे | नचान्येषां तदा स्मृतिर्भवति - बहुजन्मविपक्वेन भक्तिज्ञानेन ये हरीम् भजन्ति | तत्स्मृतिं त्वन्ते देवो याति नचान्यथा || इत्युक्तेर्ब्रह्मवैवर्ते | निर्वाणम् अशरीरम् कायो वाणं शरीरं च इत्यभिधानात् | एत वाणवष्टभ्यः इति प्रयोगाच्च | निर्वाण शब्दप्रतिपादनम् | अनीन्द्रियाः इत्यादिवत् | कथमन्यथा सर्वपुराणदिप्रसिद्धाऽकृतिर्भगवत उपपद्यते? न चान्यद्भगवत उक्तं ब्रह्म - ब्रह्मेति परमात्मेति भगवानिति शब्द्यत इति भागवते || भगवन्तं परं ब्रह्म, परं ब्रह्म जनार्दनः, यस्मात् क्षरमतीतोऽहम्, योऽसावतीन्द्रियग्राह्यः, नास्ति नरायणसमं न भूतं न भविष्यति, कृतोऽन्यः इत्यादिभ्यः |” - Hence for the man of wisdom, deliverance surely arrives. For *Bhishma* and others at the appropriate moment (of death) were appropriately in a state of complete equipoise. One should, therefore, depart (from the body) ever thinking of the Lord. For the men of wisdom and for those equanimous in action, at the time of departure from body, the Illusion of Sri Vishnu diverts their minds outward, *thus in Garuda Puraana.* After many lives, when devotion to and wisdom of *Sri Hari* matures, one eulogizes remembering Him to the end (of his life), but not others, *thus in Brahma Vaivarta Puraana.* निर्वाणम् means being without a body. कायो वाणं शरीरं च, having been used as equivalent words. *Myself having acquired this body having used such statements.* The word निर्वाण has also been used to convey *as one not having any sense organs.* How else would all the *Puraana's* have been able to describe the *form* of the Resplendent One? The Resplendent One (Sri Vishnu) is none other than the Excellent Brahman, *having spoken thus according to Bhagavat Puraana. Brahman, the Supreme Self, the Resplendent One, the Resplendent One, the Supreme Brahman, the Supreme Brahman is Janardana, the Supreme, who is the Great Brahman, On account of whom, I transcend all the mutable ones and supreme even to the Immutable One, He who is superior even to those which are accessible to senses, no one similar to Narayan, neither in the past nor in the future, none similar to you; how can, then, there be any one superior to You?*

“न च तद्ब्रह्मणोऽशरीरत्वादेतत् कल्पयम् | तस्यापि शरीरश्रवणात् - आनन्दरूपमममृतम्, सुवर्णज्योतिः, दहारोऽस्मिन्नन्तराकाशः इत्यादिषु | यदि रूपं न स्यात्, आनन्दम् इत्येव स्यात्, न तु आनन्दरूपम् इति | कथं च सुवर्णरूपत्वं स्याद् अरूपस्य? कथं च दहरत्वम्? दहारश्च केचिद् स्वदेह इत्यादौ रूपवनुच्यते | सहस्रशीर्षा पुरुषः, रुग्मवर्णं कर्तारम्, आदित्यवर्णं तमसः परस्तात्, सर्वतः पाणिपादं तत्, विश्वतश्चक्षुः इत्यादिवचनात् विश्वरूपाध्यायादेश्च रूपवानवसीयते || अतिपरिपूर्णतमज्ञानैश्वर्यवीर्यानन्दश्रीशक्त्यादिमांश्च भगवान् - परास्य शक्तिः, यः सर्वज्ञः, आनन्दं ब्रह्मणः, एतस्यैवाऽनन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति, अनादिमथ्यान्तमनन्तवीयम्, सहास्रलक्षमितकान्तिकान्तः, मय्यनन्तगुणेऽनन्ते गुणतोऽनन्तविग्रहे, विज्ञानशक्तिरहमासमन्तशक्तेः, तुर्यं तत् सर्व दृक् सदा, आत्मानमन्यं च स वेद विद्वान्, अन्यतामो मुकुन्दात् क्रो नाम लोके भगवत्पदार्थः, ऐश्वर्यस्य समग्रस्य, अतीव परिपूर्णं तिस्रुखं ज्ञानं च सोभाग्यम् | यच्चात्ययुक्तं स्मर्तुं वा शक्तः कर्तुमतः परः || इत्यादिभ्युः |” - *Brahman* should not be conceived as one without body, He having heard to possess body, described of Blissful form, of *Golden Glow*, one to be meditated in the form abiding in the inner space, described merely as Bliss; not as of Blissful *form*, how can there be Golden Form for one who is formless? how can He be meditated as one abiding in the inner space? having one's own

form, he is referred as *Purusha* having thousands of heads, the Creator having Golden Colour, the Sun-coloured, transcending Darkness, That One having hands and feet in all directions, having universal sight. *Bhagavan*, the Resplendent One having Wisdom, Glory, Valour, Bliss, Splendour, Energy is said to be complete in all respects.

In the Supreme One are heard having the various forms of Energy, which are natural like Wisdom, Valour and Action, He who is Knower of All, Blissful is the Brahman, On a fragment of His Bliss other creatures live, Without beginning, middle or an end; of everlasting energy, Transcending the brilliance of the thousands of moons, Having endless attributes and endless facets in each one of those endless attributes, having further endless forms, having Knowledge and Power, having immeasurable energy, *Turiya*, i.e. having a form with all-pervading vision, the Wise One knowing *Brahma*) and all the others, who other than *Mukunda* can call himself as *Bhagavan* ?, His is the Glory, all pervading, Extremely Complete in all sense are His Pleasures, Wisdom and Glory. Even if one considers oneself having accomplished, that is entirely due to Yourself being the Supreme

“तानि च सर्वाण्यन्योन्यस्वरूपाणि - विज्ञानमानन्दं ब्रह्म, अनन्दं ब्रह्मेति व्यजानात्, सत्यं ज्ञानमनन्तं ब्रह्म, यस्य ज्ञानमयं तपः, स मा भग, न तस्य प्राकृता मूर्तिमांसमेदोऽस्थिसम्भवा | न योगित्वादीश्वरत्वात् सत्यरूपाच्युतो विभुः || सदेहः सुखगन्धश्च ज्ञानभाः सत्पराक्रमः | ज्ञानज्ञानः सुखसुखाः स विष्णुः परमाक्षरः || इति पैङ्गीश्रिलालेषु || देहोऽयं मे सदानन्दो नायं प्रकृतिनिर्मितः | परिपूर्णश्च सर्वत्र तेन नारायणोऽस्यहम् || इति ब्रह्मवैवर्ते | तदेव लीलया चासौ परिच्छिन्नादिरूपाणि दर्शयति मायया - न च गर्भेऽवसद्देव्या नचापि वसुदेवतः | नचापि राघवज्जातो नचापि जमदग्निः | नियानन्दोऽऽद्वयोऽप्येवं क्रीडते मोघदर्शनः | इति पाद्मे | न वै स आत्माऽऽत्मवतावधीश्वरो भुङ्क्ते हि दुःखं भगवान् वासुदेवः || सगदिरीशिताऽजः परमसुखनिधिर्बोधरूपोऽप्यबोधम् | लोकानां दर्शयन् यो मुनिमुत्तहतात्मप्रियार्थं जगाम | स ब्रह्मवन्द्यचरणो नरवत् प्रलापी स्त्रीसङ्गीनामिति रति प्रथयंश्चार || पूर्तेरचिन्त्यवीर्यो यो यश्च दाशरथीः स्वयम् | रुद्रवाख्यामृतं कर्तुमजितो जितवत् स्थितः | योऽजितो विजितो भक्त्या गांगेयं न जघान ह | न चाम्बां ग्रहयमास करुणः कोऽपरस्ततः || - इत्यादिभ्यः स्कान्दे न तत्र संसारधर्माः निरूप्याः ||” - All these (attributes) are not exclusive from one another. ‘The *Brahman* is Wisdom and Bliss’ ‘Bliss, indeed, is *Brahman*’ ‘Truth, Wisdom and Eternal is the *Brahman*’ ‘Whose austerity, verily, is Wisdom’ ‘You do enter That Resplendent One. Hail ! – thus in *upanishads*. Who has no gross body made up of flesh, corpulence or bones. ‘The all pervading nature of the immutable is not due to Yoga, but because of His being Supreme and Truth’, thus in *Varaha Puraana*.- His body being fragrant due to illuminating wisdom and strength of the Truth, Wisdom and Ignorance, Pleasure and Displeasure are That Sri Vishnu, the Supreme, and Immutable, thus, in *Paingi Text*. This body of mine is ever blissful; I am not created by Nature. Being Complete in all respects and all pervading I am Narayana Himself, thus in *Brahm Vaivarta Puraana*. Therefore, by Impulse (as it were), all these distinct forms are shown by inherent Power. He was neither born from the womb of *Devaki*, nor was He born of *Vasudeva*, *Dasharatha* nor *Jamadagni*. Even though ever Blissful and undecaying, He revels in this manner for creating delusion, thus, in *Padma Puraana*. Creator of Universe, indestructible, enjoyer of Supreme Pleasures, (*Sri Rama*); even though the embodiment of Wisdom Himself, for the sake of people, displays his ignorance (as it were) wandering in search for His beloved (*Sita*). He, whose feet are adored by Brahma, who mourns like a normal human being and shows extreme attachment for woman wandering over all places. Even though he was

complete in all respects, the valourous son of Dasharatha to make the words of Rudra true, behaved as though he was defeated, even though he was not, ever victorious Parashurama being devoted to Bhishma did not kill him, even when the latter did not marry Amba. Who can be more compassionate than him, *thus, in Skanda Puraana*.

“यत्र च परावरभेदोऽवगम्यते तत्राज्ञानबुद्धिमपेक्ष्यावरत्वम् | विश्वरूपमपेक्ष्यान्यत्र | तच्चोक्तम् | परिपूर्णानिरूपानि समान्यखिलरूपतः | तथाऽप्यपेक्ष मन्दानां दृष्टिं त्वामृषयाऽपि तु | परावरं वदन्त्येव ह्यहभक्तानां विमोहने || इति गारुडे | न चात्र किञ्चिदुपचरितादि वाच्यम् | अचिन्त्यशक्तेः पदार्थविचित्राश्चेत्युक्तम् || कृष्णरामादिरूपाणि परिपूर्णानि सर्वदा | नचाणुमात्रं भिन्नानि तथाऽप्यस्मान् विमोहसि || इत्यादेश्च नारदीये | तस्मात्, सर्वदा सर्वरूपेश्वपि अपरिगणितानन्तगुणगणं नित्यनिरस्ताशेषदोषं च नारायणाख्यं परं ब्रह्मापरोक्षज्ञानी ऋच्छति इति सिद्धम् ||” - Therefore, miseries of worldly life should not be spoken with reference to the Lord. Some texts mention superiority and inferiority relating the Lord. Disregarding the Lord's transfiguration, (superiority of descents is spoken), in other contexts. Therefore, it is spoken, “परिपूर्णानि रूपाणि सामान्यखिलरूपतः | तथाऽप्यपेक्ष्य मन्दानां दृष्टिं त्वामृषयोऽपि तु | परावरं वदन्त्येव ह्यहभक्तानां विमोहने ||” - (He is) complete in all attributes, in all forms and similar in all the manifestations. Even then according to the wishes of the ignorant and the Seers as well and to convince the devotees, the Supreme and Mundane qualities are attributed to your form, *thus, in Garuda Puraana*. There is no under-statement at all here. Because of His Inconceivable Power. Because of the variety of the objects spoken. “कृष्णरामादिरूपाणि परिपूर्णानि सर्वदा | नचाणुमात्रं भिन्नानि तथाऽप्यस्मान् विमोहसि ||” - The forms of *Krishna* and *Rama* are ever complete. There is not even a fragment of variation in them. Even then you delude us (through them), *thus in Narada Puraana*. Therefore, it is established that only the person of supra-sensory sensitivity experiences. *Sriman Narayana*, the *Supreme Brahman*, ever immeasurable in all forms, in His all-comprehensive attributes, eternal and beyond defects.

Tatparya Nirnaya:

“ब्रह्मी ब्रह्मविषया ज्ञानिनामप्यन्तकालेऽन्यमनसां प्रारब्धकर्मभावाज्जन्मान्तरम् | प्रारब्धकर्मनाशकालनियमेन भगवत्स्मृतिर्भवति || ततो मोक्षश्च | यं यं वाऽपि स्मरन् भावम् | इति वक्ष्यति | बाणं शरीरम् || अभावाज्जडदेहस्य विष्णुर्निवाण उच्यते | भिन्नदेहाभावत्वतो वा स सहास्रशिरा अपि || इति च ||” - '*Brahmi*' means related to *Brahman*. Even for the men of Wisdom, because of diversity of thoughts at the time of departure, there is life hereafter, on account of the accumulated effects of *Karma* (actions). With the destruction of the accumulated effects of *Karma* (actions), there springs about the memory of the Lord without fail. Then comes the deliverance. '*In such of the forms as conceived*' thus having been told (in Gita). बाण means the body. Since *Sri Vishnu* does not have a gross body or is also not different from the body, He is known as '*nir-vaana*' or as having Thousand Heads, also.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Second Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Vishaad Yoga”.

Bhashya :

“आत्मस्वरूपं ज्ञानसाधनं चोक्तं पूर्वत्र | ज्ञानसाधत्वेन अकर्म विविद्य कर्म विधियते इत्तराध्याये ||” -
Hari Aum ! Earlier has been spoken the form of the Self which is the means of wisdom. Having repudiated through the words of wisdom, the non-performance of Action, performance of Action alone is being hereafter recommended in this Chapter.

1 - 2. Arjuna said: If you, O Janardana, deem intellect to be superior to action, then why do you urge me to undertake this savage deed, O Krishna? With apparent contradictory statements you bewilder my intelligence. Therefore, speak one thing certain, which I can attain the highest propriety.

Bhashya :

“कर्मणो ज्ञानमुत्तमम् इत्याभिहितं भगवता - दूरेण ह्यवरं कर्म इत्यादौ | एवं चेत्, किमिति कर्म घोरे युद्धाख्ये नियोजयसि, निवृत्तधर्मान् विना? इत्याह - ज्यायसि इति कर्मणः सकाशात् बुद्धिर्ज्यायसी चेत् ते मता तत् तर्हि? ” - Far inferior is Action' is the seed of enquiry and action is enveloped by obscurity having been clarified why is he rousing him to perform the terrible deed?

Tatparya Nirnaya:

“ज्ञानं योगश्चोक्तो | तत्र कर्मयोगं विशेषतः प्रपञ्चयत्यनेनाध्यायेन | दूरेण ह्यवरं कर्म इति प्रश्नबीजम् ||”
- Wisdom is integrated communion - ज्ञानं योगश्चोक्तो. Therein action is primarily is endorsed.
दूरेण ह्यवरं कर्म - Action is enveloped by obscurity, thus being clarified

3. The Resplendent Lord said: In this world two-fold means have been Spoken by Me earlier; O Arjuna; for the men of contemplation through the means of Wisdom and for the men of action through performance of Action.

Bhashya :

“ज्यायस्त्वेऽपि बुद्धेराधिकारिकत्वात् त्वं कर्मण्यप्यधिकृत्य इति तत्र नियोक्ष्यामीत्यासयवान् भगवावमाह - लोक इति | द्विविधा अपिजनाः सन्ति | गृहस्थादिकर्मत्यागेन ज्ञाननिष्ठाः सनकादिवत् | तत्स्था एव ज्ञाननिष्ठाश्च जनकादिवत् | मद्धर्मस्था एवं इत्यर्थः साङ्ख्यानाम् | ज्ञानिनां सनकादीनाम् | योगिनाम् उपाधिनां जनकादीनाम् | ज्ञाननिष्ठा अप्याधिकारीकत्वाद् ईश्वरेच्छया लोकसङ्ग्रहार्थत्वाच्च ये कर्मयोग्या भवन्ति तेऽपि योगिनः | निष्ठा स्थितिः | त्वं तु जनकादिवत् सक्रमैव ज्ञानयोग्यः, न तु सनकादिवत् तत्त्वयोगेन इत्यर्थः || सन्ति हीश्वरेच्छयैव कर्मकृतः पियव्रतदयो ज्ञानिन एव | यथाह्युक्तम् - ईश्वरेच्छया विनिवेशितकर्माधिकारः || इति ” - Even though wisdom is superior, because of (*Arjuna*) being qualified to action alone. Hence action is being recommended for him. With this intention the Resplendent One speaks, 'In this world' etc. There exist two types of men - those who renounce the ordained actions for family life and abide

solely in wisdom like *Sanaka*, referred as *saankhyaanaam* or those who though live the temporal life, yet abide in wisdom like *Janaka*, referred as *yoginaam*. The meaning is that both abide in *Righteousness*. '*Sankhyaanaam*' means those men of wisdom like *Sanaka* and the rest '*Yoginaam*' means those who resort to the performance of action like *Janaka* and the rest. Even though they ever abide in wisdom, being eligible (for Action) those who persevere in performance of action for the maintenance of the world order, as willed by the Lord, they are also referred as '*Yogis*', men of equanimity. You are eligible to perform the auspicious actions like *Janaka* and the rest, not for renunciation like *Sanaka* and the rest. This is the purport.

It is observed that by the will of the Lord by the performance of action *Priyavrata* and the rest have become men of *Wisdom*. Therefore it is said - '*By Will of the Lord, authority flows for performance of actions*' Thus in *Bhagavat Puraana V.1.23*.

Tatparya Nirnaya:

“ज्ञानप्रचुरो योगो ज्ञानयोगः | कर्मप्रचुरोऽन्यः | सांख्या ज्ञानप्रधनत्वाद् देवाश्च यतयस्तथा | मुख्यसांख्यास्तत्र देवा ज्ञानमेषां महद् यतः || बहुकर्मकृतोऽप्योते ततोऽपि बहुवेदनात् | मुख्यसांख्या इति ज्ञेयास्तदन्ये कर्मयोगिनः || ज्ञानिनोऽप्यतिबाहुल्यात् कर्मणः कर्मयोगिनः | नोभयं तद् विना कश्चित् पुमान् हि पुरुषार्थभाक् || नहि क्वचित् क्षणमपि जातु तिष्ठत्यकर्मकृत् || न च ज्ञानं विना कर्म पुरुषार्थकरं भवेत् || इति ब्रह्मवैवर्ते ||” - The knowledge which promotes *Wisdom* is *ज्ञानयोगः*, the other is that which promotes performance of Action Gods and ascetics are called *Sankhyas* because in them the *Wisdom* predominates *Action*. Between them the Gods by virtue of additional achievement, are more known as dominant in *Wisdom*. Others as men of *Action*. Even though wise, because of the predominance of action they are known as men of Action. Without *Wisdom* or Action none of the two (the *Sankhyas* or the *Yogis*) would attain the human goal. No one even for a moment can remain without performing Action; and without *Wisdom* the *Action* would never contribute to the human goal. Thus has it been said in *Brahmavaivartaka Puraana*.

“निष्ठा पर्यवसितिर्मुक्तिः | ज्ञानिनो मोक्षनियमस्तथाऽपि शुभकर्मणा | आनन्दवृद्धिरन्येन दासो ज्ञानं तु कर्मणा | इति परमश्रुतिः | न कर्मणा न प्रजया धनेन इत्यादिविरोधो न | अन्यथा न कर्मणामनारम्भात् इत्याद्युभयसमवाक्यशेष्यविरोधश्च | समत्वं च नहि क्वचित् इत्यादेः | नान्यः पन्थाः इत्यपि ज्ञानमृते न मोक्ष इत्येवाऽह ||” - निष्ठा - abidance leads to the state of liberation without any doubt by such actions, there comes about increase in the blissful state and decrease in inauspicious actions. The scriptural statements like '*neither by actions nor by progeny*' are not contradictory. Otherwise, the statements like '*not by abstention of action*' there would be occasion for contradiction. Similar approach towards the both (*Wisdom* and *Action*) should be accepted. In the verse the statement '*There exist no other Paths*' emphasizes for deliverance the *Wisdom* is recommended.

4- Not by abstention of Action does a man attain freedom from Action; nor by renunciation of Action does one reach the Ultimate Beatitude.

Bhashya:

“इतश्च नियोज्यामि इत्याह - न कर्मणा इति | न कर्मणाम् युद्धादीनां अनरम्भेण नैष्कर्म्यम् निष्कर्मतया

काम्यकर्मपरित्यागेन प्राप्यते इति मोक्षं नाश्नुते | ज्ञानमेव तत्साधनं नतु कर्मकारणम् इत्यर्थः ऽकुतः? पुरुषत्वात् सर्वं दा स्थूलेन सूक्ष्मेण वा पुरेण युक्तो | ननु जीवः यदि कर्माकरणेन मुक्तिः स्यात् | स्थावराणाम् || नचाकरणे कर्म भावान्मुक्तिर्भवति | प्रतिजन्म कृतानां अनन्तकर्माणां भावात् | न च सर्वाणि कर्माणि भुक्तानि | एकस्मिन् शरीरे बहूनि कर्माणि करोति | तानि चैकेकानि बहुजन्मफलानि कानिचित् | ततश्च बहुशरीरफलकर्माणीत्यसमाप्तिः || तच्चोक्तम् - जीवश्चतुर्दशापूर्ध्वं पुरुषो नियमेन तु | स्त्री वाप्यननूदशकं देहं मानुषमर्जते | चतर्दिशोर्ध्वजीविनि संसारश्चवर्जिताः | अतोऽवित्वा परं देवं मोक्षाशा का महामुने ऽ | इति ब्राह्मे | यदिच सदिः स्यात् संसारः पूर्वकर्म भावादतत्प्राप्तिःऋ अबन्धकत्वक्तं त्वकामेनैव भवति | तच्च वक्ष्यते - अनिष्टमिश्रम् इति || ननु निष्कामकर्मणः फालाभावान्मोक्षः स्मृतः - निष्कामं ज्ञानपूर्वं तु निर्वृतिमिति चोच्यते | निवृत्तं सेवमानस्तु ब्रह्माभ्येति सनातनम् || इति मानवे | ” - In this verse *Sri Krishna* refers to the ordained *Action*. By abstention of action like battle etc. or by non-Action or by renunciation of the ordained Actions, one does not attain deliverance. *Wisdom* alone is the means (for deliverance) not abstention of *Actions*. This is the purport. Why is it so ? Because of the use of the word '*purusha*' in the verse. Because *Jiva* is ever enclosed in subtle as well as in gross body. If by non-Action deliverance was possible then it would have been available to the inanimate things as well. Neither by non-Action nor by absence of the consequential effect of Action, deliverance would come about. (The effects in the present life are) because of the innumerable actions in the previous lives. Not that all the prior actions have been burnt. Because the *Jiva* is capable of performing many actions, even in one single life. And each of these actions can result in many of the future lives. By performing even one single action, he can acquire the human life as the culmination of the remaining lives. He acquires many lives as effect of all these (past) actions. Thus accumulation of actions can never end indefinitely. The male at the end of fourteen years and a woman at the end of ten years of their lives complete the life span consequent to the effect of prior actions. The Primordial World is eternal; so are (the effect of) the Actions. Therefore, how can there be release from Actions without realization of the Supreme Lord, thus in *Brahma Puraana*. If the primordial world is the result of the actions performed, then liberation would only be with performance of action without any desires including the desire for liberation. Actions performed without desires but steadfast through wisdom are said to be those contributing to fulfillment. By fulfillment of such actions, one attains the Eternal State of Brahman - thus, in *Manu Smriti*.

“अतस्तत्साम्यादकरणेऽपि भवति इत्यत आह - न च इति | संन्यासः काम्यकर्मपरित्यागः | काम्यानां कर्मणा न्यासम् इति वक्ष्यमाणत्वात् | अकामकर्मणामन्तःकरणशुद्धया ज्ञानान्मोक्षो भवति || तच्चोक्तम् - कर्मभिः शुद्धसत्त्वस्य वैराग्यं जायते हृदि || इति भागवते | न तस्य तत्त्वग्रहन्माय साचाद् वरीयसीरपि वाचः समासन् | स्वप्ने निरुक्तया गृहमेधसौख्यं न यस्य हेयानुमितं स्वयं स्यात् | इति | न तु फलाभावात् | कर्माभावात् | अतो न कर्मत्यागं एव मोक्षसाधनम् | यत्याश्रमस्तु प्रायत्यर्थो भगवतोऽर्थश्च | अप्रमयतत्वमेव हि प्रायो गृहस्थादीनाम् | इतरकर्मेद्येगात् | अप्रयतानां च न ज्ञानम् | तथाहि श्रुतिः - नाशन्तोनासमाहितः इति | महांश्च यत्याश्रमे तोषो भगवतः | तथाह्याह - यत्याश्रमं तुरीयं ते दीक्षां मम सुतोषिणीम् इति नारायणष्टक्षरकल्पे | अधिकारिकास्तु तत्स्था एव प्रायत्ये समर्थाः | स एव च महान् भगवतस्तोषः | तच्चोक्तम् - देवादिनामादिराज्ञां महोद्योगेऽपि नो मनः | विष्णोश्चलति तद्भोगोऽप्यतीव हरितोषणः || इति पादमे ||” - By performing actions in this manner, one becomes a man of non-Action. Thus has it also been clarified further in the latter part of this verse. Asceticism (*Sanyaas*) is “कामपरित्यागः” relinquishing desire bound actions. By actions

performed without desires and with purified heart and wisdom, liberation comes about. Therefore it has been said in *Bhagavat Puraana* that for the one who has become luminous purified by actions, renunciation comes about in the heart. Only he who is free from attachment is known as the man of wisdom *thus in Bhagavat Puraana*. The state of being liberated comes about by not being bound by desires, which are known as '*appropriate and inappropriate actions*'. Indeed absence of desires in action results in the fruit of Liberation. Just as the one who, seeing things in dreams, does not consider giving up the pleasures of a householder, even so for such one there is neither clarity of the principles nor of the Vedic injunctions. Not by mere absence of the fruits (of actions), nor even by the absence of the actions themselves, for renunciation of the actions by themselves cannot be the means of deliverance. The asceticism is primarily for concentrated reflection and communion with the Resplendent Lord. Because, verily, uncontrolled is the mind of the householders, they being engrossed in other functions.

Those who have no concentration, for them there is no wisdom. Hence the scriptures (*Katha Up. 1.2.23*) say '*one who is not tranquil, one who has not concentrated*'. It is said that the Resplendent Lord is exceedingly pleased with those who are ascetics. In *Narayana Shatakshara Kalpa* it is said that among all the initiations, the one which is made in stage of asceticism is the supreme and extremely pleasing to Me. Even among the qualified, only the householders who have concentrated mind become primarily eligible. The Resplendent Lord is highly pleased with them. The Gods and many well known princes, even though were ever engaged in actions, did not have their minds wavering from *Sri Vishnu*. Therefore even when they were engaged in pleasures, *Sri Vishnu* was pleased, *thus, in Padma Puraana*.

5 - 6 - 7. Not for even a moment can one remain without any action. Because they are bound to act helplessly by the attributes or their nature. Even though restraining the organs .or action, one who continues to brood over the objects or the senses in mind, he is caned the deluded Self and a hypocrite. But he who controlling the senses by Mind, O Arjuna, engages the organs or action, in actions without attachment, is superior.

Bhashya

“न तु कर्माणि सर्वात्मना त्यक्तुं शक्यानि | इत्याह - न हि इति | तथाऽपिशक्तितस्त्यागः कार्यं इत्यत आह - कमेन्द्रियाणि इति | मन एव प्रयोजकम् इति दर्शयितुमन्वयव्यतिरेकावह - मनसा स्मरन्, मनसा नियम्य इति | कर्म योगं स्ववर्णाश्रमोचितम् | न तु गृहस्थकर्मैवेति नियमः | न्यासदिविधानात् | सामान्यवचनाच्च |” - Actions are not possible to be renounced, thus speaks *Sri Krishna* Actions are not possible to be renounced, thus speaks *Sri Krishna*. Therefore, actions should be renounced with all effort. Thus has been said in the verse. To show the predominant role of the Mind on influencing the entity, it is said, मनसा स्मरन् ie remembering in Mind. *Karma Yoga* is suitable according to the stage one is in. Not that Action is only for the householder, because of particular reference that it is for the ascetics also. It is also so in common parlance.

Tatparya Nirnaya:

“कर्तृत्व द्विविधं प्रोक्तं विकारश्च स्वतन्त्रता | विकाराः प्रकृतेरेव स्वतन्त्रता || इति पैङ्गीश्रुतेः | कायेन ह्यवसः इत्यत्रावशो विष्णुवशः | अः इति ब्रह्म इत्यादि श्रुतेः ||” -Actions are spoken as being two-fold, which are due to the modifications of the attributes and those which are independent. The actions

caused by the modifications of the attributes are due to effect of the *Prakriti*; Independent actions are those of *Sri Vishnu*, thus, in *Paingi Scripture*. Therefore, in कार्यते ह्यवशः means being dependent on *Sri Vishnu*. The scriptures further clarify that ॐ means *Brahman*, thus in scriptures 8 – 9. **Perform your ordained actions, for performance of action is better than renunciation of action. Even the maintenance of one's physical life cannot be accomplished without actions. Save action performed as and by way of sacrifice, the world is bound by action in all other cases. Therefore, O Arjuna, do perform the actions for that purpose freed from attachments.**

Bhashya :

“अतो नियतम् वर्णाश्रमोचितं कर्म कुरु | कर्मणा बध्यते जन्तुः इति कर्म बन्धकं स्मृतमित्यत आह - यज्ञार्थाद् इति | कर्म बन्धनं यस्य, लोकस्य, स कर्मबन्धनः | यज्ञो वै विष्णुः | यज्ञार्थं सङ्गरहितं कर्म न बन्धकम् इत्यर्थः मुक्तसङ्ग इति विशेषणात् | कामान् यः कामयते इति श्रुतेश्च | अनिष्टमिष्टम् इति वक्ष्यमाणत्वाच्च | एतान्यपितु इति च | तस्मान्नेष्टयाजुका स्यात् इति च | विशेषवचनत्वे समेऽपि विशेषणं परिशिष्यते ||” – Perform actions as appropriate to your status and stage in life. The creatures are bound by actions, thus the bondage of actions is spoken in the scriptures with यज्ञार्थाद् - as and by way of sacrifice. Further saying the actions which create bondage for the people are called action bound. Clarifying that sacrifice being verily *Sri Vishnu* himself. Action performed as and by way of sacrifice do not create bondage qualifying further with the word मुक्तसङ्ग which means free of attachments, which is the qualifying statement. 'One who craves for desires' says the scripture when it refers in earlier statement. *Inappropriate and appropriate, perform actions without attachment, no sacrifice should be performed with intent for fruits* - all these statements are spoken in *Upanishads*. Similar statements are also seen here as qualified statements.

10 – 11 – 12 – 13. In the earlier days, Prajapati created creatures along with sacrifice and declared - By this you shall fulfill and the sacrifice shall in turn yield your desires. In that manner you commune with the Gods and the Gods shall commune with you. Thus being in communion with each other, attain the Supreme Good. Being in commune by the sacrifice, the Gods shall grant you the appropriate enjoyments. He, who enjoys the fruits (of such sacrifice) without exchanging with Gods, is, verily, a thief. The noble ones who eat what remains from the sacrifice are surely released from all their demerits. The ignoble ones, who prepare food for themselves alone, verily eat their own demerits.

Bhashya :

“अत्रार्थवादमाह - सहयज्ञाः इति ||” - In this verse 'along with sacrifice', rational words are spoken.

Tatparya Nirnaya:

“कर्मणा बध्यते जन्तुः इत्यादिकमप्यवैष्णवकर्मविषयमित्याह - यज्ञार्थाद् इति ||” Saying by action a Jiva is bound, *Sri Krishna* points out the desirable वैष्णव purpose in life saying यज्ञार्थात्. “ज्ञो नाम भगवान् विष्णुस्तं यात्युद्देश एष यः | स यज्ञ इति सम्प्राक्तो विहिते कर्मणि स्थितः ||” , thus in *BarkaShruti*.

14 – 15 - 16. From food are born the creatures; from rain does food become possible. By sacrificial act do the rains come to be and the sacrifice comes about from action. Know the action to be born from Brahman and Brahman is revealed by the immutable (Vedas). Consequently, all-comprehending Brahman is eternal, established in sacrifice. The cycle thus set in motion, whosoever fails to maintain, he is evil, reveling in senses and he, O Partha, lives in vain.

Bhashya :

“हेत्वन्तरमाह - अन्नद इति | यज्ञः पर्जन्यानन्त्वात् तत्कारणं उच्यते | पूर्वयज्ञविवक्षायां चक्र तस्य चक्रप्रवेशो न भवति | तद्द्वयापाद्यं कर्मविधये | न तु सामान्यमात्रेणेनादानीं कार्यम् | मेघचक्राभिमानी च पर्जन्यः | तच्च यज्ञाद् भवति | अग्नौ प्रास्ताऽऽहुतिः सम्यगादित्यमुपतिष्ठति | आदित्यात्जायते वृष्टिर्न ततः प्रजाः || इति स्मृतेश्च | उभयवचनादादित्यात् समुद्राच्चाविरोधः | अतश्च यज्ञात् पर्जन्योद्भवः सम्भवति | यज्ञो देवतामुद्दिश्य द्रव्यत्यागः | कर्म इतरकर्मा ||” - Another purpose is proposed here in the verse ‘From food’ etc. Sacrifice and the rains are said to be the result of such offering of food. The earlier reference of sacrifice in cyclical form is not made here. Only the future course of the actions is indicated. These actions are not recommended merely for the sake of similarity. Of course, the clouds are the generating force for the rains, which, in turn, are born out of sacrifice. “When the oblation is offered in (sacrificial) fire in the prescribed manner, it reaches the Sun. From the Sun the rains are produced, food from the rains and thereafter the creatures”, thus, speak the scriptures . There is no contradiction in both the statements that the rains are the product of the Sun and the Ocean. Thus out of the sacrifice, the rains are produced. The offering of oblations to the Gods is referred as sacrifice. Actions are the other acts to be performed.

“कर्म ब्रह्मो जायते एष ह्येव साधु कर्म कारयति | बुद्धिर्ज्ञानम् इत्यादिभ्यः | न च मुख्ये सम्भाव्यमाने पारम्पर्येणोपचरिकं कल्प्यम् | न च जडानां स्वतः प्रवृत्तिः सम्भवति | एतस्य वा अक्षरस्य इत्यादिसर्व नियमनश्रुतेश्च | द्रव्यं कर्म च | इत्यादेश्च | अचिन्त्यशक्तिश्चोक्ता | जीवस्य च प्रतिबिम्बस्य बिम्बपूर्ववच चेष्टा | न कर्तृत्वम् इत्यादिनिषेधाश्च ||” - Actions are born of Brahman. "Verily, from Him are the noble actions come to be performed". Similarly, 'intelligence, wisdom'. When primary meaning is possible, it is not proper to accept secondary meaning as is often done traditionally. Because the gross things cannot manifest by themselves. 'By Him or by the Imperishable' are (therefore) the normal words used in the scriptures. 'The elements, the actions, and the Time' etc., thus inconceivable power is indicated here. Since the Jivas are but the reflections (pratibimba), all actions, verily, flow from the Bimba (Lord). 'not the predicated actions' such statement is made for the sake of denial (to the Jivas).

“अक्षराणि प्रसिद्धानि | तेभ्यो ह्यभिव्यजायते परं ब्रह्म | अन्यथाऽनदिनिधनं अचिन्त्यं परिपूर्णमपि ब्रह्म को जानाति? न च रूढीं विना योगाङ्कीकारो युक्तः | परमर्शाच्च - तस्मात् सर्वगतं ब्रह्म इति | नह्यपकाशब्देन द्विरुक्तेन भेदश्रुतिं विना वस्तुद्वयं कुत्रचिदुच्यते || तानि चाक्षराणि नित्यानि - वाचा विरूप नित्यया, अनाधिनिधना नित्या वागुत्सृष्टा स्वयंभुवा, अत एव च नित्यत्वम् इत्यादि श्रुतिस्मृतिभगवद्वचनेभ्यः || दोषश्चेत्तः सकर्तृत्वे | नचाबुद्धिपूर्वमुत्पन्नानि | तत्प्रमाणाभावात् | निश्चस्तिशब्दस्त्वत्केशाभिप्रायः | नाबुद्धिपूर्वाभिप्रायः ||” - अक्षराणि (immutable Vedas) are those which are well known. From them, the Supreme Brahman came to

be revealed. How would *Brahman* who, though complete in Himself and is without beginning or end and inconceivable, would otherwise have been known? Therefore, it is not proper to accept meaning by inference without discarding the generality of meaning. Therefore, understanding the statement '*all-comprehending Brahman*' (is the correct meaning). Because, when in a statement the same word is used twice then there is no justification for applying two separate meanings for the same word. There is also no reason to understand the same word in different senses. The words अक्षराणि, being eternal, statements are made in *Shruti, Smriti* and *Gita*, like '*Recite, O Virupa, the eternal (words): Without beginning or end is the speech uttered by the self-evolved (Lord)*'. '*Because He is eternal, these (Vedas) are also eternal.*' If any one considers *Vedas* to have been created, then the flaw in such arguments has been referred earlier. Since it could not have been created without prior knowledge. There also being no evidence to that effect, because of the word '*exhaling*', used indicates that it is (spontaneous) without any efforts. Not with prior conscious effort is, therefore, the inference.

“सोऽकामयतपत्यादश्च | इष्टत् हुतम् | इत्यादि रूपप्रल्ब्वसहादिनाच्च | महातात्पर्यविरोधाच्च तच्चोक्तं पतस्तात् | न ह्यस्वस्वातन्त्र्येण कर्तुं प्राधान्यम् | अस्वातन्त्र्यं च तदमतिपूर्वकत्वेन भवति | यथा रोगदीनां पुरुषस्य तज्जत्वेपि | उत्पत्तिवचनान्यभिव्यक्त्यर्थान्यभिमानिदेवताविषयाणि च | नित्या इत्युक्त्वा उत्सृष्टा इति वचनात् | अभिव्यञ्जके कतवचनं चाति | कृत्स्नं शतपथं चक्रे इति कथमादित्यस्तथा वेदास्तेनैव क्रियन्ते? वचनामात्राच्च निर्णय्यात्मकशरीरेकोक्तं बलवत् | शास्त्रं योनिर्यस्य इति तु शास्त्रयोनित्वम् | जन्माद्यस्य यतः | इत्युक्ते, प्रमाणं हि तत्रपेक्षितम् | न तु तस्य जातत्वं वेदकारणत्वं वा | नहि वदेकारणत्वं वा | नहि वेदकारणत्वं जगत्कारणत्वे हेतुः | नहि विचित्रजगत्सृष्टेर्वेदसृष्टिरशक्या सृज्यत्वे | न च सर्वज्ञत्वे | यदि वेदसृष्टा सर्वज्ञः किमिति न जगत्सृष्टा? तस्माद् वेदप्रमाणकत्वेमेवात्र विवक्षितम् | अतो नित्यान्यक्षराणि | यत एव परम्पराया यज्ञाभिव्यङ्गयं ब्रह्म तस्मात् तन् नित्यं यज्ञे प्रतिष्ठितम् ||” - *He desired*, also because of such statements. Similarly, because of the statement like *fulfilment of desire* - the world of *forms*. Because it is against the ultimate conclusions being arrived at. This fact has already been clarified earlier. Creation by one who is not independent cannot grant Primacy. His non-Independence (would be established) only if creation is considered to have come about without His prior desire. Then it will be like illness which comes about without person's desire. While referring to the Creation etc. the subject of the presiding divinities comes to be alluded to. In view of it being Eternal, the statement of its having been created *etc.* has to be understood as '*manifested*'. In the process of creation, actuality of creation is assumed. *Shatapatha Brahmana* is said to have been created (by *Yajnyavalkya*). *How* can the *Vedas*, which were posited in the Sun, may be said to have been created (by *Yajnyavalkya*)? The statement clarified after deliberation is better than the one spoken on the spur of the moment. The *Vedas* are the sources, origin, hence, the statement शास्त्रयोनित्वम्'. Because of the previous sutra (1.1.2) जन्माद्यस्य - from whom were created - is the evidence which can be quoted. It does neither suggest '*from whom (it - the Vedas) is born*' nor His being the cause of *Vedas*. The object of creating the worlds does not suggest the creation of the *Vedas*. Because the creation of the wonderful World is in no way superior to the emanation of the *Vedas*. But this does not lead to the conclusion that '*Brahman is all-comprehending*'. If creation of the *Vedas* is '*all-comprehending*', then why not the creator of the world be considered '*all-comprehending one*'? Therefore, '*Vedas as the evidence*' has only been clarified here. Similarly, '*Akshara*' the words as '*nitya*' - Eternal etc. Just as by such tradition, *Brahman*

becomes revealed through sacrifices, even so from Him alone those (*Vedas*) become eternally established in sacrifice. From the *Vedas* the *Jivas* become established. This is the (eternal) cycle.

Tatparya Nirnaya:

“जननात् परस्स्यादेः पर्जन्यो मेघसन्ततिः | य यज्ञात् कर्मणः सोऽपि समस्तं कर्म केशवात् || स नित्योऽप्यक्षरततीरूपाद् वाक्याद्धिः गम्यते | वाक्यमुचार्थते भूतैस्तान्यन्नात् तच्च मेघतः || तस्मात् सर्वगतो विष्णुर्नित्यं यज्ञे प्रतिष्ठितः | एव प्रवर्तितं चक्रं नानुवर्तयतीह यः | स पापो विश्वहन्तृत्वान्नरके मज्जति ध्रुवम् || वाचिको मानसो यज्ञो न्यासिनां तु विशेषतः | वनस्थस्याकरय्यज्ञः कृत्वादिर्गृहिणोऽखिलः || शुश्रुषाद्यात्मको यज्ञो विहितो ब्रह्मचारिणः | विद्याऽभयादिदानं च सर्वेषामपि सम्मतम् || गृहिणो वित्तदानं तु वनस्थयान्पूर्वकम् | सवैः कार्यं तपो घेरामिति सर्वे त्रिकार्षिणः | इति नारदीये | ब्रह्माक्षरशब्दार्थयोर्व्यत्यासे तस्मात् सवपगतं ब्रह्म इति | प्रत्यभिज्ञाविरोधद्वचक्राकाऽप्रवेशश्च ||” -For giving birth to vegetation etc. the clouds are known as पर्जन्यः. The actions come to be due to sacrifices and all actions flow from and towards *Keshava*. Even though He is eternal, He comes to be known through the *अक्षर (Vedas)*. The speech comes to be caused by the creatures; the creatures from food and the food from the clouds. From it the all-comprehending *Sri Vishnu* comes to be established in sacrifices. Whoever does not maintain this cycle which has thus been set in motion, he indeed, becomes evil and goes to eternal perdition having destroyed the worlds. For ascetics, the sacrifice through mentally spoken speech is suitable. For the forest-dweller, austerities are the sacrifices; while for the householders the performance of all the recommended actions. For those who aspire wisdom of the *Brahman*, celibacy, reflection, service to the Teacher and such other actions are the proper sacrifices. Fearlessness, charity and study of the Self are the accepted means for all. For householders, charity of wealth and for the forest-dwellers charity of food (is recommended). All these actions should be intensely austere and are for all, *thus in Narada Puraana*. The words *Brahman* (the foundation of all manifest forms) and *akshara* (the *Vedas* which reveals) are distinct or else the statement ‘*from it the all-comprehending Brahman*’ becomes contradictory and his place in the cyclical sacrifices becomes uncertain.

17- 18 - 19. But he who revels in his owns self and is satisfied with his. Own Self, and being satisfied thus with his Self, there accrues for him no performance of action at all. Not for him, the satisfaction from performance of actions, nor, verily, by performance of actions. For him there remains nothing to be gained from performance of actions. Therefore, remaining ever unattached perform actions to be performed. By performance of unattached actions alone, does the person attain supreme state.

Bhashya :

“तर्हि, अतीव मनसमाधानपि न कार्यम् इत्यत अह - यस्तु इति | रमणं पारदर्शनादिनिमित्तं सुखम् | तृप्तिरन्यत्रालम्बबुद्धिः | संतोषस्तज्जनकं सुखम् | संतोषस्तृप्तिकारणम् इत्यभिधानात् | परमात्मदर्शनादिनिमित्तं सुखं प्राप्तः | अन्यत्र सर्वात्मनाऽलम्बबुद्धिं च | महाच्च तत् सुखम् | तेनैवात्रालम्बबुद्धिः इति दर्शयति - अत्मन्येव च सन्तुष्ट इति | तस्थ एव सन् सन्तुष्ट इत्यर्थः | नान्यत् किमपि सन्तोषकारणम् | इत्यवधारणम् | आत्मना तृप्तः | नह्यत्मनि अलम्बुद्धिर्युक्ता | तद्वचित्वं च - चयं तु न वितृप्यामं उत्तमश्लोकविक्रमैः | इति प्रयोगसिद्धम् |

अध्याहारस्त्वगातिका गतिः ॥ आत्मरतिरेव इत्यवधारणादसम्प्रज्ञात समाधिस्थस्यैव कार्यं न विद्यत - स्थितप्रज्ञस्याऽपि कार्यो देहादिदृश्यते यदा | स्वधर्मो मम तुष्यर्थः सा हि सर्वैरपेक्षिता ॥ इति पञ्चरात्रे ॥ - - If so, in case of intense equanimity of mind performance of action may not be necessary. *Sri Krishna* explains this in this verse. *ramanam* - reveling means having pleasure in the objects seen. तृप्ति is being satisfied, contented with things rather than merely being pleased with them. संतोष is satisfaction which comes as a result of contentment. संतोष which comes out of contentment is satisfaction. संतोष is what one gets at the sight of the Lord and in all things one becomes sufficiently contented. संतोष which one gets from the Lord is Supreme आनन्द. To show that as a result thereof one, indeed, becomes contented with other things also, the statement ‘*by Self alone he is satisfied*’ is used. *The one who abides therein (in the self) is ‘one who is contented’.* ‘*Nothing else becomes the cause of satisfaction*’ is the restricted meaning. Contentment would also suggest sufficiency of satisfaction. ‘*We are satisfied with listening to the success of the Lord*’ by such statements the word becomes clarified. ‘*In no other things satisfaction is found*’ becomes then the restrictive sense. Due to the restrictive sense of ‘*By Self alone he is satisfied*’ for the one who is in equanimous consciousness, the need for rituals etc. does not arise. ‘*For the one who is well established in awareness स्थितप्रज्ञ, during the time he is conscious of the body etc., the ordained actions are to be performed for My satisfaction, because that is what is expected in all cases*’, thus, in *Pancharatra*

“अन्यदाऽन्यरतिरपीषत् सर्वस्य भवति | न च तत्रालम्बुद्धिमात्रमुक्तम् | आत्मतृप्तः इति पृथगाभिधानात् | कर्तु शब्दः कालावच्छेदेवषयः प्रसिद्धः - यो भङ्क्ते स तु न ब्रूयात् | इत्यादौ | अतोऽसम्प्रज्ञातसमाधौ एवैतत् | मानव इति - ज्ञानिनः एवासम्प्रज्ञातसमाधिर्भवति | इति दर्शयति - मनु अवबोधने इति धातोः | परमात्मरुतश्चात्र विवक्षिता - विष्णोवेव रतिर्यस्य क्रिया तस्यैव नास्ति हि | इति वचनात् ॥” - In all other situations also *aananda* in relation to the Lord alone comes about. In all those cases sufficiency of contentment alone has not been suggested. Having declared *self-satisfied* separately. Performance of action suggests the concept of Time, as in the case ‘*When one is eating he does not speak*’. Thus, only in the cases of equanimous consciousness, (that actions are recommended.) Human being alone can become *jnyaani* (wise), thus equanimous consciousness comes about only to human being. The word *maanava* comes from the root *manu*. ‘*self-satisfied*’ means satisfied only in the *Supreme Self*. On account of the statement, ‘*One who is satisfied with Sri Vishnu, for him there is no performance of actions*’.

“तस्य कर्मकाले वक्तव्योऽहम् इति किञ्चित् प्रत्युक्त्वा तत्कृतावात्मरति अधिकः समो वार्थो नास्ति | न च सन्ध्याद्यकृतौ कश्चिद् दोषः | नैचदपहाय सर्वभूतेषु कश्चित् प्रयोजनाश्रयः | अर्थो येन दर्शनादिना भवति, सोऽर्थ व्यपाश्रयः | ज्ञानमात्रेण प्रत्यवायो यद्यपि न भवति | ईषत् प्रारब्धानर्थसूचकं च तदभवति | महच्चेद वृत्तहत्यादिवत् ॥” - For one who says ‘*at the time of performance of actions, I will speak (the mantras)*’ there would be no greater nor similar satisfaction in performance than the contentment in *self*. Similarly, no demerits will accrue to him for the non-performance of the rituals (for the one who is in *samadhi*). (During *samadhi*) there would neither be any danger for him nor any benefit from any creatures. Whatever benefit gained by दर्शन that will be obtained by him. If by knowledge alone there would not be any diminution in the merits, then similar would also be the case of *Arjuna* who has been enjoined the performance of work. Consequently, it becomes the

indication of the will of the Lord as evidenced by प्रारब्धकर्म - acquired results, as in the performance of supreme action like killing *Vritra*.

“यतोऽसम्प्रज्ञातसमाधेरेव कार्याभावः तस्मात् कर्म समाचारः ।” - Only in *Samadhi* one is not required to perform any actions. Therefore you perform the actions now (*since you are not in that state of equanimous intellect*).

Tatparya Nirnaya:

“तृप्तिसन्तोषशब्दयोः पर्यायत्वेऽपि परमात्मना तृप्तः, परमात्मनि तृप्त इति विशेषः - विष्णुप्रसादाद् रमिंस्तृप्तो विष्णुप्रसादतः | विष्णवेवातितृप्तश्च मुक्तोऽसौ विध्यगोचरः || इत्याग्नेयो | रतिरानन्द उद्विष्टस्तृप्तिस्तु कृतकृत्यता | प्रीतिस्तु द्विविधः स्नेहः कर्मजो निज एव च || इति शब्दनिर्णये || सन्तोषतृप्तितापूर्तिः, प्रीतिः पर्यायवाचकाः | इत्यभिधानम् | यस्मादमुक्तस्य कार्यमस्तेव तस्मादसक्तः | असक्त आचरन्नेव यस्मात् परमाप्नोति | मुक्तस्यैव कार्यं नास्तीत्येवकारार्थेऽपि यस्तु इति तु शब्देनावगतः | तस्मात् कर्म समाचर इत्युपसंहारविरापधश्चान्यथा | ब्रह्मनिष्ठा ब्रह्मरता ब्रह्मज्ञानसुतर्पिताः | पाण्डवानां च मुक्तनामन्तरं किञ्चिदेव हि || इति भविष्यत्पर्ववचनाच्च नार्जुनस्यामुख्याधिकारिता | आत्मरतिरेव स्यात् इत्येवशब्देनैव मुक्तानामेभ्यो विशेषो दर्शितः | एषां कदाचित् दुःखाभासस्यापि भावात् ||” - Words like contentment and satisfaction are specially used as synonyms for contentment from *Supreme Self*. “विष्णुप्रसादाद् रतिमांस्तृप्तो विष्णुप्रसादतः | विष्णवेवातितृप्तो मुक्तोऽसौ विध्यगोचरः ||” - One who enjoys the Grace of *Sri Vishnu* is content and one who is content with unlimited Grace of *Sri Vishnu* is known as the liberated, *thus in Agni Purana*. रति is delight and आनन्द is bliss, two fold, either from contentment and friendship or from satisfied performance of actions, *thus in Shabda Nirnaya*. *santosh* is satisfaction, तृप्ति contentment or अपूर्ति feeling of incompleteness, प्रीति being the alternative words used. For those who are not liberated, performance of action remains. Therefore, the need for unattached actions. For those who are attached, performance of actions for the *Supreme Being* alone is recommended. For the liberated there exists no need for performance of actions, this has been shown by the use of तु. Otherwise the statement (to *Arjuna*), therefore perform actions would be contradictory. Established in Brahman, reveling in Brahman, well endowed with the wisdom of Brahman, the difference between Pandavas and the liberated ones is very limited', *thus in Bhavishya Parva*, *Arjuna* cannot be considered ineligible (*an-adhikari*). Due to the statement '*the similarity and disparity in self-reveling*' the special distinctive attribute is shown. This may even be a semblance of pain in some instances

20- 21 – 22 – 23 – 24 - 25 - 26.. It was by performance of actions, verily, did Janaka and the others attained supreme state. For the maintenance of the World Order, verily, you are required to perform of your actions. In whatever way the great ones act, in similar way the rest of the people act. Whatever standards he lays, the same are followed by the rest of the people. There exist no actions for Me, O Arjuna to be performed in all these three worlds; nor anything to be gained which I do not possess. Yet I engage Myself in performance of actions. In case I do not perform My actions due to indifference, O Arjuna, then people will in all respects follow My instance. These worlds will fall in ruin if I do not perform My actions; I will be the cause for confusion and destruction of these people. Even as the one who is not

wise performs actions with attachment to them, even so one who is wise should perform actions, O Arjuna, without attachment for maintenance of the world order. Let him (the wise one) not create confusion in the minds of those who are not wise, being attached to actions. But the wise one unified in his performance, should set other engaged in their actions.

Bhashya :

“आचारोप्यस्ति इत्याह - कर्मणैव इति | कर्मणा सह कर्मकुवन्त एव | इत्यर्थः | कर्म कृत्यैव ततो ज्ञानं प्राप्य वा | न तु ज्ञानं विना | प्रसिद्धं हि तेषां ज्ञानित्वं भारतादिषु | तमेव विद्वान् इत्योदिश्रुतिभ्यश्च | अत्रापि कर्मणां ज्ञानसाधनत्वोपक्तेश्च - बुद्धियुक्तः | इति | गत्यन्तरं च नान्यः पन्थाः इत्यस्य नास्ति | इतरेषां ज्ञानद्वाराऽप्यविरोधः | यत्र च तीर्थाद्यैव मुक्तिः साधनमुच्यते - ब्रह्मज्ञानेन वा मुक्तिः प्रयागमरणेन वा | अथवा स्नानमात्रेण गोमत्यां कृष्णसन्निधौ | इत्यादौ तत्र पापादिमुक्तः | स्तुतिपरता च | तत्रापि हि कुत्रचिद् ब्रह्मज्ञानसाधनत्वमेवोच्यतेऽन्यथामुक्तिं निषिद्धय - ब्रह्मज्ञानं विना मुक्तिर्न कथञ्चिदपीष्यते | प्रयागादेस्तु या मुक्तिर्ज्ञानोपायत्वमेव हि || - इत्यादौ | न च तीर्थस्तुतिवाक्यानि तत्प्रस्तावेऽप्युक्तज्ञाननियमं घ्नन्ति | यथा किञ्चिद् दक्षं भृत्यं प्रत्युक्तानि - अयमेव हि राज किं राज्ञा इत्यादीनि | याथाऽह भगवान् - यान तीर्थादिवाक्यानि कर्मादिविषयाणि च | स्तावकान्येव तानि स्युरज्ञानां मोहकानि वा | भवेन्मोक्षस्तु मदृष्टेर्नान्यस्तु कथञ्चन || इति नारदीये || अतोऽपरोक्षज्ञानादेव मोक्षः | कर्म तु तत्साधनमेव ||” - Even examples of precedents do exist, thus he says in this verse. कर्मणा means together with performance of actions. Or it can mean by performing actions and thereby gaining wisdom. Not that (by performance alone) without having wisdom. They (*Janaka and others*) have been famous in *Bharata* as men of Wisdom. "They alone are the Wise" has been comparable statement in scriptures. Here also the performance of action together with wisdom is spoken, "Be well-established in Intelligence". There could be no other meaning for the statement नान्य पन्थाः - there is no other path etc. Even in other instances, there exists no disagreement for the *Path of Wisdom*. Wherever for the sake of liberation, visits to the sacred rivers have been suggested; as in "*Liberation (is assured) by Wisdom of Brahman or by death in Prayaga or by bathing in Gomati in the presence of Krishna*", liberation from demerits alone is referred. It is also for praising these places. Because even where bathing in sacred rivers is mentioned, the wisdom of *Brahman* also has been mentioned as the primary basis for liberation. Without the Wisdom of Brahman liberation is in not possible. Only death or taking bath in pilgrim centres like *Prayag* is commended as sure Way to be in Krishna's company, thus . because that becomes the basis for wisdom". Such words eulogizing the sacred rivers do not in any manner contradict the need for wisdom for deliverance, As in the case of a conscientious servant who is referred to as '*He is, verily, the King, by King alone it can be done*' as a matter of praise. Statements recommending bathing in sacred rivers or performance of rituals etc. are meant for the simple minded people or for attracting those who are bewildered. But Liberation is possible only from realizing Me, not otherwise, thus by *Vyasa* in *Narada Purana*. Therefore, spiritual realization alone is Liberation. Performance of action is only the means (to Liberation). “स यत् वाक्यादिकं प्रमाणीकुरुते, तदुक्तप्रकारेण तिष्ठति | इत्यर्थः |” - He acts in the world as an example to follow. In whatever manner He speaks, in that manner they act, this is the meaning.

Tatparya Nirnaya:

“सहैव कर्मणा सिद्धिमास्थिता जनकादयः | ज्ञाननिष्ठा अपि ततः कार्यं वर्णाश्रमोचितः || इति च | अज्ञानां ज्ञानदं कर्म ज्ञानिना लेकसंग्रहात् | अद्धैव तुष्टिदं मह्यं सा मुक्तानन्दपूर्तिदा || ममेव केवलं नास्ति केनाप्यर्थ स्थाप्यहम् | कर्मकृल्लोकरक्षायै तस्मात् कुर्वीत मत्परः || इति कृष्णसंहितायाम् | रक्षया वाऽथ सृष्ट्या वा संहत्योर्न नु क्वचित् | अर्थो विषणोस्तथाऽप्येष स्वभावात् सर्वकर्मकृत् || मत्तो नृत्तादिकं यद्धत् कुर्यात् सुखविशेषतः | परमानन्दरूपत्वात् कुर्याद् विष्णुस्तथैव तु || इति बर्कश्रुतिः ||” - Janaka and other kings performing actions with wisdom and according to one’s sstge of life and clsssification attained deliverance. For ignorant ones performance of action with wisdom and for the wise ones performance of action for and by the way of sacrifice. For the Lord there exists no actions to be performed. Hence the need of performance of action for the pleasure of the divine. By sustenance, by maintenance and by destruction the Supreme Lord has nothing to gain. Without any objective whatsoever the Supreme Lord Krishna according to His creative impulse performs all actions perpetually throughout all of creation. Just as a person who is extremely happy may spontaneously sing and dance to express their special pleasure in the same way the Supreme Lord performs all actions to express His consciousness which is perpetually in a state of Supreme Bliss.

27 – 28 – 29 - 30 – 31 - 32. Even though it is the Nature that performs the actions, influenced by the (three) attributes, one who is bewildered by his ego-sense thinks that he is the doer. 27. Even though it is the Nature that performs the actions, influenced by the (three) attributes, one who is bewildered by his ego-sense thinks that he is the doer. Those who are deluded by the attributes of Nature, get attached by the actions influenced by the attributes. Those who are wise should not be confused by those who being dull in mind know but little. Surrendering all the actions to me, with your mind settled in the Self, being free from desire and egotism, fight being freed from fever. Those who ever heed this opinion of Mine, being fully receptive without any reservation, are released from (being slaves to) their actions. Those who being envious of this opinion of Mine do not follow them, know them to be devoid of all wisdom, lost (in their goal) aad lacking in intellect

Bhashya :

“विद्वदविदुषाः कर्मभेदमाह - प्रकृतेः इति | प्रकृतेः गुणैः इन्द्रियाभिः | प्रकृतिमपेक्ष्य गुणभूतानि हि तानि | रत्सम्बन्धीनि च | न हि प्रतिबिम्बस्य क्रिया ||” - The difference between actions of the wise one and of the ignorant one is shown here, qualifying with words like प्रकृतेः - by nature, गुणैः by attributes. इन्द्रियाभिः - influenced by the senses. The senses are lower than प्रकृति and गुणः. Further because of the association (of the senses), not actions of the प्रतिबिम्ब - the Jiva.

“कर्मभेदस्य गुणभेदस्य च तत्त्ववित् | गुणाः इन्द्रयादीनि | गुणेषु विषयेषु | प्रकृतेः गुणेषु इन्द्रियादिषु सम्मूढाः इन्द्रयाद्यभिमानाद्धि विषयादिसङ्गः | गुणकर्मसु विषयेषु कर्मसु च | “शब्दाद्या इन्द्रियाद्याश्च सत्त्वाद्याश्च शुभानि च | अप्रधानानि च गुणा निगद्यन्ते निरुक्तिगैः || इत्यभिधानात् | सत्त्वाद्यङ्गीकारे गुणा गुणेषु इत्ययुक्तं स्यात्?/ ||” - Knowing in principle the distinction between actions and attributes). गुण here means the senses. Therefore, गुणेषु means by the senses-objects The attributes of nature are those influenced by senses, therefore become deluded. Being influenced by the ego-sense and

associated with sense-objects. Here गुण कर्मसु means sense attributes and consequential actions. Sense objects like sound etc., senses like eye and the rest, auspicious attributes like luminosity (Satva) etc. should be understood as Secondary attributes, thus according to the meaning in the dictionary. By association of attributes like satva etc.

“अतः सर्वाणि कर्माणि मय्येव सन्न्यस्य भ्रान्तितो जीवोऽध्यारोपितानि मय्येव विमृज्य - भगवानेव सर्वाणि कर्माणि करोति इति मत्पूजा इति च | आत्मानं मामधिकृत्य यच्चेतः तदध्यात्मचेतः | सन्यास्यास्तु भगवान् करोति इति | निर्ममत्वं नाहं करोमि इति ||” - Surrendering all the actions to Me alone, giving up all the actions done by the *Jiva* from deluded feeling (that he is the doer), and (*realizing* that) the Lord alone performs all actions he (the wise-one) worships Me. सन्यास means realizing that all actions are performed by the Lord alone. निर्ममत्वम् means *Jiva* does not perform any actions at all.

“फलमाह - य मे इति | ये त्वेवं निवृत्तकर्मिणस्तेऽपि मुच्यन्ते ज्ञानद्वारा | किं वाऽपरोक्षज्ञानिनः ? न तु साधनान्तरमुच्यते - निवृत्तादीनि कर्माणि ह्यपरोक्षेशदृष्ट्य | अपरोक्षदृष्टिस्तु मुक्तौ किञ्चिन्म मार्गते | सर्वे तादन्ताराधाय मुक्तये साधनं भवेत् | न किञ्चिदन्ताराधाय निर्वाणायपरोक्षदृक् || - इति ह्युक्तं नारायणाष्टाक्षरकल्पे | अत एव समुच्चयनियमोऽपि निराकृतः ||” - *Sri Krishna* speaks about the fruits of listening to advise. Those who perform actions with the sense of renunciation, are released through the *path of Wisdom*. What is there then to be spoken of those who have attained realization ? Performance of action is not suggested as an alternate medium. Renunciation etc. of the actions is for the sake of realization of the Lord alone. For realization of the Lord, liberation does not depend on anyone particular Path. All depending upon them (Performance of unattached actions) become liberated through its means. But renunciation by itself, not dependent on anything else, will liberate one completely. *thus, in Narayanaa shtkakshara Kalpa* Therefore, contention that Wisdom and performance of Action alone constitute for deliverance is not correct.

Tatparya Nirnaya:

“नाहं कर्ता हरिः कर्ता तत्पूजा कर्मचाग्रिलम् | तथाऽपि मत्कृता पूजा तत्प्रसादेन नान्यथा || तदभक्तिस्तत्फलं मह्यं तत्प्रसादात् पुनः पुनः | कर्मन्यासो हरावेवं विष्णोस्तृप्तिकरः सदा || यस्मात् स्वतन्त्रकर्तृत्वं विष्णोरेव न चान्यगम् | तदधीनं स्वतन्त्रत्वं स्वावरापेक्षयैव तु || जीवस्य विकृतिर्नाम कर्तृत्वं जडसंश्रयम् | पुमान् देग्धा च गौर्दोग्धी स्तनो दोग्धेतिवत् कमात् || इति ब्रह्मतर्कवचनादीशद्वरजीवप्रकृत्यादीनां कर्तृत्वमकर्तृत्वं च विभागेन ज्ञातव्यं सर्वत्र ||” - *Jiva* is not the doer but *Sri Hari* alone is the doer. His adoration, verily, is the performance of all actions. Even the worship done by one is due to His Grace alone, not otherwise. Devotion towards Him is its own reward and reiteration of Grace. Performance of such action towards *Sri Hari* alone constitutes the ordained action. *Sri Vishnu* alone is endless fulfillment. By *Sri Vishnu* alone is independent performance of action, not from any one else. Dependent on Him, who is independent of others. The actions of the *Jiva* are fraught with adaptations, due to existence of grossness. Like the person being free as the milkman, the cow being the dependent as the instrument and the nipples being affected due to modifications in that order. One should always understand the performance and non-performance of action as differentiate between those of the Lord, the *Jiva* and the *Prakriti*, *thus, in Brahma Tarka*.

“क्वचित् स्वभावः प्रकृतिः क्वचित् त्रिगुणात्मिका | क्वचित् प्रकृष्टकर्तृत्वाद् भगवान् प्रकृतिर्हरिः | इति शब्दनिर्णये | स्वभावतस्त्रीधा जीवा उत्तमाधममध्यमाः | उत्तमास्तत्र देवाद्या मर्त्यमध्यास्तु मध्यमाः || अधमा असुराद्याश्च नैषामस्त्यन्यथाभवः | शरीमात्रान्यथात्वे स्वजातिं पुनरेष्यति || उत्तमा मुक्तियोग्याच्च सृतियोग्यास्तु मध्यमाः | अपरेऽन्धतमोयोग्याः प्राप्तिः साधनपूर्तिः || पूत्यभावे न सवपषानादि संस्मृति स्मृता | नैव पूतिश्च सवेषां नित्यकालहरिच्छया || अतोऽनुवर्तते नित्यं संसारोऽयमनादिमान् | अतोऽधमनां जीवानां मिध्याज्ञानादयोऽखिलाः || स्वाभाविका गुणा ज्ञेया मध्यमर्त्योषु मिश्रिताः | तत्वज्ञानं विष्णुभक्तिरित्याद्या देवतादिषु || कार्यते ह्यवशः कर्म सर्वैस्तैः प्राकृतगुणैः | स्वाभाविकगुणनेतान् हेतु कृत्यैव विष्णामाणेषु कर्ताहमिति मूढुधीः | मन्यते तत्वविद विष्णोर्गुणा इच्छादयस्तु ये || स्वसभाविकेषु जीवस्य कामाद्येषु सदैव तु | प्रेरकत्वेन वर्तन्ते स्वातन्त्र्यं मम न क्वचित् || इति मत्वा न सक्तः स्यात् प्रीताऽस्य भवति प्रभुः | स्वभावगुणसन्मूढा ज्ञानादिगुणवत्तरम् || स्वातन्त्र्येणैव कर्तारं चाऽत्मानं प्रतिजानते | तान् गुणान् कर्म तच्चैव विष्णवधीनं न ते विदुः | तेष्वयोग्येषु तत्वज्ञस्तत्वं नातिप्रकाशयेत् || वेदेद् विवादरूपेण नोपदेशात्मना क्वचित् | सभ्यरूपेण वा ब्रीयात् पृष्टेऽव्यक्तिकृदेव वा || बुद्धवाऽप्यसौ यतो नित्यं स्वभावानुगचेष्टितः | स्वभावं यान्ति भूतानि निग्रहः किं करिष्यति || इत्यादिप्रकाशसंतायाम् |” - *Prakriti* is to be understood in some cases as one's inclination (*svabhaava*) and in other cases as the three-fold attributes. Yet in other cases because of His superior creative act, *Sri Hari* should be so understood, *thus, in Shabda Nirnaya*. By attributes and inclination, the *Jiva* is three-fold, the best, the worst and the intermediate. The gods being the best, the *asuras* being the worst and the mortals being the intermediate. There can be no change in their (respective) attributes and inclination. Even though externally they may appear to be different (than what they are), internally they revert back to their own attributes and inclination. The best ones are qualified for *moksha*, deliverance, the intermediate ones are qualified for primordial life and others, the worst ones live in eternal darkness. The deliverance is only by performing actions fulfilling each one's attributes and inclination. In the absence of being properly inclined, all continue to flow indefinitely like a river. Since there is eternal continuity of the Primordial world according to the will of *Sri Hari* there is eternal continuity. Therefore for the worst of the *Jivas* there would always be distorted knowledge. The intermediate mortal beings will have mixed knowledge suited to their natural attributes and inclination. Wisdom of essential principles and devotion to *Sri Vishnu* will only be for gods and the like ones. *Jivas* being subservient to the *Supreme Being* each one performs their actions according to their natural attributes and inclination. *Sri Vishnu* gets the performance done from them according to their individual *sva-bhaava*. The deluded people consider themselves to be the performers of the actions. But those who know in principle that the nature of the attributes and inclination attributes and inclination are energized as willed by *Sri Vishnu's will*, have no independence of actions. In them the Lord becomes exceedingly pleased. The deluded ones influenced by their attributes and inclination consider themselves to be wise and independent and do not consider their attributes and inclination, knowledge and actions to be dependent upon *Sri Vishnu*. Being thus not qualified, they would not be illumined. They would only be convinced through arguments, and not through scriptural instructions. In general assembly, (where both noble and evil persons gather) general guidance may be given, so that it may enlighten at least the noble ones. Even though spoken by the wise, they (the evil ones) will react according to their attributes and inclination. Since they act according to their attributes, who and what is the use of controlling (their behaviour)? *Thus, according to Prakasha Samhita*.

33 – 34 – 35. Even the man of Wisdom acts in accordance with his Nature. All beings follow their own Nature; how can abstinence resolve anything ? Between the senses and the sense-objects, there exists mutual attraction and aversion. None should come under their control, for they are, indeed, obstacles on the Path. Preferable is one's own ordained Dharma (Perennial Principle) even tough imperfect, than following Dharma ordained for others, even though followed perfectly. Death in performance of one's own Dharma is preferable for the Dharma ordained for others is fraught with danger.

Bhashya :

“एवं चेत् किम् ? इति ते मतं नानुतिष्ठति लोक इरूयत आह - सदृशम् इति | प्रकृतिः पूर्वसंस्कारः || इति | तथाऽपि शक्तितो निग्रहः कार्यः | निग्रहात् सद्यः प्रयोपजनाभावेऽपि भवत्येवातिप्रयत्नत इत्याशयवानाह - इन्द्रियस्य | तथाह्युक्तम् - संस्कारो बलवानेव ब्रह्माद्या अपि तद्वशाः | तथाऽपि सोऽन्यथाकर्तुं शक्यतेऽपिप्रयत्नतः || तथाऽप्युग्रं युद्धकर्म इत्यत आह - श्रेयान् इति |” - If such is the matter, why then do all people not follow your advise ?' Enquired thus, Sri Krishna explains that it is according to their nature. प्रकृति means prior, primary influence. Though restraint with determination is desirable, the effect though restraint is temporary, but it may have lasting effect by repeated practice. tradition is powerful to be observed even for *Brahma* and others, thus has been observed. Even then it is possible to modify its effect by repeated practice. This is the intent of this verse. Therefore, even though war is terrible it is said to be preferable in this verse.

36. Arjuna said: By which others provoked, is the person here impelled to perform demerits, even against his will and as if by force, O Krishna ?

Bhashya :

“बहवः कर्मकारणाः सन्ति क्रोधादय कामश्च | तत्र को बलवान् इति पृच्छति अथ इति | अथ पति अर्थान्तरम् | तयोर्नवशमागच्छेत् इति प्रश्नप्रापकम् |” - There exist many reasons for such action. Anger etc. and also the desire. Among them which is more powerful, thus being enquired (by *Arjuna*), the same are being mentioned here in this verse. Here अथ is to be understood as which others ? so that one may not come under their sway'. Therefore this is the question.

37. The Resplendent Lord said: It is desire, it is anger, born out of passion; know these to be the all devouring and most demoralizing enemies.

Bhashya :

“यस्तु बलवान् प्रवर्तकः स एष कामः | क्रोधोऽप्येष एव | तज्जन्यत्वात् | कामात् क्रोधाभिजायते इति ह्युक्तम् | यत्रापि गुरुनिन्दादिनिमित्तः क्रोधस्तत्रापि भक्तिनिमित्तानिन्दाकामनिमित्त एव | ये त्वन्यथा वदन्ति ते सडकरान् सूक्ष्मं जानन्ति | उक्तं च - ऋते कामं न कोपाद्या जायन्ते हि कथञ्चन इति || महाशनः महद्द्विकामभोग्यम् | महाब्रह्महत्यादिकारणत्वान् महापाप्मा | सर्वपुरुषार्थविरोधित्वाद् वैरी || - That which provokes strongly is desire and anger. From desire arises anger' thus has been said. Due to the respect which one has it is desire that provokes anger when one's teacher is insulted. Those who speak otherwise, they

do not realize the subtle difference between the two. Therefore it is said- Without Desire, how would anger come to be? Indeed, it would not. Since there are many causes for anger, it is called महाशनः - all devouring. Since it becomes cause for even great demerits like killing *Brahmins*, a wise one, it is called महापाप्मा. Since it is opposed to all human goals, it is वैरी, adversary.

38 – 39 – 40 - 41. Even as the fire covered by smoke, even as the mirror by dust, even as embryo by the womb, even so is this (Self) covered by that (Desire). Enveloped is the wisdom of the wise by this eternal adversary, in the form of insatiable desire, O son of Kunti. The senses, the mind and the intelligence are said to be its seat. By enveloping the wisdom, these are said to delude the Jiva. Therefore, restraining these senses from the beginning, O Arjuna, slay this evil destroyer of wisdom and knowledge.

Bhashya :

“कथं विरोधी सः? इदमनेनावृतम् - यथा धूमेनाग्निरावृतः, प्रकाशरूपोऽप्यन्येयामदर्शनाय, तथा परमात्मा | यथाऽऽदर्शो मलेन आवृतोऽन्याभिव्यक्तिहेतुर्न भवति, तथाऽन्तःकरणं परमात्मादेव्यक्तिहेतुर्न भवति, कामेनावृतम् | यथोल्बेनावृत्य बद्धो भवति गर्भस्तथा कामेन जीवः || शास्त्रतो जातमपि ज्ञानं परमात्माऽपरोक्ष्याय न प्रकाशते कामेनाऽवृतम् | ज्ञानिनोऽपि | किमु अल्पज्ञानिनः? कामरूपेण, कामाख्येन नित्यवैरिणः | दुष्पूरेण, दुःखेन हि कामः पूर्यते, नहीन्द्रादिपदं सुखेन लभ्यते | यद्यपीन्द्रादिपदं प्राप्तं पुनर्ब्रह्मादिपदमिच्छतीति अलम्बुद्धिर्नास्ति इति अनलः | उक्तं च | ज्ञानस्य ब्रह्मणश्चानेर्धूमो बुद्धर्मलं तथा | आदर्शस्याथ जीवस्य गर्भस्योल्बो हि कामकः || इति | यदार्थं शत्रोरधिष्ठानमाह - इन्द्रियाणि इति | एतैः ज्ञानमावृत्य | बुद्ध्यादिभिर्हि विषयगैज्ञानमावृतं भवति | हताधिष्ठानो हि शत्रुर्नश्यति” - How is that an adversary? It is adversary concealed like fire is enveloped by smoke, even though the *self* is luminous is not perceivable; even so the Supreme Self. Even as the mirror enveloped by dust is not perceivable by one desiring to be seen, even so the inner consciousness being enveloped by desire, the Supreme Self is not perceivable. Just as the embryo is not visible being enveloped by the womb, even so is *Jiva* enveloped by desire. One knows from scriptures that wisdom is not luminous, without realizing first the *Supreme Self*. When such is the case of the men of wisdom, what to speak of the men of little understanding ? कामरूपेण means *in the form of desire*. Desires comes to be fulfilled with great pain. Even if the position of *Indra* and others is not easily attained because of the insatiable desire even the the position of *Brahman* is attempted, not being easily satisfied- Even as evil desires are like smoke to the fire, even so they are for realizing *Brahman*. Even as dust is to the mirror, even so it inaccessible to the inner consciousness. Even as the womb covers the embryo, even so is the *Jiva* bound. The enemy, senses etc. are identified here for destroying them. The intelligence being enveloped by the senses etc. the wisdom becomes obscured. When seat itself is destroyed, would the enemy not be destroyed?

Tatparya Nirnaya:

“परमेश्वराद् देवेभ्यश्चार्वाक्तन्प्रेरकं पृच्छति - अथ केन इति |” - After Supreme Lord and the gods, which are the other most powerful influences, therefore the question in this verse is asked, *By which others?* “अखिलप्रेरको विष्णुर्ब्रह्माद्यास्तदवाप्तराः | असुरा अशुभेष्वेव कामादेरभिमानिनः || तत्र

कामः कालनेमिः सर्वं धूममलोभवत् | शुभमध्याथमजनं क्रमादावृत्य तिष्ठति || महाशनस्य तस्येदं नालं तेनानलेऽग्निवत् | भुञ्जान इन्द्रियाविष्टो ज्ञानास्त्रेणैव दह्यते || इति ब्रह्मतर्कः | ज्ञानावरणरूपेणेदमवृणदमावृणोतीत्यावृतं ज्ञानमिति पुनराह | न केवलं दुष्पूरः नालम् इति मन्यते चेत्यबलः | अग्नेरप्यनलः कामो यन्नलं मन्यते | इति च ||” - *Sri Vishnu* alone is the energizer of all, *Brahma* and the rest being subsidiary ones. Demons being influenced by desires and arrogance arouse evil intentions. Amongst the evil, *kaalnemi* being the most arrogant in his desires is most deluded. Influence of the smoke on fire, of dust on mirror and of the womb on the embryo will be on the noble, the middle ones and the mean people in that order. Like fire, desire is also a great devourer, therefore fire is referred as '*anala*'. Having its seat in the senses, it can be destroyed only by the weapon of Wisdom. Before realization, it envelops and even thereafter, thus *Sri Krishna* clarifies again. Even after realization the desire could still be an impediment. Therefore, desire being more powerful than even fire, it never says: '*enough of this*'.

42 - 43. The senses are said to be great, greater than the senses is the mind, greater than the mind is the intelligence and greater than the intelligence, verily, is He. Thus knowing that which is beyond intelligence and abiding the self within the Self, O Mighty Warrior, slay this enemy in the form of desire, stubborn even to be subdued.

Bhashya :

“शत्रुहनन आयुधरूपं ज्ञानं वक्तुं ज्ञेयमाह - इन्द्रियाणि इति | असङ्गज्ञानासीमादाय तरति पारम् | इति ह्युक्तम् | शरीरादिन्द्रियाणि पराणि उत्कृष्टानि | न केवल बुद्धेः परः | श्रुत्युक्तप्रकारेणाव्यक्तादपि | अव्यक्तात् पुरुषः परः इति हि श्रुतिः | न च तत्र तत्रोक्तैकदेशज्ञानमात्रेण भवति मुक्तिः | सार्वत्रिकगुणोपसंहारो हि भगवता गुणोपसंहाररपादेऽभिहितः - अबद्धादयः प्रधानस्य | इत्यादिना | तथा चान्यत्र - अपौरुषेयवेदेषु विष्णुवेदेषु चैव हि | सर्वत्र ये गुणाः प्रोक्ताः सम्प्रदायागताश्च ये | सर्वस्मै सह विज्ञाय ये पश्यन्ति परं हरिम् | तेषामेव भवेन्मुक्तिर्नान्यथा तु कथंचन || इति गारुडे | तस्मादव्यक्तादपि परत्वेन ज्ञेयः | न चत्र जीव उच्यते, रसोऽप्यस्य परं दृष्ट्वा निवर्तते | इत्युक्तत्वात् | अविज्ञाय परं मत्तो जयः कामस्य वै कुतः | इति च | अतः परमात्मज्ञानमेवत्र विवक्षितम् | आत्मानम् मनः | अत्मना बुद्ध्या ||” -

The means of destroying the adversary should be known through wisdom, says this verse. The scriptures declare that “असङ्गज्ञानसिमादाय तरति पारम् |” - With the wisdom in the form of denial of the senses, one crosses over the river to the other bank. Intellect is not the only one superior; the deities presiding over the senses are superior to the deities presiding over the parts of body. Superior to the unmanifest (*Sri Lakshmi*) is the *Purusha*, as said in *Katha Upanishad*. Deliverance is not possible knowing stray statements made in different contexts. *The Supreme Self* should be meditated upon with all attributes in the intellect as said by *Vyasa* in *Brahma Sutra*. And also by such other statements in other places.

In *Vedas* which are *apaurusheya* (not attributed to any human creation) and also in the *Vishnu Veda (Mahabharata)* whatever attributes have been spoken in respect of *Sri Vishnu* according to tradition and whoever perceives Supreme *Hari* knowing all those attributes, in them alone communion (*Bhakti*) becomes established, never in others, thus also in *Garuda Puraana*.

In the verse *Jiva* is not referred because it is further said even the desire for senses is overcome by His realization. Also further it having been said without being aware of the

Supreme, how can one expect to win over desires ? Therefore, the wisdom relating to *the Supreme Self* alone is intended here. Here अत्मानम् means the mind and आत्मना means by intellect and they are for realizing the *Supreme Self*.

Tatparya Nirnaya:

“सर्वेभ्यः प्रवरा देवा इन्द्राद्या इन्द्रियात्मकाः | तेभ्यो मनेऽभिमानि तु रुद्रस्तास्मात् सरस्वती || बुद्ध्यात्मिका ततो ब्रह्मा महानात्मा परः स्मृतः | अव्यक्तरूपा लक्ष्मीश्च वराऽतोऽतो हरिः स्वयम् || न तत्समोऽधिको वेति ह्यानुपूर्वी प्रकीर्तिता | यथाक्रमप्रबोधेन नाश्याः कामादिशत्रवः | प्राप्यते च परं स्थानं विष्णोरतुलमञ्जसा || इति च ऽ न च इन्द्रियेभ्यः पराह्वर्थः, रुद्रोऽहङ्कृतिरूपक इत्यादिविरोधः ||” -_Among living beings the gods are superior to humans. Among gods *Indra* is superior. *Rudra*, the deity presiding over Mind, superior to him is *Saraswati*. Superior to her is *Brahma*, the presiding deity over intellect is said to be superior to all. In the form of the *unmanifest Lakshmi* is superior and superior to her is *Sri Hari himself*. There is no one similar to or superior to Him. Knowing the order of gradation (*taratamya*) and destroying the adversaries like desire and the rest, one attains the supreme abode of *Sri Vishnu*, which is imperceptible to human vision. “*The objects of senses are superior than senses. Rudra is the symbol of ahankar – ego*”. Between these two statements there is no contradiction.

“सर्वाभिमानिनो देवाः सर्वेऽपि ह्युत्तरोत्तरम् | आधिक्यं वक्तुमेवैषां पृथक्स्थानमुपदीर्यते || आधिक्यक्रम एवात्र शास्त्रतात्पर्यमिष्यते | स्थानेषु त्वरेषां च परे सन्ति न चेतरे || तथाऽपि पितुरर्थो यः पुत्रस्याप्युपचर्यते | अव्यक्तादिपदार्थानां सर्वे तदभिमानिनः | इति च ||” - All the presiding deities are superior in their respective places in a progressive graded manner. To show their respective predominance, each deity has been assigned their respective assignments. The important purpose of the scripture is to show the order of gradation (*taratamya*). In their respective assignments they preside over the assigned functions, the functions of the higher deity cannot be performed by the deity who is lower in gradation. *This is the purport*. In some cases a deity in the lower order may be said to be supervising as in the case of son supervising the duties assigned to the father as in the case of the *unmanifest (Sri Lakshmi)* all may said to be presiding deities, *thus having been said*.

“यत्र ह क्व च पुत्रस्य तत् पितुर्यत्र वा पितुस्तद्वा पुत्रस्येतदुक्तं भवति | बहुवाचिनां तु शब्दानां लिङ्गप्रकरणादिभिः | प्रवृत्तिहेतोचाऽधिक्यान्निर्णयोऽर्थेषु गम्यते || लिङ्गदिसाम्यं यत्र स्यात्प्रयोगाधिक्यमेव तु | निर्णायकं भवेत् तत्र तेनस्यात् सुबहुश्रुतः || इति ब्रह्मतर्कः ||” - *When the son is said to be presiding over the position of the father, it is so because of courtesy. Even as the son's possession are said to belong to the father*. Just as by repeated use of words having similar marks one comes to understand the conclusive meaning. *Thus in Shabda Nirnaya*. Where because of the similarity of marks, the similarity of their assignments is assumed, it becomes conclusive by continuous hearing. Where because of the similarity of marks, the similarity of their assignments is assumed, it becomes conclusive by continuous hearing. *Thus in Bahma Tarka*.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Third Chapter of Bhavad Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “KarmaYoga” . ooooo

Bhashya :

“बुद्धेः परस्य माहात्म्यं कर्मभेदो ज्ञानमाहात्म्यं चोच्यतेऽस्मिन्ध्याये ।” - *Hari Aum! Wisdom and the performance of actions, has been spoken in detail in this Chapter.*

Tatparya Nirnaya:

“उक्तयोर्ज्ञानकर्माभयोर्विशेषविस्तारात्मकोऽयमध्यायः ।” - *Hari Aum ! Superiority of the Intellect, the greatness of the Self, importance of performance of actions and supremacy of Wisdom has been spoken in this Chapter.*

1 – 2 – 3. The Resplendent Lord said: This imperishable Yoga was spoken by Me to Vivasvan, Vivasvan spoke it to Manu and Manu repeated it to Ikshvaku. In this manner, this was known by the royal sages, passed over traditionally, till, in course of time, this Supreme Yoga Was lost, O Arjuna.. The same ancient Yoga (Wisdom of equanimity) has now been by Me spoken to you today. You are My devotee and a friend as well, and this is indeed the most secret.

Bhashya :

“पूर्वनतिष्ठायं धर्म इत्याह इमम् इति ।” - Whatever has been said earlier was about *Dharma* (the Perennial Principles). This is what is meant by *imam* in the above verse.

Tatparya Nirnaya:

“ब्रह्मरुद्रेन्द्रसूर्याणां यद्वत्तं विष्णुना पुरा । पञ्चरात्रामकं ज्ञानं व्यासोऽदात् पाण्डवेषु तत् ॥ तेषामेवावतारेषु सनिमध्येऽर्जुनाय च । प्रादाद् गीतेतिनिर्दिष्टं सङ्क्षेपेणायुयुत्सवे ॥ तथाऽ कुवन्ति कर्माणि यथा जानन्ति देवताः । सर्वे कार्तयुगश्चैव नृपाश्च मनुपूर्वकाः ॥ ज्ञातव्यं चैव कर्तव्यं यथा सर्वैर्मुमुक्षुभिः । त्रैतादिविषु जातैश्च गीतायां तदुदाहृतम् ॥ पाण्डवाद्याः क्षेमकान्ताः करिष्यन्ति च जानते । तथैव तेन गीताया नास्ति शास्त्रं समं क्वचित् ॥ वेदार्थपूर्वकं ज्ञेयं पञ्चरात्रं यतोऽखिलम् । अत्सङ्गक्षेपश्च गीतेयं तस्मानास्याः समं क्वचित् ऽऽ इति ब्रह्मवैवर्ते ॥” - The wisdom of *Pancharatra*, which *Sri Vishnu* initiated to *Brahma, Rudra, Indra* and the *Sun* in ancient times, is again spoken briefly here by *Sri Krishna* to *Pandava*, who had stationed himself in the centre of the battle field, how the gods, the kings in *Krita* era, the great sages like *Manu* and how human beings born in *Treta* and the other three eras and how from *Pandavas* to *Kshemantakas* should perform actions and attain wisdom is prescribed in *Gita*. Therefore, there is no other scripture similar to *Gita. Pancharatra* which is supplementary to the *Vedas* and summary in *Gita* should be known in entirety, there rarely being any other scripture similar to this, thus, in *Brahma Vaivarta Puraana*.

4 - 5. Arjuna said: Later was your birth and earlier was the birth of Vivasvat. How is he to understand, then, that you did in earlier time, spoke (these Truths) to him? The resplendent Lord said: Many have been My lives which have passed over and yours also, O Arjuna. All those I know well but you know them not.

Bhashya :

“मयि सर्वाणि इत्युक्तं तन्माहात्म्यमादितो ज्ञातुं पृच्छति - अपरम् इति ||” - In view of Sri Krishna’s earlier statement “*surrendering all the actions to Me*”, Arjuna asks this question.

Tatparya Nirnaya:

“जानन्तोऽपि विषेपार्थज्ञानाय स्थापनाय वा | पृच्छन्ति साधवो यस्मत्तेन पृच्छसि पार्थिव ||” - The purpose of enquiry by men of wisdom is either for reconfirmation of the wisdom which they already possess or for additional clarification, thus, in *Agni Purana* not because Arjuna was unaware of the truth about the Lord.

6 - 7. Though unborn, of Imperishable Self, and even though the Lord of all Beings, establishing Myself in Nature, I come to be energizing My Self. Whenever the Perennial Principles become obscure, O Bharata, and there is rise in unrighteousness, then I energize Myself

Bhashya :

“न तर्ह्यनदिभपवान् इत्यत आह - अजोऽपि इति | अव्यय आत्मा देहोऽपीत्यव्ययात्मा | अनन्तं विश्वतोमुखम् इति हि रूपविशेषणमुत्तरत्र | एतन्नानावतराणां निधानं बीजमव्ययम् || इति च | जगृहे इति तु व्यक्तिः | युक्तयतुक्ताः | अत्मानादित्वं तु सर्वसमम् | कथमनादिनित्यस्य जनिः? प्रकृतिं स्वामधिष्ठाय | प्रकृत्या जातेषु वसुदेवादिषु | तथैव तेषां जात इव प्रतीयत इत्यर्थः | न तु स्वतन्त्रयाधिष्ठाय इत्यत आह - स्वाम् इति | द्रव्यं कर्म च इति इति ह्युक्तम् | सा हि तत्रोक्ता | ततः सर्वसृष्टेः | आत्ममायया आत्मज्ञानेन | प्रकृतेः पृथगभिधानात् | केतुः केतश्चित्तिश्चित्तं मतिः कर्तुर्मनीषा माया | इति ह्यभिधानम् || सृष्टिकाराया तेषां शरीरादि सृष्ट्वा विमोहिकयाऽजात एव जात इव प्रतीयते ||” - If Sri Krishna is eternal then can his body also be eternal? Thus Arjuna inquires. To this question, the answer is given in this verse - *I am unborn*. In this verse अव्यय आत्मा means the immutable body (of the Lord). ‘with universal manifestation’ as said later speaking about his multi-facet forms. And also “for His many descents, the eternal seed (Sriman Narayana) is the basis,” as mentioned in *Bhagavat Puraana*, जगृहे means took the human form. This is possible. The same has been explained earlier that self is without beginning and eternal in all times.

How come he is born, if he is without beginning and eternal one? Because his divine essence becoming established through *Prakriti*. *Prakriti* being the projection of *Vasudeva*, he establishes himself in *Prakriti*. Through him, in him is born, the created form of himself. This is the meaning. Not that he independently takes birth. Therefore, He says स्वाम् i.e. through one’s own wealth and actions, thus is spoken. Even so, सा हि even they (*Vasudeva-Devaki*) are referred. In the same manner the entire creation. आत्ममायया through one’s own power of Wisdom. केतुः, केतः, चितिः, चित्तं, मतिः, कर्तुः, मनीषा, माया – for all these words, the meaning in dictionary has been as प्रज्ञा, consciousness. Or having caused them through creation, having further created body etc. by the power of his Wisdom, he appears for them as though born, though in fact he is not born in the normal sense.

उक्तं च - महदादेस्तु माता या श्रीभूमिरिति कल्पिता | विमोहिका च दुर्गरूपा ताभिर्विष्णुराजोऽपि हि | जातवत् प्रथते ह्यात्मचिद्वलान्मूढचेतसाम् || इति | ईश्वरः ईशेभ्योऽपि वरः | तच्चोक्तम् | ईशेभ्यो नत्सुद्रश्रीशेषादिभ्यो यतो भवान् | वरोऽत ईश्वराख्या ते मुख्या नान्यस्य कस्यचित् || इति ब्रह्मवैवर्ते | समर्थ ईश इत्युक्तस्तद्वरत्वात्वमीश्वरः | इति च || - It has been further said: “महत् and other principles are called as माता, श्री, भू etc. For the deluded, the illusory attribute of Sri Vishnu is known as Durga. They appear to having been born even though they are not born as such”. ईश्वर means greater than ईशेभ्योऽपि वर - the great Since you are superior to those who are ईश greater than *Brahma, Rudra, Shree, Shesha* and others, you are known as ईश्वर and none other. Further he who is self-established is called as ईश. Further You who are superior to them is ईश्वर, thus, in *Brahma Vaivarta Puraana*.

Tatparya Nirnaya:

“आत्ममायया आत्मेच्छया | प्रकृतिं स्वामधिष्ठाय स्वभावम् | देवस्यैष स्वभावोऽयम् इत्यादिश्रुतेश्च | अत एव स्व शब्देन विशेषणम् - प्रकृतिं स्वामधिष्ठाय इत्यादिषु | मयाध्यक्षेण प्रकृतिः इत्यादिषु तु न स्वशब्दः | प्रकृतिं विद्धि ते पराम् इत्यादिषु सम्बन्धित्वेन प्रतीतेरन्या | अत्र तु स्वशब्दः स्वरूपवाची | स्वभाव इत्यत्रापि स्वाख्यो भावः स्वभावः | भावशब्दस्तु सम्बन्ध्याशङ्कानिवृत्तये | स्वस्वभाव इति तु स्वस्वरूपमितिवदुपचारत्वाशङ्कां निवर्तयति || स्रष्टृत्वात् स्वभावत्वात्स्वेच्छया विष्णुरव्ययः | सृष्ट्यादिकः करोरुयद्वा स्वयं च बहुधा भवेत् || इति नारायणश्रुतिः ||” - आत्ममायया means by one’s own self Will, establishing oneself in Nature is becoming inclined to ones’ own character temperament, which is divine, luminous, thus scriptures having declared. स्व denotes one’s special luminous attribute, therefore establishing in one’s own inclination. तु suggests one’s special intimate relationship with ones’s inclination. स्वभावः denotes one’s natural attribute. Through creation according to one’s attributes and one’s will the immutable *Vishnu* manifests as creation himself or in many ways, thus in *Narayana scripture*.

8 - 9 - 10. For the protection of the noble and destruction of the ignoble and for establishing the Perennial Principles, I come to be from age to age. He who, in principle, thus knows My Birth, My Performance and My Splendour, after giving up this body he is not born again. To Me alone he comes, O Arjuna. Renouncing passion, fear and anger; abiding in Me, taking refuge in Me, being purified and austerity, they come back under My own Integral form.

Bhashya :

“न जन्मनैव परित्राणादि कार्यम् इति नियमः | तथाऽपि लीलया स्वभावेन च यथेष्टचारी || तदाह्युक्तम् | देवस्यैष स्वभावोऽयम् ,लोकवत् तु लीलाकैवल्यम्, क्रीडतो बालकस्येव चेष्टामस्य निशामय, अरिभयादिव स्वयं पुराद् व्यवत्सीद् यदनन्तवीर्यः || पूर्णोयमस्यात्र न किञ्चिदाप्यं ताथाऽपि सर्वाः कुरुते प्रवृत्तीः | अतो विरुद्धेषुमिं वदान्ति परावरज्ञा मुनयः प्रशान्ताः || इत्याद्यरगवेदखिलेषु ||” - There is no reason for Sri Hari to take descent for the protection of the noble. But by his own Will and (in some cases) out of sport he descends – “This Will itself is the inclination of tile Lord”, “In common parlance it is like bliss of creativity”, “plays like a child, know his exuberance to be his nature”, “He of incomparable

prowess left Mathura out of fear of the enemy, as it were” “Sir Hari is complete in Himself. There is nothing to be attained through actions. Even then he performs all types of action. Therefore, the knowers of the supreme wisdom, the equanimous thinkers declare Sri Hari having supra-natural impulse”, *thus in Rigveda*.

“पृथक् मुक्तयुक्तिः सर्वज्ञाननियमदर्शनार्थम् | न तु तावन्मात्रेण मुक्तिरित्युक्तम् || वेदाद्युक्तं तु सर्वं यो ज्ञात्वोपास्ते सदा हि माम् | तस्यैव दर्शनपथं यामि नान्यस्य कस्यचित् || इति महाकौर्मे | अत्रोक्तस्यैतज्ज्ञात्वैव जन्म नैतीति गतिः | इतरवाक्यानां नान्याथ गतिः | नान्यस्य कस्यचित् इति विशेषणात् | तत्वतः इति विशेषणाच्च सर्व ज्ञानमापतति || तत्रैवं भवति तत्र तत्वतः || इति विशेषणेन ब चिरोधः | उक्तं च “एकं च तत्वतो ज्ञातुं विना सर्वज्ञातां नरः | न समर्थो महरन्द्रोऽपि तस्मत् सर्वत्र जिज्ञसेत् || इति स्कान्दे |” - For the sake of showing that complete deliverance is possible only through complete *Wisdom* of His essence and not by knowing it partially. Whoever; knowing all the principles mentioned in Vedas, adores Me always, for him alone do I show Myself: not for others, *thus, in Maha Kurma Puraana*. Only if one knows in this manner, there would be no re-birth, thus the words mentioned here should be understood. Due to the use of the words there is no other way, which shows that never for others would the Lord will be seen. The adjective *tatvatah* shows that entirety of *Wisdom* is essential and where it is used thus, there it would not be contradictory. A human being will not know by understanding a single principle without first knowing the entirety of the principles. Even the great god, *Indra* would not be capable; therefore one should endeavour to know all the principles, *thus in Skanda Purana*.

“सन्ति च तथा मुक्ता इत्याह - वीतरागा इति | मन्मयाः मत्प्रचुरा | सार्वत्र मां विना न किञ्चित् पश्यन्ति इत्यर्थः |” - By renouncing passion etc. they become delivered, says *Sri Krishna* in this verse. *मन्मया* means having firm abidance in Me. In all directions seeing none other than the Lord, this is the meaning.

Tatparya Nirnaya:

“येषां गुणानां ज्ञानेन मक्तिरुक्ता पृथक्पृथक् | वेदेषु चेतिहासेषु सा तु तेषां समुच्चयात् | एवमेव शमादिनां नान्यथा तु कथञ्चन || इति ब्रह्मवैवर्तवचनात् जन्म कर्म च इत्यादिषु न तावन्मात्रेण मोक्षः | मयं प्रधानमद्दिष्टं प्राधान्यं यैर्हरिर्मतम् || भगवन्मयास्ते विज्ञेयास्ते मुच्यन्ते न चापरे |” - By *Wisdom* gained and understanding the attributes spoken in *Vedas* and *Itihas (Mahabharata)* in different places, the deliverance is possible, similarly by counseling etc. but not from any other way, *thus, in Brahma Vaivarta Purana*. Not by mere knowledge of birth, performance of actions is deliverance possible. He who knows the Primacy of the Lord becomes aware of (His) integral form. Only those who know the Resplendent Lord thus alone are liberated, not the others. Being integrated with Me means acquiring a form similar to My integral form.

11 - 12. As one approaches Me, so do I attend to them; men on all sides emulate My path, O Partha, in all respects. Those who desire fulfilment of the performance of their actions, sacrifice to these gods, for quick are the fruits born from the performance of action in this world of men.

Bhashya :

“न च मदभजनमात्रेण मुक्तर्भवत्यन्यदेवतादिरूपेण | तथाऽपि चर्वेषामानुरूपेण फलं ददामि | इत्याह - ये यथा इति | सेवयामि फलदानेन | न तु गुणभावेन | कथमयं विशेष इत्यत आह - मम वर्त्म इति | अन्यदेवता यजन्तोऽपि मम वर्त्मानुवर्तन्ते | सर्वकर्मकर्तृत्वाद् भापकृतत्वाच्च मम इति हि श्रुतिः | भगवांश्च तत्राभिधीयते | अजस्य नभावध्येकमर्पितम् इति लिङ्गात् ||” - Not by propitiating Sri Krishna alone will there be deliverance, deliverance is possible even in other ways also. Responds by granting appropriate fruits, not serving by inclination. Those who propitiate other gods also propitiate him alone, because he is the energizer of all the actions and the enjoyer of all things, he being referred among all the gods as the One alone, *as in Vedas*. The Resplendent Lord (*Sri Vishnu*) alone is referred there. In the navel of the Immortal is all these offered. Thus, His form of Lotus-like navel is shown in symbolic manner.

“कुतो मम वर्त्मानुवर्तन्ते, क्षिप्रं हि | अत एव हि फलप्राप्तिः | तस्मात्ते धनसनयः || इति हि श्रुतिः ||” - By following other gods, how are they said to be following Sri Krishna alone? This has been mentioned in the later part of this verse. *quick indeed* are the fruits attained. From *Sri Hari* alone are the fruits of labour - *thus in Chhandogya. Up.*

Tatparya Nirnaya:

“तथैव भजामि | तदनुसारिफलदानरूपेण | अन्यदेवतायाजिनामपि मत्समर्पणेन वैष्णवमार्गानुवर्तनेनैव सम्यक् फलं भवति || अन्यदैवतपूजाऽपि यस्मिन्नन्ते समर्पिता | स्वर्गादिफलहेतुः स्यान्नन्यथा तं भजेद्वरिम् || इत्याग्नये ||” - the Lord grants fruits appropriate to their deeds. Even those who propitiate other gods, having surrendered to him, even though not following the *Vaishnava* path, appropriate fruits are made available. Worship to other gods also comes to be offered to Me in the end. The object of getting the fruits of heaven becomes possible; not otherwise. Therefore propitiate Him, *thus, in Agni Puraana.*

13. The four-fold order was created by me by classifying the attributes and the actions. Even though it's Creator, know me to be non-performer and Imperishable.

Bhashya :

“अहमेव हि कर्ता, चातुवर्ण्यम्, चतुवर्णसमुदायः | सात्विको हि ब्राह्मणाः | सात्विकाराजसः क्षत्रियः | राजसतामसो वैश्यः | तामसः शूद्र इति गुणविभागः | कर्मविभागस्तु शमोदमः इत्यादिना वक्ष्यते | क्रियाया वैलक्षणात् कर्ताऽप्यकर्ता | तथाहि श्रुतिः - विश्वकर्मा विमनाः (ऋग्वेद), तानुर्विद्या क्रियाऽऽकृतिः (भागवत पुराण), साधितं चैतत् पुरस्तात् ||” - He alone is the Creator of the classification of the four-fold order, thus Sri Krishna says in this verse. The *saatvik (luminous)* are the men of wisdom (*Brahmins*), those mixed with *saatvik-raajasik (luminous and enterprise)* are the warriors (*Kshatriyas*), those mixed with *raajasik-taamasik (enterprise and obscurity)* are the traders (*Vaishyas*) and *taamasik (obscure)* are the labourers (*Shudras*) thus is the classification of the attributes. Classification of the functions as self-restraint and self control is further spoken. On account of special marks in performances of actions, his actions are similar to those of a non-performer. Hence the scriptural statement, ‘*even though the creator of the universe, he has no purpose in mind*’. ‘*His wisdom becomes transformed as his action*’. Even this having clarified in the later stage.

Tatparya Nirnaya:

“सत्वसत्त्वाधिकरजोरजोभिस्तमसा तथा | वर्णां विभक्तश्चत्वारः सात्विका एव वैष्णवाः || इति च || कर्म विभागं शमो दम इत्यादीनां वक्ष्यति | वैष्णवाः सात्विका एव तामसा एव च चापरे | दौर्लभ्यसुलभत्वेन तेषां वर्णा दिभिन्नता ||इति च || स्वाभाविको ब्राह्मणादिः शमद्यैरेव भिद्यते | योनिभेदकृतो भेदो ज्ञेय औपाधिकस्वरूपम् || विष्णुभक्तिश्चनुगता सर्ववर्णेषु विश्पतिम् | आरभ्य हैयतेऽथापि भेदः स्वाभाविकस्ततः || इति नारदीये || कर्ताऽपि भगवान् विष्णुरकर्तेति च कथ्यते | तस्य कर्ता यतो नान्यः स्वतन्त्रतवात्परात्मनः || इति च | अपि शब्दो गुणसमुच्चयार्थः | कर्ता मो नास्ति इत्यपि विद्धि इति जीवाभेदनिवृत्त्यर्थं माम् इति विशेषणम् ||” - *satva*, more of *satva* than *raja*, similarly more of *raja* or of *tama* makes the classification of the order four-fold. The *saatvics* are the devotees of *Sri Vishnu*. The classification in performance of action is said to have been based on tranquility, self-control etc. The *Vaishnavaas* (devotees of *Sri Vishnu*) are *saatvic* (*luminous*) and all the others are *taamasic - obscure* (in decreasing order). The difference between them is determined thus on their capacity or on their adaptability (to be *luminous*). For *Brahmins* the tranquility and self-control is said to come naturally. The differences arising due to birth should be understood only as a constraint. Devotion to *Sri Vishnu* arises amongst all in the four-fold order. Amongst some it is more; even this difference is natural according to their individual attributes. Even though the Resplendent Lord is the Creator – कर्ता, he is said to be अकाम, not caused by others. Because He is independent in Himself there is no other creator for him. The adjective अपि is to show His special attribute. Know that there is no Creator for Me.

14 – 15 – 16 The actions do not tarnish Me; nor do I have yearning for the fruits of actions. Those who know Me in this manner will not be bound by actions. Knowing thus, even the earlier aspirants performed their actions. Therefore, perform your actions even as the ancients did perform in former times. What is Action? What is non-Action? Thus even the wise are here deluded. Therefore, I will declare that Action through which awareness you shall be delivered from the un-propitious.

Bhashya :

“अत एव न मां कमाणिलिम्पान्ति | इतच्च न लिम्पान्ति इत्याह न मे कर्मफले स्पृहा | इच्छा मात्रं त्वस्ति | न तु तत्राभिमानिवेशः | तच्चोक्तम् – आकाङ्क्षन्नपि देवोसौ नेच्छते लोकवत् परः | नह्याग्रहस्तस्य विष्णोर्ज्ञानं कामो हि तस्य तु || इति न च्छीति क्रमेण सर्वमुक्तिः | तथाहि श्रुतिः – ज्ञात्वा तमेनमनसा हृदा च भूयो | न मृत्युमुपयति विद्वानिति कथं वा | इत्यनन्ता इत्यनन्तवदिति होवाच || इति ||” - *Sri Krishna* says that actions do not bind Him since he does not have craving for the fruits of His actions. But there is desire (for the good of the people), which is not craving (similar to those of human beings. Therefore it is said even though the Supreme Being has interest in the fruits of His action, he has no craving like human beings. There is no intensity in such desires. The knowledge of the Lord removes misconception; even his desires do not turn to be cravings. Not that people attain liberation progressively, in which case in course of time all would attain liberation. Therefore it is said, Knowing Your Self through mind and heart, death does not come to the wise. How could this come about? Because, even as the Jiva is अनन्त, without end so the Time is also अनन्त, without

end.

“एवं ज्ञात्वा कर्मकरणे आचारोऽप्यस्ति इत्याह एवम् इति | पूर्वतरं कर्म पूर्वभावीत्यर्थः ||” - In the previous verse. he said, *perform your Actions*. Since the advise was not clear, he speaks here in detail, what constitutes Action. “कर्म कुरु” इत्युक्तम् | तस्य कर्मणो दुर्ज्ञेयत्वमाह सम्यग् वक्तुम् किं कर्म इति |” - having spoken about performance of action, *Sri Krishna* now clarifies the nature of actions.

17. One should, indeed, know what is Action and one should know likewise what is improper Action. One should also know what is non-Action. Bewildering, indeed, is the way of Action.

Bhashya :

“न केवलं तज्ज्ञातवा मोक्ष्यसे, ज्ञात्यैव इत्याशयवानाह कर्म इति | तच्चोक्तम् – अज्ञात्वा भगवान् कस्य कर्माकर्माविकर्मम् | दर्शनं याति हि मुने कुतो मुक्तिश्च ताद् विना || इति | अकर्म कर्माकरणम् | कर्मकर्मन्याद् विकर्मः | निषिद्धम् | बन्धकत्वात् | ततो विविच्य कर्मादि बोधव्यमित्यादि | न च शापादिना | कवयोऽप्यत्र मोहिताः | अशक्यं चैतज्ज्ञातुमित्याह – गहन इति || - By mere knowledge of *Action (Karma)* one is not liberated, but by the knowledge of its nature does one become completely liberated, thus is the intention. Without knowledge of the Resplendent Lord. whose is the Action, the improper Action and the non-Action? Realization, verily, is deliverance; how can there be liberation otherwise? *Thus has been said*. Here अकर्म means non-performance of Action, विकर्म means improper action, prohibited action, which creates bondage. Therefore reflecting on these factors, the performance of action should be initiated. The persons do not become deluded because of curses etc. but because even seers are known to be deluded, because it (*karma*) is impossible to be known, since it is गहन, bewildering.

Tatparya Nirnaya:

“कर्मापि नः मत्त इति बोधव्यम् |” - Actions also have originated from Lord, thus one should know.

18 - 19. He who perceives Action in non-Action, and non-Action in Action, he, verily, is the intelligent among men. He is indeed in communion, being accomplished in Action. He whose all activities are devoid of desires and whose actions are burned by the fire of wisdom, him the wise call a man of intelligence.

Bhashya :

“कर्मादिस्वरूपमाह – कर्मणि इति | कर्मणि क्रियमाणे सति अकर्म यः पश्येत् विष्णोरेव कर्म नाहं चित्प्रतिबिम्बः किञ्चित् करोमि इति | अकर्मणि सुप्त्यादावकरणवस्थाभ्यां परमेश्वरस्य यः कर्म पश्यति अयमेव परमेश्वरः सर्वदा सर्वसृष्ट्यादि करोति इति | स बुद्धिमान् ज्ञानी | स एव च युक्तो योगयुक्तः | सर्वाकरणात् स एव च कृत्स्नकर्मकृत् कृत्स्नफलत्वात् ||” - *Sri Krishna* tells the form of *karma*, the *Action*. The person who performing actions concludes that To Sri Vishnu alone can the action be ascribed; not from me or not by me, who is only the reflection of the Consciousness, can the action be performed”, he, verily, sees. Non-action is that which is performed when one is asleep etc., when one realizes the actions as being performed by the Supreme Self – “The Supreme Self himself in this manner

ever creates the entire universe etc”. Such person is the one who is intelligent, a man of wisdom, verily equanimous, capable for being in communion. Even when not performing any actions, He alone is the performer of all actions and being the knower of all the actions.

“एतदेव प्रपञ्चयति - यस्य इत्यादिस्लोकपञ्चकेन | उत्प्रकारेण ज्ञानाग्निदग्धकर्माणम् |” - This and the subsequent five verses *Sri Krishna* describes the nature of कर्म as spoken in *vedas*. The wisdom that one is entirely dependent on the Lord and he alone is the performer of actions assures that the consequence of all actions will be reduced in the fire of wisdom.

Tatparya Nirnaya:

“कर्मणि जीवे | अस्वातन्त्र्यादकर्म | कर्मविधिफलयोभावात् | अकर्मणि विष्णौ स्वातन्त्र्यात् सर्वकर्तृत्वम् || करोऽस्मिन्मीयत इति कर्म जीव उदाहृतः | विधिशब्देनामितत्वादकर्म भगवन्हरिः || इति नारदीये | कर इति सकारान्तोऽदुष्टवाची | क्रियावची वा | तदधीनत्वात् | प्रसिद्धश्च जीवे कर्म शब्दः पञ्चरात्रे | कृत्स्नफलत्वात् कृत्स्नकर्मकृत ||” - Action is the nature of the *Jiva*, non-action, he being not Independent, non-action is the form of *Sri Vishnu*, being independent and being performer of all Actions. Action becomes the nature of *Jiva* when he assumes says that he performs the actions or the actions are seen to have been performed by him, *thus, in Narada Puraana*. Since Resplendent *Sri Hari* is not bound by *cause-effect*, He is of the nature of *a-karma*. He has attribute of non-perceptibility or has the attribute of action, all actions being under His control. Since the actions are visible in relation to the *Jiva karma* comes to be associated with him, *thus, in Pancharatra*. On account of having desire for fruits, the desire for performing the action (also comes to be attached).

20 - 21 - 22. Renouncing association with the fruits of action and being ever content, without being in any way dependent, even though engaged in action, he does not engage in performance of any actions. Having no desires, with mind and the self under restraint, giving up pride in all things, performing actions by his body alone, he does not incur any demerits. Content in whatever has been ordained, transcending beyond dualities (of pain and pleasure), free from jealousy, equanimous in success and failure, one who acts thus, is not bound.

Bhashya :

“न च कामसङ्कल्पाभावेनात्म | असङ्गम् स्नेहं च त्यक्त्वा | ज्ञानस्वरूपमाह पुनः | नित्यतृप्त इति | निरश्रयेश्वरसरूपोऽस्मि इति तथाविधः |” - It is not mere renunciation of the desire for the fruits but renunciation of association and affection for the fruits (that is important). The nature of *Wisdom* is again thus spoken as *ever-contentment*. In that manner, ever-content, infinitely independent of the Supreme Lord.

“कामादित्यागोपायमाह निराशीः इति | यतचित्तात्मा भूत्वा निराशीरित्यर्थः | आत्मा मनः | परिग्रहत्यागोऽनभिमानम् | नैव किञ्चित् करोति इत्यस्याभिप्रायमाह नाप्नोति किल्बिषम् इति ||” - The manner of renunciation of desires etc. is spoken in this verse. Restraining one's own mind and the self means being not dependent. *aatma* here should be understood as Mind. Renunciation of the senses makes one devoid of pride. One who is convinced that *I do not perform any actions* for him there are no demerits.

“यतचित्तात्मनो लक्षणमाह यदृच्छालाभइति | कथं द्वंद्वातीतत्वम् इति आह - समः सिद्धौ इति ||” - The

manner of renunciation of desires etc. is spoken in this verse. Restraining one's own mind and the self means being not dependent. आत्मा here should be understood as Mind. Renunciation of the senses makes one devoid of pride. One who is convinced that *I do not perform any actions* for him there are no demerits.

Tatparya Nirnaya:

“अनिराश्रयो भगवदाश्रयः |” - Being free of dependence means being under the shelter of the Resplendent Lord.

23. Being freed from attachments, being liberated, having established his consciousness fully in wisdom, he who performs his sacrifices, all his actions get dissolved.

Bhashya :

“उपसंहरति गतसङ्गस्य इति | गतसङ्गस्य फलस्नेहरहितस्य | मुक्तस्य शरीराद्यनभिस्मानिनः | ज्ञानावस्थितचेतसः परमेश्वरज्ञानिनः |” - Sri Krishna summarizes saying गतसङ्गस्य - means being freed from desires and attachment to the fruits. मुक्तस्य means those liberated from pride of the body and ज्ञानावस्थितचेतसः means one who has established his wisdom in the Supreme Lord.

Tatparya Nirnaya:

“मुक्तस्य स्वतन्त्र्याभिमानात् - being liberated from all dependence means being freed from sense of pride.

24. For such one, Brahman is the act of offering, Brahman is the oblation, Brahman is the (sacrificial) fire, by Brahman is the offering made, Brahman, verily, is the goal to be attained by the acts of equanimity of intellect in Brahman.

Bhashya :

“ज्ञानावस्थितचेतस्त्वं स्पष्टयति - ब्रह्मार्पणम् इति | सर्वमेतद् ब्रह्म इत्युच्यते | तदधीनसत्ताप्रतीतित्वात् | न तु तत्सत्त्वरूपत्वात् | उक्तं हि - “त्वधीनं यतः सर्वमतः सर्वो भवानिति | वदन्ति मुनयः सर्वे न तु सर्वस्वरूपतः || इति पादमे | सर्वे तत्प्रज्ञानेत्रम् इति च | एतं ह्येव बहूचाः इत्यादि च | समाधीना सह ब्रह्मैव कर्म |”- The state of *establishment in consciousness* is explained here by declaring that everything is to be offered to *Brahman*. All this is spoken as *Brahman*, because *all* being His emanation and subservient to Him. Not because of its being His likeness. All that is, is subservient to You and all comes to be because of You. The sages speak so, not because all of them bear similarity to You, *thus in Padma Purana*. All, verily, is the vision of Your Wisdom. “He, verily, is the wisdom of the Hymns (of the *Vedas*)”, etc. With equanimity of intellect *Brahman* becomes the performer of actions.

Tatparya Nirnaya:

“कथमभिमानटयागः? ब्रह्मार्पणम् इत्यादि | ब्रह्मण्यर्पणं ब्रह्मार्पणम् | ब्रह्मणोः हविः | ब्रह्मणोऽग्नौ |

ब्रह्मणः कर्म समाधिना सह | समाधिरपि तदधीन इत्यर्थः | एकः स्वतन्त्रो भगवांस्तदीयं त्वदन्युच्यते ||” - How can pride be renounced? By offering it to *Brahman* among other things. Offering to *Brahman* means *brahmaarpana*. *Brahman* is the oblation. *Brahman* is the (sacrificial) fire. *Brahman* is the performance of actions with the equanimity of intellect. Even equanimity of intellect is subservient to Him, this being the meaning. The resplendent Lord alone is the Independent One, thus in *Mahabharata*.

25 - 26. Some Yogis (equanimous ones) offer sacrifice to gods, while others offer to the Supreme Energy, considering Him as the Sacrifice in the sacrificial act itself. Others through bearing and through senses in the fire (fervour) of restraint; others offer the words and others the objects of sense in the intensity (Ore) of senses.

Bhashya :

“यज्ञभेदनाह दैवम् इत्यादिना | दैवम् भगवन्तम् | स एव तेषां यज्ञः | भगवदुपासनम् | यज्ञम् इति क्रियाविशेषणम् | नान्यत् तेषामस्ति यतीनां केषाञ्चित् | यज्ञम् भगवन्तम् | यज्ञेन यज्ञम् | यज्ञो विषुर्देवता इत्यादिश्रुतिभ्यः | यज्ञेन प्रसिद्धेनैव | यज्ञं प्रति यज्ञेन जुह्वति इति सर्वत्र समम् तं यज्ञम् इत्यदौ | उक्तं विष्णुं रुद्रेण पशुना ब्रह्मा ज्येष्ठेन सुनूना | अयजन्मानसे ख्ये पितरं प्रपितामहः ||” - *Krishna* speaks of the different forms of sacrifices to the divinities and others, दैवम् means to the Resplendent Lord. He, verily, is the Sacrifice for them. The propitiation of the Resplendent Lord is the sacrifice; this is the distinctive attribute of performance of action. For the recluse apart from this, there exists nothing else. यज्ञ, Sacrifice itself is the Resplendent Lord. By performance of Sacrifice in the Sacrifice, Sacrifice is the Divine *Vishnu* thus, the scriptures have spoken. यज्ञेन means that which has become famous as sacrifice. Through performance of sacrificial act यज्ञ, the oblations are offered in the sacrifice, यज्ञम्, thus everything is said to be तां यज्ञम् - to Him are the Sacrifices. *Brahma*, the Grandsire, by way of mental sacrifice, offered his eldest son, *Rudra* himself, as the animal, (as sacrificial oblation), to his father *Vishnu*, thus has it been said.

27. Some again offer all the actions of their senses and the actions of their vital force in the intensity (fire) of Equanimity of self, restraint, illumined by wisdom.

Bhashya :

“आत्मसंयम अख्योपायाग्नौ ||” means in the intensity (fire) of equanimity and self-restraint of mind through wisdom.

28. Others likewise sacrifice their essence or their austerities and their equanimous penances, while others through their concerted contemplation and intense vows offer their wisdom in sacrifice.

Bhashya :

“द्रव्य जुह्वे इति द्रव्ययज्ञाः | तपः परमेश्वरार्पणबुद्ध्या तत्र जुह्वति तपोयज्ञाः इत्यादि | इदं तपो हविः

| एतद् ब्रह्माग्नौ जुहोमि तत्पूजार्थम् इति होमः | तदर्पण एव च होमबुद्धिः ||” - Those who offer *dravya*, perform *sacrifice of wealth*; those who perform penance with full knowledge perform *sacrifice of austerity*. Such penance is oblation when it is offered in the fire of *Brahman* for the sake of His propitiation, the said fire becoming the sacrificial fire and offering becomes the sacrifice of wisdom.

29. Others regulate the downward breath (apaana) to the outward breath (praana) or the outward breath (praana) to the downward breath (apaana) and restraining the process or downward breath in downward breath.

Bhashya :

“अपरे प्राणायामपरायणाः प्राणमपाने जुह्वति अपाने च प्राणे | कुम्भकस्थान एव भवन्ति इत्यर्थः ||” - Others who are devoted to the regulation of breath – प्राणायाम offer प्राण breath in अपान downward breath and अपान in प्राण. In that manner they arrive at the stage of कुम्भक (restraint of the Breath).

30 - 31. Others restraining the intake of food, sacrifice the breath in the breath. All these, verily, are the knowers (of the significance) of sacrifice who (thereby) destroy the demerits. Those who consume the remains of the sacrificial act, attain the eternal Brahman. Not even is this world for non-performer of the sacrifices, how can there be any other for them, O Arjuna ?

Bhashya :

“नियतहारत्वेनैव प्राणशोषात् प्राणान् प्राणेषु जुह्वति | यच्छेद् वाङ्मनसी इत्यादिश्रुत्युक्तप्रकारेण वा | अन्यदपि ग्रन्थान्तरे सिद्धम् यदस्याल्पाशनं तेन प्राणाः प्राणेपषु वै हुता इति ||” - By restraining the food intake and reducing the flow of Breath, the breath reducing the speech Mind is enjoined to become subservient as mentioned in scriptures. From texts also this is established. The intake of little food makes the Breath become sacrificed in Breath.

Tatparya Nirnaya:

“दैवं विष्णुमेव यज्ञ इत्युपासते | स्वभोग्यत्वात् स्वयमेव यज्ञः | ब्रह्माख्याग्नौ क्रियायज्ञं तेनैव यज्ञाख्येन विष्णुना समर्पयन्ति || तत्पूजात्वेन श्रोत्रादिसंयमं कुर्वन्ति | तत्पूजात्वेन विषयान् भुञ्जते | तत्पूजात्वेनेन्द्रियसंयमं कुर्वन्ति | यज्ञेनैव इति सर्वत्राप्यन्वीयते | तेनैव तं पूजयेद् वा विहितैर्वाऽन्यसाधनैः | स एव विष्णोर्यज्ञः स्यान्मानसो वाऽथवाह्यकः || इति ब्रवैवर्ते |” - *Divine Vishnu*, verily, is propitiated as sacrifice. For the enjoyment of His son, He himself becomes the sacrifice. In the fire of the sacrifice in the performance of the act of sacrifice, in the form of sacrifice *Sri Vishnu*, verily, is offered. Through His propitiation the ear and other senses are brought under restraint. Through His propitiation the senses come to be burnt. He verily is propitiated by him, he himself becoming the sacrifice mentally or otherwise, *thus in Brahmavaivarta scripture*.

32. In this manner various sacrifices have been laid out for the sake of Brahman. Know them all to be of the nature of performance of action. Knowing thus, you shall be delivered.

Bhashya :

“ब्रह्मणः परमात्मनो मुखे | अहं हि सर्वयज्ञानाम् इति हि वक्ष्यति | मानसवाचिककायिककर्मजा एव हि ते सर्वे | एवं ज्ञात्वा तानि कर्माणि कृत्वा विमोक्ष्यसे | युद्धं पतित्यज्य यन्मोक्षार्थं करिष्यसि तदपि कर्म | अतो विहितं न त्याज्यम् इति भावः ||” - ब्रह्मणः, for the sake of Supreme Self. I am, verily, the enjoyer of all the sacrifices and also the Lord” thus says *Sri Krishna*. They (sacrifices) are mental, speech or through performance of actions. Knowing thus and performing the ordained actions, you will be delivered. By rejecting the battle, whatever you do expecting deliverance, those will be of the nature of performance of actions. Therefore, what is ordained should not be rejected, this is the purport.

Tatparya Nirnaya:

“श्रोत्रादीनि इत्यादिष्विज्यानुक्तेरिज्याऽन्य इति शङ्कां निवारयति – वितता ब्रह्मणो मुख इति || सर्वयज्ञैः परब्रह्म यास्यं विष्णवाख्यमव्ययम् || इति च |” - In spelling out the means like through listening etc. and for removal of doubt, Krishna clarifies in this verse saying laid out for the sake of Brahma, In all sacrifices, the Supreme Brahman, the immutable *Sri Vishnu alone* is to be propitiated in scriptures.

33. Superior to the sacrifice of wealth is the sacrifice of wisdom. All such actions entirely culminate, O Arjuna, in Wisdom alone.

Bhashya :

“अखिलम् उपासनाद्यङ्गयुक्तम् | ज्ञानफलमेवर्थः |” - Every action recommended above are useful elements for उपासना, engaging oneself in adoration (of the Lord). *Wisdom* is the resultant fruit, this is the meaning.

Tatparya Nirnaya:

“सर्वं कर्म अखिलम् - आ समन्तात् अल्पं ज्ञाने परिसमाप्यते ज्ञाने जाते पूर्यते ऽ समाप्तविद्यान्धनूषी श्रेष्ठान् यान् सप्त मन्यसे | इति वत्समाप्तिशब्दोऽत्र पूतिवाची | ज्ञानासिनाऽत्मनः | छित्वैनं संशयं योगमाष्टोत्तिष्ठ | इति वचनात् ||” - Everything, verily, is performance as sacrifice. But in entirety, it amounts to little. In *Wisdom* it culminates and in *Wisdom alone* it finds fulfillment. As warriors in bow-arrows” one should consider all the seven (*Sri Krishna, Satyaki and the five Pandavas*). Thus the word समाप्ति is used to indicate entirety. To signify the need for completion the sword of *Wisdom* for destroying the doubts is again the importance of equanimity is spoken.

34 - 35. Know That Essence from the Wise, the seers of That Truth, by humble reverence, by repeated inquiry and by service, who will (then) communicate to you that Wisdom. Knowing which you, O Pandava, will never again be deluded in this manner. For by this you shall perceive all the beings in Self and them in Me.

Bhashya :

“इदानीमपि ज्ञान्येव | तथाऽप्यभिभन्मोहः | मा तूक्ता | येन ज्ञानेव मय्यात्मभूते सर्वभूतानि अथो “”^c his

mind. Therefore, the words, येन ज्ञानेव – by which awareness are used in verse to instruct Arjuna. By which Wisdom perceiving all the selves in divine Self, your delusion will be destroyed.

Tatparya Nirnaya:

“ज्ञानं तेऽहं सविज्ञानम् | इति वक्ष्यमाणत्वात्स्वयमेवोपदेक्ष्यसि |” Knowledge along with Wisdom, thus saying Sri Krishna intitates.

36 – 37 - 38. Even if among all the demeritorious ones you are the worst, even then you will cross over the demerits by this raft of Wisdom. Even as the kindled fire reduces all fuel to ashes, even so, O Arjuna, does the fire of Wisdom turns to ashes all the actions. Nothing is similar here to the purity of Wisdom. That will be known by one who is established in Equanimity, in course of time in his Self.

Bhashya :

“कारणभूतं ज्ञानं स्तौति पुनः लोत्रयेण |” - Here in these three verses the Wisdom is praised again.

39 – 40 – 41 - 42. The one who is receptive, regulating his senses attains that awareness relating Me and with that awareness in this manner he attains the Supreme Bliss. The Self who is not aware, who is non-receptive, who ever doubts perishes. For the Self which is ever in doubt, there is no world for him, neither this nor the other. For the one who has renounced performance of action being equanimous, one who has destroyed all doubts by being aware, one who has realized his Self, his actions never bind (him), O Arjuna. Therefore, having cut the doubts in your heart, born out of non-awareness, by the sword of wisdom, take recourse to the state of equanimity and arise, O Arjuna !

Bhashya :

“तत्साधनं विराधिफलं चत दुत्तरेरुक्त्वोपसंहरति |” - Having explained the means of acquiring Awareness and the disadvantages of non-awareness, He concludes.

Tatparya Nirnaya:

“आत्मनि व्याप्ते मयि | अथो तस्मात् व्याप्तत्वादेव || आत्मवन्तम परमात्मभक्तम् |” - By Self means enveloped by Me. Therefore, Myself having enveloped in all the beings. परमात्मभक्तम् |” means one who is devoted to the Lord.

Thus ends the Bhashya and Tatparya Niraya of Sri Madhva on the Fourth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Jnyaana Yoga”.

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Bhashya:

“तृतीयोक्तमेव कर्मयोग प्रपञ्चयत्यनेनाध्यायेन | यदृच्चलभासन्तुष्टः इत्यदि संन्यासम् | कुरु कर्म इत्यादि कर्मयोगं च |” - *Hari Aum* ! In this Chapter *Karma Sanyaasa* is clarified. The purport of *Karma Yoga* is further explained through statements like ‘being content’. Therefore perform actions, being equanimous in action.

Tatparya Nirnaya:

“योगसंन्यासयार्त्तक्षणं स्पष्टयत्यनेनाध्यायान् |” - *Hari Aum* ! In this Chapter the features of renunciation and performance of action are explained.

1. Arjuna said: Renunciation of action and performance of action, as well, O Krishna, you have been praising. Between these two, which is the most propitious, that you tell me with certainty.

Bhashya:

नियमनादिना सकललोककर्षणात् कृष्णः | तच्चोक्तम् | यतः कर्षसि देवेश नियम्य सकलं जगत् | अतो वदन्ति मुनयः कृष्णं त्वां ब्रह्मवादिनः || इति महाकौर्मो | संन्यास शब्दार्थं भगवानेव वक्ष्यति | अयं प्रकाशमयः - यदि संन्यासः श्रेयोऽधिकः स्यात् तर्हि संन्यासस्येषद् विरोधि युद्धम्? इति |” - *Since O Lord, you attract all the world through your actions, the sages, who are the knowers of Brahman, call you Krishna, thus in Maha Kurma Puraana. The word sanyaas has been explained by the Resplendent Lord in reply to (Arjuna 's) query: “If sanyaas is more propitious, then desire for the war is opposed to renunciation”.*

Tatparya Nirnaya:

“योगसंन्यासकर्माणम् इत्यादौ न्यास शब्दः सर्वकर्मत्यागविषय इत्याशङ्क्य योगसंन्यासयोर्भिन्नपुनिष्ठत्वाभिप्रायेण पृच्छति संन्यासं इति |” - Being confused with Equanimity through performance of action as well as renunciation of action he (*Arjuna*) asks the question about *sanyaas* (सं+न्यास).

2. The Resplendent Lord said: Both renunciation of action as well as performance of action are without doubt propitious. But of the two, renunciation or the action is superior to the performance of action.

Bhashya:

“नायं संन्यासो यत्याश्रमः - द्वंद्वत्यागात् तु संन्यासात् मत्पूजैवगरीयसि इति वचनात् | तानि वा एतान्यवराणि तपांसि न्यास एवात्यरेवचनात् इति च | संन्यासस्तु तुरीयो यो निष्क्रियाख्यः सधर्मकः | न तस्मादुत्तमो धर्मो लोके कश्चन विद्यते | तद्भक्तोऽपि हि यद् गच्छेत् तद्गृहस्थो न धार्मिकः | मद्भक्तिश्च विरक्तिस्तादधिकारो निगद्यते | यदाधिकारो भवति ब्रह्मचर्यपि प्रव्रजेत् || इति नारदैये | ब्रह्मचर्यादिव प्रव्रजेत् | यदहरेव विरजेत् | इति च | संन्यासे तु तुरीये वै प्रीतिर्मम गरीयसि | येषमत्राधिकारो न तेषां कर्मेति निश्चयः || इत्यादेश्च ब्राह्मे | अतो

नात्राऽश्रमसंन्यास उक्तः ॥” - Renunciation of action is not same as the acceptance of asceticism. Because of the statement by renunciation of the dualities (of likes-dislikes, good-bad, proper-pleasant etc.) sanyaas becomes superior as adoration to the Lord. By these as well as by acceptance of austerities etc. renunciation should be adopted. Even though the state of renunciation appears superior because of absence of actions, ascetics also have actions prescribed for their order. Therefore there is no other righteousness (धर्म) in the world superior to renunciation of actions. One who is also devoted to the supreme Lord, in addition, reaches farther than a righteous householder. Lord’s status speaks of devotion as well as disinterestedness. If such qualification is acquired, then even a *Brahmachari* can become a Wandering ascetic, *thus in Narada Puraana*. In ascetic accomplishment is assuredly great love for the god and direct spiritual rewards of actions. Thus, here the state of renunciation alone has been spoken.

Tatparya Nirnaya:

“एकपुंयोग्यावेतौ तयोर्मध्ये योग एव विशिष्ट इति परिहाराभिप्रायः | उभौ समुच्चितौ | संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः इति वक्ष्यमाणत्वात् ॥” - One is benefitted by both, but between the two performance of action is preferable, thus he says.

3. He should be known as unceasing renouncer (of actions) who neither loathes nor desires; freed from the opposites, O Arjuna, he is easily released from bondage.

Bhashya:

“संन्यास शब्दार्थ आह - ज्ञेय इति | सन्यसस्य निःश्रेयसकरत्वं ज्ञापयितुं तच्छब्दर्थस्मारयति ज्ञेय इति ॥” - *Sri Krishna* speaks about संन्यास in this verse, to emphasize the superiority of *sanyaas* as a means of deliverance reiterating the meaning earlier explained.

Tatparya Nirnaya:

“द्वेषविसर्जनमेव संन्यासशब्दार्थः न यत्याश्रमोऽत्राभिप्रेत इत्याह | ज्ञेय इति | न च काम्यानां कर्मणां कर्मणांन्यासम् इत्यनेन विरोधः | तेनापि सहितस्य न्यासत्वात् | न च त्यागस्य पृथग्वचना द्विरोधः | कुरुपांडवन्त्यासावान्तरभेदत्वात् त्यागस्य ॥” - elimination of hatred is assuredly the meaning of the word संन्यास, not the life of an ascetic. संन्यास is not aversion of the actions performed with desires but being attached to them. Complete cessation of desire for the rewards of action as well as complete renunciation of the influence of all dualities such as happiness and distress is संन्यास, similar to the difference between *Pandavas* and *Kauravas*.

4 - 5. The simple ones and not the wise ones speak of renunciation (of action) and performance of action as distinct. Even if one conforms either of these, he gains the advantages of the both. The status which one attains from renunciation (of action) is attained even from performance of action. He who perceives the renunciation and performance of action as same, really perceives.

Bhashya:

“संन्यासो हि ज्ञानान्तरङ्गत्वेनोक्तः - न तस्य तत्त्वग्रहणाय इत्यादौ | अतः कथं सोऽवमः? इत्यतः आह - सांख्ययोगौ इति | उभयोरप्यन्तरङ्गत्वेनाविरोधः | अग्निमुग्धो हवै धूमतान्तः स्वं लोकं न प्रतिजानाति | मा वः पदव्यः पितरस्मदाश्रिता या यज्ञशालासनधूमनवर्तनाम् || इत्यादि तु काम्यकर्मविषयमिति भावः | ये त्वन्यथा वदन्ति ते बालाः ||” - Renunciation is required for acquisition of *Wisdom*; not for him is receptivity of Truth, thus in *Bhagavat Puraana*. How can, then, renunciation be inferior to performance of action ! Both are essentially not contradictory. One who is deluded by the fire-sacrifice and the smoke arising therefrom does not recognize Lord’s Abode. Father, we do not accept the path filled with smoke, sitting in the sacrificial hall”, (says *Sati* to her father *Daksha Prajaapati*). These statements refer only to the desire filled performance of actions. Those who speak otherwise are naive.

“एकमपि इत्यस्याभिप्रायमाह – यतसांख्यैः इति | योगिभिरपि ज्ञानद्वारा ज्ञानफलं प्राप्यत इत्यर्थः |” - Both are same, thus it is clarified in this verse. Only the performers of action through wisdom attain the fruits of wisdom. Therefore, even men of wisdom should perform actions. Similarly the householders given to performance of actions should acquire wisdom about the Resplendent Lord.

Tatparya Nirnaya:

“बालास्तु न्यासशब्देन यत्याश्रममेव स्वैकृत्य तत्स्थानमेव साङ्ख्यशबदोदितज्ञान अधिकारः गृहस्थानामेव योगशब्दोदितकर्माधिकार इति मन्यन्ते | तन्न पाण्डिता मुनन्ते | कुतः ? यस्मात् ज्ञानमार्गं कर्ममार्गं च सम्यगास्थित्य उभयोपि फलं प्राप्नोति | तस्मात् ज्ञानिनं कर्माप्यनुष्ठयम् | कर्मणामपि गृहस्थानां ज्ञातव्यो भगवान् | न हि ज्ञानं विना कर्मणा सम्यगनुष्ठानं भवति ||” - simple minded people assuming that न्यास means accepting ascetic discipline alone does the householder becomes qualified for performing actions, but the men of wisdom do not think in that manner. Because fruits of one’s performance of actions is available through both the Paths. Therefore men of wisdom are also engaged in performance of one’s actions because through performance of actions also the Lord is accessible to the householders. But without Wisdom mere performance of action does not become comprehensively well established as accomplishment.

“निष्कामं ज्ञानपूर्वं च निवृत्तमिह चोच्यते | निवृत्तं सेवमानस्तु ब्रह्माभ्येति सनातनम् || बुद्ध्याऽविहिंसन् पुष्पैर्वा प्रणवेन समर्चयेत् | वासुदेवात्मकं ब्रह्म मूलमन्त्रेण वा यतिः || मुक्तिरस्तीति नियमो ब्रह्मदृग् यस्य विद्यते | तस्याप्यानन्दवृद्धिः स्याद् वैष्णवं कर्म कुर्वतः | कर्म ब्रह्मदृशा हीनं न मुख्यमिति कीर्तितम् || तस्याप्यानन्दवृद्धिः स्याद्वैष्णवं कर्म कुर्वतः | कर्म ब्रह्मदृशा हीनं न मुख्यमिति कीर्तितम् || तस्मात् कर्मेति तत् प्राहुर्यत्कृतं ब्रह्मदर्शिना || एतस्मान्न्यासिनां लोकं संयान्ति गृहिणोऽपि हि | ज्ञानमार्गः कर्ममार्ग इति भेदस्ततो न हि || रस्मदाश्रमभेदोऽयं कर्म सङ्कोचसम्भवः || इति व्यासस्मृते |” - The performance of ones action with sense of renunciation attains the eternal *Brahman*. Being wise if one propitiates *Brahman* in the form of *Vasudeva* either with flowers or through *pranava* or with *Primal Mantra* deliverance is assured for performers of action, men of wisdom and knowers of *Brahman*. Even among them there is more bliss for those who perform actions which please *Sri Vishnu*. Performance of action without wisdom of *Brahman* does not bring success. Therefore, only those actions which are performed

by the knowers of *Brahman* are spoken as actions with the sense of renunciation. Only the actions performed by the ascetics is called *Karma*, where *kar* should be understood as action and *ma* as wisdom. Therefore even the householders possessing wisdom attain the world of the renouncer of actions. There is no distinction between the *Path of Wisdom* and the *Path of Action*. The distinction between the *status* (as householder and ascetic) is because of the constraints on the performance of actions by them, *thus, in Vyasa Smriti*.

6. O Arjuna, renunciation brings about great pain to one who is not attuned to renunciation. The sage who is attuned to renunciation reaches with ease the state of renunciation.

Bhashya:

“इतश्च संन्यासाद् योगो वर इत्याह सन्यासतु इति | योगभावे मोक्षादिफलं न भवति | अतः कामजयादिदुःखमेव तस्य | मोक्षोद्येव हि फलं अन्यत् तत्फलमल्पत्वादफलमेवेत्याशयः | तच्चोक्तं - विनामोक्षफलं यत्तु न तत् फलमुदीर्यते | इति पादमे | यत्तु महाफलयोग्यं तस्याल्पं फलमेव न भवति | यथा पद्मरागस्य तंडूलमुष्टिः | महाफलश्च योगयुक्तेत् संन्यास इत्याह - योगयुक्त इति | मुनिः संन्यासी | तथा चोक्तम् - स हि लोके मुनिर्नाम यः कामक्रोधवर्जितः इति ||” - Renunciation is best for equanimity of mind and in the absence of equanimity fruits of deliverance are not possible. By acquiring desire etc. only misery comes over to him. (In reality) deliverance itself is the fruit, all other fruits are of little importance, they being as good as having no fruits at all. This is the purport. Except the fruit of deliverance all others are not of worth consideration, thus in *Padma Puraana*. When a thing is capable of giving superior results, having inferior results is of no consequence. In exchange for precious opal stones, fistful of rice would not be considered satisfactory. The supreme effect of equanimity is renunciation, thus *Sri Krishna* says here. *muni* is one who has renounced, therefore it is said: “*They alone are called ascetics who are devoid of desire and anger*”.

Tatparya Nirnaya:

“मोक्षोपायो योगः इति तद्रूपो न्यास एव तु | विष्णवर्षितताया भद्रे नान्यो न्यासः कथञ्चन ||” इत्याग्नये | विष्णवर्षितत्वादियोगरूपत्वं विना केवलकर्मत्यागो नरकफल एव | यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव इति वक्ष्यमाणत्वात् | योगविशेषत्वान्न्यासस्य पृथगुक्तिः ||” - Deliverance is said to be the state of equanimity, and its form is renunciation. That which is renounced for the pleasure of *Sri Vishnu* alone is done well, not otherwise, *thus, in Agni Puraana*. Without renouncing fruits of the action, for the pleasure of *Sri Vishnu*, all other forms of renunciation are in essence similar to the pleasures of hell. What is called renunciation, know that to be equanimity, O *Pandava*, thus has been declared. Since equanimity is of primary importance, there is no need for repetition.

7. He who has conquered his senses is pure in his self and master of his self, attuned to equanimity, has become self of all beings, is not tainted by actions even if he performs actions.

Bhashya:

“एतदेव प्रपञ्चयति - योगयुक्त इति | सर्वभूतात्मभूतः परमेश्वरः | यश्चाऽप्नोति इत्यादेः | स आत्मभूतः स्वसमीपं प्रत्यादानादिकर्ता यस्य, सर्वभूतात्मभृतात्मा ||” - In this manner alone is the

performance to be done. This has been explained in this verse. One who is indweller in all the creatures is the Supreme Lord. “*One who gives...*” etc. He who dwells in the *self* being nearest is the ancient creator, he is said to be Indweller of all the creatures.

Tatparya Nirnaya:

“सर्वभूतात्मभूतात्मा इति मुख्ययोगः | आदानात्सर्वभूतानां विष्णुरात्मा प्रकीर्ततः | सर्वभूतात्मभूतात्मा तत्र भूतमनाः पुमान् || इति च ||” - Considering the Supreme Lord as the indweller of creatures is the prime form of equanimity. Knowing all creatures subservient to the Supreme Lord is knowing *Sri Vishnu* as the Supreme *Self* and also becoming one having all pervading vision of the Lord, thus in *Agni Purana*.

8 – 9. I do not perform any actions, he who realizing this Truth in its essence, considers that in seeing, hearing, touching, smelling, tasting, walking, sleeping, breathing, in speaking, emitting, grasping, opening and closing the eyes, it is only the senses that are occupied with the objects of senses.

Bhashya:

“संन्यासं स्पष्टयति पुनः श्लोकद्वयेन” - He further clarifies renunciation in these two verses.

Tatparya Nirnaya:

“यथा न्यासस्य तथाऽऽह नैव किञ्चित् इत्यादिना | विष्णुनार्थेष्वीरितानि मन आदिनी सर्वसः | वर्तन्तेऽन्यो न स्वतन्त्र इति जानन् हि तत्त्ववित् || इति च ||” - How renunciation could become the form of equanimity is explained in these two verses. Energized by *Sri Vishnu* alone the mind and all the rest become active. The knowledge that all the others are not independent in themselves is, verily, the essential Truth.

10 – 11 - 12. Resigning all actions to Brahman and giving up all attachments, be who performs actions, demerit does not attach to him even as the water to the lotus leaf. The one who is in communion, renouncing the fruits of action, secures the well established peace. But the one who is devoid of such communion, because of his desires and being attached (to the fruits of his action), is bound (by the actions). Renouncing all the actions by mind and dwelling in peace in the city of nine gates, the self neither acts nor causes acts to be performed.

Bhashya:

“संन्यासयोगयुक्त एव च कर्मणा न लिप्यत इत्याह - ब्रह्मणि इति | साधननियमोपचारत्वनिवृत्त्यर्थः पुनः पुनः फलकथनम् || एवश्चाऽऽचर इत्याह | कायेन इति | पुनर्युक्त्यादिनियमनार्थं युक्तायुक्तफलमाह युक्त इति | युक्तो योगयुक्तः ||” - One who is attuned to equanimity is not affected by performance of actions, thus has been said in this verse. For the sake of emphasizing the rules of observance for spiritual practice and for removal of casualness, the result is spoken again and again. This is the way of action, thus *Sri Krishna* says. For emphasizing the rules of observance for equanimity, the fruits of attainment are spoken again in this verse. *In Communion* means being unanimous with sense

of renunciation.

Tatparya Nirnaya:

“तत्पूजात्मकानि तत्कृतानि मम शुभार्थम् इति ब्रह्मणाधानम् | स्वातन्त्र्याभावा पेक्षयैव जीवस्याकर्तृत्वम् || स्ववन्दनं यथा पित्रा कारितं शिशुर्कर्तृत्वम् | एवं पूजा विष्णवधीना भवेज्जीवकृतेत्यपि || इति प्रवृत्ते |” - By offering worship to the Supreme Lord and meditating on *Brahman* one is inclined to accept that all the actions performed are not independent. Being subservient become factually non-performer like children in respect to their father and mother, through propitiation of the Supreme Lord pervading all existence, thus in as *Pravritti* scripture. .

13. Renouncing all the actions by mind and dwelling in peace in the city of nine gates, the self neither acts nor causes acts to be performed.

Bhashya:

“पुनः सन्यास शब्दार्थं स्पष्टयति सर्वकर्माणि इति | मनसा इति विशेषणादिभिमानत्यागः ||” - Again the renunciation is clarified by emphasizing *by all actions*. By mind especially, to show renunciation of pride.

Tatparya Nirnaya:

“अतो मनसैव कर्मन्यासोऽस्वातन्त्र्यापेक्षया ||” – Mentally renouncing the performance of actions by realizing one's own being subservient to the Lord.

14 -15 – 16 - 17. Neither the agency for actions nor the actions nor even the inter-relation between actions and the (corresponding) fruits are initiated by the Supreme Self. It is one's natural potency that prevails. Neither any of the demerits nor any of the merits are accepted by the all-pervading Self. The awareness (jnyaana) is enveloped by non-awareness (a-jnyaana), by which the creatures become deluded. Those whose non-awareness is destroyed by awareness, for them awareness, like the Sun, illumines their Supreme Self. Reflecting on That, establishing one's intellect in That, making That as the goal and the sole object of veneration, they reach the abode from where there is no return, the defects having been removed by awareness.

Bhashya:

“न करोति वस्तुतः इत्याह | न कर्तृत्वम् इति | प्रभुः हि जीवो जडमपेक्ष्य |” - In truth, He does not perform, thus *Sri Krishna* says in this verse. Here the word *prabhu* is used in relation to the human being, because among the gross objects, he is the superior one. “ज्ञानमेवाज्ञाननाशकम् उत्त्याह ज्ञानेन इति | प्रथनज्ञानं परोक्षम् |” - *Wisdom*, awareness alone destroys non-awareness, thus He says in this verse. Primary awareness is the supra-sensory experience. “अपरोक्षज्ञानाव्यवतिसाधनमाह – तद्बुद्धयः |” - *Sri Krishna* declares the means of being aware of the supra-sensory experience in this verse.

Tatparya Nirnaya:

“यथा पितृदत्तं पालकत्वं राजपुत्राणामेव परमात्मदत्तं क्रियास्वातन्त्र्यलक्षणं कर्तुत्वम् । क्रियानिष्पन्नधर्मादिरूपकर्मणि स्वतन्त्र्यं च जीवनामप्यस्ति इत्याशङ्कां परिहरति । न कर्तुत्वम् इत्यादिना । क्रियायामदृश्टोत्पादने फले च स्वातन्त्र्यं लोकस्य न सृजतीश्वरः इत्यर्थः । अन्यथा लोकस्य इति विशेषणं व्यर्थम् । जनपदे निवसतां तद्वित्तभोजनामप्याधिपत्यादानान्न दत्त्वा जनपदा राज्ञा स्वपुत्राणामितिवत् कर्मफालादिसंयोगिनामपि तत्स्वातन्त्र्यादानात् न सृजति इति युज्यते । स्वयमेव भवति भावयति च इति स्वभावो भगवान् । स्वभावत्वात् स्वयमेव कर्तुत्वादिषु प्रवर्तते ॥ स्वातन्त्र्याद्भगवान्निष्णुः स्वभाव इति कीर्तितः । तत्स्वातन्त्र्यं कदाऽप्येष नान्यस्य सृजति क्वचित् ॥ स्वातन्त्र्यादेव पापादिसम्बन्धः कुर्वतोऽपि न । अज्ञानावृतबुद्धित्वादीदृशन्तं न जानते ॥ इति महावराहे ॥” – Even as the regency granted by the king to his sons, even so is the (limited) independence given by the Supreme *Self* (to the human beings) for performance of actions. To remove doubts regarding independence of the human beings to the actions or the consequential righteous or unrighteous results of those actions *Sri Krishna* clarifies in this verse. The Lord does not initiate independence of action or the consequential fruits thereof to the people, otherwise the qualification - to the people would have been useless. Even as residing in the region and enjoying the fruits of such residence, consequent to giving control over such regions does not amount to the grant of independence by the king to his sons, even so the actions or for fruits consequent to such actions do not flow from the independence given to the human beings. The Lord impels and becomes, therefore is known as *sva-bhaava*. He alone induces the creative activity and human impulse. Because of his independence, *Sri Vishnu* is known as *sva-bhaava*. He alone is independent and given to none others. Being independent is not associated with merits or demerits. The intellect of humans being enveloped by non-awareness, this eternal Truth is not known by him, thus, in *Maha Varaha Puraana*.

“अहं सर्वस्य प्रभवः । तपाम्यहम् वर्षे निगृह्णामि । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च । न ऋते त्वत् क्रियते किञ्चनाऽरे । देवस्यैष स्वभावोऽयम् । लोकवत् लीलाकैवल्यम् । इत्यादेर्ना स्यात्स्वाभाविकं कर्तुत्वमकर्तुत्वं वा ॥” - I am the Lord of all, I create heat and dwell in clouds, pour rains and also stop them, Intrinsic attributes of the Lord like Wisdom, power and Actions are perceived in many ways. Without your Will, O Lord, no one can bring near that which is at a distance, due to your inherent attributes, Creation is but His effusive activity. Such statements speak nothing which is not natural to Him or His active or non-active attributes. There is no contradiction here.

“विपरीतप्रमाणभावाच्च । अनिर्वाच्यनिरासादेव च निरस्तोऽयं पक्षः । न च सर्वविशेषरहित्यवादिनां शून्यवादात् कश्चिद् विशेषः । न हि सर्वविशेषरहितम् इत्युक्ते तदास्ति इति सिद्धयति । वाच्यत्वलक्ष्यत्वास्तित्वादीनामपि विशेषत्वात् । अन्यथा अस्ति ब्रह्म इत्यादीनां शब्दानामपि पर्यायत्वादयो दोषाः । व्यावर्त्यविशेषश्च व्यावृत्तविशेषनिबन्धन एव । अन्यथा वेयथ्यमेव स्यात् । न च सर्वशब्दावाच्यास्य लक्ष्यत्वम् । न च सर्वप्रमाणा गोचरमस्ति इत्यत्र किञ्चन्मानम् । नास्तित्वं तु सप्तमरसादिवददर्शनात्सिद्धयति । स्वप्रकाशत्वं च नामानं सिद्धयति । स्वयम्प्रकाशत्वं च ततोऽतिरिक्तं चेद् विशेषाङ्गीकारः । न च तदेव प्रमाणगोचरम् । तत्प्रमाणभावे परप्रकाशत्वमात्रनिरासे स्वप्रकाशत्वे प्रमाणाभावादप्रकाशत्वमेव स्यात् । अर्थतः सिद्धिरियथार्थापत्तितः सिद्धिस्तत्प्रमाणतः सिद्धिर्वा ? । उभयथाऽपि प्रमेयत्वमेव स्यात् । स्वप्रकाशशब्देन स्वमितत्वानङ्गीकारात्

परमित्वानङ्गीकाराच्चासिद्धिरेव | प्रकाश इत्योक्तेऽपि समन्यं वा किञ्चित् प्रकाशं विना न दृष्ट एव भोजनादिवत्
 ऽकर्तुःकर्मविरोधश्चानुभवविरुद्धः | ज्ञानं च ज्ञेयं ज्ञातारं विना नदृष्टम् | अतः शून्यवादान्न कश्चिद् विशेषः |
 अतोऽनन्तदोषदुष्टत्वादुपरम्यते |” - The inability of describing His actions having been clarified, it
 is not necessary to repeat the same again. In the absence of special attributes action need neither
 be attributed to Him nor the intemperate arguments of nihilists be countered. His being without
 any special attributes and inability to communicate His special attributes through symbols
 establishes His existence. Otherwise, *Existence*, *Brahman* and such other words would have to
 be understood by secondary proofs, which would be imperfect manner of knowing Him. If the
 attribute of *un-knowability* is to be understood by exclusion of his special attributes, then such
un-knowability should, in the first instance, be understood as attributes of His *Existence* itself.
 Otherwise any attempts to understand will be useless. The words, सर्व etc. do not establish His
 existence nor prove His non-existence. Even when His seven types of attributes are established,
 even then they would remain unseen. By enlightenment also his experience is not easily
 established. His experience even without being enlightened is specially accepted and
 established. Not because it can be made subject to verifiable experience. In the absence of being
 enlightened by outside sources, His existence needs to be accepted on the evidence of His own
 luminosity. Otherwise, the essence of His existence capable of being known by enlightened
 experience or by illumination of external (premises) becomes contradiction in terms. If the
 premises *by His own illumination* are accepted then understanding the meaning would be
 something like *seeing food etc. with restricted luminosity*. The performer and performance of
 action are not contradictory terms according to normal experience. Knowledge and the object of
 knowledge cannot be experienced without there being the Knower. Therefore the arguments of
 the nihilists (शून्यवादि) do not have any special significance.

“हरिः स्वभावतः कर्ता सर्वमन्यत् तदीरितम् | अतः सा कर्तुता तस्य न कादाचित् विनश्यति || इति
 पैङ्गी श्रुति |” - Sri Hari is by nature the Performer, all else are subservient to Him. Therefore,
 without his initiated action there is no alternative, *thus says Paingi Scripture*.

18. The men of wisdom perceive uniformly Brahmins who are learned or a humble cow, an elephant, a dog and even an outcaste.

Bhashya:

“परमेश्वरस्वरूपाणां सवत्र साम्यदर्शनं चापरोज्ञानसाधनम् इत्याशयवानाह विद्या इति |” - On account
 of the experience of the Lord's existence in every Being and through the instrument of supra-
 conscious awareness - this is the purport of this verse.

Tatparya Nirnaya:

“विष्णोष्वपि जीवेषु समो विष्णुः सदैव तु | यत्तृणादिगतस्यापि गुणाः पूर्णा हरेः सदा || इति च |” -
 Even though there is external difference of forms of the creatures, *Sri Vishnu* is ever present in
 all of them in entirety, even in grass and the rest.

19 - 20. Even here (in this life), they transcend this world of creation, with their equanimous mind established in Lord and become faultless and similar in all things and established in

Brahman. The knowers of Brahman abiding in Brahman, being firm in understanding and free from delusion, neither rejoice on receiving the pleasant nor grieve on receiving the unpleasant.

Bhashya:

“तदेव स्तौति इहैव इति | संयासयोगज्ञानानि मिलित्वा प्रपञ्चयत्यध्यायशेषेण |” - He praises the equanimous perception here in this verse. In the remaining part of the Chapter, renunciation, equanimous action and Wisdom are explained together.

21 – 22 - 23. The self when it is no longer attached to the external objects, revels in the happiness which abides in the Supreme Self, being in communion with Supreme Self, enjoys undying bliss. The pleasures born of contacts with senses are the source of pain, having beginning and an end, O son of Kunti, no wise one would revel in them. He who is able to resist here itself, before he gives up his body, the onrush of desires and anger; he is the integrated, the happy person.

Bhashya:

“पुनर्योगस्याऽधिक्यं स्पष्टयति बाह्यस्पर्शेषु इति | कामरहित अत्मानि यत् सुखं विन्दति स एव ब्रह्मयोगयुक्त्वात्मा चेत् तदेवाक्षयं सुखं विन्दति | ब्रह्मविषयो योगो ब्रह्मयोगः | ध्यानादियुक्तस्यैवाऽत्मसुखमक्षयमन्यथ नेत्यर्थः ||” - Here in this verse, *Sri Krishna* again clarifies *yoga*, equanimity in performance of actions. Without any desires he who enjoys happiness in the *self*, he alone is in communion with *Brahman* and he alone becomes the enjoyer of eternal happiness. The communion with *Brahman* is yoking oneself with *Brahman*, the performance of which leads to *Brahman*. Enjoined through the means of meditation etc. is this eternal happiness of *self*. Not through any other means.

“संन्यासार्थं कामभोगं निन्दयति - ये हि | इति |” - For the sake of renunciation, enjoyment of desires are censured. “तत्परित्यागं प्रशंयति - शक्नोति इति | कामक्राधोद्भवं वेगं सोढुं शक्नोति शरीरविमोक्षणत् प्राक् यथामनुष्यशरीरे सोढुं सुकरं तथा नान्यत्र इति भावः | ब्रह्मलोकादिस्तु जितकामानामेव भवति ||” - *Sri Krishna* again praises *संन्यास* renunciation saying he who resists desires and anger is the true *संन्यासी*. If human beings in their life are unable to control their mind and senses and neutralise the effects of *kama* and *krodha* then there is chance for them to ever achieve even *Brahmaloka* which is the topmost material planet and where everything is in *sattva guna* or the mode of pure goodness. The mastery of one's mind and senses is a prerequisite for higher existence.

Tatparya Nirnaya:

“इदानीमपि परमात्मनि स्मृतमात्रे सुखं विन्दतीति यत्तदा स एव सम्यग्युक्तः किमु ? ||” - In this manner even with little remembrance of the Lord happiness is attained. Then what to speak of, if one does so in an concentrated manner? “ज्ञानिलक्षणं प्रपञ्चयत्युत्तर श्लोकः - The marks of the man of wisdom are explained in the subsequent verses.

24. He who finds happiness within, revels within, becomes the Light unto himself, being

integrated he attains peace reaches the state or Brahman. The Seers with their demerits diminished and the doubts destroyed, being self-disciplined attain the beatitude or Brahman and rejoice in the well being of all creatures.

Bhashya:

“आरामः परदर्शनादिनिमित्तं सुखम् | अत्र तु परमात्मदर्शनादिनिमित्तं तत् | सुखम् तूपद्रवक्षयव्यत्म् | अत्र तु कामादिक्षयव्यक्तामात्मसुखम् | स्वयञ्ज्योतिष्टवाद भगवतः | तद्धक्तेः अन्तर्ज्योतिः | सर्वेषान्तर्ज्योतिष्टवेपि व्यक्तिर्विशेषः | असम्प्रज्ञातसमाधीनां बाह्यादर्शनात् | दर्शनिऽप्यकिञ्चत्कारादेवशब्दः | उक्तं चैतत् _ दर्शनस्पर्शसम्भाषाद यत् सुखं जायते नृणाम् | आरामः स तु विज्ञेयः सुखं कामक्षयोदितम् | इति नारादीये || स्वज्योतिष्टवान्महाविष्णोरन्तर्ज्योतिस्तु तस्थितः इति च | अन्तः सुखत्वादेः कारणमाह ब्रह्मणि भूत इति ||” - आरामः means the pleasure which one gets from seeing others. Here it is experiencing the *Supreme Self*. Pleasure comes through destruction of impediments and here it is spoken as the pleasure through destruction of the desires etc. Individual’s *self* being the reflection of the *Supreme Self* the Lord dwells as the Internal Light. Even though all beings have the reflection of the *Supreme Self*, only those wise ones are referred here. Those who are in समाधी (सम + धी = equanimous intelligence) have no outward consciousness, therefore, even when they see, they are not disturbed thereby. The pleasures of seeing, of touching, communicating which come to the human beings, aaram, the pleasure should be known as the happiness risen from the destruction of desires etc, thus, in *Narada Puraana*. Since *MahaVishnu* is self-luminous, his illumination abides internally. He speaks the cause of the internal happiness as the abidance in *Brahman*.

Tatparya Nirnaya:

“ब्रह्मणि भूतः | अन्यथा पुनर्ब्रह्म गच्छति इति विरोधाच्च | अन्तस्सुखादिकं च ब्रह्मदर्शनात् ||” - Abidance in *Brahman*, or else there would be contradiction that one has to reach the state of *Brahman* externally. The internal happiness etc. is because of *Brahman* being within.

25. The Seers with their demerits diminished and the doubts destroyed, being self-disciplined attain the beatitude or Brahman and rejoice in the well being of all creatures.

Bhashya:

“पापाक्षयाच्चैतद् भवतीत्याह - लभन्त इति | क्षीणकल्मषा भूत्वा छिन्नद्वैधायदात्मानः द्वैधाभावो द्वैधं संशयो विपर्ययो वा || तच्चोक्तम् | विपर्ययः संशयो वा यद् द्वैधं त्वकृतात्मनाम् | ज्ञानासिना तु तच्छिन्वा मुक्तसङ्ग परं व्रजेत् || - इति | छिन्नद्वैधास्त एवाऽऽयतात्मानः छिन्नद्वैधातयात्मनः | दीर्घमनसः सर्वज्ञा इत्यर्थः | तत एव छिन्नद्वैधा | तच्चोक्तम् - क्षीणपापा महज्ज्ञात्वा जायते गतसंशयः | इति वा || - On the demerits being diminished, the consequential results are explained. By destruction of demerits, the feeling of alienation of the *self* (from the supreme Lord) is severed. छिन्नद्वैधा means the sense of alienation, of doubt or of distinctiveness. Therefore, for those who are not pure in feelings for them doubts and delusions, known as द्वैधा, come about, which are required to be destroyed with the sword of wisdom by renouncing sense- attachment and reach the abode of Supreme. Destruction of the alienation means realization of *self's* distinctive nature. The *self* which destroys such alienation

is the one who is forward looking, knower of all. This is the meaning. Therefore, he is the one who has destroyed alienation (of his individual *self* from the *Supreme Self*). Therefore it is said that those who have destroyed demerits knowing the Supreme, abide with their doubts removed. Destruction of alienation and distinctiveness of *Self* are two different conditions.

26. *The austere ones restraining their mind, delivered from desire and anger, having the knowledge of their self, experience the bliss of Brahman in all the places.*

Bhashya:

“सुलभः तेषां ब्रह्म इत्याह | कामक्रोध इति | अमितः सर्वतः |” - He says in this verse that it is easy for such of them to have the bliss of *Brahman*.

27- 28. *Shutting their senses from external objects, fixing their vision between the eyebrows, restraining steadily the inward and the outward breath moving within the nostrils, the ascetics having controlled the senses, the mind and the intellect intent on liberation, and casting away desire, fear and anger, they verily, are ever free.*

Bhashya:

“ध्यानप्रकारमाह स्पर्शन् इत्यादिना | बाह्यान् स्पर्शान् बहिष्कृत्वा | श्रोतादिनि योगेन नियम्य इत्यर्थः | चक्षुः भुवोरन्तरे कृत्वा | भुवोर्मध्यवलोकन् इत्यर्थः | नासाग्रे वा भवोरमध्ये ध्यानी चक्षुर्निपातयेत् इति | प्राणापानौ समौ कृत्वा कुम्भके स्थित्वेति |” - In these verses *Krishna* tells the ways of meditation. The method is by putting away through equanimity, the external senses and restraining the hearing etc. fixing the vision between the eyebrows, ie. concentration of one’s attention between the eyebrows, at the tip of the nose or between the eyebrows, the one who meditates, concentrates his vision, restraining the inward and the outward breath steadily moving between the nostrils establishing oneself in the state of ‘*kumbhaka*’.

Tatparya Nirnaya:

“अमुक्तो मुक्तसादृश्यान्मुक्त एव हि तच्चदृक् | किमु मुक्तिगतस्तस्माज्ज्ञानमेवाधिकं नरे || इति नारादीये ||” - The one who is not delivered though acquiring similarity with the delivered one, becomes one like the delivered one. Therefore, the human being having been delivered acquires higher wisdom.

29. *Knowing Me as the enjoyer of the sacrifice and penances, and also as the Lord of all the Worlds and well-disposed towards all creatures, he (the ascetic) reaches peace.*

Bhashya:

“ध्ययमाह भोक्तारम् इति |” - The purpose of meditation has been mentioned in this verse.

Thus ends the Bhashya and Tatparya Niraya of Sri Madhva on the Fifth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Karma Sanyaasa Yoga”.

Ooooo

Bhashya :

“ज्ञानान्तरङ्गं समाधियेगमाहानेनाध्यायेन |” - *Hari Aum!* Here in this verse *Sri Krishna* speaks of meditation through communion.

Tatparya Nirnaya:

“ध्यानमन्त्रोयते |” - *Hari Aum!* In this verse *Sri Krishna* speaks about meditation.

1. The Resplendent Lord said: One who performs actions without relying on the fruits of action, he is renouncer as well as the performer of actions; neither the one who is non-sacrificer nor the one who is non-performer of actions.

Bhashya :

“विवक्षितं सन्न्यासमाह योगेन सह - अनाश्रितः इति | चतुर्थिश्रमिणोऽप्यग्निः क्रिया चोक्ता दैवमेव इत्यादौ |” – He also explains about renunciation through meditation. Even for the person in the fourth stage (asceticism) performance of fire-sacrifice etc. are recommended.

Tatparya Nirnaya:

“स ब्रह्मनिष्ठस्तु यतिर्महात्मा शारीरमग्निं च मुखे जुहोति | इत्यादेर्न यतेरप्यनग्नित्वम् | आत्मसमारोपणाच्च ||” - He is the person who is sincerely committed to the Wisdom of *Brahman* who makes his body and the mouth the vehicle, instrument for Agni. One who is not devoted to Agni can be neither the renouncer nor the enjoyer by surrendering one’s *self*.

2. What one calls renunciation know that to be the performance of action as well, O Pandava. No one ever becomes a renouncer who has not denied with equanimity desires which are inconsistent.

Bhashya :

“सन्न्यासोऽपि योगान्तर्भूतः इत्याह - यं सन्न्यासम् इति | कामसङ्कल्पाद्यापरित्यागे कथमुपायवान् स्याद इत्याशयः |” - Renunciation is also included within the enjoining in communion – yoga, says *Sri Krishna* in this verse. Renunciation of desires and aspirations from mind is the clarification, this is the objective

Tatparya Nirnaya:

“योगविशेष एव संन्यास इत्यर्थः |” - Excellence in enjoining and communion, verily, is renunciation. This is the meaning.

3. Performance of action is said to be the way for the man of wisdom who desires equanimity.

For the one who is abiding in such equanimity, serenity is said to be the Way.

Bhashya :

“कियत्कालं कर्मकर्तव्यम् इत्याह - आरुरुक्षोमनि इति | योगमारुरुक्षोः उपायसम्पूर्तिमिच्छोः | योगारूढस्य सम्पूर्णोपायस्य | अपरोक्षज्ञानिन इत्यर्थः | कारणम् परमसुखकारणम् | अपरोक्षज्ञानिनोऽपि समाध्यादिफलमुक्तम् | तस्य सर्वोपमशेन समाधिरेव कारणं प्राधान्येनेत्यर्थः | तथाऽपि यदा भोक्तव्योपरमस्तदैव सम्यगसम्प्रज्ञातसमाधिर्जायते | अन्यदा तु भगवच्चरितादौ स्थितिः |” - How long should actions be performed? By fulfilling the performing the intended actions. For one who desires fulfillment, the very performance of action is the ultimate communion. Supra-sensory wisdom verily is the consequential-fruit, that is the meaning. That is the supreme pleasure. For the one experiencing supra-sensory wisdom there is deliverance from all the fruits of equanimous intelligence. By elimination of all those the state equanimous intelligence primarily becomes established, this is the meaning. Even then when the *praarabdha* (consequential) *karmas* are being experienced, then all comprehensive and conscious equanimous intellect is said to come about. During the rest of the time one is expected to abide in activities pertaining to the Lord.

तच्चोक्तं - “ये त्वां पश्यन्ति भगवंस्त्व एव सुखिनः परम् | तेषामेव सम्यक् तु समाधिर्जायते नृणाम् | भोक्तव्यकर्मयक्षिणे जपेन कथयाऽपि वा | वर्तयन्ति माहात्मानस्त्वद्भक्तास्त्वत्परायणः || इति ||” - O Lord, only those who have perceived You, they alone experience supreme happiness. They alone have equanimous intellect. With *praarabdha Karmas* eliminated, those who are superior souls and ever devoted to you they spend their time in recitation or listening to your deeds, thus has been spoken.

Tatparya Nirnaya:

“सम्पूर्णापायो योगारूढः |” - The comprehensive means (for liberation) is abidance in equanimity. “नानाजनस्य सुश्रुषा कर्मख्या करवन्मितेः | योगार्थिना तु सा कार्या योगस्थेन हरौ स्थितः || तेनापि स्वात्मानां तु कार्याऽन्यैरखिलेष्वपि | शक्तितः करणीयेति विशेषोऽसिद्धसिद्धयोः || प्राप्तोपायस्तु सिद्धः स्यात् प्रेषुः साधक उच्यते | तस्य प्राण्युपकारेण सन्तुष्टो भवतीश्वरः || सिद्धोपायेन विष्णोस्तु ध्यानव्याख्यार्चनादिकम् | कार्यं नान्यत् तस्य तेन तुष्टो भवति केशवः || इति प्रवृत्तवचनान्न विरोधः ||” - (As in the case of) collection of the taxes, diverse people are required to perform diverse activities, योगार्थी is one who desires equanimity. Those who are equanimous in intellect in performing their action abide in *Sri Hari*. Even from them service is expected according to the totality of work. The performance according to their ability determines, in particular, success or non-success. The one who acquires the same is called the qualified. The one who ever tries are called the aspirant. His becoming useful to creatures makes the Lord pleased. The qualified one pleases *Sri Vishnu* through meditation, speech, worship etc. There is no other work for him. By performance of these actions alone, *Keshava* becomes pleased with him, *thus according to Pravritti text*.

“शमो मन्निष्ठता बुद्धेर्दम इन्द्रियनिग्रहः | इति भागवते ||” - There is no contradiction here. Serenity, abidance of mind in intellect, self-control and restraint of senses, *thus, in Bhagavat Puraana*.

4. When one is not attached to the objects of senses or the performance of actions, having renounced all the desires inconsistent with equanimity, he is known to be abiding in equanimity.

Bhashya :

“योगारूढलक्षणमाह - यदा इति | सम्यगननुषङ्गस्तस्यैव भवति | उक्तं च - स्वतो दोषलयो दृष्ट्वा त्वितरेषां प्रयत्नतः इति ||” - *Sri Krishna* speaks of the marks of those who have established themselves in equanimity. For such one, there is comprehensive detachment. On perception of the Lord, all the defects get terminated on their own. For others, with special efforts.

Tatparya Nirnaya:

“कथं नानुषज्यते ? सर्वसङ्कल्पसंन्यासी | मयि सर्वाणि कर्माणि इत्युक्तत्वात् | मदधीनमिदं ज्ञात्वा मत्संन्यासमीति चोच्यते इति च ||” - How does one become non-attached? By renouncing all desires (says *Sri Krishna*). By renouncing all actions to Me. Also having been said thus. Knowing all these to be subservient to Me is itself said to be renunciation to Me.

5- 6. The Self should be enriched by one's own Self. One should not degrade one's own Self. For, self alone is the kinsman of the self and the self alone is the enemy of the self. For him who has won over his self, the self alone is the kinsman of his self. For him who has not won over in this manner, his very self will become adversary like an enemy.

Bhashya :

“स च योगारोहः प्रयत्नेन कर्तव्य इत्याह - उद्धरेत् इत्यादिना | कस्य बन्धुरात्मा ? इत्याह बन्धुरात्मा इति | आत्मा मनः | आत्मनः जीवस्य | आत्मना मनसा | आत्मानम् जीवम् | आत्मैव मनः | आत्मना बुद्ध्या जीवैव वा | स हि बुद्ध्या विजयति ||” - Only by constant endeavour and action can one abide in equanimity, thus has been spoken. For whom is the *self* a kinsman? Here आत्मा means the mind, आत्मनः means *Jiva*. आत्मना means by mind, आत्मानम् means to the *Jiva*, आत्मैव means mind and आत्मना means by the *Jiva*, because by his intellect only does the human being succeeds.

“मनः परं कारणमामनन्ति, मन एव मनुष्याणां कारणं बन्धमोक्षयोः, उद्धरेन्मनसा जीवं न जीवमवसादयेत् | जीवस्य बन्धुः शत्रुश्च मन एव न संशयः || जीवेन बुद्ध्या हि यदा मनो जितं तदा बन्धुः शत्रुरन्यत्र चास्य | ततो जयेद्बुद्धिबलो नरस्तद् देवे च भक्त्या मधुकैटभारौ || इत्यदि ब्रह्मवैवर्तके ||” -Mind is called the superior instrument. Mind alone is the instrument for human beings for being bound or being delivered. By mind should the *self* be elevated, not degraded. Mind is the friend as well as the foe; of this there is no doubt. When human being wins over his mind on the strength of the intellect and with devotion to *Sri Hari*, then it becomes his friend; there are no other enemies, thus in *Brahmavaivartaka Puraana*.

“अनात्मनः अजितात्मनः पुरुषस्य | अजितमनस्कस्य | सदपि मनोनुपकारी इति अनात्मा | सन्नपि णृत्यो यस्य भृत्यपदे न वर्तते स ह्यभृत्यः | तस्यात्मा मन एव शत्रुवत् शत्रुत्वे वर्तते ||” - अनात्मनः means

unconquered, unrestrained mind. If the mind is not restrained, then it is not likely to be helpful; just as one having a servant who does no work, like one having no servant at all. His *self*, the mind becomes an adversary like an enemy.

Tatparya Nirnaya:

“उद्धरेतैव संसाराज्जीवात्मानं परात्मना | विष्णुर्वन्धुः सतां नित्यं परात्मा ह्यसतामरिः | तत्प्रसादाजया भक्त्या जितो यस्य वशे त्विव | वर्तते तस्य मित्रं सदन्यस्य च शत्रुवत् || इति च ||” - *Jiva*, the *self* elevates himself from this life with the help of the *Supreme Self*. *Sri Vishnu*, ever a kinsman to the noble ones and enemy for the evil ones. That means, to the one who is devoted to the Lord, he acts as his friend through grace; for others he is enemy. “परमात्मा समाहितः इति वाक्यशेषेणात् ||” - In the latter part of the sentence it is shown that *Supreme Self* abides within (such person).

7 - 8. In him who has conquered the self and attained expansive pleasures, the Supreme Self abides both in cold and in heat, in pleasure and in pains as well, and similarly in honour and dishonour. Being contented in awareness (jnyaana) .and supra-sensory experience (vijnyaana), the tranquil self, having conquered the senses, such an ascetic is said to be equanimous in relation to a stone as well as to a clod of earth.

Bhashya :

“जितात्मनः फलमाह - जितात्मन इति | जितात्मा हि प्रशान्तो भवति | न तस्य मनः प्रायो विषयेषु गच्छति | तदा च परमात्मा सम्यक् हृद्याहितः सन्निहितो भवति ऽऽ अपरोक्षज्ञानी भवति इत्यर्थः | अपरोक्षज्ञानिनो लक्षणं स्पष्टयति - शीतोष्णः इत्यादिना | शीतोष्णादिषु कूटस्थः | ज्ञानविज्ञानतृप्तात्मा विजितेन्द्रिय इति कूटस्थत्वे हेतुः | विज्ञानाम् विशेष अपरोक्ष ज्ञानम् | अपरोक्षज्ञानं वा ||” - He speaks of the fruits of success over senses in this verse. The one who has success over the senses alone will become tranquil. His mind is not ordinarily been attracted by sense-objects. Then the *Supreme Self* comprehensively and firmly is established in his heart, i.e. he becomes spiritually enlightened. The marks of the spiritually enlightened person are explained in the verse. In the space, without any form, aloof from cold or heat, being content with knowledge and wisdom and having won over senses, being established in the space within becomes his objective. विज्ञानम् means specialized Knowledge ज्ञान, or Wisdom experienced from supra-sensory sources.

“तच्चोक्तम् - सामान्यैर्ये त्वविज्ञेया विशेषा मम गोचराः | देवादीनां तु तज्ज्ञानं विज्ञानमिति कीर्तितम् || श्रवणान्मननाश्चैव यज्ज्ञानमुपजायते | तज्ज्ञानं दर्शनं विष्णोर्विज्ञानं शम्भुरब्रवीत् || विज्ञानं ज्ञानमङ्गदेविशष्टं दर्शनं यथा || इत्यादिः ||” - That which becomes known generally through special receptivity relating to the gods is special Wisdom. That which becomes known through listening and reflection is the special, supra-sensory awareness being receptive to *Sri Vishnu*, thus says *Shambhu*. विज्ञानाम् is also supra-sensory Wisdom through perception acquired from *scriptures*.

“कूटस्थो निर्विकारः | कूटवत् स्थितः इति व्यत्पत्ते || कूटमाकाशं | कूटं च विदलं व्योमसन्धिराकाशं उच्यते इत्यभिदानात् | योगी योग कुर्वन् | युक्तः योगसम्पूर्णः | एवम्भतो योगानुष्ठाता योगसम्पूर्ण उच्यते इत्यर्थः ||” - One who abides in Space is the formless, since he abides like Space. आकाश is space, also

known as enclosure, expanse, inclusive, encompassing, and unifying etc. योगी is one whose actions are equanimous. युक्तः is one who is completely in communion (with the Supreme Lord). Remaining ever in this manner he abides in equanimity with complete communion. This is the meaning.

Tatparya Nirnaya:

“सर्वत्र विष्णोर्गुत्कर्षज्ञानं ज्ञानमितीयते | तद्विशेषपरिज्ञानं विज्ञानमिति गीयते ||” - In all the places the awareness of supremacy of *Sri Vishnu* is known as *jnyaana* (awareness); and special knowledge about Him, is विज्ञान (Supra-sensory awareness).

9. He who is same to the dear one, the friend, adversary, the neutral, the intermediary, the hateful, the companion, noble and the ignoble, he, verily, is of the equanimous intelligence.

Bhashya :

“स एव च सर्वस्माद् विशिष्यते साधुपापादिषु समबुद्धिः | जीवचितः परमात्मनः सवस्य तन्निमित्तत्वस्य च सर्वत्रैकरूप्येण | चिद्रूपा एव हि जीवाः | विशेषस्त्वन्तः करणकृतः | सर्वेषां च साधुत्वादिकं सर्वमीश्वरकृतमेव स्वतो न किञ्चिदपि |” - He, verily, is amongst all the distinctive one, equal towards the noble and the evil. The consciousness in *Jiva* is the *Supreme Self*, being common medium in all beings and in *forms*. *Jiva* is, verily, the form of Consciousness. The distinctiveness is due to inclination. Attributes of nobility etc. in all of them is due to action of the Lord or their own.

“उक्तं चैतत् सर्वम् - स्वतः सर्वेऽपि चिद्रूपाः सर्वदोशविवर्जिताः | जीवास्तेषां तु ये दोषास्त उपाधिकृता मताः | सर्वे चेश्वरतस्तेषां न किञ्चित् स्वत एव तु | समा एव ह्यतः सर्वे वैषम्यं भ्रान्तिसम्भवम् | एवं समा नृजीवास्तु विशेषो देवतादिषु | स्वाभाविकास्तु नियमाद्धेरेरेव सनातनः | असुरादेस्तथा दोषा नित्याः स्वाभाविकाः अपि | गुणदोशौ मानुषाणां नित्यौ स्वभाविको मतौ | गुणैकमात्ररूपास्तु देवा एव सदा मताः || इति ब्राह्मे ||” - Essentially, all are the forms of the Consciousness, devoid of defects. The defects among the Jivas are said to be due to the internal inclination. All. are created by the Lord; nothing by themselves. They are all same in their essence; the seeming differentiation is because of distinctive attributes. Inequality amongst them is due to delusion. Thus all human beings are essentially same. The divinities belong to special category and such special features for them are natural and eternal. The defects among the demons are also natural to them and eternal. The attributes and defects among human beings are natural and eternal. Only the Gods remain with the same attributes for all the time, *thus in Brahma Puraana*.

“न तु साधुपापादिनां पूजासाम्यम् | तत्र दोषस्मृते || समानां विषमा पूजा विषमाणां समा तथा | क्रियते येन देवोऽपि स पदाद्भ्रश्यते पुमान् || इति पादमे | वित्तं बन्धर्वयः कर्म विद्या चैव तु पञ्चमी | एतानि मान्यस्थानानि गरीयो यद्यदुत्तमम् || इति मानवे | गुणनुसारिणीं पूजां समां दृष्टिं च यो नरः | सर्वभूतेषु कुरुते तस्य विष्णुः प्रसीदति | वैषम्यमुत्तमत्वं तु ददाति नरसञ्चयात् | पूजाया विषमा दृष्टिः समा साम्यं विदुःस्वजम् || इति ब्रह्मवेवर्त के ||” - Not that the noble and the evil ones should be respected in the same manner. That will then be an error. If people of equal qualification are worshipped unequally and similarly those of unequal gradation equally, then they, even though they be Gods, will be removed from their status, *thus in Brahmada Puraana*. The Wealthy, the Kinsman, the Elders, the Qualified and

the Learned all these are venerable in their places, the subsequent one being superior to the previous one, *thus, in Manu Smriti*. Whoever honours all the creatures with equal eye, knowing their essential attributes, Sri Vishnu will be pleased with him. The distinction between the people due to the differences in worship, will not be painful if they are seen with equanimous perception, *thus in Brahma Vaivarta Puraana*.

“सुहृदादिषु शास्त्रोक्तपूजादिकृतिरन्यूनानधिका या साऽपि समता | तदप्याह - “यथा सुहृत्सु कर्तव्यं पितृशत्रुसुतेषु च | तथा करोति पूजादिं समबुद्धिः स उच्यते || इति गारुडे || प्रत्युपकारनिरपेक्षयोपकारकृत् सुहृत् | केशस्थानं निरूप्य यो रक्षां करोति तन् मित्रम् | अरिर्वधादिकृत् | कर्तव्यं उपकारेऽपकारे च य उदास्ते स उदासीनः | कर्तव्यमभयमपि यः करोति स मध्यस्थः | अवासीकृत् द्वेष्यः ||” - Among the dear ones and the others when worshipping according to scriptures, the additions or defects, if any, will be treated with equal eye, *thus in Garuda Purana*. सुहृत् is one who performs actions without any expectation in return. मित्रम् is one who even while pointing the places of pain extends protection. One, who harms, is the enemy. उदासीन is one who desists either from helping or harming. मध्यस्थ is one neutral who does not act when any thing is required to be done. One, who does the unpleasant things, is the hateful.

“अहं चेतत् | द्वेष्योऽवासिकृत् कार्यमात्रकारी तु मध्यगः | प्रियकृत् प्रियो निरूप्यापि त्केशं यः परिरक्षति | स मित्रमुपकार तु ह्यनपेक्ष्योपकारकृत् | यस्ततः स सुहृत् प्रोक्तः शत्रुश्चापि वधादिकृत् || इति ||” - One who is affectionate without any expectation is the magnanimous one. Seeing suffering the one who extends help is the friend. One who causes pain is evil. One who does not reciprocate friendship even when given friendship is ungrateful. One who does good to others only if good was done for them is known as mediocre. The magnanimous one referred to here is the Supreme Lord.

10- 11. The equanimous one ever perseveres, dwelling within his self, in solitude, sear-restrained, free from desire and without longing for possessions. Establishing himself in a pure place with firm seat, neither high nor low, covered over with tender grass, deer skin and a cloth

Bhashya :

“समाधियोगप्रकारमाह - योगी युञ्जित इत्यादिना | युञ्जित समाधियोगं कुर्यात् | आत्मानम् मनः ||” - In this verse *Sri Krishna* speaks योग the process of Equanimity. युञ्जित means ever persevering in meditation etc. आत्मानम् means *in the mind*.

12 -13 -14. Making his mind one-pointed with his thoughts and senses motionless, let him enjoin (his mind and the self) for equanimity and for purifying the self. Bolding the body, the head and the neck erect and still, concentrating on the tip of his nose, without diverting his attention around, with hannony of his self, fearless and establishing himself in wisdom (of Brahman) with subdued mind and inteUigence, attuned to Me, let him abide in Me.

Bhashya :

“योगम् समाधियोगम् युञ्ज्यात् ||” - For the sake of equanimity, meditation should be undertaken.

15. Enjoining himself in this manner, the equanimous one with sub dued mind attains to peace subsequent to the supreme state of renunciation, which abides in Me.

Bhashya :

“निर्वाणपरमाम् शरीरत्यागोत्तरकालीनाम् |” - निर्वाणपरमाम् means subsequent to the time of renunciation of the body.

16. Attainment of equanimity is not for him, who eats too much or abstains from food altogether. It is also not for him, O Arjuna, who sleeps too much or keeps himself awake too much.

Bhashya :

“अनशनादिनिषेधोऽशक्तस्य | उक्तं हि - निद्राशनभयश्वासचेष्टातन्द्रयादिवर्जनम् | कृत्वा निमीलिताक्षस्तु शक्तो ध्यायन् प्रसिद्धयति || इति नारदीये |” - Abstention from fasting etc. is only for the one who is weak. The one who is strong having given up sleep, food, fear, breathing, physical actions, lethargy etc. meditates on Sri Hari with half-closed eyes, attains peaceful mind, thus in Narada Puraana.

17. One who is temperate in food and enjoyment or is restrained in his actions, whose sleep and waking are regulated, his sorrows are destroyed.

Bhashya :

“युक्ताहारविहारस्य सोपायाहारादेः | यावता श्रमाद्याभावो भवति तावदाहारादेरित्यर्थः |” - युक्ताहारविहारस्य means one who is temperate in food etc. Enough food by which, individual effort etc. becomes minimized. This is the meaning.

18. When the mind, attuned to and established in the Lord, becomes liberated from all desires, then he is called equanimous.

Bhashya :

“आत्मनि भगवति |” - आत्मनि means in the Lord.

19. Even as the lamp in a place without breeze flickers not, even so does the subdued mind of the equanimous attains equanimity with the Lord.

Bhashya :

“आत्मनः भगवद्विषये | योगम् |” - आत्मनः means any thing related to the Supreme Lord.

Tatparya Nirnaya:

“यस्य यत्र वृत्तिर्विहता वर्तनं तथा | ज्ञानं वाऽपि समत्वं तद्विषमत्वमतोऽन्यथा || इति महाविष्णुपुराणे |

अनिमित्तस्नेहवांस्तु सुहृत् ज्ञात्वोपकारकृत् | मित्रं वधादिकृदरिर्द्वेष्यस्त्वप्रियमात्रकृत् | उदासीनः स्नेहवतोऽप्यस्नेही तत्कृतानुकृत् | मध्यस्थ इति विज्ञेयः सुहृदेषु विशिष्यते || इति नारदीये |” – Even as one’s inclination even so would be his behavior, wisdom would be well balanced or would be distorted, *thus in Mha Vishnu Purana*. Unreserved friendship will encourage endearing companionship. Even though appears indifferent friendship flowers in companionship. Friend should be understood as the intermediary increasing companionship, thus in *Narada Purana*.

20. When the mind is set at rest, restrained by equanimous concentration and perceives the Self through the self he rejoices in the Self.

Bhashya :

“आत्मना मनसा | आत्मनि देहे | आत्मानम् भगवन्तं पश्यन् |” - आत्मना means by the mind. आत्मनि means in the body and आत्मानम् means the supreme Lord.

Tatparya Nirnaya:

“आत्मानं विष्णुम् | आत्मना तत्प्रसादेन |” - Here, आत्मनम् means *Sri Vishnu* and आत्मना means by *Sri Vishnu’s* grace.

21 - 22. Where the supreme pleasure which is beyond senses is perceived through intelligence, having established himself there, he no longer wavers away from the Lord. Gaining which he considers no other gain to be superior to that and abiding therein, he is not shaken even by the greatest of the sorrow.

Bhashya :

“तत्त्वतः भगवद्रूपात् |” - तत्त्वतः means in form of supreme Lord.

23. Let him know that severance of association with sorrow to be the state of equanimity, which when practiced with determination unites the heart without doubt.

Bhashya :

“दुःखसंयोगो येन वियुज्यते स दुःखसंयोगादिवियोगः | न केवलमत्पन्नं दुःखं नाशयति उत्पत्तीमेव विचारयति इति दर्शयति संयोग शब्देन | निश्चयेन योक्तव्यः, योक्तव्य एव तद्भूषणा इत्यर्थः ||” - दुःखसंयोगः means that which severs the association with sorrow. संयोग shows that not only the pain arising is severance but also severs the possibility of any pain arising in future. निश्चयेन योक्तव्यः means one should enjoin oneself with determination.

24 - 25. Abandoning all the desires influenced by prior will without leaving any trace, restraining with mind the senses from every side, bringing down the activities little by little through the steady reasoning and establishing the mind in the self, let him not delve on any thing else.

Bhashya :

“सर्वान् सर्व विषयान् | अशेषतः एकविषयोऽपि कामः स्वल्पः कादाचित्कोऽपि न कर्तव्यं इत्यर्थः | मनसैव नियन्तु शक्यते नान्येन इति एव शब्दः || बुद्धे कण्ठं मनेनिग्रहे आत्मरमणे च || - सर्वान् means all the things, अशेषतः means without leaving any traces (of desires). मनसैव means by the mind alone it is possible to restrain, not otherwise. Intellect is the instrument for restraining the mind as well as for pleasures.

26 - 27. Whenever the mind becomes unsteady, wavers and wanders, there and then restraining the same, should be lead towards abidance in the self alone. Expansive happiness is attained by the equanimous ones, whose mind is peaceful. Peaceful confidence arises which is subservient to Brahman and stainless.

Bhashya :

“यतो यतः यत्र यत्र | यतो यते धावति इत्यदिप्रयोगात् | आत्मन्योव वशं नयेत् आत्मविषयः एव वशीकुर्याद् इत्यर्थः ||” - Whenever means wherever by such usage. Toward the *self* alone should it be diverted means towards the *self* alone it should be made to abide. This is the meaning.

Tatparya Nirnaya:

“ब्रह्मणि भूतम् ||” means abiding in *Brahman*.

28 - 29. Enjoining the self, the equanimous one devoid of all stains, attains easily the happiness of the contact with Brahman. Perceiving the Self in all the creatures and all the creatures in the Self, he becoming equanimous seeing everywhere with the identical perception.

Bhashya :

“पूर्वोक्तम् प्रपञ्चयन्ति - एवम् युञ्जन् इति ||” - Whatever was said in previous verses is further reiterated here. “ध्येयमाह सर्वभूतस्थम् इति | सर्वभूतस्थमात्मानम् | परमेश्वरम् | सर्वभूतानि चाऽत्मानि परमेश्वरे | तं च परमेश्वरं ब्रह्मतृणादावैश्वर्यादिना साम्येन पश्यति | समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् || इति च ||” - The objective is spoken here. The *Self* which is abiding in all the creatures is the *Supreme Lord*. All the creatures too exist in the *Self*, which is the supreme Lord. He sees the supreme Lord in *Brahman* as well as in the blade of grass equally in all their glory. “तचोक्तम् - आत्मानं सर्वभूतेषु भगवन्तमवस्थितम् | अपश्यत् सर्वभूतानि भगवत्यपि चात्मनि ||” - He sees the supreme Lord abiding as self in all the creatures, and sees all the creatures in the *Self* of the supreme Lord. The Supreme Lord abides in all creatures in equal measure.

Tatparya Nirnaya:

“सर्वभूतेषु स्थितं परमात्मानम् ||” - Relating to the Supreme Self abiding in all creatures.

30. He who perceives Me everywhere and perceives everything in Me, for him I am not lost

nor is he to Me.

Bhashya :

“फलमाह यो माम् इति | तस्याहं न प्रणश्यामि इति सर्वदा योगक्षेम वहस्यम् इत्यर्थः | स च मे न प्रणश्यति सर्वदा मदभक्तो भवति | तस्यापि स्वामिन्यरक्षत्यनाथः एवं भृत्योऽप्यभजत्यवृत्य इति हि प्रसिद्धिः समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् || इति च ||” - *Sri Krishna* speaks about the fruits saying for the devotee, he is not lost, being ever protected by him, indeed as the master who protects an orphan. Similarly, it is well known that if the servant does not offer respects, the master is no more the Master. He who always sees Me equally in all the creatures, for him there being unshaken devotion, I take upon Myself his welfare, *thus in Garuda Puraana.*

31. Be who adores Me dwelling in all the creatures, singularly and devotedly, even though he is ever engaged, he being equanimous, verily, performs for Me alone.

Bhashya :

“एतदेव स्पष्टयति सर्वभूतस्थितम् इति | एकात्मस्थितः सर्वत्रैक एवेश्वरः इति स्थितः | सर्वप्रकारेण वर्तमानोऽपि मय्येव वर्तते | एवमपरोक्षं पश्यतो ज्ञानफलं नियतं इत्यर्थः | तथाऽपि प्रायो नाधर्मं करोति | कुर्वतस्तु महच्चेद् दुःखसीचकं भवति इत्युक्तं पुरस्तात् |” - Dwelling in all the creatures thus *Sri Krishna* explains. एकात्मस्थितः means one who singularly exists in all the places as One Lord. In all respects, even in the present instance, the *Jiva* acts only for His sake. Such spiritual vision brings out always the fruit of *Wisdom*. This is the meaning, even when he does not follow the *Perennial Principles*. When he does not follow and if the non-performance is very important, he may suffer pain. This has already been explained earlier.

For sake of further clarification it is also said, “आह च — कदाचिदपि नाधर्मे बुद्धिर्विणुदृषां भवेत् | प्रमादात्तु कृतं त्वल्पं पापं भस्मीभविष्यति | आदिराजैस्था देवैर्ऋषिभिः क्रियते क्रियत् | बाहुल्यात् कर्मणस्तेषां दुःखसूचकमेद् तत् || इति ||” - The steps of those who have seen *Sri Vishnu*, will never traverse the path of unrighteousness. If unknowingly a wrong is done it (the unrighteousness) gets burnt away. Many ancient kings, gods and even seers have committed great wrongs. These (प्रारब्ध कर्म) however become only pointers for perceiving pain.

Tatparya Nirnaya:

“सर्वत्र विष्णुरेक इति स्थितः ||” - In all the places, *Sri Vishnu* alone abides.

32. Be who perceives similarity, the likeness or his own self in all the places, O Arjuna, whether in pleasure or in pain, he is considered to be supremely equanimous.

Bhashya :

“साम्यं प्रकारान्तरेण व्याचष्टे - आत्मौपासेन ” - He explains the state of similarity in different way in this verse.

33 – 34 – 35 . *Arjuna said: This equanimity which is spoken by you, O Krishna, the nature or equality is not grasped by me because of my unstable foundation due to restlessness. Restless is this mind, O Krishna, impetuous, strong and obstinate. I consider it stubborn to be controlled and difficult like the wind. The Resplendent Lord said: Without doubt, O Arjuna, the mind is difficult to be controlled and ever dynamic. With effort, however, O Kaunteya and with dispassion it can be controlled.*

Bhashya :

“एतस्य योगस्य स्थिराम् स्थितिं न पश्यामि मनसश्चञ्चलत्वात् |” - I do not perceive the state of equanimity firmly established, because of the restlessness of the mind (says Arjuna). “मनसश्चलत्वाद्धि स्थितिर्योगस्य वै स्थिरा | विनाऽभ्यासान् शक्या तु वैराग्याद्वा न संशयः || इति व्यासयोगे ||” - Because of the restlessness of the mind and in the absence of practice and renunciation, the firmly established state of equanimity is surely not possible”, *thus in. Vyas Yoga.*

36. For one who has no self-control. equanimity is hard to be had, this is My view. But for one who is self-controlled it is attainable through proper means.

Bhashya :

“न च कदाचित् स्वयमेव मनो नियम्यते | शुभेच्छारहितानां च द्वेषिणां च रामापतौ | नास्तिकानां च वै पुंसां सदा मुक्तिर्न जायते || इति निषेधाद् ब्राह्मे ||” - Because of restlessness of the mind in the absence of practice and renunciation, the firmly established state of equanimity would not be surely possible, *thus in Brahma Purana.*

Tatparya Nirnaya:

“अतो विष्वनवितिषु स्ववत् स्नोः कर्तव्यः |” - Those who are devotees of Sri Vishnu treat everyone as they would treat themselves

37 – 38 – 39 – 40 – 41 – 42 - 43. Arjuna said: If there is no effort, though one is receptive and his mind is ever restless, failing to attain concentrated equanimity, to which direction does he go, O Krishna? 38. Would he not perish like a ripped cloud, O Krishna, without any stability and being bewildered on the Path to Perfection ? This doubt of mine, O Krishna, you are capable of removing entirely for there is no one else who can destroy this doubt. The Resplendent Lord said: O Partha, neither in this world nor in the other world could there be destruction for one, never does one who does good, ever reaches a miserable goal. Having attained the worlds of merits and dwelling therein for many years, the man who has fallen from equanimity is born again in the house which is pure and resplendent. Or he is born in the family of equanimous, endowed with wisdom. Such birth is very rare to be obtained in the world. There equanimity of the mind be secured to him due to his previous life, established on which he strives again for perfection, O Arjuna.

Bhashya :

“अयति - अप्रयत्नः |” - अयति means absence of *exertion*

Tatparya Nirnaya:

“अयतिः अप्रयत्नः | प्रयत्नाद्यतमानस्तु इति वाक्यविशेषात् | योगशब्दस्योपायार्थत्वेऽप्यत्रोपायविशेष एव ध्यानयोगादर्विवक्षित इति न विरोधः |” - अयति means one who does not endeavor, प्रयत्नाद्यतमानस्तु means endeavouring with practice, such is the special meaning. For the word yoga equanimity of meditation is the suggested meaning here even though there is a more comprehensive meaning. Failure in equanimous meditation is not contradictory term.

44 - 45. From previous practice, he will be elevated higher without resistance. The seeker of equanimity transcends beyond even the words of the Vedas. The man intent on equanimity, cleansed of his demerits, perfecting himself and striving assiduously through many lives attains the Supreme Good.

Bhashya :

“योगस्थ जिज्ञासुरपि, ज्ञातव्यो मया योग इति यस्तातीवेच्छा सोऽपि | शब्दब्रह्मातिवर्तते, परं ब्रह्मप्राप्नोति इत्यर्थः |” - Even the seeker of the state of equanimity, i.e. even he, whose intense desire is the wisdom of becoming equanimous with Me, transcends the *Shabda-Brahma* (the Vedas) and attains the *Supreme Brahman*. This is the meaning.

“नेकाजन्मनि इत्याह प्रयत्नाद् इति | जिज्ञासूर्जात्वा प्रयत्नं करोति | एवमनेकाजन्मभिः संसिद्धोऽपरोक्षज्ञानी भूत्वा परांगतीमऽ याति |” - In one life itself, says *Sri Krishna*. The Seeker through wisdom endeavours. In this manner, by acquiring spiritual experience and through the gains acquired after many lives, he goes to the Supreme Goal. “अतीव श्रद्धया युक्तो विज्ञासुर्विष्णुतत्परः | ज्ञात्वा ध्यात्वाऽथ दृष्ट्वा च जन्मभिर्बहुभिः पुमान् | विशेन्नरायणं देवं नन्यथा तु कथञ्चन ||” - By intense receptivity the seeker becomes endowed with devotion to *Sri Vishnu*. Knowing, meditating and similarly perceiving after many lives, the person specially attains the Divine *Sriman Narayana*; not in any other manner, *thus in Narada Puraana*.

Tatparya Nirnaya:

“मोक्षोपायस्य जिज्ञासुरपि केवलपाठकात् | विशिष्टः किमु तद्विद्वान् किं पुनर्यदास्थितः | इति परमयोगे ||” - Even the seeker of the process of deliverance (is superior to) the one who merely studies the Vedas. What then is the special need of knowing about being established? *Thus, in Parama Yoga scripture*.

46 - 47. The man of equanimity is greater than the man of austere ; he is considered superior even to the man of wisdom; he is superior even to the performer of rituals. Therefore, you do become the man of equanimity. Of all the men of equanimity he, whose self abides in Me being fully receptive and worships Me, I consider him to be truly in communion with Me.

Bhashya :

“ज्ञानिभ्यः योगज्ञानिभ्यः | तपस्विभ्यः कृच्छ्रादिचारिभ्यः |” - “ज्ञानिभ्यः means the knowers of equanimous state. तपस्विभ्यः means the austere ones and performers of rituals. “कृच्छ्रादेरपि यज्ञादेर्ध्यानयोगो विशिष्यते | तत्रापि शेषश्रीब्रह्मशिवादिध्यानतो हरिः | ध्यानं कोटिगुणं प्रोत्तमधिकं वा मुमुक्षुणाम् || इति गारुडे || - Superior to the performers of the sacrifices and others is the one who has equanimity of meditation. For the seekers, meditation on *Sri Hari* is hundred thousand times superior to the meditation on *Shesha, Lakshmi, Brahma, Shiva* and others, *thus, in Garuda Puraana*. “अज्ञात्वा ध्यायिनो ध्यानात् ज्ञानमेव विशिष्यते | ज्ञात्वा ध्यानं ज्ञानमात्राद् ध्यानादपि तु दर्शनम् | दर्शनाच्चैव भक्तेश्च न किञ्चित् साधनाधिकम् || इति नारदीये ||” - Meditation with knowledge is distinctly superior to meditation without knowledge. Better than such meditation is experience of the Lord. Better than the experience is the Communion (Bhakti) with the Lord.

Tatparya Nirnaya:

“तपसश्चैव यज्ञादेर्ध्यानमेव विशिष्यते | अज्ञानिध्यानतो ज्ञानं ध्यानं सज्ञानमप्यतः || तत्रापि मय्यभक्तस्य नान्यध्यानं प्रयोजकम् | अन्यसामान्यविद् यो मे यश्चान्यं नेति पश्यति || अवरत्वदृगुदासीनो विद्वेषी चेत्यभक्तयः | मदभक्तोऽपि हि कार्यार्थं यो ध्यायेदन्यदेवतानाम् || परिवारतामृते तस्मात् केवलं मनुपासकः | वरोऽन्यान् मदधीनांश्च सर्वान् जानन् विशुद्धधीः || इति च दत्तात्रेयवचनम् ||” - Superior to austerity and sacrifice is meditation. Better than the meditation without wisdom, is the meditation with wisdom. Even there, for those who are not My devotees, meditation to others is of no use. Those who see similarity between others and Myself, those who do not see Me as different from others, or those who see Me lesser than others, those who are unconcerned or spiteful about Me, they are all non-devotees. Among the devotees those who worship Me alone are superior than those who, for little benefit, worship other gods. As part of the family, from them I alone am worshipped, and considering no one is superior but all are subservient to Me, *thus according to Sri Dattatreya*.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Sixth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Aatmasamyama Yoga”.

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Bhashya :

“साधनं प्राधान्येनोक्तमतीतैरध्यायैः | उत्तरैस्तु षडिर्भगवन्माहात्म्यं प्राधान्येनाह ||” - *Hari Aum !* In previous Chapters primarily the method of *Wisdom* was narrated, in the next Six Chapters greatness of the Lord is spoken.

Tatparya Nirnaya:

“भगवन्महिमा विशेषतः उच्यते |” – *Hari Aum !* The supremacy of the Lord is particularly spoken here,

1 - 2. The Resplendent Lord said: Listen then, O Partha, how with (your) mind attuned to Me and equanimity or communion with Me, you will know Me in entirety without any doubt. Without leaving anything, I will convey this jnyaana (Knowledge) to you and the vijnyaana (Wisdom), knowing which there would not remain anything else left to be known.

Bhashya :

“आसक्तमनाः अतीवस्नेहयुक्तमनाः | मदाश्रयः - भगवानेह मया सर्वं कारयति | स एव शरणम् | तस्मिन्नेव चाहं स्थित इति स्थितः | असंशयं समग्रम् इति क्रियाविशेषणम् ||” - आसक्तमनाः means extremely attached to mental disposition. मदाश्रयः means accepting that the Lord does everything, He alone is the protector, in Him alone do I abide. असंशयं is the special predicate.

Tatparya Nirnaya:

“भगावन्महिमा विशेषतः उच्यते |” – speaks with special reference to the glory of the supreme Lord.

3. Among human beings, rarely one among the thousands strives for perfection; even among those rarely does one know Me in Truth.

Bhashya :

“इदम् मद्धिषयं ज्ञानम् | विज्ञानम् विशेष ज्ञानम् |” - ज्ञानम् - Knowledge concerning the Lord. विज्ञानम् is Wisdom, special knowledge. “दौर्लभ्यं ज्ञानस्याऽह - मनुष्याणाम् इति ||” – Inadequate is this Knowledge among human beings

Tatparya Nirnaya:

“अनन्तानां तु जीवानां यतन्ते कपचिदेव तु | मुक्त्यै तेषु च मुच्यन्ते केचिन्मुक्तेषु च स्फुटम् || केचनैव हरिं सम्यग् ब्रह्मरुद्रादयो विदुः | अन्यथा यावता मुक्तिस्तावत् ज्ञान हरो परम् || इति पादमे || मुक्तानामपि सिद्धानां नारायणपरायणः | सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामते || इति भागवते || सर्वे मुक्ता हरौ भक्तास्तेषु ब्रह्मैव मुख्यतः | विष्णोः परमभक्तस्तु तस्मात् जीवघनो मतः || इति सत्तत्त्वे ||” - Of innumerable *Jivas* only few

ever endeavor and among them only few are delivered, even among such delivered ones only few like four-faced *Brahma* and *Rudra* know *Sri Hari* in entirety, thus in *Padma Puraana*. Even among the hundred thousand delivered ones only few are those who realize that *Sriman Narayana* is the ultimate refuge, thus, in *Bhagavat Puraana*. All the delivered ones are the devotees of *Sri Hari*, *Brahma* being the foremost of them. Therefore for the devoted *Jivas*, *Sri Vishnu* is said to be the best, thus in *Sat-Tatva scripture*.

4 – 5 - 6. Earth, Water, Fire, Wind, Ether, Mind, Intellect and Ego-sense - these are the eightfold divisions of My nature. These are my lower (manifestations). Know My other nature which is the higher. This one upholds the world of creatures, O Arjuna. This is the womb which upholds all the creatures and I am the origin of the world and of the dissolution as well.

Bhashya :

“प्रतिज्ञातं ज्ञानमाह - भूमिः इत्यादिना | महतो अहङ्कर एवान्तर्भावः ||” - Reiterates the wisdom about the Lord again. *Mahat* is the *ego-sense* referred here as inclusive of the *I-sense*. “अपरा अनुत्तमा वक्ष्यमाणामपेक्ष्य | जीवभूता श्रीः - जीवानां प्राणधारिणी, चिद्रूपभूता, सर्वदा सती | एतन्महद् भूतम् इति श्रुतेः | जगाद् च ||” - अपरा is that which is not the supreme one. *Sri Devi* dwelling in all the creatures as the custodian of life, exists as the consciousness of the creatures as well - एतन्महद् भूतम् are the words used in the scriptures.

“प्रकृतिं द्वे तु देवस्य जडा चैवाजडा तथा | अव्यक्ताख्या जडा सा च सृष्ट्या भिन्नाऽष्टधा पुनः | महान् बुद्धिर्मनश्चैव पञ्चभूतानि चेति ह | अपरा सा जडा श्रीश्च परेयं धार्यते तथा | चिद्रूपा सा त्वनन्ता च अनादिनिधना परा | यत्समं तु प्रियं किञ्चिन्नास्ति विष्णोर्महात्मनः | नारायणस्य महिषी माता सा ब्रह्मणोऽपि हि | आभ्यामिदं जगत् सर्वं हरिः सुजति भूतराद् || इति नारदीये ||” - *Prakriti* is the dual manifestation of the Lord, gross and subtle. The gross forms of *Prakriti* are the eight unmanifest ones - five elements, *Mahat*, Intellect and the Mind. They are lower forms of *Sri Devi* in which she manifests. The subtle form of hers is eternal and is all pervading consciousness. Similar to Her, there is no one else dear to *Sri Vishnu*, the Supreme Self. She is the consort of *Sriman Narayana* and mother of (the four-faced) *Brahma*. Through these two forms (of *Sri Devi*) all this world is energized by *Sri Hari*, thus in *Narada Puraana*.

“न केवलं ते जगत्प्रकृती मद्गुणे इत्येतावन्मदैश्वर्य इत्याह - अहम् इति | प्रभवादेः सत्ताप्रतीत्यादिकारणत्वात् तद्भोक्तृत्वाच्च प्रभव इत्यदि | तथा च श्रुतिः - सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यातोऽवाक्यनादरः इति |” - It is not only that entire creation is subservient to the supreme Lord, but that they are all forms of his splendour. The *Supremacy* is because of the *splendour* and because of that being the established cause, supreme Lord being the enjoyer as well as the illuminator.

“स्रष्टा पाता च संहर्ता नियन्ता च प्रकाशिता | यतः सर्वस्य तेनाहं सर्वोऽसित्यृषिभिः स्तुतः | सुखरूपस्य भोक्तृत्वान्तु सर्वस्वरूपतः | आगमिष्यत् सुखं चापि तच्चास्त्येव सदाऽपितु | तथाऽप्यचिन्त्यशक्तित्वाज्जातं सुखमतीव च || इति नारदीये ||” - As the creator, destroyer, overseer, energizer all the things that can be thought, even though unknowable to speech - thus He is eulogized. Again the Seers

praised Him as the enjoyer of all, as entirety, even of the future enjoyments, unimaginable power, the enjoyment becoming his, *thus in Narada Puraana.*

Tatparya Nirnaya:

“अचेतना चेतनेति द्विविधा प्रकृतिर्मता | त्रिगुणाऽचेतना तत्र चेतना श्रीर्हरिप्रियाः || ते उभे विष्णवशगे जगतः कारणे मते | पिता विष्णुः स जगतो माता श्रीयां त्वचेतना | उपादानं तु जगतः सैव विष्णवलेरिता || इति च |” - Gross and Subtle are the two-fold forms of *Prakriti*. Endowed with the three attributes (*satva-raja-tama*), the subtle Consciousness, *Sri Devi* is the beloved of *Sri Hari*. Both these forms being subservient to *Sri Vishnu*, cause the world to be created. *Sri Vishnu* is *Father* of the world and *Sri*, the subtle consciousness, is the mother. Energized by the creative energy of *Sri Vishnu*, the world is created through her.

7. O Arjuna, there is nothing else superior to Me. By Me alone are all these woven like pearls on the string.

Bhashya :

“अहमेव परतरः | मत्तोऽन्यत् परतरं न किञ्चिदपि | इदं ज्ञानम् |” - I, alone am the Supreme Principle and there is none else. This is the wisdom.

Tatparya Nirnaya:

“मत्तोऽन्यत् परतरं नास्ति | परतस्त्वहमेव इत्यर्थः | अन्यथा अन्यत् इति व्यर्थम् ||” - मत्तः परतरम् नोऽन्यत् means that He alone is the Supreme, none other. Considering anything else independent of Him is futile.

“अवरा दुःखसम्बन्धाज्जीवा एव प्रकीर्तिताः | इत्यानिर्दुःखरूपत्वात् परा श्रीरेकलैव तु || दुःखासम्पीडितत्वत्तु मध्यमो वायुच्यते | अनन्याधीनरूपत्वादसमाधिकसौख्यतः || तत्तन्त्रत्वाच्च सर्वस्य विष्णुः परतरो मतः | अभावान्तराऽन्यस्य त्विहैकार्थो तरप्तमौ | यस्याः सम्बन्धयोग्यत्वाज्जीवा अन्यवरा मताः | तस्या जडायाः प्रकृतेरवरत्वे क्व संशयः || अथावरतरा ये तु विमुखाश्चेतना हरेः | नित्यदुःखैकयोग्यत्वान्नह्येतत् स्यादचेतने || अतः परतरं विष्णुं यो वेत्ति स विमुच्यते | मुक्तस्तु स्यात् पराभासः सुनित्यसुखभोजनात् || तत्रापि तारतम्यं स्यात् तेषु ब्रह्माऽदिको मतः | विष्णोराधिक्यसंवित्तिः सर्वस्माज्ज्ञानमुच्यते || एवं विविच्य तज्ज्ञानं विज्ञानमिति कीर्तितम् | एतच्च तारतम्येन वर्तते केशवादिषु || मुख्यविज्ञान्यतो विष्णुः किञ्चिद्विज्ञानिनोऽपरे ||” - On account of external association with sorrow, *Jiva* assumes a distinct identity. Being ever free from sorrow *Sri Devi* is known as the supreme. Even though associated with little sorrow but not being affected thereby, *Vayu* is the intermediate- मध्यम्, not being subservient to anyone and being Independent no one is happy like *him* or more than *him*. *Sri Vishnu* is known as the *Most Supreme One*. Since there are none between these two, He is not merely the superior but also the *Supreme One*.

Because of the relationship (of sufferings) *Jiva* is considered inferior. Therefore all the gross are considered inferior without any doubts. Even they are inferior who are inimical to the Lord. Having no relationship with the Consciousness, they are ever associated with sorrows.

Therefore those who realize *Supreme Sri Vishnu* are alone delivered. The delivered ones always enjoying happiness are the superior ones. Even then they are inferior to *Brahma* and others according to their gradation - तारतम्य. Those who are associated with *Sri Vishnu* more than with any others are liberated by such *Knowledge* - ज्ञान. By such awareness, supra- sensory illumination comes to them known as *Wisdom* - विज्ञान. The *Knowledge* - ज्ञान and supra- sensory *Wisdom* or awareness - विज्ञान becomes manifest according to gradation - तारतम्य. The *Primal source* of illumination is *Sri Vishnu* and all the rest (*Brahma, Rudra, Vayu* etc.) are relatively illumined by the Supreme.

8 - 9 – 10 – 11. I am the essence in the water, O son or Kunti, and the radiance in the Sun and the Moon. I am the Eternal Resonance (Aum) or all the Vedas, the Word in the Space and the manliness in men. The pure fragrance in Earth and the brilliance in Fire I am; the life in all Beings and the austerity in austere Ones I am. Know Me O Partha, to be the Eternal seed of all existence. I am intelligence in the Intellect and splendour in the Splendid Ones. Strength of the Strong Ones devoid of desires and passion, O Arjuna, in the creatures I am the Desire which is not contrary to the Perennial Principles.

Bhashya :

“रसोऽहं इत्यादि विज्ञानम् | अवाद्योऽपि तत एव | तथाऽपि रसादिस्वभावानां रसाणां च स्वभावत्वे रसत्वे न विशेषतोऽपि स एव नियामकः | नत्ववादिनियमानुबद्धो रसादिस्तात्सारत्वादिश्च इति दर्शयति अप्सु रस इत्यादि शब्दैः | भोगश्च विशेषतो रसादेः इति च | उपासनार्थं च |” - I am the Essence, thus the supra- sensory *Wisdom* (विज्ञान). What is narrated later is the greatness of the Lord. Even then, the inherent nature like essence and also the substance being natural attributes or substance is mentioned as special supervision of the Lord. The fact that attributes like substance do not come on their own in the water therefore, substance is shown by using special words like essence in the water. More than the water it is the essence in the water that is represented by the Lord. The same is the case of उपासना, spiritual practice.

“रसादिनां रसादि त्वे स्वभावत्वे तथैव च | सारत्वे सर्वधर्मेषु विशेषणापि कारणम् | सारभोक्ता च सर्वत्र यतोऽतो जगदीश्वरः | रसादिमानिनां देहे स सर्वत्र व्यवस्थितः | अवाद्यः पार्षदा एव ध्येयः स ज्ञानिना हरिः | रसदिसम्पत्त्याऽन्येषां वासुदेवो जगत्पतिः || इति |” – The essence in flavours and their inherent attribute are due to special reason of its *Dharma*. The enjoyer of the essence is always the Lord of the Universe, dwelling in all bodies as *essence*. The presiding deities sheltered in water etc. are but the reflection of the Lord. *Sri Vasudeva* who is Lord of the worlds, therefore, should be sought by those who seek the *essence* of the things. Inherent nature, the *Jiva* are an in this manner (due to the grace of the Lord) , *thus in Gita-Kalpa*.

“स्वभावो जीव एव च | सर्वस्वभावो नियतस्तेनैव किमतः परम् | न तदस्ति विना यत् स्यान्मया भूतं चराचरम् | इति च | धर्माविरुद्धः कामरागविवर्जितम् इत्याद्युपासनार्थम् ||” - All inherent natural tendencies are as ordained by the Lord. There is nothing whatsoever without My essence in animate or the inanimate creatures. Also thus has been spoken. For the sake of spiritual practice desires which are not contrary to *Dharma*, renunciation of desires and attachments have been recommended.

“धर्माविरुद्धाकामेऽसावुपास्यः काममिच्छता | विहीने कामरागादेर्वले च बलमिच्छताम् | ध्यातस्तत्र त्वनिच्छदिभज्ञानमेव ददाति सः || उक्तं च गीताकल्पे ||” - The desires, not contrary to *Dharma*, should be sought by the aspirant Strength, without the powerful influence of desires and without attachment, should be sought Then by His Win alone the awareness win be attained, *thus in Gita-Kalpa*.

“पुण्योगन्धः इति भोगापेक्षया च | तथापि श्रुतिः - पुण्यमेवामुं गच्छति, ऋतं पिवन्तौ सुकृतस्य लोके इत्यादिका | ऋतं च पुण्यं - ऋतं सत्यं तथा धर्मः सुकृतं चाभिधीयते इत्यभिधानात् | ऋतं तु मानसो धर्मः सत्यं स्यात् सम्प्रयोगगः || इति च | न च अनन्नन्यो अभिचाकशीति, अन्यो निरन्नोऽपि बलेन भूयान् | इत्यादि विरोध स्थूलाननोक्ते ||” - The pure fragrance, thus to show expectation of enjoyment. *Thus in scriptures*, the merits alone reach Him. In the World of meritorious, ऋत (cosmic law) alone is enjoyed. ऋत is that which is meritorious. ऋत, सत्य and धर्म are the auspicious actions that are followed due to such statements. ऋत is attribute of the Mind; सत्य Truth is what one puts in practice.

“अह च सूक्ष्माशनं - प्रविविक्ताहारतर इवैष भवत्यस्मच्छारीरादात्मनः | इति | न चात्र जीव उच्यते | शारीरात्मनः | इति भेदाभिनानात् | स्वप्नदिश्च शरीर एव | शारीरस्तु त्रिधा भिन्नो जाग्रदादिष्ववस्थिते इति वचनाद् गारुडे |” - Even though not enjoying, He still illuminates and the other one even though devoid of food, is still powerful, in such statements there is no contradiction. In this verse the *jiva* is not mentioned because of reference earlier to the आत्मा being endowed with a body as in a dream state. In this verse the *jiva* is not mentioned because of reference earlier to the आत्मा being endowed with a body as in a dream state, thus in *Garuda Purana*.

“अस्मात् - अस्मात् इतिश्वरनिवृत्यर्थः | शारीरौ तावुभौ ज्ञेयौ जीवेश्चेश्वरसंज्ञितः | अनादि बन्धनस्त्वेको नित्यमुक्तस्तथाऽपरः | इति वचन्नारदीये |” - By the word अस्मात् - the Lord alone is referred. The body is assumed both for the *Jiva* as well as for the Lord. One is with the eternal bondage; while the Supreme one is ever liberated, *thus in Narada Puraana*.

“भेदाश्रुतेच्च | सति गतन्तरे पुरुषभेदं एव कल्प्यो नत्ववस्थाभेदः | आह च - प्रविविक्तभृग् यतो ह्यस्माच्छारीरात् पुरुषोत्तमः | अतोऽभोक्ता च भोक्ता चस्थूलाभोगत् स एव तु || इति गीताकल्पे ||” - The distinction is clarified in the Scriptures. The distinction in persons also should be imagined and not from their *forms*. The enjoyment by *Purushottama* is distinctive than that of the *Jiva*. He is the enjoyer as well as the non-enjoyer. But He is not the enjoyer of the gross forms”, thus in *Gita-Kalpa*.

Tatparya Nirnaya:

“सोप्सु स्थित्वा रसयति रसनामा ततः स्मृतः | सूर्यचन्द्रादिदिषु स्थित्वा प्रभानामा प्रभासनात् || वेदस्थः प्रणवाख्योऽसावात्मान यत् प्रणोत्यतः | स्वे स्थितः शब्दनासाऽसौ सच्छब्दयति केशवः ||” - Dwelling in water as the *essence*, he (the Lord) is known as the *essence* thereof. Dwelling in Sun and Moon as light, He is known as the Illumination. Dwelling in Vedas as the very *Self*, He is praised as *pranava*. Dwelling in Space as the sound, *Keshava* is known as the *Word*.

“पुण्यापुण्यं गन्धयति स्वयं पुण्यो धरास्थितः | तेजयत्यग्निसंस्थं सन्भूतस्थो जीवनप्रदः |

तपस्विरस्थस्तपयति व्यञ्जनाद् बीजसञ्ज्ञितः | बोधनाद् बुद्धिनामाऽसौ बुद्धिमस्तु व्यवथितः ||” - Abiding in the earth, only as meritorious, He causes both the merits as well as the demerits. Abiding in fire, He is known as Energy. Abiding in the human beings, He is known as giver of life. Abiding in austerity, He is known as intense dedication. By manifesting, He is the Seed. Abiding in wise men, He is *Wisdom*.

“नित्यपूर्णबलत्वात् बलं कामविवर्जितम् | अरागजबलश्चैव स्थानेभ्योऽन्येष्वायोजनात् || एतादृशबलात्माऽसौ बलिनां बलदः स्वयम् | वेत्ति पूर्णत्ववाची स्यात् तद्रतेर्बलमुच्यते || प्रायो हि कामिता अर्थो धर्म हन्युर्हरिः पुनः | न धर्महानिकृत् किन्तु कामितो धर्मवृद्धिकृत् || धर्मविरुद्धकामोऽतो विष्णुर्भूतेषु संस्थितः | एवं स सर्वतश्चान्यः स्वतंत्रश्चैव सर्वगः || व्यवस्थयैव सर्वेषां सर्वदा सर्वदः प्रभुः ||” - Being devoid of desire and attachments He is eternally endowed with strength. Since He does not use it in wrong places, His strength is non-passionate. Since He grants strength similar to His, He is strength of the powerful ones. Since व symbolizes strength and ल bliss, He is बल, strength itself. Primarily, sensual desires cause decrease in righteousness but do not cause any harm if attuned to *Dharma*. *Sri Vishnu* abides in all desires which are not contrary to *Dharma*. Therefore, *Sri Vishnu* even when abiding in everything, yet remains distinct from them all and as the Lord of all of them.

12. Whatever exists as the luminous (satvic), the enterprising (raajasic) or obscure (taamasic), know them all to have arisen from Me alone. (But) I am not in them; they are in Me.

Bhashya :

“नत्वहं तेषु इति तदनाधारत्वमुच्यते | उक्तं च – तदाश्रितं जगत् सर्वं नासौ कुत्रचिदाश्रितः | इति गीताकल्पे ||” - I am not in them thus *Sri Krishna* says, being not dependent on them. All the world is dependent on Him; He is not dependent on anyone else, *thus Gita-Kalpa*.

Tatparya Nirnaya:

“ये चैव सात्विका भावा राजसास्तामसाक्ष ये | तत् एव नचान्यस्मात् तदायत्तमिदं न सः ||” - All these attributes -*satva, raja, tama* - are all born from Him alone; but not He from them. He is not dependent on anyone else.

13 – 14 – 15 – 16 – 17 – 18 - 19. With these three attributes all this world is enveloped; being deluded by them they do not know Me, who is Supreme and imperishable. Divine is this Illusion, an attribute of Mine, difficult to be transgressed; only those who take refuge in Me shall cross over. Those who are given to evil actions, being bewildered, being mean among men, their mind being influenced by delusion and taking shelter under evil emotions, do not propitiate Me. Virtuous people of fourfold inclination propitiate Me, O Arjuna, the afflicted, the inquirer, the seeker of the goal and the man of awareness. Among those the man of awareness, being equanimous and being exclusively devoted, surpasses. For this reason I am exceedingly dear to him and he is dear to Me. . Inspired, indeed, are all these; but the man of awareness is, in my opinion, like My own Self. Dwelling ever in equanimous state, he resorts

to Me alone as the Supreme Goal. At the end of many lives, the man or awareness reaches Me, considering that Vasudeva is all that is. Such great self is exceptional one.

Bhashya :

“तर्हि कथमेव न ज्ञायस ? इत्यत आह - त्रिभिः इति | तादात्म्यार्थं मयद् | तच्चोक्तम् - तादात्म्यार्थं विकारार्थं प्राचुर्यार्थं मयद् त्रिधा इति | नहि गुणकार्यभूता माया | गुणमयि इति च वक्ष्यति | सिद्धं च कार्यस्यापि तादात्म्यम् - तादात्म्यं कार्यधर्मदिः सम्योगो भिन्नवस्तुनोः इत्यादौ व्यासयोगे ||” - Why does he (*Arjuna*) not know? This is explained in three ways. To show his attachment (to the attributes), the word माया is used. माया is used in three ways as *Self*, as modification and as effulgence. Not as *Sri Durgadevi's actions, thus Gita-Kalpa*. He speaks of गुणमयी as his attributes. His actions also subscribe to his Nature. One's inclination is compatible with one's nature, association is with two distinct objects, *thus in Vyasa Yoga*.

“भावैः पदार्थैः | सर्वे भावा दृश्यमाना गुणमया एत | इति दर्शयति - एभिः इति | ज्ञानिव्यावृत्त्यर्थम् - इदम् इति | गुणमयदेहादिकं दृष्ट्वेश्वरदेहोऽपि तादृश इति मायामोहित इत्यर्थः | जगाद च व्यासयोगे - गौणान् ब्रह्मादिदेहादीन् दृष्ट्वा विष्णोरपीदृशः | देहादिरिति मन्वानो मोहितोऽज्ञो जनो भृशम् || इति | एभ्यः गुणमयेभ्यः | गुणेभ्यः परम् इति वक्ष्यमाणत्वात् | केवलो निर्गुणश्च | इत्यादि श्रुतिभ्यश्च | त्रैगुण्यवर्जितम् इति चोक्तम् ||” - One's inclination is compatible with one's nature, association is with two distinct objects. भावैः means by inclination. All objects become perceivable by us because of their attributes and inclinations. By these, they are *seen*; इदम् is used to show that they are not deluded. Seeing our own body consisting of threefold attributes, those who think that Lord's body is also similarly formed, are deluded people. Seeing the bodies of *Brahma* and others with attributes, those who consider that *Sri Vishnu* also is similarly formed of body, being deluded men are under bondage, *thus in Vyas Yoga*. एभ्यः means by things having attributes. *Sri Vishnu* having been spoken as beyond the (threefold) attributes, entirely formless, devoid of three-fold attributes.

“कथमनादिकाले मोहानत्ययो बहूनाम् ? इत्यत आह - दैवी इति | अयमाशयः - माया ह्येषा मोहिका | सा च सृष्ट्यादिक्रिडादिमद् देवसन्बन्धित्वादतिशक्तेः दुरत्यया | तथाहि देव शब्दार्थः पठन्ति - दिवु क्रिडाविजिगिषाव्यवहारद्युतिमोदमदस्वप्नकान्तिस्तुतिगतिषु इति | कथं दैवी? मदीयत्वात् | अहं हि देव इति ||” - The reasons why has this delusion not been surmounted ? This is explained here, saying divine is this illusion which deludes people by her great power. Therefore, luminous, sport or play, desire to conquer, splendour, adoration, pleasure, imagination, brilliance and movement are the attributes. Why is it Divine ? Because of its being under the control of the supreme Lord, who alone is the Lord.

“श्रीर्भूदुर्गेति या भिन्ना महामाया तु वैष्णवी | तच्छक्त्यनन्तांशहीनाऽथापि तस्याऽश्रयात् प्रभोः | अनन्तब्रह्मरुद्रादेर्नास्याः शक्तिः कलाऽपि हि | तेषां दुरत्ययाऽप्येषा विना विष्णुप्रसादतः || इति व्यासयोगे | तर्हि न कथञ्चिदत्येतुं शक्यत इत्यत आह - मामेव इति | अन्यत् सर्वं परित्यज्य मामेव ये प्रपद्यन्ते | गुर्वादिवन्दनं च मय्येव समर्पयन्ति | स एव च तत्र स्थित्वा गुर्वादिर्भवतीत्यादि पश्यन्ति आह च नारदीये ||” - *Shri, Bhu* and *Durga* are the distinct three forms of the Great Illusion, of *Sri Lakshmi*. She does not partake the endless energies of the Lord, since she has taken refuge in Him. Because of such protection, *Rudra, Brahma* and other Gods do not possess even a small part of her manifestation. Without the grace of *Sri Vishnu* even they cannot overcome her power,

thus in Vyasa Yoga.

“तर्हि न कथञ्चिदत्येतुं शक्यत इत्यत आह - मामेव इति | अन्यत् सर्वं परित्यज्य मामेव ये प्रपद्यन्ते | गुर्वा दिवन्दनं च मय्येव समर्पयन्ति | आह च नारदीये – मत्सम्पत्त्या तु गुर्वादीन् भजन्ते मध्यमा नराः | मदुपाधितया तांश्च सर्वभूतानि चोत्तमाः | इति | आचार्यचैत्यवपुत्रा स्वगतिं व्याडिक्ष इति च |” - To the question how can maya be surmounted, *Sri Krishna* replies saying taking refuge in Me. The one who renounces all else, taking refuge in supreme Lord alone, his adoration to the Teacher etc. reaches him alone or he perceives that (the Teacher) has become great because supreme Lord is abiding in him. The intermediate human beings because of My being near him, propitiate the Teacher. The superior ones propitiate all the creatures, they being manifested in Me, thus in *Narada Purana*. Through your form of consciousness, which is in Mind of the Teacher, You yourself teach the wisdom about Yourself.

“तर्हि किमिति सर्वे नत्यायन् ? इत्यत आह - न माम् इति | दुष्कृतित्वान् मूढाः | अत एव नराधमाः | अपहतज्ञानवाच्च मूढाः | अत एव असुर भावमाश्रिताः | स च वक्ष्यते - प्रवृत्ते च निवृत्तिं इत्यादिना | अपहारोऽभिभवः | उक्तम् चैतद् व्यासयोगे - ज्ञानं स्वभावो जीवानां मायया चाभिभूयते || इति | असुषु रताः असुराः | तच्चोक्तं नारदीये - ज्ञानप्रधाना देवास्तु असुरास्तु रता असौ || इति |” - Why do all people not surrender to Him. This is explained in this verse. They are deprived of intelligence, because of their evil deeds. Same is the case with the mean ones among men, robbed of their *Wisdom*, they become bewildered in their intelligence. Therefore, they take shelter in demonic inclination. Here the word माययाऽपहता means robbed or concealed, stolen by the illusory energy. Awareness (ज्ञान) is the natural tendency of the one born; by illusion it becomes concealed. The one who is intent in satisfying the senses is असुर (unenlightened), thus in *Vyasa Yoga*. Among the Gods there is predominance of ज्ञान; among असुर enjoyment of senses is predominant, thus in *Naarada Puraana*.

“एकस्मिन्नेव भक्तिः इति एकभक्तिः | तच्चोक्तं गारुडे – मय्येव भक्तिर्नान्यत्र एकभक्तिः स उच्यते || इति ||” - Devotion in Me alone, singular devotion. Therefore it is said in *Garuda Purana*: “The devotion to Me alone and to no one else is said to be Singular Devotion”.

“बहूनां जन्मनामन्ते ज्ञानवान् भवति | तच्चोक्तं ब्राह्मे – जन्माभिर्बहुभिर्ज्ञात्वा ततो मां प्रतिपद्यते || इति ||” - At the end of many lives he becomes aware, therefore, it is said in *Brahma Puraana*: “Being aware after taking many births, he attains to Me”.

Tatparya Nirnaya:

“अन्यायत्तो अचेतनया तन्मेयत्वात्तु मायया | लक्ष्म्या वशगया लोको विष्णुनैव विमोहितः || ये तु विष्णुं प्रपद्यन्ते ते मायां तां तरन्ति हि | लक्ष्मीः सा जडमायाया देवता ते उभे अपि || विष्णोर्वशे ततोऽनन्यभक्त्या तं शरणं व्रजेत् | यादृशी तत्र भक्तिः स्यात् तादृश्यन्यत्र नैव चेत् || अनन्यभक्तिः सा ज्ञेया विष्णुवेव तु सा भवेत् | अन्येषु वैष्णवत्वेन लक्ष्मीब्रह्महरादिषु | कुर्याद् भक्तिं नान्यथा तु तदृशा एव ते यतः | एवं जानंस्तमाप्नोति नान्यथा तु कथञ्चन || पूर्णं वस्तु यतो ह्येको वसुदेवो नचापरः | एवंविदुर्लभो लोके यत् सर्वे मिश्रयुजनः ||” - The *unmanifest (Sri Lakshmi)*, verily, is what causes Illusion. People who are under the influence of *Sri Lakshmi* are essentially deluded by *Sri Vishnu* Himself. Those who propitiate *Sri Vishnu*, only they will surely cross over the Illusion. Gross Illusion and its presiding deity *Sri Lakshmi*

both are subservient to *Sri Vishnu*. Therefore, everyone should surrender to *Sri Vishnu* with uncompromising devotion. The form of fullness of devotion is not possible to arise anywhere else. अनन्यभक्ति - uncompromising devotion should be known as that in which one is attuned to *Sri Vishnu* in all entirety. The devotion to *Sri Lakshmi*, *Brahma*, *Rudra* and others should be considered as devotion to *Sri Vishnu*, because they are all subservient to Him. Knowing thus, one reaches Him but not through any other means. The Complete One is *Vasudeva* alone, no one else. The ones who know thus are very rare in the world, while all are, verily, the mixed aspirants.

20 - 21 – 22 - 23. But those people whose hearts are distorted by desires, propelled by their nature resort to other gods, observing disparate rituals. In whatever form a devotee desires to worship with receptivity (Shraddha), each of their receptivity, I make stable. The equanimous one with receptivity resorts to worship Me alone and receives the desires which are ordained by Me. Transient is fruit which accrues to them, of little intellect, the worshippers of the gods going to those gods; My devotees coming to Me alone.

Bhashya :

“प्रकृत्या स्वभावेन | स्वभावः प्रकृतिश्चैव संस्कारो वासनेति च | इत्याभिधानात् ||” - By nature means by their innate inclination and conventional impressions. By innate attributes, by nature, by tradition and by attraction of senses, *thus having been spoken*.

“यां याम् ब्रह्मदिरूपां तनूम् | उक्तं च नारदीये – अन्तो ब्रह्मदिभक्तानां मदभक्तानां अन्तारा || इति | मुक्तच्च कां गतिं गच्छेन्मोक्षश्चैव किमात्मकः? इत्यादेः | परिहारसम्दर्भाच्च मोक्षधर्मेषु | अवतारे महाविष्णोर्भक्तः कुत्र च मुच्यते? इत्यादेश्च ब्रह्मवैवर्ते ||” - Here यां याम् तनूम् means in whatever other forms, like those of *Brahma* and others. There is conclusion to the devotees of *Brahma* and others but to my devotees there is no such conclusion, *thus in Narada Puraana*. What is the goal of deliverance? Where does the *self* go after deliverance? All the matters dealing with deliverance have been explained here. Even though manifestations of the Lord are many, deliverance is singularly assured to the devotee of the Lord, *thus in Brahma Vaivartaka Puraana*.

Tatparya Nirnaya:

“विष्णुं तत्परं ज्ञात्वा रमाब्रह्महरादिकान् | यजन्नापि तमोघोरं नित्यदुःखं प्रयाति हि || अज्ञानां तु कुले जातो यावद् विष्णोः समर्चयन् | विष्णुतत्त्वं च जानीयत् तावत् सेव पृथक् कृता || विद्याद्यैहिकभोगय यदि बुद्ध्वा पुनर्नतु | परिवरतामृते कुर्यादन्यदेवार्चनं क्वचित् || अजानता कृतं त्वक्तं न दोषाय भविष्यति | जन्मादिप्रदमेव स्यादत्यागे पुनरेव तु || क्षिप्रं च ज्ञापयत्येव भगवान् स्वायमेव तु | यदि जन्मान्तरे स्वीयो निनिक्तीकृत्य कश्चन || इत्यादि च ||” - Even after knowing *Sri Vishnu* as the Supreme One, those who propitiate *Ramaa*, *Brahma*, *Hara* and others as the superior ones, though such worship, they enter the dark world of *tamas* (obscurity), offering the eternal misery, to those born in the family of those who have no awareness. Whereas *Sri Vishnu* alone is fully to be propitiated because without knowing this principles of propitiating *Sri Vishnu* other propitiation becomes disparate. Knowledge comes to be used only for the satisfaction of the body. If by discrimination one becomes aware of the truth, then other gods should be worshipped knowing them to be the members of His family.

The worship done unknowingly and later given up, does not bring any demerits. Only it causes re-births. In the subsequent life the Lord Himself grants quick recollection making some one the instrument of the proper mode of worship.

“मत्त एवेति तान् विद्धि इत्युपसंहाराच्च तत्कारणत्वात् तत्तनामेत्यवसीयते | मयि सर्वमिदं प्रोतम् | इति भेदेनैवोपक्रमाच्च | आप्नोति विष्णुमित्येवाऽत्मशब्दो ज्ञानिनि | आऽप्नोति यदादत्ते इत्यादेः | आस्थितः स हि, मां प्रपद्यते इत्यादिवाक्यशेषाच्च | बहूनां जन्मान्ते ज्ञानवान् भवति | ततो मां प्रपद्यते | वासुदेवः सर्वमिति पूर्णमिति जानन् | प्रपद्यन्तेऽन्यदेवताः इतिवाक्यशेषे भेददर्शनाच्च | देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि | इति च ||” - *Knowing Me in this manner...*- with these words of conclusion, He clarifies that He alone exists in everything. मयि सर्वमिदं प्रोतम् - speaks only of the difference. Thus he clarifies that for the one who is knowledgeable, *Sri Vishnu* alone is the Self within. “*That which is attained; that which gives*” with such statements, आस्थितः स हि, मां प्रपद्यते - one who is devoted to Me attains Me, particularly with such sentences, then He attains Me, “*At the end of many lives one attains knowledge*’ knowing that *Vasudeva* is all this. Knowing *Vasudeva* as all this and also as the Complete one. ‘*Those who worship other gods*’ such sentences show the difference. Those who are devoted to gods attain only the gods; while those who worship Me attain Me alone.

“ज्ञात्वा परत्वं विष्णोस्तु पृथग् देवान् यजन्नरः | याति देवांस्तदज्ञात्वा तम एव प्रपद्यते | तथाऽपि यावदन्यैस्तु साम्यं हीनत्वमेकताम् | नकिञ्चिन्वन्ति जायन्ते संसारे ते पुनः पुनः || इति च ||” - Knowing the supremacy of *Sri Vishnu*, those human beings who worship others gods as the separate ones, go to the worlds of *tamas* (obscurity). Even then whoever considers the other gods as similar to, or superior than, or capable of being united with *Sri Vishnu* would certainly attain the world of *tamas* (obscurity).

24 - 25. I, the unmanifest, am considered to be the manifest by these men of little intelligence, the higher state which is changeless and Supreme, they know not. I am not visible to all, enveloped (as I am) by the power of Illusion. These bewildered ones of the world do not know Me, the Unborn and the Unchanging.

Bhashya :

“को विशेषस्तवान्येभ्यः? इत्यत आह - अव्यक्तम् इति | कार्यदेहादिवर्जितम् | तद्वानिव प्रतीयस | इत्यत आह - व्यक्तिमापन्नम् इति | कार्यदेहाद् आपन्नम् | तच्चोक्तम् - सदसतः परम् | न तस्य कार्यम् | अपाणिपादः | अनन्ददेहं पुरुषं मन्यन्ते गौणदैहिकम् | इत्यादौ | भावम् याथाथ्यर्थम् | तच्चाब्रवीत् - याथातथ्यमजानन्तः परं तस्य विमोहिताः इति ||” - What is the special from the other gods? This he speaks in this verse. अव्यक्तम् - *unmanifes*’ is that which is devoid of body and of actions. Therefore he clarifies by saying व्यक्तिमापन्नम् इति - by assuming action as the form. कार्यदेहाद् आपन्नम् - by assuming the body for action. etc. It is also said, सदसतः परम् - superior hundred times to the manifest *prakriti*, न तस्य कार्यम् - having no actions to be performed, अपाणिपादः - having no hands or feet, अनन्ददेहं पुरुषं मन्यन्ते गौणदैहिकम् - the Person who is blissful is considered as one having body with attributes, भावम् - inclination is His proper form. Therefore it is said without knowing the Supreme Truth of His existence they become deluded.

“अज्ञानं च मदिच्छया इत्याह - नाहम् इति | योगेन सामर्थ्योपायेन मायया च | मयैव मूढो नाभिजानाति ||” - Such non-awareness is by the power of the illusion of the supreme Loprd alone, says *Sri Krishna* in this verse. The thoughtless ones do not know (that everything is) on his account alone. “तथाऽह पादमे - आत्मनः प्रवृत्तिं चैव लोकचित्तस्य बन्धनम् | स्वसामर्थ्येन देव्या च कुरुते स महेश्वरः || इति |” - The Lord by His own power and through illusion (*Durgadevi*) makes His own Self hidden from the minds of people in bondage, thus in *Padma Puraana*.

Tatparya Nirnaya:

“अव्यक्तः परमात्माऽसौ व्यक्तो जीव उदाहृतः | मन्यते यस्तयोरैक्यं स तु यात्यधरं तमः || इति |” - Unmanifest is the supreme *Self* and *Jiva* is known as the manifest one. Those who consider unity between them surely go to the place of obscurity, thus having been said.

26. I know the events that are past, that are in the present and O Arjuna, and even those who are yet to come. But no one ever knows Me.

Bhashya :

“न च मां माया बध्नाति इत्याह — वेद इति | न कश्चन, अतिसमर्थोऽपि स्वसामर्थ्यात् ||” - For Me the illusion does not bind, thus *Sri Krishna* says in this verse. No one, even those extremely capable, can know Me by their own efforts.

Tatparya Nirnaya:

“यथाऽऽत्मानं हरिर्वेत्ति तथाऽन्य नैव तं विदुः | जानन्ति किञ्चित् कमशो रमाद्यास्तत्परभावार ||” - To the extent *Sri Hari* knows Himself, no one else can know Him. Other like *Ramaa* and others know Him with his grace to some extent according to their gradation.

27 – 28 - 29. Overwhelmed by the dual delusions of aspiration and aversion, O Arjuna, all beings are born in this creation. But the people of meritorious deeds, in whom the demerits have come to an end, being freed from the delusion, worship Me unwavered.

Bhashya :

“द्वन्द्वमोहेन सुखदुःखादिविषयमोहेन | इच्छाद्वेषयोः प्रवृद्धयोर्नहि किञ्चिज्ज्ञातुं शक्यम् | कारणान्तरमेतत् | सर्गे सर्गकाल आरभ्यैव | शरीरे हि सन्तीच्छादयः | पूर्वं त्वज्ञानमात्रम् ||” - By delusion due to duality like pleasure and pain or by attachment to sense-objects, from desires and hatred, non-awareness (about Lord) is possible. सर्गे means in the beginning of creation. With the arrival of the body, the desires etc also come to arise. Prior to that (before creation) there was only the non-awareness.

“विपरीताच्च केचित् सन्ति इत्यहा - येषाम् इति ||” - There are also some who are exception to this. Thus, in this verse.

Tatparya Nirnaya:

“द्वंद्वमोहो मिथ्याज्ञानम् | तपस्तु शार्वं विद्यान्मोहश्चैव विपर्ययः | इति च भारते | जीवेश्वराधिकं द्वंद्वम् | तद्विषयो मोहो द्वंद्वमोहः | सम्मोहः तदाग्रहः | तदाग्रहो महामोहः क्रोधस्तामिश्र उच्यते | इत्युक्त्वात् || सर्गे सर्ग काल एव | जीवधर्मानिश्वरैक्यं वा द्वंद्वमोही स उच्यते || इत्यागनये ||” - Delusion due to dualities is illusory knowledge. Everything appears similar in darkness and similar is the case in delusion. There is duality between the *Jiva* and the Lord. The delusion in respect thereof is द्वंद्वमोह. Unreal knowledge is its effect. Because its effect is the great delusion; the mixture thereof is anger, *thus in Mahabharata*. The *Jiva* whose attributes are assumed to be in the Lord and that of the Lord, or who sees unity between *Jiva* and the Lord is said to be one who is bewildered by delusion, *thus in Agni Puraana*.

29 - 30. For deliverance from old age and death, they strive taking refuge in Me, they come to be aware of Brahman, the entire nature of the self and the performance of action. Being aware of Me as the controller of all the creatures, divinities and the sacrifices as well, they comprehend Me with equanimous mind at the time of departure.

Bhashya :

“जरामरणमोक्षाय इत्यन्यकामनिवृत्त्यर्थम् | मोक्षे सक्तिस्त्युर्थं वा | न विधिः | मुमुक्षोरमुमुक्षास्तु वरो ह्येकान्तभक्तिभाक् इतीतरस्तुतेनारदीये || नात्यन्तिकम् || इति च |” - For deliverance from old age, death and for clarification of such other desires, clarification for deliverance is praiseworthy but not by way of prescription. Better than the aspirant (for deliverance) is the aspirant for the singular communion, *thus, in Narada Puraana*. Not merely for those who desire deliverance alone. “देवानां गुणलिङ्गानामानुश्राविककर्मणाम् | सत्व एवैकमनसो वृत्तिः स्वाभाविकी तु या | अनिमित्ता भगवति भक्तिः सिद्धेर्गरीयसि | जरयत्याशु या कोशं निगीर्णनमलो यथा || इति भागवते लक्षणाच्च ||” - Devotion towards gods with neither distraction nor expectation of fruits in return but with concentrated mind, an attitude and with inherent nature and undistracted devotion to the Lord is established, which is superior, like the food in the stomach which is digested, thus pointing out the distinctive marks of भक्ति – communion in *Bhagavat Puraana*.

“आह च - सर्वे वेदास्तु देवार्था देवा नारायणार्थकाः | नारायणास्तु मोक्षर्थे मोक्षो नान्यार्थ ईष्यते | एवं मध्यमभक्तानामेकान्तानां न कस्यचित् | अर्थे नारायणो देवः सर्वमन्यत्तदर्थकम् || इति गीता कल्पे ||” - The knowledge of all the *Vedas* for the sake of the gods, the knowledge of all the (presiding) gods for the sake of *Sriman Narayana*, the knowledge of *Sriman Narayana* for the sake of deliverance, and deliverance for no other purpose at all, this for the intermediate devotees. But for the singularly committed ones, there exists nothing else but the Lord *Narayana* Himself, *thus in Gita - Kalpa*.

“ता एव च विदुः | त्रयमेवैष वृणुते इति श्रुतेः || - they, the एकान्तिन, the singularly committed ones are aware. Only to such one (and according to his capacity and gradation) does He reveal His true form, *thus in Katha Upanishad*.

Tatparya Nirnaya:

“तद् ब्रह्म इत्युक्तेऽन्यत्वशड्कां निवारयति - साधिभूताधिदैवम् इति ||” - *Brahman* is to be

consciously aware of, declaring thus he terminates all doubts about the supreme Lord of all creation.

Thus ends the Bhashya and Tatparya Niranaya of Sri Madhva on the Seventh Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled "Jnyaana vijnyaana Yoga".

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Bhashya :

“मरणकाले कर्तव्यगत्याद्यस्मिन्ध्याय उपदिश्यति |” - *Hari Aum* ! The renunciation of action at the time of death is spoken here in this Chapter.

Tataprya Nirnaya :

“उक्तव्याख्यानपूर्वकं ब्रह्मप्राप्तिरुच्यते |” - What was said earlier is again spoken here for the sake of attaining *Brahman*.

1 – 2 - 3. Arjuna said : What is that Brahman ? What is the nature of that Self? What is Action? O Purushottama ? What is spoken as the nature of the creatures and what is said to be the nature of the divinities ? What is the nature of the sacrifices? what comes about in this body, O Krishna? And at the time of departure how are you to be known by the self-controlled one? The resplendent Lord Said: Indestructible and Supreme is Brahman; his essential nature is said to be the Self. Action symbolizes the creative force by which the creatures come into being.

Bhashya :

“परमक्षरं ब्रह्म | वेदादिशङ्काव्यावृत्त्यर्थमेतत् | आत्मन्यविधि यत्, तद् अध्यात्मम् | आत्माधिकारे यत् तद्, इति वा | तथाहि चैवः स्वभावः | स्वाख्यो भाव स्वभव इति व्युत्पत्त्या जीवो वा स्वभावः | सर्वदाऽस्त्येव एकप्रकारेण इति भावः | अन्तःकरणादिव्यावृत्त्यर्थो भाव शब्दः | नह्येकप्रकारेण स्थितित्तःकरणादेः | विकारित्वात् | स्व शब्दः ईश्वरव्यावृत्त्यर्थः | भूतानां जीवानां जडपदार्थानां चोद्भवकरेश्वरक्रिया विसर्गः | विशेषेण सर्जनं विसर्गः इत्यर्थः ||” - परमक्षरं, *Supreme Immutable is Brahman*, thus to remove any doubts about the importance of the *Vedas*. अध्यात्मम् is that which elevates the *self* or that by which the *self* is controlled. Similarly, *Jiva* is his स्वभावः i. e. the inherent nature which is helpful to him in elevating his *self*. Therefore *Jiva* is that which is made up of the innate nature. Since the attitude is always to elevate the innate nature, it is helpful. Associated with internal organs, the word भावः is used, (however) since all the internal organs do not respond equally in the same manner, another meaning of the word भावः could also be *not helpful* to the organs. The word स्व connotes the relationship with the Lord. The action of the Lord which creates the gross objects and the creatures to be elevated is known विसर्गः. विसर्गः is the special creative activity of the Lord.

Tataprya Nirnaya :

“तद् इति विशेषणात् ब्रह्मेत्युक्तमन्यदेव | प्रकृत्यादिनां मध्ये यत् किञ्चित् उपरि साधियज्ञं च || इति | च शब्दादधिभूतादिसहितत्वेन विष्णुज्ञानानमन्यदेव इति संशयः किं तद् ब्रह्म इति प्रश्नकारणम् ||” - Because of the adjective *tat*, *Brahman* alone is spoken amidst all other words like *Prakriti* etc. Further when

the words *accompanied with sacrifice* along with the elements which are useful to the creatures (*adhibhootadi*), are used for attaining the wisdom of *Sri Vishnu* alone, why should there be any doubt about others being *Brahman*? When it is established that the Supreme Immutable is primarily *Sri Vishnu* alone, the doubt is dispelled. The, reminder is for the ignorant ones for the removal of their doubts. “परमाक्षरो विष्णुरेव मुख्यतः इति प्रसिद्धतत्वात् यथैव परिहारति |” - अज्ञानां तदपि ज्ञापयितुं तथैव परिहारः | पुनरहमिति नोक्तम् इत्याशङ्का अव्यक्तं व्यक्तिमापन्नम् इति विष्णुरेव प्रयुक्तत्वेनाव्यक्तशब्देन अव्यक्तोऽक्षर इत्युक्तः इति परिग्रह्यते | ये चाप्यक्षरमव्ययम् इत्यत्र तु पृथक् प्रश्नादुपासकयोः फलतारतम्यकथनात् कूटस्थोऽक्षर उच्यते इत्युक्त अक्षरादपि चोत्तमः इति विष्णोरुत्तमत्वकथनाचान्यदेवेत्यवसीयते | - Again for the removal of doubts, ‘those who think the Unmanifest as the manifest one’ saying thus *Sri Vishnu* Himself by the word अव्यक्तं is clarified. Here in the separate question, अव्यक्तोऽक्षर इत्युक्तः - *That which is immutable unmanifest*’ is for the clarification of the nature of gradation to the aspirants, having made a reference to कूटस्थोऽक्षर, the Immutable dwelling within, ‘*I am the immutable and the best*’ thus the principle of *Sri Vishnu* and subservience of others gods has been shown.

4. The nature of all creatures is the mutable state. Purusha is the nature of the divinities. And I Myself am of the nature of sacrifice here in the body, O Best among the bodies.

Bhashya :

“भूतानि सशरीरान् जीवान् अधिकृत्य यत्, तद् अधिभूतम् | क्षरो भावः विनाशिकार्यपदार्थः | अव्यक्तान्तर्भावे तस्याप्यन्यथाभावाख्यो विनाशोऽस्त्येव |” - That nature which elevates or is useful to the creatures, the *Jivas* along with their bodies, is अधिभूत. The mutable nature is of gross objects, subject to dissolution. It is well known that the nature of dissolution is included in the nature of the *unmanifest*. “तच्चोक्तम् - अव्यक्तं परमे व्योमन् निष्कये सम्प्रलीयते | इति | तस्मादव्यक्तमुत्पन्नं त्रिगुणं द्विसत्तमः || इति च | विकारोऽव्यक्तजन्म हि | इति च स्कान्दे | पुरि शयनात् पुरुषो जीवः | स च सङ्कर्षणो ब्रह्मा वा | स सर्वदेवानाधिकृत्य पतिः इति अधिदेवतम् | देवाधिकारस्थ इति वा ||” - The Supreme Unmanifest merges in Space at the end of the creation. From Lord were born the three-fold attributes, O Best of the wise in Wisdom, thus in *Mahabharata* and *Brahma Purana*. The modification (of the three-fold attributes), verily, is the cause of creation, thus in *Skanda Puraana*. Since he dwells in gross forms he is known as person, पुरुषः, verily as *Sankarshana* or *Brahma*. Sheltering all divine forces as the lord, he is अधिदेवतम् or since he has supervisory control over other divine forces.

“सर्वयज्ञभोक्तृत्वादेः अधियज्ञः | अन्यो अधियज्ञोऽग्न्यादिः प्रसिद्धः इति | देह इति विशेषणम् | भोक्तारं यज्ञतपसाम्, त्रैविद्या माम्, येप्यन्यदेवताभक्ताः, एतस्य वा अक्षरस्य प्रशासने गार्गी, ददतो मनुष्याः प्रशन्सन्ति यजमानं देवाः - इत्यादेः | कुतो ह्यस्य ध्रुवं स्वर्गः कुतो नैश्वरोयसं परम्? - इत्यादिपरिहाराच्च मोक्षधर्मं | भगवांश्चेत् तद्भोक्तृत्वादेरधियज्ञत्वं सिद्धमिति कथं? इत्यस्य परिहारः पृथङ्नोक्तः | सर्वप्राणिदेहस्वरूपेण अधियज्ञः | अत्र इति स्वदेहनित्यर्थम् | न हि तत्रेश्वरस्य नियन्तृत्वं पृथगस्ति | नात्रोक्तं ब्रह्म भगवतोऽन्यत् - ते

ब्रह्म इत्युक्त्वा साधिभूतादिदैवं मां साधियज्ञं च ये विदुः | इति परामर्शात् | तस्यैव च प्रश्नात् | साधियज्ञम् इति भेदप्रतीतेस्तन्निवृत्यर्थं अधियज्ञोऽहम् इत्युक्तम् | माम् इत्यभेदसिद्धेः अक्षरम् इत्येवोक्तम् ||” - Being the enjoyer of all the sacrifices - He is the अधियज्ञः, the supreme sacrifice itself. There are others who are also known as अधियज्ञः like Agni. Therefore in this context the adjective देहे, in the body is used. “I am the enjoyer of the sacrifices and the austerities...”. “The knowers of the three (vedas) know Me...”, “Even the worshippers of other gods...”, “These of the Immutable One is praised, O Gargi”, “The human being praises the one who gives, the presiding host or the gods etc”, “For whom is the permanent heaven? For whom is the meritorious status?”. To clarify such queries, the righteousness of deliverance is spoken in *Moksha Dharma*. Even when it was established that the Resplendent Lord Himself is the enjoyer of the supreme sacrifice, (*Arjuna's*) query regarding *who*, was replied but not the query *how*. In the form of the indweller of all the creatures, He becomes the अधियज्ञः. The word अत्र is used as adjective to exclude His body as the one that is being referred to. There (in the body of the Lord) there is nothing separate that could be said to control, because nothing else exists there other than *Brahman*, the Resplendent Lord. ‘*Know That Brahman*’ saying thus or having concluded that “*I am the one who is the अधियज्ञः (the Supreme Sacrifice) along with the supreme beings and deities*” He alone is the one inquired into, (and not the *Vedas*). To eliminate the doubt regarding His identification, along with sacrifice, he clarifies Himself as “*I am the Supreme Sacrifice itself*” and *maam* - Myself also says *immutable*.

“देहस्थविष्णुरूपाणि अधियज्ञ इतीरितः | कर्मेश्वरस्य सृष्टाख्यं तच्चापीच्छाद्यमुच्यते | अधिभूतं जडं प्रोक्तमध्यात्मं जीव उच्यते | हिरण्यगर्भोऽधिदैवं देवः सङ्कार्षणोऽपि वा | ब्रह्म नारायणो देवः सर्वदेवेश्वरः || इति | आह च कल्पे || यथाप्रतीतं वा सर्वमत्र वै न विरुद्ध्यते | इति च ||” - “*Sri Vishnu dwelling in the body is known as अधियज्ञ. Creation is the object of the Lord of Action. It is the product of His definite Will. अधिभूतं is the Gross form of the Nature and Jiva is known अध्यात्मं. Hiranygarbha is the अधिदैवं or even four-faced Brahma and Sankarshana (Shesha). Sriman Narayana is the Lord of all the gods*”, thus in *Gita kalpa*. Similar interpretations are here accepted which are not contrary to *Pramaana*.

“आत्माभिमानाधिकारस्थितमध्याममुच्यते | देहाद् बाह्यं विनाऽतीव बाह्यत्वादधिदैवतम् | देहादिकारणं सर्वं महाभूताधिकारगम् | तत्कारणं तथा कार्यमधिभूतम् तदन्तिकात् || इति स्कान्दे | अध्यात्मं देहपर्यन्तं केवलात्मोपकारकम् | सदेहजीवभूतानि यत् तेषामुपकारकश्चऽ | अधिभूतं तु मायान्तं देवानामधिदैवतम् || इति महाकौर्मे च ||”- *That which is dwelling (within) exercising authority over the Self is called - अध्यात्मं. That which is external to the body being alien to the body is called - अधिदैवं. All else which are different are the cause of the world creatures. Therefore, that activity is known as अधिभूतं*”, thus in *Skanda Purana*. अध्यात्मं is that which, being helpful to the pure Self, reaches till the bodily limit. That which becomes useful to the Jiva along with the body and also other gross elements is the अधिभूत. Beyond the pale of illusion that which becomes helpful to the gods is अधिदैवं” thus in *Maha Kurma Puraana*.

Tataprya Nirnaya :

“अधियज्ञोऽहमेव इति साधियज्ञम् इत्युक्त्या प्राप्तभेदनिवृत्त्यर्थम् | तस्यैव सर्व प्राणिदेहस्थितरूपान्तरापेक्षया सहित्वं युज्यते |” – Further when the words *accompanied with sacrifice* along with the elements which are useful to the creatures - अधिभूतादि, are used for attaining the wisdom of *Sri Vishnu* alone, why should there be any doubt about others being *Brahman*? When it is established that the Supreme Immutable is primarily *Sri Vishnu* alone, the doubt is dispelled. Since both ‘*I am the अधियज्ञ*’ and ‘*saadhiyajnya*’ (along with *adhiyajnya*) have been mentioned, there is a possible doubt of separation of the Lord and the Supreme Sacrifice. For removal of such doubt it is mentioned that He is the indweller of all the creatures, whereby He also becomes the material cause of the Supreme Sacrifice also.

“प्राणिनां देहगो विष्णुराधियज्ञ इतीरतः | स एव व्याप्तरूपेण ब्रह्मेति परिकीर्त्यते || तैस्तैरधिकयाज्यत्वाद् वृंहितत्वाच्च हेतुतः | अध्यात्मं तत्त्वभावो यदधिकः परमात्मगः || पुंसां सजडभावानां सर्गः कर्म हरेः स्मृतम् | भूतादिकत्वतो जीवा अधिभूतमितीरिताः || अधिको दैवतं विष्णुरेव यस्यातु सा रमा | पुरुप्राणाऽधिदैवाख्या त्विति ज्ञेयमिदं नरैः || इति तत्त्वविवेके ||” - “*As the indweller in the bodies of creatures, Sri Vishnu is known as adhiyajnya; He alone in his all-pervading nature is celebrated as Brahman, by His additional nature of sacrifice, of effervescence, in principle the Supreme Lord is known as Supreme Self. The creation of the Gross elements and the Jiva is said to be the act of the Sri Hari. Since Jivas are superior among the all, the creatures, they are also known as adhibhoota. The superior divinity is Sri Vishnu, hence Sri Rama establishing herself in His heart. is known as adhidivata by the human beings*” thus in *Tattva Viveka* text.

“कथंरूपोऽधियज्ञः? इति प्रश्नस्तु अहमेव इत्युक्त्वात् तल्लक्षणोक्त्यैव परिहृतः ||” - For the query – “*What is the form of adhiyajnya ? I, verily, am the One having shown the marks in this manner, all doubts are removed.*”

5. At the time of departure, remembering Me alone, whoever leaves his body, he comes to be of My nature; of this there is never any doubt.

Bhashya:

“मदभावम् मयि सत्ताम् | निर्दुःखनिरतिशय आनन्दात्मिकाम् || तच्चोक्तम् - मुक्तानां च गतिर्ब्रह्मान् क्षेत्रज्ञ इति कल्पितः | इति मोक्षधर्मः ||” - मदभावम् means under my control, without expectation, without any pain, fully blissful existence. “*For the delivered the goal is conceptualized as Brahman, the Lord of the Field*”, thus in *Moksha Dharma*.

6 – 7. Whatever nature one remembers at the time of leaving the body, that nature, verily, he will ever characterize, O Kaunteya. Therefore, during all the time remember Me and fight. When your Mind and Intellect is offered to Me alone, to Me alone you shall come without any doubt.

Bhashya:

“स्मरन्त्यजति इति भिन्नकालीनत्वेऽप्यविरोध, इति मन्दमतेः शङ्का मा भूद् इति अन्ते इति विशेषणम् |

सुमतेर्नैव शङ्काऽवकाशः | स्मरन्त्यजति इत्येककालीनत्वप्रतीतेः | दुर्मतेर्दुःखान्न स्मरन्त्यजति इति भविष्यति शङ्का || त्यजन् देहं न क्वश्चित्तु मोहमाप्नोत्यसंशयम् इति च स्कान्दे ||“तस्य हैतस्य हृदयस्याग्रं प्रद्योतते | तेन प्रद्योतेनैष आत्मा निष्कामति || इति हि श्रुतिः | सदा तद्भावभाक्त्विः इत्यन्तकालस्मरणोपायमाह | भावो अन्तर्गतं मनः | तथाऽभिधानात् | भावितत्वम् अतिवासितत्वम् | भावना त्वतिवासना || इत्यभिधानात् ||” - *Leaves the body remembering* - In order that there should be no contradiction or confusion in the mind of the ignorant ones, the adjective अन्ते in the end has been placed, (not that such remembrance should be only at the time of departure). The wise ones have no such doubts. When the unwise man may leave the body without remembering. *There is no doubt that at the time of leaving the body no one remembers (the Lord) because of sorrow etc.* “*At the time of leaving the body his frontal portion shines and in that light the self leaves*”, thus the scriptures say. Therefore when the time of departure comes one should *ever be attuned to His nature*. *bhava* means internal consciousness. The internal consciousness is that in which one should abide in. It is said ‘*the nature which abides within*’.

8. With consciousness attuned with practice to equanimity, he attains the Supreme person, the luminous, O Arjuna, without any doubt.

Bhashya:

“सदा तद्भावितत्वं स्पष्टयति - अभ्यास इति | अभ्यास एव योगो - अभ्यास योगः | दिव्यं पुरुषम् पुरिशयः पूर्णं च | स वा अयं पुरुषः सर्वासु पूर्णं पुरिशयो नैनेन | किञ्चनानावृतं नैनेन किञ्चनासंवृतम् || इति श्रुतेः | दिव्यम् सृष्ट्यादिक्रीडायुक्तम् | दिवु क्रीडा ... | इति धातोः ||” - *Sri Krishna* explains the method of remaining ever in that (divine) nature. अभ्यास means practice. अभ्यास is that one which leads to equanimity; therefore, it is practiced equanimity. *Luminous, divine* is this *Purusha* because he dwells in the पुर, city. "He, verily, is the *Purusha*, dwells in this 'city' ever enveloped in entirety, never enveloped internally or externally enveloped by anything else. दिव्यम् means luminous, reveling, having its root in दिव् - to revel. Enlightening his creation and the activities therein.

Tatparya Nirnaya :

“मद्भावम् मयि भावम् | सदा तद्भावभावितानामेव स्मरन्त्यजतीति केवलं तत्कालस्मरणं भवति | न चेत् स्मरतोऽपि समाधिस्थस्त्रलनवत् पूर्वकर्मानुसारिसृष्ट्या तत्प्राप्तिरेव भवति | अपरोक्षज्ञानिनां प्रारब्धकर्मावसाने स्मरन्त्यजतीति भवत्येव | प्रयाणकालेऽपि च मां ते विदुः | इत्युक्त्वात् | युक्तचेतसः इति विशेषणन्नित्यं स्मरतामेवापरोक्षज्ञानं जायते ||” - In strict meaning मद्भावम् means मयि भावम् – being inclined to my nature. Therefore only when at the time of departure from the body one who becomes inclined to the divine nature - मद्भावम् that one is assured of deliverance from *samsara* attaining the supreme Lord. Even as one in meditation becomes inclined to the nature of the one on whom he meditates, even so at the time of departure remembering the *karmas* performed in primordial life he will attain the form inclined to the divine nature accordingly. However, having said ‘*At the*

time of departure they come to be inclined to My nature' and using the adjective युक्तचेतसः - constant remembrance spiritual status is attained.

“भक्त्या ज्ञानान्निषिद्धानां त्यागान्नित्यं हरिस्मृतेः | अरागाद् विहितात्यागादित्येतैरेव संयुतैः || अपरोक्षदर्शन विष्णोर्जायते नान्ताथा क्वचित् || इति सत्तत्त्वे ||” - “Devotion, Wisdom, disremembering prohibited actions and constant remembrance of Sri Hari, non-attachment to censured actions,, performance of recommended actions, these together assure the vision of beyond the senses; not otherwise”, thus in Sat-Tatva text.

9 - 10. He, who meditates on That Seer, the ancient, the ordainer, subtler than the subtle, the upholder of all, of inconceivable form, refulgent like the Sun, and beyond darkness, to Him, at the time of departure with an abiding mind, equanimous in communion, with the strength of equanimity and setting his Primal Breath entirely at the centre of his eyebrows, the Supreme Person, the luminous is realized.

Bhashya :

“ध्येयमाह - कवीम् इति | कावीम् सर्वज्ञम् - यः सर्वज्ञः इति हि श्रुति | त्वं कविः सर्ववेदनात्, इति ब्राह्मे | धातारम् - धारणपोषणकर्तारम् | डुधाञ् धारणपोषणयोः इति धातोः | धाता विधाता परमोत् सन्दृग् इति च श्रुतिः | ब्रह्मा स्थाणुः इत्यारभ्य, तस्यउसदास्च्छिन्ति तदादिष्टफलां गतीम् | इत्यादेश्च मोक्षधर्मं ||” - He speaks about the goal in this verse. *kavi* is the seer, all knower. ‘He who is all-knower thus in *Brahma Puraana* : “You are *kavi*, the all-knower, because of your knowing all things”. धातारम् means upholder, sustainer and the performer. धारण, पोषण have the roots दु, धा, and ञ्. “upholder, sustainer and the form of supreme wisdom”, thus in scriptures. “Commencing with *Brahma* and *Rudra*, all with His grace desiring the goal attain their desires”, thus in *Moksha Dharma*.

“तमसो अव्यक्तात् परतः स्थितम् | तमसः परस्तात् इति | अव्यक्तः वै तमः | परस्ताद्धि सत ततः इति पिप्पलादशाखायाम् | मृत्युर्वाव तमः - मृत्युर्वै तमो ज्योतिरमृतम् इति श्रुतेः ||” - The Supreme Being is inconceivable by mind obscure transcending the *manifest* as well as the *unmanifest* - *Prakriti*.; *umanifest* is indistinct, abiding supremely beyond, thus in *Pippalada Samhita*. Obscurity is verily death and Illumination verily immortality, thus in scriptures.

“वायुजयादियोग्युक्तानां मृतिकालकर्तव्यमाह विशेषतः - प्रयाणकाल इति | वायुजयादिरहितानामपि ज्ञानभक्तिवैराग्यसम्पूर्णानां भवत्येव मुक्तिः | तद्वतां त्वीषज्ञानाद्यसम्पूर्णानमपि निपुणानां तद्वलात् कथश्चिद् भवति || इति विशेषः |” - The performance of actions at the time of death by those whose state (of equanimity being the victory over the breath etc.) is spoken here in this verse. Even for those who are bereft of victory over the breath etc. the full deliverance comes about through *Wisdom*, communion (*Bhakti*) and renunciation. Even in the absence of the fullness of *Wisdom* etc. deliverance comes about on the strength of equanimous attitude alone for these adepts.

“पानेन ते देवकथासुधायाः प्रवृद्धभक्त्या विशदाशया ये | वैराग्यसारं प्रतिलभ्य बोधं यथाऽञ्जसा त्वाऽऽपुरकुण्ठधिष्ण्यम् | तथा परे त्वात्मसमाधियोगवलेन जित्वा प्रकृतिं बलिष्ठाम् | त्वामेव धीराः पुरुषं विशन्ते तेषां श्रमः स्यान्नतु सेवयाते || उक्तं च भागवते ||” - “O Lord ! Partaking the nectar like stories of Yours, prompted by devotion those who are pure in heart, have attained the wisdom which is the result of renunciation and also Yourself who is the dweller of *Vaikuntha*. While others having,

through the method of equanimity of mind, won over the powerful Prakriti, the intelligent persons enter You alone. For them there is effort, not so for those who serve You”, thus in Bhagavat Puraana.

“ये तु तदभाविता लोक एकान्तित्वं समाश्रिताः | एवदभ्यधिकं तेषां तत् तेजः प्रविशन्त्युत || इति च भागवते |” - “Those persons who propitiate You, taking refuge in single minded attention, attain Your presence, which is far superior to the one attained by others”, thus in Moksha Dharma. “संपूर्णानां भवेन्मोक्षो विरक्तिज्ञानभक्तिभिः | नियमेन तथाऽपीरजयादियुतयोगिनाम् | वश्यत्वान्मनसस्त्वीषत् पूर्व मप्याते ध्रुवम् ||” - “Through complete observance of renunciation, knowledge and wisdom, deliverance is, surely, assured. But for those attuned to equanimity, deliverance is expeditiously available”, thus in Vyasa Yoga scripture text

Tatparya Nirnaya :

“तमसः परस्तात् अप्राकृत देहः |” - तमसः परस्तत् means one who gone beyond the constraints, ignorance caused in the gross body.

11- 12 - 13. Of the Imperishable One, which the knowers of the Vedas declare, which the ascetics freed from passion enter and desiring which they lead the life of seeker of Brahman, that form, I will describe briefly. Restraining all the excesses, confining mind within the heart, concentrating the Primal Breath in the head, establishing oneself in the state of equanimity, uttering the One Word (signifying) Brahman, he who remembers Me when he departs from the body, he, verily, attains the highest goal.

Bhashya :

“तदेव सध्येयं प्रपञ्चयति - यदक्षरम् इत्यादिना | प्राप्यते मुमुक्षुभिः इति पदम् स्वरूपम् | पदलृ गतौ, इति धातोः | तद् विष्णोः परमं पदम् इति श्रुतेश्च | गीयसे पदमित्येव मुनिभिः पद्यसे यतः | इति नारादीये ||” - The noble goal is explained explaining the immutable nature of the Lord. Since the aspirants attain that form, it is said to be पदम्. Since that state is reached it is designated by the root गतौ. “That supreme state which is Sri Vishnu”, thus in various scriptures. Since this state is acquired by ascetics, that state is पदम्. the state” thus in Narada Puraana.

“ब्रह्मनाडी विना यद्यन्यत्र गच्छति तर्हि विना मोक्षं स्थानान्तरं प्राप्नोति इति सर्वद्वाराणि संयम्य | निर्गच्छंश्चक्षुषा सूर्यं दिशः श्रोत्रेण चैवहि | इत्यादिवचनाद् व्यासयोगे मोक्षधर्मे च || हृदि नारायणे - ह्रीयते त्वया जगद् यस्माद्धृदित्येवं प्रभाष्यसे || इति हि पादमे | नहि मूर्ध्नि प्राणस्थितेः हृदि मनसः स्थितिः सम्भवति | यत्र प्राणो मनस्तत्र तत्र जीवः परस्तथा || इति व्यासयोगे | योगधारणामादिस्थितः योगभरण एवाभियुक्त इत्यर्थः ||” - Except through the *Brahmanaadi*, when the life goes over to other stages, the *Jiva* gets displaced without attaining deliverance. As said in *Vyasa Yoga and Moksha Dharma*, “When the *Jiva* goes through eyes, he goes to the Sun, similarly through the ears etc...”. *hridi*, in the heart means in *Sriman Narayana*. Thus, in *Padma Puraana* - “Attracts this world towards Yourself, therefore, You are known as the heart”. When the Primal Breath is stationed in the head, it is not possible to abide in the Heart, thus, in *Vyas Yoga*. “Wherever the Primal Breath abides, even there the *Jiva* and the *Mind* abide”. The one who is concentrating on equanimity he is fully equipped for equanimity. This is the meaning:

Tatparya Nirnaya :

“मन आदिनां ब्रह्मणि चरणं ब्रह्मचर्यम् |” - *Brahmacharya* means attuning one's mind etc. at the feet of the Lord. “एकाक्षरवच्यत्वादेकाक्षरं परं ब्रह्म |” – Singular and immutable is the supreme Brahman.

14 – 15 – 16. Whoever with unwavering mind and ever constantly meditates on Me, for that man of equanimity in constant meditation, O Partha, I am easily accessible. Having attained Me, the great souls having reached the Supreme Goal will not return to rebirth, the miserable and impermanent place. From the realm of Brahma downwards, the worlds are subject to recurrence, but having attained Me, O Arjuna, rebirth does not come to be.

Bhasya :

“नित्ययुक्तस्य नित्योपायवतः | योगिनः परिपूर्णयोगस्य |” – Equanimous is one who constantly endeavours. The *Yogi* is completely in equanimity.

“तत्प्राप्तिं स्तौति - माम् इति | परमां सिद्धिं गता हि त इति तत्र हेतुः | महामेरुस्थब्रह्मसदनमारभ्य पुनरावृत्तिः | तच्चोक्तं नारायणगोपालकल्पे | आमेरुब्रह्मसदनादाजनान् जनिर्भुवि | तथाप्यभावः सर्वत्र प्राप्यैव वसुदेवजम् || इति |” – *Sri Krishna* praises attainment of the Supreme State as the singular goal. Starting from *Brahma*, who dwells on the mountain *Meru*, there is no return, thus it is said in *Narayana Kalpa*. “In all the cases concerned with worlds, from the world of (four-faced) *Brahma* on *Maha Meru* mountain to the world of human beings, there is no possibility of attaining the Supreme Being”, thus also having been said.

Tatparya Nirnaya

“नियमाज्जन्मनोऽभावो मुक्तस्यैव तथाऽपि तु | महर्लोकमतीतानां न जन्मांशल्यौ विना | तत्राप्यवश्यं तत् स्थानं तैः क्षिप्रं पुनराप्यते || इति भावे ||” - Deliverance from samsara and attaining the supreme Lord is possible only through exclusive devotion or *Bhakti*. Those whose desire is to enjoy the heavenly pleasures free from disease, degeneration and old age will soon return to the samsara again without reaching the goal, whereas the devotees of the lord reach the goal.

17. Those who know the day of Brahma to be of thousands of ages and the nights to be of thousands of ages, they are, verily, the knowers of the day and night.

Bhashya :

“मां प्राप्य न पुनरावृत्तिः इति स्थापयितुं अव्यक्ताख्यात्मसामर्थ्यं दर्शयितुं प्रलयादि दर्शयति – सहस्रयुग इत्यादिना | सहस्र शब्देऽत्रानेकवाची | ब्रह्म परम् | सा विश्वरूपस्य रजनी इति हि श्रुतिः |” – To establish the fact that after attaining the supreme Lord there is no return to the primordial world, his power as the *unmanifest* is shown through the instances of dissolution (of universe) etc. सहस्र means countless. *Brahman* is the Supreme One. “He is the night of the universal form”, thus speak the scriptures. Here He speaks of the dissolution at the end of the cycle. “Everything comes to be created by the un-manifest”.

Tatparya Nirnaya:

“सहस्रम् इति बह्वेव | ब्रह्मणः परब्रह्मणः | अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे | रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके || इति वाक्यशेषात् | न विरिञ्चाहन्येव सर्वव्यक्तिलयः || नित्यस्यापि हरेः कालो द्विपरार्धात्मकस्त्वयम् | अह श्वासौ निमेषश्चेत्यप्रवरत्योपचर्यते || इति च ||” – सहस्र means immeasurable. ब्रह्मणः is supremely immeasurable, infinite. The *unmanifest* who has become *manifest*, only the nights and days being spoken in reference to *unmanifest Brahman*. The arrival of the night is when the universe gets dissolved by the four-faced *Brahma*. *Sri Hari* alone is the *Eternal Time*, He himself being both night and the day. The night and day is said to be like the closing and opening his eye-lids, as formal statement.

18 – 19 – 20. At the beginning of the day all the manifest things came and with the beginning of the night they return again as the unmanifest. The multitude of beings come again and again in existence, O Partha, cease at the approach of the night and streaming again at the coming of the day. Beyond this, verily, there exists another un-manifest which is the Eternal un-manifest, which even after the destruction of all the beings does not perish.

Bhashya :

“द्विपरार्धप्रलय एवात्र विवक्षितः | अव्यक्ताद् व्यक्तयः सर्वाः इत्युक्तेः | उक्तं च महाकौर्म - अनेकयुगपर्यन्तमहर्विण्णोस्तथा निशा | रात्र्यादौ लैयते सर्वमहारादौ च जायते || इति | यः स सर्वेषु इति वाक्यशेषात् |” - “Till the end of many ages, it is night and day for Sri Vishnu. When the night falls everything gets merged and when the day dawns all comes to be created” thus in *Maha Kurma Puraana*. Further, by such special reference - “He who is in all the creatures...”.

21. This un-manifest and the imperishable One, they refer to' as the Supreme Goal, attaining which no one returns. That is My Supreme Abode.

Bhashya :

“अव्यक्तो भगवान् | यं प्राप्य न निवर्तन्ते इति, मामुपेत्य इत्युक्तस्य परामर्शात् | अव्यक्तं परमं विष्णुम् इति प्रयोगाश्च गारुडे | धाम स्वरूपम् | तेजः स्वरूपं च गृहं प्राज्ञैर्धमिति गीयते इत्याभिधानात् ||” – The *unmanifest* is the supreme Lord, यं प्राप्य न निवर्तन्ते, मामुपेत्य - by such statements' and अव्यक्तं परमं विष्णुम् with such usage in *Garuda Purana*. धाम is abode, one's form. Having explained thus तेजः स्वरूपं च गृहं प्राज्ञैर्धाम - these are the meanings understood by the wise for धाम, - abode.

22. He is the Person, the Supreme, O Partha, attained through intense commitment, in whose ultimate abode all this, that is pervaded, exists.

Bhashya :

“परमं साधनमाह पुरुष इति |” – *Sri Krishna* speaks about the Supreme Subject as the *Purusha*.

23 – 24 - 25 - 26. *I will speak to you, O Arjuna, of the time, during which if the equanimous ones depart and never return, and also of the time during which if departed, they do return. Fire, light, day, the bright fortnight, the six months of the northern course, the people traversing on that path, wise in wisdom of Brahman, go to the Absolute. Smoke, night, similarly the dark fortnight, the six months of the southern course - the equanimous one traversing that path and attaining the lunar light, returns. Never will the equanimous one who knows the Paths, O Partha, be deluded. Therefore, in all the circumstances, O Arjuna, you should be firm in equanimity.*

Bhashya :

“यत्कालाद्यभिमानिदेवता गता आवृत्यनावृत्ती गच्छन्ति ता आह – यत्र इत्यादिना | काल इत्युपलक्षणम् | अग्न्यादेरपि वक्ष्यमाणत्वत् ||” - *Sri Krishna* speaks about the presiding deities through whose help, if one departs, one reaches the state of freedom or the state of being in bondage, *yatra kaale* is only a qualifying statement Since ‘*through Agni, the splendour*’ etc. are also the avenues, he also speaks about them.

“ज्योतिः अर्चिः | तेऽर्चिषमभिसम्भवन्ति | इति हि श्रुतिः | तथाहि नारदीये – अग्निं प्राप्य ततश्चार्चिस्ततश्चाप्यहरादिकम् | इति | अभिमानिदेवताश्चाग्न्यादयः | कथमन्यथा – अह्न आपूर्यमाणपक्षम् इति युज्येत? | दिवादिदेवताभिस्तु पूजितो ब्रह्म याति हि | इति हि ब्राह्मे | मासाभिमानीन्योऽयनाभिमानी च पृथक् | तच्चोक्तं गारुडे – पूजितस्त्वयनेनासौ मासैः परिवृतेन ह | इति | अहरभिजिता शक्लं पौर्णमास्या अयनं विषुवा सह |” - *Jyoti* is represented by the deity known as अर्चि, it is so declared, “*They attain अर्चि*”. Similarly, in *Narada Puraana* - “*After attaining Agni and then अर्चिः and thereafter attaining the worlds of अह etc*”. For *Agni* and the rest are the presiding deities or else it would not be in accordance with scripture to say, “*During the day time he attains the bright portion of the month*”. Since there is in essence nothing but the day, how can the equanimous could be said to have attained *Brahman* in days of *Shukla* portion of the month? Thus, in *Brahma Puraana*.

The presiding deities of the month and of the portion of the months would be proper interpretation. “*The knowers of wisdom worshipping the presiding deities of the months as well by those of the fortnights...*”, this in *Garuda Puraana*. Along with the presiding deities, अह, शुक्लं and अयनं and other related presiding deities like विषु also should be worshipped. “*Honouring the presiding deities of the day as well those of the night as well the presiding deities of the bright Moon as well as those of the dark Moon, by the presiding deities of the northern as well the southern course and विषु one who has realized Brahman attains Keshava*”, thus in *Brahma Vaivarta Puraana*,

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“यत्र कालाभिमानीदेवतासु मृत्युनन्तरं प्रयाताः | अग्निज्योतिर्धूमानामकालाभिमानीत्वेऽपि कालप्राचुर्यात् काल इत्युच्यते || अग्निज्योति द्विधा वस्नेः पुत्रो व्यवस्थितः | तं प्राप्य याति ब्रह्मिष्ठो दिवसाद्यभिमानिनः || इति सत्तत्त्वे ||” - The deities presiding over *Time* are those through whose assistance one departs after death. Even *Agni*, splendour, smoke etc. even though not the presiding deities over *Time*, are

spoken as time in general usage. “As Agni and splendour in such dual form, the son of Primal Agni is established. The one who abides in Brahman, attaining these two finally reaches the Presiding Deity” thus in Sat-Tatva text.

तत्कालमरणविवक्षयामग्निज्योतिर्धूमानामयोगः | अथ यो दक्षिणे प्रमीयते पितृणामेव महिमानं गत्वा चन्द्रमसः सायुज्यं सलोकतामाप्नोत्येतौ वै सूर्याचन्द्रमसोर्महिमानौ ब्राह्मणो विद्वानभिजयति तस्माद् ब्रह्मणो महिमानमाप्नोति || इति विदुषोदक्षिणायनमरणेऽप्यपुनरावृत्त्या ब्रह्मप्राप्तिश्रुतेः | विद्वान् ब्रह्म समाप्नोति यत्र तत्र मृतोऽपि सन् || इति पादमे ||” -There, the Time is not the presiding deity but Agni, splendour or the smoke etc. “Now those who die during Dakshinaayana, the period of southern part of the sun, they receive respects due to those ancient fathers, and acquiring likeness of the Moon, attain the corresponding world. But those who are qualified to receive Wisdom of Brahman, they having received the appropriate respect in the world of Sun and the Moon, attain finally the world of Brahman. Thus for one who is Wise in Wisdom of Brahman. There is no return even if death comes in Uttaraayan or Dakshinayan”. Thus the wise ones have expressed their view that the knower of the Brahman will not return even if he dies in Dakshinaayan. “The Knower of the Brahman attains the Supreme whenever he may have died”, thus in Padma Puraana.

27 - 28. The Bright and the Dark Paths are said to be everlasting ones. The one who traverses on one path does not return and the one who traverses the other, returns. Knowing whatever meritorious fruits are assigned to Vedic studies, to sacrifices, to austerities and charity, the equanimous one attains the Supreme and Primal state.

Bhashya :

“एते सृती सोपाये ज्ञात्वाऽनुष्ठाय न मुह्यति | तच्चाह स्कान्दे – सृती ज्ञात्वा तु सोपाये चानुष्ठाय च साधनम् | न कश्चिन्मोहमाप्नापति नचान्या तत्र वै गतिः || इति ||” - The one who knowing this Truth and process of attaining it performs actions, will never forget the supreme Lord. Therefore, it is said in Skanda Purana: “Knowing these two paths along with the process, the instruments and the methodology, the one is not deluded in knowing the final goal”.

Tataparya Nirnaya

“मार्गो ब्रह्म च यः पश्येत् साक्षादेवापरोक्षतः | सर्वपुण्यातिगोऽमुह्यन् यात्यसौ ब्रह्म तत् परम् || इति च ||” - He who sees these Paths and the Brahman through the knowledge of the Supreme Lord, attains the Supreme State of Brahman which is more meritorious than the study of the Vedas etc. Thus Padma Purana.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Eighth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Aksharabrahma Yoga”.

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Bhashya :

“सप्तमाध्यायोक्तं स्पष्टयत्यस्मिन्ध्याये ॥” - *Hari Aum !* In this Chapter *Sri Krishna* clarifies what has already been told in the Seventh Chapter.

Tatparya Nirnaya :

“सप्तमोक्तं प्रपञ्चयति” – He clarifies what was spoken in the Seventh Chapter.

1 - 2- 3 . The Resplendent Lord said: I will declare to you, who have no reservations, the profound secret, the knowledge together with the wisdom, knowing which you will be delivered from the non-propitious. This is the sovereign wisdom, sovereign secret, sanctified and supreme, known by direct experience, the Perennial Principle, imperishable and very easy to practice Persons who are not receptive to the Perennial Principles, O Arjuna, not attaining Me, return back to the life of mortality. .

Bhashya :

“राजविद्या प्रधान विद्या | प्रत्यक्षं ब्रह्म अवगम्यते येन तत् प्रत्यक्षावगमम् | अक्षेषु इन्द्रियेषु प्रति प्रति स्थितः इति प्रत्यक्षः | तथा च श्रुतिः - यः प्राणे तिष्ठन् प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयत्येष त अत्मा अन्तर्याम्ये मृतः, यो वाचि तिष्ठन्, यश्चक्षुषि तिष्ठन्, इत्यादेः, | यः एषोऽन्तरिक्षाणि पुरुषो दृश्यते इति च | अङ्गुष्ठमात्रः पुरुषो अङ्गुष्ठं च समाश्रितः इति च | त्वं मनस्त्वं चन्द्रमास्त्वं चक्षुरादित्यः, इत्यादिश्चेत्र मोक्षधर्मः | सः प्रत्यक्षः | प्रति हि सोऽक्षेष्वावन् हि स भवति य एवं विद्वान् प्रत्यक्षं वेद | इति सामवेदे वारुण शखायाम् | धर्मो भगवान् | तद्विषयं धर्म्यम् | सर्वे जगत् धत्त इति धर्मः | पृथिवी धर्ममूर्धनि इति प्रयोगान्मोक्षधर्मः | भारभृत् कथितो योगी इति च | भर्ता सन् भ्रियमाणो विभर्ति इति श्रुतिः | धर्मो वा इदमग्र आसीन्न पृथिवी न वायुर्नाऽऽकाशो न ब्रह्मा न रुद्रो नेन्द्रो न देवा न ऋषयः ... सोऽध्यायत् | इति च सामवेदे वाभ्रव्यशाखायाम् ॥” - Sovereign wisdom is *the Prime Wisdom*, प्रत्यक्षावगमम् known only through direct experience of *Brahman*. That which is established by alternate, archetype vision is प्रत्यक्षः (प्रति + अक्ष). Therefore, scripture says: “*That which is established in breath is different than the Primal Breath, the presiding deity. This presiding deity will not know Him, but he is like the body for the Lord*”. “*That which is established in Speech*”. “*That which is established in the Eye*” etc. “*That Purusha, established within the eye, sees*”, thus in *Moksha Dharma*. “*Of the size of the thumb He who abides in the space of the size of a thumb*”. “*You (established) in the Mind, in the Moon, in the eyes and in the Sun etc*”, thus in *Baabhavya* section of *Samaveda*. “*Having established in each of the presiding deities of the sense organs as the perceiver, He is known as pratyaksha, (the archetype of the Eye). He who knows Him as pratyaksha becomes a man of wisdom*” thus in *Varuna* section of *Samaveda*. *Dharma* is the *supreme Lord*; whatever is spoken about Him is the subject matter of *Dharma*. He upholds the entire world, therefore He is *Dharma*. As the upholder of *Dharma*, He is the pinnacle, thus in *Moksha Dharma*. The one who upholds the Perennial Principles is the equanimous One. Having supported the entire world, all the beings are also being supported, thus, in *Samaveda*. “*In the beginning only the Lord as*

Dharma was known to exist, neither the earth, nor the wind nor the space; neither Brahma, nor Rudra, nor the Gods, nor the Seers” ”, thus in Baabhravya section of Samaveda.

4 - 5. By Me all this universe is pervaded in My unmanifest form. In Me all the beings abide, but I do not abide in them. The beings do not dwell in Me. Behold My splendour of equanimity. Permeating behind the beings, I influence the, sustain them, yet I do not abide in them.

Bhashya :

प्रत्यक्षावगमम शब्देनापरोक्षज्ञानसाधनमुक्तम् | तज्ञानाद्यमह - मया इति | तर्हि किमिति न दृश्यत? इत्यत आह - अव्यक्तमूर्तिना इति | मत्स्थत्वेपि यथा पृथिव्यां सृष्ट्वा स्थितानि न तथा मयि इत्याह - न च इति || न दृश्यश्चक्षुषा चासौ न स्पृश्यः स्पर्शेन च इति मोक्षधर्मे | संज्ञासंज्ञ इति च || ममाऽत्मा देहा एव भूतभावनः | महाविभूते महात्म्यशरीर इति हि मोक्षधर्मे ||” - Saying that *Brahman* is accessible only through direct experience *Sri Krishna* speaks of the instrument for direct experience of *That Brahman*. Even though all creatures abide in *Brahman*, they do not get attached to him through their senses. Since *Brahman* is of *unmanifest*, formless, *Brahman* is not seen with the eyes, nor touched by the touch”, thus in *Moksha Dharma* further clarified that known only through suggestions”. His *Self* - consciousness is His manifestation as body with form. Therefore His body is His transcendent manifestation thus in *Moksha Dharma*

Tatparya Nirnaya :

“विष्णुगन्यप्यतस्थानिभूतान्येषु ह्यसङ्गतः || इति च | ममात्मा मम देह एव | तदन्यत्वात् | देहस्याचेतनत्वाशङ्कानिवृत्तये ममात्मा इत्याह ||” - In him are established the entire creatures, unattached, his *Self* - transcendental manifestation being verily his body.

6. As the mighty wind, moving ceaselessly abides ever in the space, in the same manner all the beings abide in Me.

Bhashya :

“मत्स्थानि, न च मत्स्थानि इत्यस्य दृष्टान्तमाह - यथाऽऽकाशस्थित इति | नद्याकाशस्थितोऽपि वायुः स्पर्शादि अज्जोति ||” - In *Brahman*, yet as if not in *Brahman*, as in the case though abiding in the space , not touched by air.

7. All beings, O Arjuna, return at the end of the cycle to nature which is My attribute, and at the beginning of the cycle again I send them forth.

Bhashya :

“ज्ञानप्रदर्शनार्थं प्रळयादि प्रपञ्चयति - सर्वभूतानि इत्यादिना |” - By way of clarification *Sri Krishna* speaks of the dissolution of all the beings.

8. Establishing in My own nature, I send forth again and again these multitudes of helpless beings under the control of the Nature.

Bhashya :

“प्रकृत्यवष्टम्भस्तु यथा कश्चित् समर्थोऽपि पादेन गन्तुं लीलया दण्डं अवष्टभ्य गच्छति | सर्वभूतगुणैर्युक्तं नैव त्वं ज्ञातुमर्हसि इति च मोक्षधर्मे | सर्वभूतगुणैर्युक्तं देवं त्वां ज्ञातुमर्हसि इति च | विदित्वा सप्त सूक्ष्माणि षडङ्गं च महेश्वरम् | प्रधानविनियोगस्थः परं ब्रह्मदिगच्छति - इति च | न कुत्रचिच्छक्तिरनन्तरूपा विहन्यते तस्य महेश्वरस्य | तथाऽपि मायामधिरुह्य देवः प्रवर्तते सृष्टिविलायनेषु || इति ऋग्वेदखिलेषु ||” - Just as one who is capable of walking takes the help of the stick, the Lord even though capable of creating the universe on His own, uses the Nature for that purpose. “Do not consider the Lord, who is repository of all the attributes, dependent like other beings on others”, thus in Moksha Dharma. “You are entitled to, know Me who is the repository of all the attributes”. “Knowing the Supreme Lord through seven subtle forms and five subsidiary forms, the one who is equanimous goes to Supreme Brahman”. “The immeasurable power of the Supreme Lord does not get exhausted in any manner. “Even then taking the assistance of the Nature, be engages in Creation dissolution etc”, thus in Rigveda.

“मय्यनन्तगुणेऽनन्ते गुणतोऽनन्तविग्रहे || इति भागवते | अथ कस्मादुच्यते परं ब्रह्म बृहति बृहंयति च || इत्याथर्वणे | पराऽस्य शक्तिर्विविधैव श्रूयते || इति च | विष्णोर् नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि | .. न ते विष्णो जायमानो न जातो देव महिम्नः परं अन्तं आप || इत्यादेश्च | प्रकृतेर्वशाद्, अवशम् | त्वमेवैतत्सर्जने सर्वकर्मण्यत्यन्तशक्तोऽपि स्वमाययैव | मायावशं चावशं लोकमेतत् स्रक्ष्यस्यसि पासीश विष्णो || इति गौतमखिलेषु ||” - “Each of My attributes having their own innumerable attributes and innumerable forms”, thus in Bhagavat Puraana. “Why is He referred to as Brahman? Because He being Complete makes others also Complete”, thus in Atharva Veda. His power is Supreme and multifaced”, thus in scriptures. “Who can speak of the innumerable exploits ? Even the (four-faced) Brahma capable of counting the grains of dust, is unable to do”. “O Vishnu, no one can describe your attributes, neither the ancients nor the new comers”. “Prakriti (nature) being dependent, is said to be paradheena” . “You are verily the energizer of all the actions. Without expectation of assistance of Nature, You on your Power and own, all the fourteen worlds which are dependent on Nature, are created and destroyed by You”.

9. Not to Me do these actions bind, O Arjuna, I am indifferent and unattached by those actions.

Bhashya :

“उदासीनवत्, न तु उदासीनः | तदर्थमाह असक्तम् इति | अवाक्यनादरः इति हि श्रुतिः || द्रव्यं कर्म च कालश्च स्वभावो जीव एव च | यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया | इति भागवते || यस्यासक्त्यैव सर्वकर्मशक्तिः कुतस्तस्य कर्मबन्धः ? इति भावः | न कर्मणा वर्धते नो कानीयान् इति हि श्रुतिः | यः कर्मापि नियमयति कथं तत् तं बध्नति ?” - Appears indifferent, not indifferent. Unattached, thus Sri Krishna speaks. Neither known by speech nor engaged in actions, thus in scriptures. “Elements, performance of actions, Time and similarly the attributes of the beings - all these are due to Your grace. Without Your grace, they would be naught”, thus in Bhagavat Puraana. He who creates and destroys the

universe effortlessly, how can there be any attachment to in His actions? This is the purport. “*He does neither grow nor shrink by performance of actions. He who controls all actions, how can they bind Him ?*”, thus in scriptures.

10. Under My guidance the Nature gives birth to all the animate and the inanimate. In this manner, O Arjuna, does the world operate.

Bhashya :

“उदासीनवद् इति चेत् , स्वयमेव प्रकृतिः सूयत इत्य आह - मया इति | प्रकृतिसूतिद्रष्टा कर्ता चाहमेव इत्यर्थः | तथा च श्रुतिः - यतः प्रसूता जगतः प्रसूती तोयेन जीवान् व्यससर्ज भूम्याम् || इति |” - If indifferent then does the Nature evolve the Universe on its own? Therefore, the word मया - by Him is by way of clarification. The one who oversees the Nature evolving the Universe is the Lord Himself, this is the meaning. “*The Prakriti which gives birth to the universe is herself given birth by the Lord, who creates the beings according to the actions of each of the beings*”, similarly thus in scriptures.

Tatparya Nirnaya :

“अध्यक्षोऽधिपतिः प्रोक्तो यदक्षाण्यस्य चोपरि || इति शब्दनिर्णये |” - अध्यक्ष is spoken as One who has supervision on each of the created beings. Therefore, He is अधिपति, Lord of the Creation.

11 – 12 – 13 - 14. The deluded know Me not, who has taken habitation in the human form; they do not realize the supreme attributes of Mine, as the Lord of all creatures. Deluded by futile desires, futile endeavours and futile knowledge and futile understanding these people take shelter in demonic unenlightened nature. But the great-souled, O Partha, abiding in My divine nature, knowing this imperishable source of beings propitiate Me with undistracted mind. Ever eulogizing Me, steadfast in their efforts, bowing down to Me in communion, they worship Me, ever disciplined.

Bhashya :

“तर्हि केचित् कथं त्वामवजानन्ति, का च तेषां गतिः ? इत्याह - अवजानन्ति इत्यादिना | मानुषीं तनूम्, मूढानां मनुषवत् प्रतीताम् - न तु मनुष्यरूपाम् | उक्तं च मोक्षधर्मे - यत्किञ्चिदिह लोकेस्मिन् देहबद्धं विशाम्पते | सर्वे पञ्चभिराविष्टं भूयैरीश्वरबुद्धिजैः || ईश्वरो हि जगत्स्रष्टा प्रभुनातायणो विराट् | भूतान्तरात्मा विज्ञेयः सगुणः निर्गणाऽपि च | भूतप्रलयमव्यक्तं शुश्रूषुर्नृपसत्तम || इति |” - Therefore, how is He not known? What is their goal ? For the deluded ones the human body makes them believe that they are like human forms, not in human form. Therefore, it is said – “*In this world, O King, the things which are associated with the body are endowed with the five gross elements as willed by the Lord. The Lord, the Supreme Sriman Narayan a alone is the creator of the world. Besides He is the indweller in the creatures, the giver of boons, with form as well as formless, one who is served by the un-manifest power which destroys the creation*”, thus in Moksha Dharma.

“अवतारप्रसङ्गे चैतदुक्तम् | अतो नावतारश्च पृथक् शङ्काः | रूपाण्यनेकान्यसृजत् प्रादुर्भावभावाय सः | वाराहं नारसिंहं च वामनं मानुषं तथा || इति तत्रैव प्रथमसर्गकाल एवावताररूपविभक्तयुक्ते || अतो न तेषां

मानुषत्वादिर्विना भ्रान्तिम् | भूतं महादीश्वरं च | इति भूतमहेश्वरम् | इति बाभ्रव्यशाखायाम् - अनाद्यवन्तं परिपूर्ण रूपमीशं वरणामपि देववीर्यम् | अस्य महतो भूतस्य निश्वसितम् | इति च | ब्रह्मपुरोहितब्रह्मकायिक महाराजिक इति च मोक्षधर्मे ||” - In the case of descent it is thus spoken. There is cause for doubt between Lord’s various forms of descent. Though diverse are his forms of descent no difference can be conceived between one and the other *forms*, in the *forms* of the Boar, Man-Lion, dwarf or as human being, which were ordained at the time of creation itself. There is therefore no reason for any delusion because of the difference between the original and the different *forms* of descent, because in all the forms there is the supreme Lord himself therefore known as भूतमहेश्वर, the Supreme Lord of the creatures. “Without beginning, without end, of complete form, the supreme, the progenitor of the gods like Brahma and others”, thus in the Babhravya section of Samaveda. “From His breath have come Rigveda etc. He is Brahman, the Leader, the performer of actions, the great ruler”.

“तेषां फलमाह | मोघाशा इति वृथाशाः | भगवद् द्वेषिभिराशितमामुष्मिकं न किञ्चिदाप्यते | यज्ञादिकर्माणि च तेषां वृथैव | ज्ञानं च - केनापि ब्रह्मरुद्रदिभक्त्याद्युपायेन न कश्चित् पुरुषार्थं आमुष्मिकस्तैराप्यत | इत्यर्थः | वक्ष्यति च - तानहं द्विषतः क्रूरान् इत्यादि | मोक्षधर्मे च - कर्मणा मनसा वाचा यो द्विष्याद् विष्णुमव्ययम् | मज्जन्ति पितरस्तस्य नरके शश्वतीः समाः | यो द्विषाद् विबुधश्रेष्ठं देवं नारायणं प्रभुम् | कथं स भवेद् द्वेष्य आलोकान्तस्य न कस्यचित् || इति | सर्वोत्कृष्टो ज्ञानभक्ती ह यस्य नारायणे पुष्करविष्टराद्ये | सर्वावमो द्वेषयुतश्च तस्मिन् भूणानन्तघ्नोऽप्यस्य समो नचैव || इति च सामवेदे शाण्डिल्यशाखायाम् ||” - The outcome of delusion is spoken here. For the deluded ones all hopes are worthless. For those who despise the Lord there is no deliverance. Their sacrifices and other actions also are worthless, even so is their Knowledge. Even their propitiation to *Brahma, Rudra* and others seeking life in the other worlds would not deliver them. “He sends the vicious ones again to this samsara”, thus in Moksha Dharma. “By performance of actions, by thoughts, by speech whoever despises the immutable Sri Vishnu, even their ancestors go to eternal perdition”, “Those who detest Srīman Narayan, best of the gods, how can they not deserve censure like that of the meanest of the human beings?”, thus in Shandilya section of Samaveda.

“द्वेषाच्चैद्यादयो नृपाः | वैरेण यन्नृपतयः शिशुपालपौंडसात्वाद्यो गतिविलासविलोकनाद्यैः | ध्यायन्त आकृतधियः शयनासनादौ तत्साम्यमापुरनुरक्ताधियः पुनः किम् || इत्यादि तु भगवतो भक्तप्रियत्वज्ञापनार्थम्, स्वभक्तस्य नित्यध्यानस्तुत्यर्थं च स्वभक्तस्य कदाचिच्छापबलाद् एव च द्वेषिणोऽपि भक्तिफलमेव भगवान् ददातीति ||” - There are kings who were liberated through hatred, Through animosity the kings like *Shishupala, Paundra, Salva* and others imitating His special gait, enjoyment, look and even thinking ever in their sleep as well as in their normal life attained nearness to the Lord. Then, is it necessary to restate that those who are particularly attracted towards the Lord will surely be liberated? This is only for the purpose of eulogizing the Lord's compassion for those devotees who out of devotion have constant remembrance. For His devotee, even though due to the power of curses they have animosity, the Lord gives the fruits of devotion.

“भक्ता एव हि ते पूर्वं शिशुपालदायः | शापबलादेव द्वेषिणः | तत्प्रशने पूर्वपार्श्वदत्तशापादिकथनाच्चैतज्जायते | अन्यथा किम् इति तदप्रस्तुतमुच्येत? भगवतः साम्यकथनं तु द्वेषिणामपि द्वेषमनिरूप्य पूर्वतनभक्तिफलमेव ददाति इति ज्ञापयितुम् | न मे भक्तः प्रणश्यति इति च चक्ष्यति | न च भावो हि

भवकारणम् इत्यादि विरोधः | द्वेषभाविनां द्वेष एव भवति इति हि युक्तम् - अन्यथा गुरुद्वेषिणो गुरुत्वं भवति इत्यादि अनिष्टमापाद्येत ||” – *Shishupala* and others were the earlier devotees in this manner. They were full of hatred due to the power of curses. Therefore, by mentioning previous incidents the despisers of the Lord are liberated, thus is explained. Otherwise, why would there be reference to such unconcerned events ? This is to remind that the Lord is equally compassionate to those who despise and detest, taking into consideration their previous deeds of devotion. He assures, “*My devotees will never perish*”. Would not otherwise statements like remembrance *in any manner* be contradiction. It is quite natural that those who always cherish hatred will always hate. In which case it would be surmised that those who hate their teachers would also attain the greatness of their teachers.

“न च अकृतधीत्वे विशेषः | तेषामेव हिरण्यकशिपवादीनां पापप्रतीतेः | इति | हिरण्यकशिपुश्चपि भगवन्निन्दया तमः | विविक्षुरत्यागात् सूनोः प्रह्लादस्यानुभावतः || इति भागवते | यदनिन्दत् पिता मह्यम् इत्यारभ्य, तस्मत् पिता मे पूयेत दुरन्ताद् दुस्तरादधात् | इति प्रह्लादेन भगवतो वरयाचनच्च |” - There is nothing special that since the Lord accepts both the devotees and those who hate, the fruits of their action also will be identical. People like *Hiranyakashipu* were released from the effect of the hatred towards the Lord because of his son *Prahlaada's* devotion to the Lord. Beginning with “*I, the one who has been insulted*” to “*Therefore, pardon my father from departing to the world of darkness*”, thus *Prahlaada* having prayed for Lord's Grace.

“बहुषु ग्रन्थेषु निषेधः | कुत्रचिदेव तदुक्तिः इति विशेषः | यस्मिंस्तदुच्यते तत्रैव च निषेध उक्तः | महातात्पर्यविरोधश्चोक्तः पुरस्तात् | अयुक्तिमद्भ्यो युक्तिमन्त्येव च बलवन्ति वाक्यानि | युक्तयोश्चोक्ता अन्येषाम् | नचैतेषां काचिद् गतिः | साम्येऽपि वाक्ययोः लोकानुकूलाननाकूलयोरनुकूलमेव बलवत् | लोकानुकूलं च भक्तप्रियत्वं, नेतरत् ||” - Many texts disagree with the statement that hatred could be one of the means towards devotion. But it is significant that it (hatred as means towards devotion) has been mentioned only in some cases. Since in the very next cases it has been discounted. The final conclusion declares opposition to hatred as one of the means. Arguments supporting the opposition are more than those which assist this contention. The arguments which deny liberation for those who hate are more powerful and valid. Even though such arguments may find equal acceptance with those who oppose, the consideration of people's acceptance cannot be neglected. Because among those who hate, love cannot be accepted normally. Therefore those sentences do not meet the general acceptance.

“उक्तं च तेषां पूर्वभक्तत्वम् - मन्येऽसुरान् भागवतांस्त्रयधीशे संरम्भमार्गाभिनिविष्टचित्तान् | इत्यादि चित्तानीति || अतो, न भगवद् द्वेषिणां काचिद् गतिः इति सिद्धम् || द्वेषकारणमाह राक्षसीम् इति ||” - It has been previously stated in conclusion about devotion that “*I consider these asura - un-divine devotees as having been of evil minded*” etc. Therefore it is established that those who hate the Lord can never have liberation. This is because of special reference to them as *raakshasi* demonic.

“नेतरे द्विषन्ति इति दर्शयितुं देवानाह - महात्मान इत्यादिना |” - To show that the others do not hate Him, speaks of the great-souled ones in these verses.

Tatparya Nirnaya :

“मानुषीं मनुष्य सादृशीम् - तन्वा विष्णुरन्योऽपि स्वाधीनत्वात् तदाश्रितः ॥ इति च । ब्रह्मरुद्रमादीनां साम्यदृष्टिरन्यता । प्रादुर्भावगतस्यापि दोषदृष्टिरपूर्णता ॥ धर्मदेहावतारादेर्भेददृष्टिश्च सङ्करः । अवतारेष्विति ज्ञेयमवज्ञानं जनार्दने ॥ सर्वं मोघं शुभं तस्य योऽवजानाति केशवम् । अधरं याति च तमः प्रादुर्भावगतोऽप्यतः । ज्ञेयं केवलचिद्देहोनिर्दोषः पूर्णसद्गुणः ॥ इति भविष्यत्पर्वणि ॥ - मानुषीं means having the form of human being. “Even though He is Sri Vishnu, by His own will he has taken shelter in the body”. But considering others as equal or considering them not as distinct or assuming incompleteness or defects in the Lord, considering difference between Lord's *Dharma* and his descent in body etc. is like insulting the *Lord Janaardana*. All such unpropitious actions are worthless, who do not know *Keshava*. They attain the world of darkness. Therefore the Lord should always be considered of Pure Consciousness, without any defects and Complete in all attributes, *thus in Bhavaisbya Parva*.

15. With the sacrifice of wisdom others propitiate Me as the Universal form in the unified manner, in distinct manner and in manifold manner as well.

Bhashya :

“सर्वत्रिक एव नारायणः स्थितः. इति एकत्वेन । पृथक्त्वेन सर्वतोवैल्क्षण्येन ॥ बहुधा तस्य रूपम् - आभाति शुक्लमिव लोहितमिवाथो नीलमथार्जुनम् । इति हि सनत्सुजाते ॥ दैवमेवापरे इत्युक्तप्रकारेण बहवो बहुधाः ।” - In all places *Sriman Narayan* alone exists, this conclusive acknowledgment and worshipped in various forms having special attributes, in distinct manner and in the manifold forms as well. “Like white, like red, similarly as the dark one, O Arjuna”, *thus in Sanatsujatiya text*. ‘As the Supreme Divinity’ in this manner extensively in many ways.

Tatparya Nirnaya :

“एकमूर्तिश्चतुर्भूतिरथवा पञ्चमूर्तिकः । द्वादशादिप्रभेदो वा पूज्यते सज्जनैर्हरिः ॥ इति च ।” - The noble minded people worship Me either in one form (as *Sriman Narayana*) or in four forms (as *Vasudeva, Sankarshana, Pradyumna and Aniruddha*) or in five forms (as *Narayan, Vasudeva, Sankarshana, Pradyumna and Aniruddha*) or in twelve forms (as *Keshava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sreedhara, Hrishiksha, Padmanabha, Damodara*, or in twelve forms as *Sankarshana, Vasudeva, Pradyumna, Aniruddha, Purushottama, Adhokshaja, Narasimha, Achyuta, Janardana, Upendra, Hari and Sri Krishna*).

16 – 17 – 18 - 19. I am the ritual I am the sacrifice, I am the oblation. I am the herb. Hymns am I and also the clarified butter. I am the fire and also the offering (made therein). Father am I of the world, the mother, the supporter, the grandsire, I am the one to be known as the Pure, the AUM and also Rig, Sama, and the Yajus as well. I am the goal, the upholder, the Lord, the witness, the abode, the refuge I am the origin and th dissolution, the ground and the resting place and the imperishable seed and the friend. I create the heat and shower rains and withdraw them as well. Immortality and the mortality am I, Truth and the un-Truth am I, O Arjuna.

Bhashya :

“प्रतिातं विज्ञानमाह - अहं क्रतुः इत्यादिना | क्रतवोऽग्निष्टोमादयः | यज्ञो देवतामुद्दिश्य द्रव्यत्यागः - उद्दिश्य देवतां द्रव्याणां त्यागो यज्ञ इतीरितः इत्यभिधानात् ||” - The wisdom previously spoken is again reiterated here. Ritual means sacrifices like *agnishtoma* etc. Sacrifice means renunciation of wealth etc. at the feet of the Lord. “*It is also been said that in reference to the Lord the renunciation of wealth etc. is Sacrifice*”.

“गम्यते मुमुक्षिभिः, इति गतिः | तथाहि सामवेदेषु वासिष्ठशाखायाम् - अथ कस्मादुच्यते गतिरिति | ब्रह्मैव गतिस्तद्धि गम्यते पापमुक्तैः || इति |” - Since He is the ultimate knowable, He is the goal. In that manner also in the *Vashishtha* section of the *Samaveda*: “.. *why is He said to be the Goal ? Because Brahman, verily, is the Goal. Since He is knowable by those who are freed from demerits*”.

“साक्षादीक्षत, इति साक्षी | तथाहि बाष्कलाख्यायाम् - स साक्षादिदमद्राक्षीद् यदद्राक्षीत् तत् साक्षिणः साक्षित्वम् || इति | शरणम् आश्रयः संसारभीतस्य - परमं यः परायणम् इति ह्युक्तम् | नारायणं महाज्ञेयं विश्वात्मानं परायणम् || इति च | संहारकाले प्रकृत्या जगदत्र निधीयत, इति निधानम् | तथाहि ऋग्वेदखिलेषु - अपश्यमप्यये मायया विश्वकर्मण्यदो जगन्निहितं शुभ्रचक्षुः || इति |” - He sees with one's eyes, therefore. He is *saakshi*. He sees all this with His own eyes. Since He sees thus, He is known as *saakshi*. For the liberated, He is the shelter and also for those who are worried, *thus in Bashkala Section of Rigveda*. Supreme as well as the shelter to the liberated. At the time of dissolution, the entire universe becomes established in Him. Therefore He is the resting place. Having pure Vision, I saw the entire universe being established by *Maya* (the power of Illusion) in the Supreme Being.

“सत् कार्यम् | असत् कारणम् - सदभिव्यक्तरूपत्वात् कार्यमित्युच्यते बुधैः | असदव्यक्तरूपत्वात् कारणं च चापि शुब्दितम् || इति ह्यभिधानात् || असच्च सच्चैव च यद् विश्वं सदसतः परम् | इति च भारते |” - सत् Existence is Action and असत् non-Existence is the Caused, the consequence. Existence is not evident in the beginning (becoming evident on manifestation, therefore,) the wise call it, the Action, non-Existence being the un-manifested form (of the manifested form) is called the Caused, the consequence, thus has it been explained. This verily, is made up of both सत् Existence and असत् non-Existence. Such is the universe. Both सत् Existence and असत् non-Existence are superior (to this Universe), *thus in Bharata*

Tatparya Nirnaya:

“अर्च्यत्वादृक् समत्वाच्च निजरूपेषु साम सः | याज्यत्वात् स यजुयज्ञः सर्वज्ञात् पुरुषोत्तमः || क्रतुः कृतिस्वत्पत्वात् स्वधाऽनन्यधृतो यतः | मानात् त्रातीति मन्त्रोऽयमुष्टानां निधिरौषधम् || आ ज्यायस्त्वादाज्यनामा दर्भो दरधरो यतः | आहूतत्वाद्भुतं चायमग्निर्नेताऽगतेर्यतः || इत्यादि च |” - Since He is propitiated by all, He is ritual. Since all his forms are similar, He is साम. Since He is the object of sacrifice from all, He is यजुस्. Being the knower of an sacrifices, He is यज्ञ or offerings. Since He is the motivator in universe, He is क्रतुः the rituals. Since He is not supported by none other than Himself, He is स्वधा offerings to the ancestors. Since He is meditated upon, He is मन्त्र the Vedic chants. Since He is solace to the afflicted, He is ओषधी. Since He is superior, He is आज्य the first offering of ghee. Since He is दर, the holder of the conch. Since He is himself the oblation in the sacrifices, He is

आहुति . Since He is the energizer of the earth, He is अग्नि.

“तत्तत्पदार्थभिन्नोऽपि तत्तन्नमैवमच्युतः | स्वातन्त्र्यात् सर्वकर्तृत्वात् गुणानन्याच्च केवलम् | इति च | ओमित्याक्रियते यस्नादोकारो भगवान् परः || इति च | पातीति स पिता मानान्माता यत् स पितुर्महान् | पितामहो निधातृत्वान्निधानं भीररक्षणात् शरणं व्यञ्जनाच्चैव बीजमित्युच्यते प्रभुः || इति च | प्रलयकाले संहर्तृत्वात् प्रलयः | अन्यदाऽपीति मृत्युः - प्राणगः प्राणधर्ता यदमृतं प्रविलापयन् | विश्वं प्रलय इत्युक्तो मृत्युरन्यत्र मारणात् || इति च | सत् साधुगुणपूर्णत्वादस्मान्नान्यो गुणाधिकः | यतोऽतोऽसदिति प्रोक्तं विष्णवाख्यं परमं पदम् || इति शब्दनिर्णये ||” - The Lord being Independent by Himself, is different from all the above things and yet inseparable from them. Being their *essence*, He is known by those things. Since He is referred to as ॐ in the sacrifices *Sri Hari* is ॐकार. He patronizes, therefore, He is the father; understands child’s needs, therefore, the mother. Since He is superior to father of the creation (*Prajapati Brahma*) He is grandsire. Since He is the ultimate abode of the world, He is foundation. Since He shields the frightened, He is the refuge. Since He is the cause for the worlds, He is the seed, *thus, the Lord is referred*. Since at the time of dissolution, he destroys all, He is dissolution and on other occasions, He is the death. Since in normal times abiding in the body sustains life and distancing death, He is known as Immortal. In times of dissolution since he exterminates all, He is known as Death. Since He is known as *Sri Vishnu*, full of auspicious attributes, He is *Sat*. Since there is nothing else than Him, He is *a-Sat* as well. *Thus, according to Shabda Nimaya.*

20 – 21 – 22 - 23. The knowers of the three Vedas, who partaking the Soma elixir, are purified, seeking Me with sacrifices, propitiate Me for the Way to heavens. Acquiring merits, they ascend the world of the chief of the Gods and enjoy the pleasures of those Gods in heaven. Having enjoyed the auspicious world of heavens, conforming to the righteous course of the Vedas they gain the ever fleeing pleasures they return to the world of mortals, with their merits having exhausted. But the other people who reflecting on Me, propitiate ever persevering, to them I bring equanimity and well-being as well. Those who are devotees of other gods, who sacrifice being completely receptive, even those, though not according to the prescribed manner verily sacrifice unto Me alone, O Arjuna.

Bhashya :

“तथापि मद्भजनमेवान्यदेवताभजनाद् वरम्, इति दर्शयति - त्रैविद्या इत्यादिना ||” - Even then he shows that worshipping the supreme Lord rather than propitiation of other gods is superior, thus *Sri Krishna* demonstrates here.

“अनन्याः अन्यदचिन्तयित्वा | तथा हि गौतमखिलेषु - सर्वे परित्यज्य मनोगतं यद् विना देवं केवलं शुद्धमाद्यम् | ये चिन्तयन्तीह तमेव धीरा अनन्यास्ते देवमेवाऽविशन्ति || इति | कामः कालेन महता एकान्तित्वात् समाहितैः | शक्यो द्रष्टुं स भगवान् प्रभासन्दृष्यमण्डलः || इति मोक्षधर्मे | नित्यमभितः सर्वतो युक्तानाम् ||” - अनन्य means those who do not think of anyone else, *thus in Gautam Section: “Renouncing all the desires in mind, when nothing else than the Pure, Primal Lord is reflected upon, they the thinkers, verily, being ananya attain Me”.* Thus in *Moksha Dharma*, “By desires which are superior to time, being in communion with all faculties concentrated, it is possible to see the Resplendent Lord, enveloped in the circle of the Light.” Ever, in all respects, with all equanimity.

“तर्हि अहं क्रतुः इत्याद्यमसत्यम् इत्यत आह | येऽपि इति |” - To remove the doubt *Sri Krishna* explains that “*He is the subject of all the sacrifices*”.

Tatparya Nirnaya :

“अनन्यदेवतायागाद् भक्त्युद्रेकादकामनात् | सदा योगाच्च वैशिष्ट्यं त्रैविद्याद् वैष्णवादपि || स्याद्धि भगवतस्सैव तेन ब्रह्मादयोऽखिलाः | अश्वमेधादिभिर्यज्ञैरपि केशवयाजिनः || वैष्णवा इति बुद्धयैव मानयन्त्यन्यदेवताः || इत्याग्नये | सम्यग् गुणगणज्ञानादुपासा पर्युपासना || इति च |” - Superior to those who worship other gods through sacrifices mentioned in the three *Vedas* encouraged by the fruits thereof, are those *Vaishnavas* (devotees of *Vishnu*), who without any desires in mind, being equanimous with Me are in communion with Me. Therefore, the worship of *Brahma* and other gods, performance of *ashwamedha* (horse-sacrifice) etc., are also sacrifices to *Keshava*, since they have *Sri Vishnu* as the goal. Men of Wisdom consider such devotees as, verily, *Vaishnavas*, thus, in *Agni Puraana*. Performance of meditation (*up asana*) knowing such extensive attributes of the *Supreme Self*, is itself the supreme meditation.

24 – 25 – 26 – 27 - 28. I am the sole enjoyer and the Lord of all the sacrifices. They, verily, do not understand Me and My true nature and, therefore, they fail. They who worship the gods go to the gods and those who worship the ancestors go to the ancestors and those who worship the elemental beings go to the elemental beings, but those who worship Me come to Me alone. A leaf, a flower, a fruit or water - whosoever with devotion offers these to Me, that offering of devotion done in right earnestness, do I accept. Whatever you do, whatever you eat, whatever you offer, whatever you give, whatever austerities you practice - do these, O Arjuna, as offering to Me.. Whatever you do, whatever you eat, whatever you offer, whatever you give, whatever austerities you practice - do these, O Arjuna, as offering to Me.

Bhashya :

“कारणमाह, अविधिपूर्वकत्वे - अहं हि इति ||” – Though not in the prescribed manner, the Supreme Lord himself is the ultimate goal of worship.

“फलं विविच्याऽह - यान्ति इति ||” – the devotee receives different kinds of fruits.

“दुर्बलैस्त्वं पूजयितुमशक्यो महत्त्वादित्याशङ्क्याऽह - पत्रम् इति | नत्वविहितपत्रादि | तस्यापराधत्वोक्तेर्वा राहादौ | भक्त्यैवाह तुष्ट इति भावः | भक्तप्रियं सकललोकनमस्कृतं च || इति भारते | एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः | एकान्तभक्तिर्गोविन्दे यत् सर्वत्राऽत्मदर्शनम् || इति भागवते |” - For the weak worship is possible even by offering mere leaf to the Most Supreme of all the ' Gods, but not by unrighteous means thus says *Sri Krishna*. Unrighteous offerings do not bring desired good results, thus in *Varaha Puraana*. By communion (भक्ति) alone does the Lord become contented, this is the purport. “*One who is in communion with the Lord is revered by all*”, thus in *Bharata*. ”*By these means alone the man is considered in this world to be beyond his self-interest. Unified communion in Govinda, which is realisation of the all-pervading Self*”.

“अतो यत् करोषि |” Whatever is offered (with devotion).

Tatparya Nirnaya :

“मामिष्ट्वा प्रार्थयन्त इत्युक्तत्वाज्जानन्तोऽपि नाभितो जानन्ति तत्वेन | सर्वदेववर्त्वेन यो न जानाति केशवम् | यस्य पुण्यानि मोघानि याति चान्धं तमो ध्रुवम् || इति च | मोघाशा मोघकर्मणः इत्युक्तत्वाच्च न केवलाज्ञविशयं मिथ्याज्ञानविषयं वा च्यवन्ति ते इत्यादि | अतः सर्वाधिक्यं विष्णोर्ज्ञात्वाऽपि ब्रह्मादीनां तत्परिवारत्वादिक्रमजानतामिदं फलम् ||” – Even as they propitiate for His pleasure, they worship the Supreme Lord in true spirit, with or without proper knowledge, says *Sri Krishna*. He who does not experience *Kehava* on receiving the boons from other gods, the meritorious deeds of such one being full of delusion lead him to the eternal world of ignorance. मोघाशा मोघकर्मण means the deluded actions done by deluded men. Consequently they are not merely the result of non-awareness of the Lord but also of improper knowledge of the Lord. Therefore, without knowing the supremacy of the *Sri Vishnu* only knowing the members of his family-group, like *Brahma* and others, the propitiation of those other gods brings them again in this world.

29. Alike am I to all the beings, no one hateful or dear to Me. Those who propitiate Me with devotion, they are for Me and I am, verily, for them.

Bhashya :

तर्हि स्नेहादिमत्वादल्पभक्तस्यापि कस्यचिद् बहुफलं ददासि, विपरतिस्यापि कस्यचिद् विपरीतम् इत्यत आह - समोऽहम् इति | तर्हि न भक्तिप्रयोजनम् इत्यत आह - ये भजन्ति इति | मयि ते तेषु चाप्यहम् इति | मम ते विशस्तेषामह वश इति | उक्तं च पैङ्गीखिलेषु - ये वै भजन्ते परमं पुमांसं तेषां वशः स तु ते तद्वशाश्च इति | तद्वशा एव ते सर्वे सर्वदा | तथाऽपि बुद्धिपूर्वकत्वाबुद्धिपूर्वकत्वेन भपदः | उद्धवादिवत् शिशुपालोदवच्च | तच्चोक्तं तत्रैव - अबुद्धिपूर्वाद् योऽवशस्तस्य ध्यानात् पुनर्वशो भवते बुद्धिपूर्वम् इति ||” - As one who loves his devotees, whatever little is offered He gives them great fruits. Even in the case of hatred He does not bear dislike towards them, saying thus in this verse - *alike am I*. Lest it be misunderstood that devotion towards Him is not needed he clarifies to those who propitiate Him, they are His as much as He is theirs. They are under my obligation as much I am in their obligation. “*Those who propitiate great persons they in turn come under their obligation*”, thus in *Paingi scripture*. In fact, everyone is subservient to Him. Even though in the beginning, they do not realize this, later after proper thinking they realize their dependence. They become arrogant like *Shishupala*. Therefore, in *Paingi texts* it has also been said: “*Because of ignorance they do not realize in the beginning, but by meditation on Him they come again under His shelter*”.

Tatparya Nirnaya :

“नास्य भक्तोऽपि ये द्वेष्यो नचाभक्तोऽपि यः प्रियः | किन्तु भक्त्यनुसारेण फलदोऽतः समो हरिः || इति पादमे || प्रीत्या मयि ते ||” – “The one who is devoted to Him can never be inimical to Him; nor one who is inimical could ever be His devotee. But He is equitable in giving the fruits according to one's devotion, thus in *Padma Puraana*. To those who are devoted.

30 – 31 – 32 – 33 – 34. If one who is given to vile conduct propitiates Me without any distraction then he-should, indeed, be considered noble, he having rightly resolved. Swiftly

does he become a man of righteousness and attains eternal peace. O Kaunteya, know for certain that My devotee shall never perish. Having taken refuge in Me alone, O Partha, the ones born in unmeritorious wombs, the women, the traders and similarly the menials also attain the Supreme Goal. What then of the pure men of Wisdom and of devoted royal sages having attained this world of impermanent pleasures, propitiate Me. . (Therefore) be mentally attuned to Me be devoted to Me, propitiate Me, bow down to Me and you shall, verily, disciplining yourself towards Me with equanimous mind come to Me.

Bhashya :

“न भवत्येव प्रायस्तदभक्तो दुराचारः | तथाऽपि बहुपुण्येन यदि कथञ्चिद् भवति, तर्हि साधुरेव मन्तव्यः |” - Normally, one who is of evil nature can never become His devotee. But because of many good merits, the evil ones should be considered to have become noble persons.

“कुतः? शिक्षप्रं भवति धर्मात्मा | देवदेवांशादिष्वेव चैतद् भवति | उक्तं च शांडिल्यशाखायाम् - नाविरातो दुश्चरितान्नाभक्तो नासमहितः | सम्यग् भक्तो भवेत् कश्चिद् वासुदेवेऽमलाशयः | देवर्षयस्तदंशाश्च भवन्ति क्वच्च ज्ञानतः | इति | अतोऽन्यः क्वचिद् भवति चेत्, दाम्भिकत्वेन सोऽनुमेयः | साधारणपापानां तु सत्सङ्गान्महत्यपि कथञ्चिद् भक्तिर्भवति | साधारणभक्तिर्वेतरेषाम् | शटमतिरूपयति योऽर्थतृष्णां तमधमचेष्टमवैहि नास्य भक्तम् | इति हि श्रीविष्णुपुराणे ||” - How? Soon he becomes a man of good soul which is possible only to those who have the *divine essence* in them. “*The one who does not give up evil ways, one who is not devoted, one who has no equipoise cannot become the pure devotee of Sriman Narayana. But the gods and sages even though some time are evil minded become in due course best of the devotees, because they are aware of the essential nature of the Lord*”, thus in *Shandilya section*. Therefore, those who fraudulently try to prove their devotion should be known in this manner. However those who have committed slight demerits may be devoted by association with saints. In others, simple devotion may be accepted. “*those who seek sensual pleasures, they are, verily, the deceivers. They being the practitioners of low behavior, true devotion can never spring*”, thus, in *Vishnu Puraana*.

“वेदास्त्वधीता मम लोकनाथ तप्तं तपो नानृतमुक्तपूर्वम् | पूजां गुरुणां सततं करोमि परस्य गुह्यं नच भिन्नपूर्वम् | गुप्तानि चत्वारि यथागमं मे शत्रो च मित्रे च समोऽस्मि नित्यम् | तं चापि देवं सततं प्रपन्नः एकान्तभावेन भजाम्यजस्रम् | एतैविशेषैः परिशुद्धसत्वः कस्मान्न पश्येयमनन्तमेनम् || इति मोक्षधर्म अचारस्य सधनत्वोक्तेश्च ||” - “*O Lord ! having studied Vedas, I am ever engaged in austerities. I have never spoken un-Truth ever in the past. I have always been worshipping my Teacher (Guru). I have never divulged the secret which is Supreme. The four Truths told in the scriptures are enshrined in me. I am always equal towards friends as well as towards enemies. Surrendering to the Lord, I have been ever propitiating Him with undistracted devotion. How then have I not been able to see the eternal Form which is pure and propitious ?*” Thus in *Moksha Dharma scripture*.

“ज्ञानाभावे च साम्यग्भक्त्यभावात् | तथा हि गौतमखिलेषु - विना ज्ञानं कुतो भक्तिः कुतो भक्तिः विना च तत् | इति | भक्तिः परे स्वानुभवो विरक्तिरन्यत्र चैतत्त्रिकमेककालम् || इति भागवते ||” - Without right *Wisdom* true devotion is not possible. Thus in *Gautam Section* - “*Without wisdom how can there be devotion ?*” And if there is no devotion how could there be that (*realization*)?” “*Devotion towards the Lord, Wisdom and aversion to all other things - all these three go*

together”, thus also in *Bhagavat Puraana*

Tatparya Nirnaya :

“पापादिकारिताश्चैव पुंसां स्वाभाविका अपि | विप्रत्वाद्यास्तत्र पुण्याः स्वाभाव्याः एव मुक्तिगाः | यान्ति स्त्रीत्वं पुमांसोऽपि पापतः कामतोऽपिवा | न स्त्रीयो यान्ति पुंस्वं तु स्वभावदेव याः स्त्रीयः || पुंसा सहैव पुंदेहे स्थितिः स्याद् वरदानतः | तज्जन्मानि वराः पापजाताभ्यो निजसस्त्रीटवः || सर्वेषामपि जीवानामन्त्यदेहो यथा निजः | मुक्तौ च निजभावः स्यात् कर्मभोगांस्ततोऽपि च || इति भविष्यत्पर्ववचनात् पापयोनयः पुण्या इति विशेषणम् ||” - The acts of merits and demerits of people being according to each one's attributes, the stage of a man of *Wisdom* and others are also normal according to their attributes and so is their deliverance. A male is born again as a female because of desires or some demerit. A female is never born as a male because of attributes but they reside within the male body alongside the male form in a spiritual female form. These spiritual female forms are unlimitedly superior to those who have taken female forms due to the demerit of desires. All *Jivas* attain the body of skin and flesh according to their attributes. In liberation, even after experiencing the effects of prior *karmas*, each one lives according to their true attribute, even the statement merits even for those born in evil-wombs can be accepted, because of the declaration in *Bhavishya Purana*.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Ninth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Rajavidya-rajaguhya Yoga”.

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Bhashya:

“उपासनार्थं विभूतिर्विशेषकारणत्वं केशाच्चिदनेन अध्ययेनाह ||” - *Hari Aum !* For meditation and reflection listening to Lord’s resplendence makes one satisfied.

1. The Resplendent Lord said: O Arjuna, listen carefully to this Supreme declaration of Mine. These words desiring your welfare, I will speak to you which will delight you..

Bhashya:

“प्रीयमाणाय सन्तोषं प्राप्नुवते ||” - For becoming pleased and happy.

2. No one among the hosts of the gods nor even the great seers know My splendour since I am prior even to gods and the great seers in all respects.

Bhashya:

“प्रभवम् प्रभावम्, मदीयां जगदुत्पत्तिम् वा | तद्वशत्वात् तस्य इत्युच्यते | यद्यस्ति तर्हि देवादयो जानन्ति सर्वज्ञत्वात् अतो नास्ति इति भावः | अहमादिर्हि इति तूत्पत्तिरपि - यस्य वशा कुतस्तस्य जनिः? इति ज्ञापतार्थम् | अहं सवस्य जगतः प्रभवः इति चोक्तम् ||” - प्रभवम् — manifestation means प्रभावम् — splendor of the Lord, therefore, all the principles spoken as the self-evident premises. If gods and seers existed earlier, they would have known Him through their comprehensive awareness. The implication being that they did not exist earlier and saying अहं आदिर्हि they could not have known Him earlier, the creation being subservient to Him. This is only to remind that all creation has originated from Him, having further declared - ‘I am the origin and the dissolution of all the universe’.

“उक्तं चेतत् सर्वमन्यत्रापि - को अद्धा वेद क इह प्र वोचत् कुत इयं विसृष्टिः | अर्वाग् देवा अस्य विसर्जनेनाथा को वेद यत् आवभूव || इति | न तत्प्रभावमृषयश्च देवा विदुः कुतोऽन्येऽल्पधृतिप्रमाणाः | इति च ऋग्वेदखिलेषु | अन्यस्त्वर्थो यो मामजाम् इति वाक्यशेषादेव ज्ञायते ||” - In other places also it having been said in Rigveda - “Who, verily, knows and who can here declare; whence was it born and whence was this creation ! Later were the gods than the world's creation. Who, then, can declare whence it came first in existence !”. “When not even the gods and seers could fathom His splendour, how could one with limited knowledge know?”. The assertion that “I who am unborn” is also reiterated.

Tatpaarya Nirnaya:

“उपलक्षणार्थं सरगणा इत्यादि ||” -To make reference to all the subsidiary divinities the word सरगणा is used.

3. He who knows Me as the unborn and without beginning, the Lord of the worlds, being (thereby) undeluded among the mortals, is released from all demerits.

Bhashya:

“अनश्चेष्टयिता आदिश्च सर्वस्येति अनादिः | अजत्वेन सिद्धेरितरस्य ||” - अन means that which energizes all and आदि means earlier. Therefore, the Lord is अनादि, the energizer without any beginning. From the word अज His being unborn and without beginning is established.

Tatparya Nirnaya:

“अनस्याप्यादिरनादि” - अन means the *Primal Breath*. Therefore He is even prior to the *Primal Breath*.

4- 5. Intellect, knowledge, absence of delusion, compassion, truth, self-restraint, tranquility, pleasure and pain, becoming and non-becoming, fear and fearlessness, non-injury, evenness, contentment, austerity, charity, success and failure – all such attitudes arise among the creatures from Me alone.

Bhashya:

“त प्रथयति - बुद्धिः इत्यदिना | कार्याकार्यविनिश्चयो बुद्धिः | ज्ञानम् प्रतीतिः - ज्ञानं प्रतीतिर्बुद्धिस्तु कार्याकार्यविनिर्णयः इति अभिधानम् | दम इन्द्रियनिग्रहः | शमः परमात्मनिष्ठा - शमो मन्दिष्टता बुद्धेर्दम इन्द्रियनिग्रहः इति भागवते || तुष्टिः अलम्बुद्धिः - अलम्बुद्धिस्तथा तुष्टिः इत्याभिधानात् ||” — *Sri Krishna* clarifies intelligence about performance and non-performance of action. Wisdom is awareness through intelligent experience about performance and non-performance of action. दम means restraint of the senses, शम concentrated abidance in Lord. “शम is unreserved abidance in the Lord and दम is restraint on senses, thus in *Bhagavat Puraana*. तुष्टि is contentment arising from the acceptance of the limitation of sense objects. “Feeling of limitation of the sense objects is contentment”, thus having been said.

Tatparya Nirnaya:

“बुद्धिर्बोधनिधित्वात् तदन्तःकारणमुच्यते | इति शब्दनिर्णये ||” - Intelligence being enshrined in wisdom, the inner consciousness is also known as intelligence”, thus in *Shabda Nirnaya*.

6 - 7. The seven Seers in earlier ages and also the four Manus were born of My mental impulse and from them were these creatures were born in the world. Among these, he who knows the splendour and Equanimity of Mine in its essence, he will with unfailing equanimity be united with Me. Of this, there is no doubt.

Bhashya:

“पूर्वसप्तर्षयः - मरीचिरत्रयङ्गिरसौ पुलस्त्यः पुलहः क्रतुः वसिष्ठश्च महातेजाः | इति मोक्षधर्मोक्ताः | ते हि सर्वे पुराणेमुच्यन्ते | चत्वारः प्रथमाः स्वायम्भुवाद्याः | तेषां हि इमाः प्रजाः | नहि भविष्यतामिमाः प्रजा इति युक्तम् | विभागः प्राधान्यं च प्राथमिकत्वादेव भवति | ताच्चोक्तम् गौतमखिलेषु – स्वायंभुवं स्वरोचिषं रैवतं च तथोक्तम् | वेद यः स प्रजावान् इति | पूर्वैभ्यो ह्युत्तरा जायन्त इति च तेषां प्राधान्यम् | अजातेषु च ज्येष्ठयम्

| तापसस्य भगवदवतारत्वादनुक्तिः | तच्च भागवते प्रसिद्धम् | मानसत्वं च सवेषां मनुनामुक्तं भागवते – ततो मनून् ससर्जान्ते मनसा लोकभावनान् इति | अन्यपुत्रत्वं परित्यज्यापि शरीरं तद् भवति | प्रमाणं चोभयवाक्यान्यथानृपपत्तिरेव | पूर्वे इति विशेषणाच्चैतत्सिद्धिः | मत्तो भावो येषां ते मदभावाः | ये ते ब्राह्मणो मनसा जातास्ते मत्त एवाभिजाता इति भावः ||” - Earlier the seers were seven - *Marichi, Atri, Angiras, Pulastya, Pulah, Kratu* and *Vashishtha* of the great splendor, thus, in *Moksha Dharma* and in *Puraanaas*. Among the four *yugas*, the first were *Svayambhu* and others. From them are born these creatures, therefore the reference इमाः प्रजाः is not for the future creatures to be born. This is proper interpretation. These four *yugas* are mentioned as the primary ones. “Those who know *Svayambhu, Svarochita, Raivata* and similarly *Uttam*, for them are assured good progeny...”, thus even in *Gautam* section. Since from the earlier *Manus* the subsequent are born, the earlier were the primary ones. Even though *Tapasama* is senior to *Svarochita*, his name is not mentioned here because he is one of the descents of the Lord and it would be incongruous with the statement मदभाव मनसा जातः, thus in *Bhagavat Puraana*. In *Bhagavat Puraana* all the *Manus* have also been enumerated. At the end (four-faced *Brahma*) created from his mental impulse *Manus*, as the progenitors. Since they (the *Manus*) were created without renouncing the body it was possible for them to be born as *Priyavrata's* sons. Both interpretations are possible to be drawn. This is proved by the use of the word पूर्वे by *Sri Krishna*. मदभावः - from *My nature.*, Even though they were born from *Brahma's* mental impulse they were integrally born of मदभावः.

Tatparya Nirnaya:

“मरीचित्रयाडिगरसौ पुलस्त्यः पुलहः क्रतुः | वसिष्ठश्च महातेजाः पूर्वे सप्तर्षयः स्मृताः || इति ब्राह्मे | मनवो बोधवैशेष्याद् देवा ब्रह्मादयः स्मृताः | विप्रादिवर्णभेदेन चत्वारो बहावेऽपि ते || दीनत्वाद् देवनामानस्त्वन्ये ब्रह्मादिनामकाः | अवैष्णवकृतो यज्ञो दीनैदेवैस्तु भुज्यते || वैष्णवस्तु कृतो यज्ञो देवैर्हि मनुनामकैः | मरीच्याद्यास्तु तत्पुत्रा मानवा नामतः स्मृताः || तत्पुत्रपौत्रा मुनयस्तथा मानवमानवाः | तेभ्यो मनुष्या इत्येषा सृष्टिर्विष्णोः समुत्थिताः || इति महाविष्णुपुराणे ||” - *Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu* and *Vashishtha* of the great splendour were known as the earlier seven seers. Because of the exceptional intelligence, *Brhama* and other divinities were also called *Manus*. Even though these (gods) were many, these were referred to as four *Manus*, because of the fourfold division like *Brahmins* etc. Because of their weakness, some of the gods were called as *dina* - frail gods, while the others as *Brahma, Rudra* etc. The gods in whose favour sacrifices were performed, but not according to the rules recommended for *Sri Vishnu*, such ones were known as *dina* - frail gods. The sacrificial acts towards *Sri Vishnu* were done only by those gods who were known as *Manus*. The progeny of *Marichi* and others were known as *maanavas*, human beings. Their sons and grandsons thus became the humans, *maanavas*. These human beings formed part of the creation by *Sri Vishnu*, thus in *Maha Vishnu Puraana*.

“युज्यते येन योगोऽसावुपायः शक्तिरेव च | इति च | विशिष्ट भवनं विभूतिः | महत्त्वम् | विविधभवनं वा | योगः सामर्थ्यम् ||” - The method by which desires are enjoined is known as योग. योग primarily empowers differently the different manifestations. योग is the Power, *Shakti*.

8. I am the Origin of all, from Me all these emanate. Thus being aware, the wise ones endowed with full conviction worship Me.

Bhashya:

“सन्ति च भजन्तः केचिद् इत्याह - अहम् इत्यादिना |” - Here Sri Krishna clarifies that even those who worship Me in such manner, exist.

Tatparya Nirnaya:

“भजन्ते माम् इत्यनेन जीवेश्वरैक्यशंकां निवर्तयति ||” - Worships Me, with these words the doubt regarding the unity of the *Jiva* and the Lord is here removed.

9 – 10 – 11 -12 – 13 – 14 – 15- 16 - 17. With their thoughts on Me, their life given over to Me, enlightening each other, ever conversing about Me, they remain contented and rejoice Among them those who being ever composure worship Me lovingly, to them I grant the equanimity of intellect, by which they attain Me. Out of compassion, remaining in their Self as the lamp of Wisdom, I destroy the obscurity arising in them from non-awareness, whereby they may attain Me. Arjuna said: You are the supreme Brahman, the supreme Abode, the Pure. You are the eternal, the Divine Person, the Primal Divinity, the unborn, the all-pervading.. All the Seers speak in this manner about you, the divine seer Narada as well as Asita, Devala, Vyasa and now even You Yourself also speak thus to Me. All this I consider to be true what You, O Keshava, have spoken to me. Not for nothing that gods and the demons have no knowledge of Your Divine manifestation. Even You, Best of the persons, have known yourself by Your Self, the source of beings, O Lord of Creatures, God of the Gods, Lord of the Worlds. You should speak, about your divine manifestations of Yours without leaving out anything , by which you abide pervading in all these manifest worlds. How may I be able to know You, the equanimous One, by constant reflection? In which various aspects are You to be thought of by me, O Lord ?

Bhashya:

“ब्रह्म परिपूर्णम् - अथ कस्मादुच्यते परं ब्रह्म | बृहति बृहयन्ति च इति हि श्रुतिः | बृह बृंह बूहि बृद्धौ इति पठन्ति | परमं यो महद् ब्रह्म इति च | विविधमासीद् इति विभुः | तथाहि वारुणशाखायाम् - विभु प्रभु प्रथमं मेहवान्त इति | स ह्येव प्राभवद् विविधोऽभवत् इति | सोऽकामयत् बहु स्यां प्रजयेय इत्यदेश्च ||” - *Brahman* is entirely complete. Why is *Brahman* called the *supreme*? Because, He is complete and makes others also complete, say the Scriptures. बृंह बूहि from these roots to suggest to expand. “*Supreme is the Great Brahman*”, thus it is said. Since it assumes various forms, it is said to be *all-pervading*, thus in *Varuna* section. “*All pervading, Energiser the First among all. He, verily, expands to become the many*”. “*He willed, Let Me be many*”. “*विविधभूतयो विभूतयः |*” विभूतयः means विविधभूतयः various manifest forms.

18 - 19 - 20. Extensively may the equanimity of Your Self and Your manifestations be communicated to me, O Janardana, for never do I seem to be satisfied with Your nectar like words. The Resplendent Lord said: Certainly will I communicate to you My Divine

manifestations. In truth, however, there is no limit to their diversity I am the Self, O Arjuna, abiding within all creatures. I am the beginning, the middle and the end as well of all beings.

Bhashya:

“न जायतेऽर्दयति च सम्सार, इति जनार्दनः | तथा च बाभ्रव्यशाखायाम् - स भूतः स जनार्दन इति स ह्यासीत् स नाऽसीत् सोऽर्दयति || इति |” - Though unborn yet He removes the miseries of life, therefore, is known as *Janaardana*, thus in *Baabhavya* section – “He is the Being; He is *Janardana*, i.e. not born, yet removing the afflictions”.

Tatparya Nirnaya:

“मद्गतप्राणाः मद्धिषयचेष्टाः |” – response towards Me means reflection and meditation about Me.

21 – 22 – 23 – 24 - 25. Of the Adityas, I am Vishnu; of the luminous, I am the radiant Sun. I am Marichi among the Maruts; of the galaxy I am the Moon. Of the Vedas, I am Samaveda; of the gods, I am Indra; of the senses, I am Mind; of the beings, I am Consciousness, of the Rudras, I am Shankara; of the Yakshas and the Rakshasas, I am the Lord of Wealth (Kubera); of the Vasus, I am purifying Agni and of the mountains, I am Meru. Of the household priests, O Partha, among the foremost know Me to be Brihaspati, of the commanders, I am Skanda; of the lakes, I am the Ocean. Of the great seers, I am Bhrigu, of the speech, I am AUM, of the sacrifices, I am the recitation, of the immovables, I am Himalaya.

Bhashya:

“विष्णुः सर्वव्याप्तित्वप्रवेशित्वादेः | विष्णु व्याप्तौ | विश प्रवेशने इति हि पठन्ति || गतिश्च सर्वभूतानां प्रजानां चापि भारत | व्याप्तौ मे रोदसि पार्थ कान्तिश्चाभ्यधिका मम | अधिभूतानिविष्टश्च तदिच्छुश्चापि भारत | क्रमणाच्चाप्यहं पार्थ विष्णुरित्यभिसंज्ञितः | इति मोक्षधर्मः ||” - *Vishnu*, because He pervades, entering the entire space. *Vishnu* means all-pervading, *Visha* entering, thus also it is said. “I am the goal for all the creatures and the conscious beings, O Bharata. By Me is the world and the sky enveloped, O Partha and My glory is immeasurable. Abiding in all creatures, I desire their well-being. Because of My strident steps I am called *Vishnu*”, thus in *Moksha Dharma* text.

26 - 27 – 28 – 29 – 30. I am Ashwattha among the trees, of the divine seers, I am Narada, of the Gandharvas, I am Chitrasena and of the perfect ones, I am Kapila. Among the horses, know me to be Uchhaishravas born of the nectar; Airavata, among the lordly elephants and among men, I am the Emperor. Of the weapons, I am the thunderbold, among the cattle, I am Kamadhenu, of the progenitors, I am Kandarpa, of the serpents, I am Vasuki. Anant am I among the Nagas; I am Varuna among the ocean dwellers, among the ancestors, I am Aryaman, Yama, among the subduers. Of the demons, I am Prahlad, Time, among the measurements; among the animals, the Lion and Vainateya, among the birds.

Bhashya:

“सुखरूपः पाल्यते लीयते च जगदनेन, इति कपिलः | प्रीतिः सुखं कमानन्दः इत्यभिदानात् | प्राणो ब्रह्म कं ब्रह्म खं ब्रह्म इति च | ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानेर्विभ्रति जायमानं च पश्येत् | सुखादनन्तात् पालानल्लापनाच्च यं वै देवं कपिलमुदाहरन्ति || इति बाभ्रव्यशाखकयाम् ||” - क - having pleasant form, पि - to nourish and ल is to absorb the worlds, hence कपिलः. प्रीतिः is Love, सुखं is pleasure. क and आनन्दः meaning bliss are corresponding words. Similarly, प्राण is Brahman, कं is Brahman and खं is Brahman. “The Seer Kapila who knows through awareness what was born earlier, what is being born now, and what will be born hereafter, through immeasurable pleasure, through Bliss, through sustenance and through absorption, should be known as the Lord”, thus in Babhravya section.

31- 32 – 33 – 34 – 35 – 36. I am the wind among the purifiers, of the warriors, Rama am I, of the water-borne creatures, I am the alligator and of the rivers I am the Ganga. Of the creation, I am the beginning, the end and also the middle. O Arjuna. I am the science of the Self among the sciences, of the debates, I am the logic. sides. I am all-devouring Death (of the past) and also the Origin of that which is yet to come. Of the feminine, I am fame, splendour, speech, memory, intelligence and compassion. Of the hymns I am Brahat Saman, of the metres, Gayatri. Of the months, I am Margashirsha and of the seasons, I am the Spring. Among gambling I am deceit, I am the splendour among the splendoured ones, I am the success among effort and also nobility of the noble..

Bhashya:

“आनन्दरूपत्वात् पूर्णत्वात् लोकरमणत्वाच्च रामः - आनन्दरूपो निष्परिणाम एष लोकश्चैतस्माद् रमते तेन रामः | इति शाण्डिल्यशाखायाम् | रश्च अमश्च इति व्युत्पत्तिः ||” - Being of the form of Bliss, being complete, being the delighter of the people, He is known as Rama. thus in Shandilya section - “Of the blissful form, unlimitable, from whom the world revels, He is Raama”, thus in Shandilya section. र and अम is the root (र + अम = रामः).

37 – 38. Of the Vrishnis, I am Vasudeva, of the Pandavas, I am Arjuna, of the sages, I am Vyasa and of the poets, I am Ushana. Among the chastisers, I am the rod; of the seekers of success I am the conduct. Among the mystics, I am Silence and among the, wise, I am the Awareness

Bhashya:

“आच्छद्यति सर्वं, वासयति स वसति च सर्वत्र, इति वासुः | देव शब्दार्थ उक्तः पुरस्तात् || छादयामि जगत् सर्वं भूत्वा सूर्य इवांशुभिः | सर्वभूताधिवासश्च वासुदेवस्ततो ह्यहम् || इति मोक्षधर्मे | विशिष्टः सर्वस्मादा समन्तात् स एव इति व्यासः | तथाचाऽग्नेयीशाखायाम् - स व्यासो वीति तमप् वै वि सोऽधस्तात् स उत्तरतः स पश्चात् स पूर्वस्मात् स दक्षिणतः स उत्तरतः इति || इति | यच्च किञ्चिज्जगत् सर्वं दृश्यते श्रूयतेऽपि वा | अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः || इति ||” - Envelops all, the goal of all, abides in all, therefore वासुः. The meaning of the word देव has been explained earlier. Enveloping the entire world, I illuminate like the rays of the Sun. Being indweller in all the creatures, I am वासुदेव.

“Being especially in all the things as the best, he is Vyasa”, thus in Moksha Dharma text. “He is Vyasa , वीति means the best. He is above, below, in the west as well as in the east, in the south and in the north as well”, thus, in Agniveshya section. “Whatever we see or hear in the world, internally and externally, enveloping on all quarters Narayan is established” thus also having been clarified.

39 – 40. Whatever seed or existence may there be, I am That One, O Arjuna. There never ever exists anything ever without Me whether moving or non-moving. There exists no end to My Divine Manifestations, O Arjuna. What has been declared by Me, is only by way of illustration of My infinite resplendence.

Bhashya:

“मया विना यद् भूतं स्यात्? – तन्नास्ति | विश्वरूप अनन्तगते अनन्तभाग अनन्तग अनन्त, इत्यादि हि मोक्षधर्मो ||” - Without Me, there is nothing that exists. Of universal form, of endless goal, of endless manifestations, of endless descents, verily, (I am) the endless One, thus, in Moksha Dharma Text.

Tatparya Nirnaya:

“येषां विष्णुस्वरूपाणां सन्निधेरन्यवस्तुषु | विशिष्टत्वं स्वजातेः स्याद् विभूताख्यानि तानि तु || ब्रह्मनामा ब्रह्मगतः सर्व दैवतसञ्चयात् | आधिक्यहेतुर्भगवान् सामस्थः सामनामकः || आधिक्यहेतुर्वेदेभ्यस्तथाऽश्वत्थस्थितो हरिः | उत्कर्षहेतुर्वृक्षेभ्यो य एवाश्वत्थनामकः || इत्यदि विभूतितत्त्वे ||” - In whatever things the form of Sri Vishnu appears effulgent or his attributes manifested, those are, verily His resplendence. Manifesting as (the four faced) Brahma, He becomes the reason for aggregation of divinities. Having established as the predominant goal in Saama Veda, He appears as साम, predominant in all vedic scriptures. Similarly established as the immutable अश्वत्थ, Hari elevates the wish-fulfilling अश्वत्थ tree. Thus the principle of manifestation.

“केषु केषु भावेषु इत्युक्त्वाच्च ब्रह्मादिजीवेभ्योऽन्यदेव विभूतिरूपम् || द्विविधं वैभवं रूपं प्रत्यक्षं च तिरोहितम् | कपिलव्यासकृष्णाद्यं प्रत्यक्षं वैभवं स्मृतम् || भिन्नं ब्रह्मादिजीवेभ्यो जडेभ्यश्चापि तद्गतम् | स्वजात्याधिक्यं तेषां तत् तिरोहितवैभवम् || इत्यादि च ||” - Having been asked ‘in which various forms’ it becomes clear that His manifestations are distinct forms from the forms of (four-faced) Brahma, Gods and Jivas. The splendour is experienced in two fold manner, either from direct perception or through supra-sensory experience. The resplendence as Kapila, Vyasa and Krishna are known through direct perception as distinct from the forms of (four-faced) Brahma, Jivas and other gross objects. However, abiding in such objects and energizing the distinctive nature in them, is the supra-sensory illumination (of the Lord).

“आत्माऽऽततगुणत्वेन स्वज्ञेयो यतो रविः | उदवन्मेघचलनान्मरीचिः साम साम्यताः || सुखात् सुखत्वात्तु शशी वेदो वेदनतो हरिः | वासवती वासवोऽसौ चेतोनेता तु चेतना || पालकैर्वननीयत्वात् पवनो बोधनात्मनः | पावकः शोधनान्मेरुरीरो यन्माऽस्य सागरः || सारस्य गरणात् स्कन्दो जगतः स्कन्दनाद् भृगुः | भर्जनाज्जपयज्ञश्च जातपो याइय एव च || - Because of the attributes of (That Supreme Self), He is called the Self. Making Himself luminous like the rays of the Sun, He comes to be known as Sun. Since he

causes clouds to fill with water to shower, He is called *Marichi*; being equanimous in all, He is known as *Saama*. Being giver of uninterrupted pleasure, He is the Moon; being knower of everything, *Sri Hari* is the *Vedas*. Since he abides everywhere, He is *Vasu*; being conscious of all the things, He is Consciousness. Being the purifier, He is known as *Pavana*, the purifier. Being ever immutable, He is the *Meru* mountain. Being the essence of all, He is the Ocean; since He brings out the world from His stomach, He is *Skanda*. Having defeated adversaries, He is *Bhrigu*. Being adorable, He is Recitation. Being propitiated, He is *Yajnya*, the Sacrifice.

अश्वकारथितोऽश्वत्थ ऐरं श्रीश्च तदाश्रयः | ऐरावतो नराणां यद् दद्यात् सर्वं स नारदः ||
 द्वीश्रीसमाश्रयत्वाच्च हिमालयः इतीरितः | वर्ज्यत्वादरिभिर्वज्रो वैनतेयो नतास्पदः || वासुकीवाससुखदः कन्दर्प
 सुखभेदतः ||” - In the form of *Hayagriva*, the Horse, He is *Ashwattha*; being protector of goddess *Sri (Ara)*, He is *Airavata*, the Lord of the elephants. Since he grants all the desires of nara, the man, He is *Narada*; being the custodian of *Hri* and *Sri* (dual forms of *Lakshmi*), He is known as *Himalaya*. Being unassailable to adversaries, He is *Vajra*, the thunder bolt; since he gives protection to the obedient, He is *Vainateya*, (*Garuda*). Since, abiding in the hearts of creatures, he gives peace, He is *Vasuki*; being enjoyer of all the desires. He is *Kandarpa*, (*Kamadeva*).

“अर्यमा ज्ञेयमातृत्वात् काल आकालनादपि || वरुणो वरणाद् द्वन्द्वो द्विरूपोऽनन्तर्वहिर्यत | मकरो मानकर्तु
 त्वाद् यमः संयमानाद् विभुः || प्रह्लादः स महानन्दो मृगेन्द्रो मृगयत्पतिः | जान्हवी जहतां स्थानमध्यात्मं चाऽत्मनां
 पतिः ||” - Since knower of all that is to be known, He is *Aryamaa*; because of the form of knowledge, He is Time (the knower of all). Being pleased with devotees, He is *Varuna*; having two fold form - internal and external - He. is *dvanda*, the dual. Granting restricted knowledge to the uninitiated, He is the Alligator; being the controller, He is *Yama* (the Death). Being extremely pleased, He is *Prahlad*. Being the Lord among the seeking creatures, He is Lord of the creatures. Being the renouncer (of *Samsara*) He is *Janhavi (Ganga)*.

“विद्या ज्ञप्तिस्वरूपत्वाद् वादो वाच्यत्वतो हरिः | कीर्त्यो वक्ताऽऽश्रयः कीर्तिर्वाक् श्रीरिति च नामतः ||
 स्मरणीयः स्मृतिर्मेधाक्षमारूपस्तथैर्यते | द्यूतं क्रीडापरत्वाच्च गायत्री त्राति गायकान् || सत्त्वं साधुगुणत्वाच्च दंडनादंड
 उच्यते | बृहत्सारोऽप्यमेयश्च बृहत्सामोशनोशतेः || शुभशुभज्ञानकरः कुसुमाकर ईरितः | ज्ञानं ज्ञानात्मतो मौनं
 मुनीड्यो नीतिरानयन् || मार्गाणामन्तगत्वात्तु मार्गशीर्षः प्रकीर्तितः | सुखं पिबन् लीलयैव कपिलो व्यास एवच ||”
 - Being the Lord of the Self, He is *Adhyatma*. Being knowledgeable, He is learning; in the debates, *Hari* is the Logic. In eulogy, in advice an in protection, He is Fame, Speech and Wealth. Since always remembered, He is of the Memory; being knowledgeable, His is Intellect and being compassionate, He is Mercy. In sport, He is Gambling; being the refuge of the singers, He is *Gayatri*. Being virtuous, He is the Virtue; being chastiser, He is the Rod. Since He has great attributes, He is called *Brihat Sama*; desiring to create, He is *Uashana*. Since He is the dispenser of good and evil knowledge, He is known as *Kusumakar*. Being of the form of wisdom, He is Awareness; being eulogized in silence, He is *Muni*. On the Path to deliverance being the final goal, He is known as *Margashirsha*; being pleased in the sport, He is called *Kapila*. Being the best among people, He is called *Vyasa*.

“विशिष्टत्वाद् विष्णुनामा विशिष्टप्राणसौख्यतः | एवं नानागुणो विष्णुर्नानामभिरीतः || नानाप्रण्यादिसंश्च
 विभूतिरिति शब्दितः || शश्यादिषु विजातीयस्वाम्यदः सारदः क्वचित् | शर्वादिषु सजातीयश्रैष्ठ्यदत्वेन संथितः |

शक्रोशनार्जुनाद्येषु सजातीयैकदेशतः ॥ देवेष्वभ्यधिको ब्रह्मा यतो विष्णोरनन्तरः । कवित्वादिगुणेष्वेव यत्समो नास्ति कश्चन ॥ तथा भीमश्च पार्थेषु ज्ञानं च ज्ञेयेषु चोत्तमम् । सुदर्शनश्चाऽयुधेषु वेदेष्वुग्वेद उच्यते ॥ इत्यादि विभूतितत्त्वे ॥” - Being distinctive, He is known as *Vishnu*, the dear one giving pleasure. Thus having innumerable attributes *Sri Vishnu*, and dwelling in innumerable creatures, He - the Moon, He takes predominance over the others like stars etc. positing essence in them. Among those of the same attributes, He takes predominance as *Shankar* to be the best amongst them. Similarly among the many, He grants eminence only to the few like *Ushana*, *Indra* and *Arjuna*. Among the gods the great one is *Brahma*, who is next to *Sri Vishnu*. In poetics etc. there is no one equal to Him. Similarly, among the *Pandavas*, *Bhima* is greater than *Partha*. In Sacrifices, Awareness is excellent; *Sudarshan* in weapons and *Rigveda* in *Vedas* are spoken as the supreme. Thus is the principle of splendour.

“क्वचित् साम्ना आधिक्यमभिमान्यपेक्षया - ऋचः श्रीर्गुरुमाद्याश्च साम्नाः प्राणशिवादयः । इत्याद्यभिमानिभेदात् । तत्रापि यथायोग्यम् ॥” - In some places *Sama Veda* is called supreme not because of its attribute, but because of the divinity presiding over it. For *Rigveda*, the presiding deities are *Sri*, *Bharati* (*Saraswati*) and *Uma* while for *Sama*, it is *Praana* and *Shiva*. Even there, whatever is proper that is 'to be accepted.

41. Whatever there exists endowed with glory, grace and vigour, all that know to have emanated from fragment of My splendour.

Bhashya:

“यद्यद् विभूतिमद् इति विस्तारः । विष्णवादीनि तु स्वरूपाण्येव । अन्यानि ते तेजोऽंशयुक्तानि । तथाच पैङ्गिखिलेषु - विशेषका रुद्रवैन्द्रेन्द्रदेवराजन्याद्या अंशयुतान्याजीवाः । कृष्णव्यासौ रामकृष्णौ च रामः कपिलयज्ञपश्मुखाः स्वयं सः ॥ इति । स एवैको भार्गवदासरथीकृष्णाद्यास्त्वंशयुता अन्यजीवाः इति च गौतमखिलेषु ॥ ऋययो मनवो देवा मनुपुत्रा महौजसः । कलाः सर्वे हरेरेव सप्रजपतयः स्मृताः । एते स्वांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ॥ इति च भागवते । ऋष्यादीनंशयुतत्वेनेत्त्वा वराहादीन् स्वरूपत्वेनाऽह । तु शब्द एव अर्थे । अन्यस्तु विशेषो न कुत्राप्यवगतः । अंशत्वं च तत्राप्यवगतम् - उद्धवर्हाऽत्मनः केशौ इति । मृडयन्ति इति बहुवचनं चायुक्तम् । नह्यन्तरन्यादुक्त्वा पूर्वमपरामुश्य तत्क्रिया वक्ष्यमाणा दृष्टा कुत्रचित् ॥” - In whatever form the Lord manifests those forms are explained in detail. All these are, verily, the *forms* of *Sri Vishnu*; the others too are endowed with his splendour. “*In particular Rudra, Garuda and other gods, Kings and other great human beings are the manifestations of the fragment of the Lord. Krishna- Vyasa, Rama, Krishna, Parashurama, Kapila, Yajnya etc. are the dominant forms of the Lord Himself, thus in Paingi scripture. “He, verily is Bhargava, Rama, Krishna (in entirety) and the others are the manifestations of the fragment of His splendour”*”, thus in *Gautama Section*. “*The Seers, Manus, Gods, Powerful sons of Manu including Daksha Prajapati are the fragments of the Lord's splendour. Other descents are the forms of the Lord Sri Krishna Himself*” - thus in *Bhagavat Puraana*. Having spoken Seers etc. to be the fragments, *Varaha* and other descents spoken as His own *forms*. In the above quotation, the word तु signifies the lord Himself and not particularly to *Sri Krishna*. It becomes clear that *Sri Krishna* also is the form of the Lord *Sriman Narayan* like *Varaha*. Otherwise, in the subsequent context the words मृडयन्ति in respectful manner would not have been proper. Surely there is no occasion where seen where

without referring the previous context one considers the subsequent statement.

Tatparya Nirnaya:

“मम तेजोशेन संयुक्तं भवति ॥” - Associated With the fragment of My splendour, the manifestations come to be.

42. What need is there for you, O Arjuna, for such detailed knowledge ? I support this all-pervading universe with one small fragment of Myself.

Bhashya:

“किम् इति वक्ष्यमाणप्राधान्यज्ञापनार्थम् | नतूक्तानिष्फलत्वज्ञापनार्थाय | तथा सति नोच्यते | अज्ञात्वेनं सर्व विशेषयुक्तं देवं परं को हि मुच्येत बन्धनात् ॥ इति च ऋग्वेदखिलेषु | त्वं तु बहुफलपाप्तियोग्य इति तव इति विशेषणम् | अन्यस्तुत्यर्थत्वेन प्रसिद्धश्चैकत्र किम् शब्दः - रागद्वेषौ यदि स्यातां तपसा किं प्रयोजनम् | तावुभौ यदि न स्यातां तपसा किं प्रयोजनम् ॥ इत्यादौ | प्राधान्यं च प्रसिद्धमेकत्र दर्शनात् सर्वत्र भगवद्दर्शनस्य यो मां पश्यति सर्वत्र इत्यादौ ॥” - Using the word किम् it is not to say that what has been said till now is worthless but to indicate that what is to be mentioned hence forward is more important than what is said till now. If that was the intention, then He would not have spoken all that has been spoken till now. “Who, verily, can be liberated without the knowledge of special attributes of the Supreme God?” thus in Rigveda. To inform that what is to be told later is important, the previous statements may be given less importance. The adjective *tava* is used to clarify that since *Arjuna* is a qualified aspirant, what has been said hitherto is only for others and what will be told hereafter is exclusively for him. Similarly the word *kim* is used to show the importance of other means. “If there is attachment and hatred of what use is the penance? If there is no attachment and hatred then of what use is the penance?”. Here the purpose of using the word *kim* is only to emphasize the importance of removal of attachment and hatred. It is only for affirming perceiving the Lord in all places is more primary objective than the statement ‘he who sees Me in all the places’ is mentioned.

Tatparya Nirnaya:

“किं ज्ञातेन इति वक्ष्यमाणस्याधिकफलत्वज्ञापकमेव अन्यथोक्तेरेव वैयर्थ्यात् | अन्याधिक्यज्ञापनार्थं शुभं चाऽक्षिप्यते क्वचित् | न तावताऽस्य निन्द्यत्वं ज्ञेयैवान्यवरिष्ठता | उभयं मिलितं चैव ततोऽप्यधिकशोभनम् ॥ इति च ॥” - The words किं ज्ञातेन also indicate that what is to be mentioned hence forward is more important than what is said till now. It is not to say that what has been said till now is worthless. If that was the intention, then He would not have spoken all that has been spoken till now. To inform that what is to be told later is important, the previous statements may be given less importance. But that does not mean that the previous statements are useless. The purpose is only to indicate that the other is more important. Only knowing both together one gets the desired fruits.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Tenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Vibhuti Yoga”. 00000

Bhashya:

“यथा श्रुते ध्यानं कर्तुं शक्यं तथा स्वरूपस्थितिः अनेनाध्यायेनोच्यते ||” - *Hari Aum !* In whatever manner the Lord is possible to be meditated upon those forms are explained here.

1 – 2 – 3 - 4. Arjuna said : *For showering grace on me, You have spoken to me the supreme Secret, Wisdom of the Self, by which my bewilderment has been completely dispelled. The birth and passing away of the beings is listened by me in detail from You, O Krishna, and also of the imperishable majesty of Your Self. Even as spoken by Yourself, O Krishna even so it is. (Hence) I am eager to see Your resplendent form, O best among men. If You, O Lord, consider that to be seen by me is possible, then reveal Your Imperishable Self to me.*

Bhashya:

“प्रभुः समर्थः - नास्ति तस्मात् परं भूतं पुरुषाद्वै सनतनात् इति मोक्षधर्मे | प्रभुरीशः समर्थश्च इत्याभिधानात् ||” - प्रभुः means one who is powerful and capable. “There is no one who is more powerful than the perennial Supreme Person”, thus in *Moksha Dharma*. Therefore प्रभुः is the Lord, the powerful, thus has been clarified.

5 – 6 – 7 – 8 - 9. The Resplendent Lord said: *Behold My form, O Partha, which is hundred-fold, thousand old and divine in diverse forms of various colours and forms. Behold with wonder, O Arjuna the Adityas, Vasus, Rudras, Ashvins and similarly Maruts, many never seen earlier. Behold the entire universe, moving and the unmoving in My body, O Arjuna, and also whatever you desire to see. You will not be able to see Me by these eyes of yours (therefore) I will grant you divine sight. Behold the brilliance of My Resplendence. Sanjaya said : Having spoken in this manner, O King, Hari, the Supreme Lord of Yoga revealed to Partha, His supreme and brilliant form.*

Bhashya:

“हरिः सर्वयज्ञादिभागहरत्वात् - इडोपहृतं गेहेषु हरे भागं कतप्वहम् | वर्णो मे हरितः श्रेष्ठस्तस्माद्दुरिति स्मरतः || इति मोक्षधर्मे ||” - He is known as *Hari*, since he partakes the libations in all the sacrifices. “In the sacrificial hall, I partake share of the oblation called *ida* and in the households the offerings of the food given. Among the colours the best of the blue shade is Mine. Therefore, I am known as *Hari*”, thus, in *Moksha Dharma*.

Tatparya Nirnaya:

“आत्मानमव्ययम् परमं रूपमैश्वरम् ||” - form of his Self, which was immutable and of supreme resplendence.

“सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् | इत्यादिरूपविशेषणाच्च रूपस्येश्वरसाक्षात्स्वरूपत्वं नित्यत्वं तत एव चिदानन्दाद्यात्मकत्वं च सिद्धम् || मम देहे इत्युक्तत्वाच्चाऽदित्यादीनां भदेः सिद्धः | मे रूपाणि, सर्व तोऽनन्तरूपम्, द्रष्टुमिच्छामि ते रूपम् इत्यादेश्चैकस्यैवाभिन्नानन्तरूपत्वं च ||” - wonderful was the form of the Lord, infinite and of universally extensive. Enumerating in this manner the various special

forms the diversity of the manifest forms of the Lord's blissful consciousness is conclusively established. Having used the statement - In my body the difference between him and the forms like *Aditya*, sun and others is concluded. Aving used statements like My forms, entirely innumerable form, would like to see your forms, the fifferece between the Lord and His forms is firmly established.

“एकं रूपं हरेर्नित्यनचिन्त्यैश्वर्ययोगतः | बहुसख्यागोचरं च विशेषादेव केवलम् || अभावो यत्र भेदस्य प्रमाणवासितो भवेत् | विशेषो नामा तत्रैव विशेषव्यवहारवान् || विशेषोऽपि स्वरूपं स स्वनिर्वाहक एव च | द्रव्यात्मना स नित्योऽपि विशेषात्मैव जायते || नित्य एव विशेषश्च कश्चिदेवं द्विधैव सः | वस्तुस्वरूपमत्सेवेत्येवमादिष्वभेदिनः || विशेषोऽनुभवादेव ज्ञायते सर्ववस्तुषु | नचाविशेषितं किञ्चिद् वाच्यं लक्ष्यं तथा मितम् || विशिष्टस्य स्वतोऽन्यत्वे स्वस्यामेयत्वहेतुतः | नैव ज्ञेयं विशिष्टं च मानाभावाच्च नो भवेत् || स्वयमित्यपि हि स्वत्वविशेषेण विवर्जितम् | न ज्ञेयं तदविशेष्यं च तथैवेत्यनवस्थितिः ||” - Even though Hari is singular eternal and inconceivable, He comes to perceived in many distinct *forms*. Even where there is absence of separation they becomes evidence of special activity is common usage with special attributes. Even though *forms* appear distinctly special, He Himself is the ultimate controller, His *essence* being especially one, though in some cases it appears divided in the various manifest multi-*forms*. The manifest multi-*forms* should be considered as identical and eternal similar to the *essence* within the different *forms*. Through experience the *essence* in every manifest multi-*forms* comes to be known. It may be known through speech, through marks, or through reasoning. The *essence* within the distinct *forms* does not become distinct or separate from the *essence*. If the *form* of the *essence* is considered to be separate from the *essence*, then the *essence* will not remain as such. If the *form* of *essence* is not knowable then the *essence* also will not be knowable. The *essence*, if it is not knowable, then it may as well be said to be non-existent.

“अभेदे न विरोधोऽस्ति ज्ञाताज्ञातं यतोऽखिलम् | तदेव ज्ञातरूपेण ज्ञातमज्ञातमन्यथा || अभिन्नस्य विशिष्टत्वान्न दोषद्वयमप्युत | एकत्वानुभवाच्चैव विशेषानुभवादपि || तज्ज्ञानानुभवाच्चैव न दोषद्वयसम्भवः | भेदाभेदौ च तौ नैव कर्तुभोक्तृविशेषणे || मदन्य इत्यनुभवो यतो नैवास्ति कस्यचित् | भेदो विशेषणस्यापि नान्तरस्य क्वचिद् भवेत् ||” - Even though there is no contradiction in the statement that the *essence* and the *form* are distinct and different, the knowledge of the *form* will not lead to the knowledge of nature of the *essence* itself. While the one is knowable from its *form*, the knowledge of the *essence* is known only from different mediums. Even though there is difference in the mediums this by itself does not constitute any drawback. The thing knowable from one medium can also be knowable from other methods. This does not result in the possibility of any error in knowledge. One is not distinct from the other because of their special activities or special enjoyments. The one who experiences no separation from the Lord does not feel himself to be different on that account.

“शुद्धस्वरूप इत्यादावभेदस्यैव दर्शनात् | अपृथगदृष्टिनियमाद् बलज्ञानाधिकस्य च | ऐक्यं बाह्यविशेषेणां पृथगदृष्टैव तन्न तु | विशेषहेत्वभावेऽपि द्वैविध्यं कल्प्यते यदि | कल्पनागौरवाद्यास्तु दोषस्तत्रातिसङ्गताः | नैकत्वं नापि नानात्वं नियमादस्यचेतने | भेदाभेदावनुभावादतस्तत्रान्यथागतेः | एकोऽहमन्यतोऽन्यश्चेत्येवमेव व्यवस्थितौ | भेदाभेदौ चेतनेषु तस्मन्नैकप्रकारता | एकमित्येव यज्ज्ञातं बहुत्वेनैव तत् पुनः | पटाद्यं ज्ञायते यस्माद्

भेदाभेदौ कुतो न तत् | तन्तूभ्योऽन्य पटः साक्षात् कस्य दृष्टिपथं गतः | अनन्यश्चेत् तन्तुभावे पटाभावः कुतो भवेत् | न चात्मनि विशेषोऽत्र दृष्टान्तत्वं गमिष्यति ||” - Therefore, *of pure form* - such adjective there can be never any difference between the *essence* and the *form*, showing non-separation between the two. Similarly, even as in the case of performance of action, strength of the *essence* and wisdom never come to be experienced as separate from the *essence* itself. Such non-distinction, however, is seen as separate or distinct only when it is perceived in the gross physical bodies. Even if distinction is experienced in the *essence* as two-fold, then it is largely due to one's imagination, due to the defect caused by one's close association. In the non-sentient objects there is neither distinction nor any non-distinction. The experience of distinction and non-distinction therein does not come about when one conceptualizes, because there is separation between *essence* and *the form*. In the case of the sentient, however, even though there is awareness of being non-distinct, there arise multitude of experiences of distinction between *self* and the *form* (like pots and pans). The yarn in the cloth appear as non-distinct from the cloth and between them each one is different from the other. How does there being distinction in the yarn, the non-distinction in the cloth comes about? Here even though the self has many distinct *forms of essence*, these distinct forms are not comparable with yam, because the separate identity of yarns will continue to exist as distinctive.

“शुद्धोऽहम्प्रत्ययो यस्मात् तत्राभेदप्रदशकः | अत्रावयवभेदेन स्यादेव ह्यनवयवितिः | न चानवयवं वस्तु क्वचित् स्यान्मानगोचरम् | पूर्वापरादिभेदेन यतोऽशोऽस्यावगम्यते | उपाधिरप्येकदेशसम्बद्धः संतमेव हि | ज्ञापयेद् भेदमखिलं ग्रसन् स विभजेत् कथम् || तस्माद् गुणादिकमपि नास्त्यनंशतया क्वचित् | भावाभावव्यवहृतेर्विद्यमानेऽपि वस्तुनि | भेदाभेदौ गुणादेश्च जडे वस्तुनिसंस्थितौ ||” - *I am Pure* - due to such experience of the *self* each *self* can be identified as distinct and separate. In the case of yarn each yam being distinct and separate cannot experience the common identity with the cloth. Therefore, separate identity for the yam and the cloth has to be accepted. Nothing ever exists which has no parts at all. Even for atoms, there exist prior and a later state. But by this one cannot conclude that the atom is made of parts. They remind one only of the totality of its existence. This would make the parts, in fact, incompatible. With the change in the attribute of the parts the change in the entirety could also be predicated. If we accept such change, then it would be difficult to deny the existence of difference even in gross objects.

“चेतने शक्तिरूपेण गुणदेर्भाव इष्यते | सुप्तोऽयं बलवान् विद्वानित्यादिव्यवहारतः | न चैवं शक्तिरूपेण जडे व्यवहृतिः क्वचित् | एकमेवाद्वितीयं तन्नेह नानाऽस्ति किञ्चन | मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति | यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति | एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति | इत्यादिश्रुतिमानाच्च परमैश्वर्य तस्तथा | सर्वे तु घटते विष्णौ यत् कल्याणगुणात्मकम् || इत्यादि ब्रह्मतर्के ||” - In the sentient things the attributes etc. exist in deep sleep, in *potential form*, powerful and wise. Therefore, between the sentient things and the attributes there exists an unbroken connection. In the gross objects there exists nothing else as energy save the one without the second. Besides Him nothing else exists. The Death gives death for him who perceives this as otherwise. Like the rain water falling on the top flows down from the mountains, he who thinks Perennial Principles of the Lord distinct and separate from Him will also go down likewise. Thus, since all the scriptures accordingly so make it evident and the supreme splendour of the Lord also similarly declares all the events terminate in *Sri Vishnu* alone, through His beneficent attributes. *Thus, in Brahma Tarka.*

10 – 11 - 12. Of many mouths and eyes, many wondrous sights and divine ornaments and uplifted weapons, wearing divine garlands and garments with divine perfumes and ointments, made up of many wonderful, luminous, boundless, with multi-dimensional manifestation. If brilliance of thousands Suns were to blaze forth all at once in the sky, that light might then resemble, (perhaps) the splendour of that Great Being.

Bhashya:

“सर्वाश्चर्यमयम् सर्वावर्यात्मकाम् ||” - of wonderful form, of wonderful Self.. “सहस्र शब्दोऽनन्तवाची | तदपि पाकशासनविक्रम इत्यादिवत् प्रत्यायनार्थमेव | तथा हि ऋग्वेदखिलेषु - अनन्तशक्तिः परमोऽनन्तवीर्यः सोऽनन्ततेजाश्च ततस्ततोऽपि इति | महातात्पर्याच्च प्राबल्यम् | न च परिमाणोक्त्या किञ्चित् प्रयोजनम् ||” - सहस्र means innumerable. Like the thousands of heroic deeds, for elucidation of the eternal power and eternal energy, resplendent splendor even exceeding the Sun, in Rig Veda, therefore no use to compare it with anything else.

13 -14 – 15 - 16. There in the horizon then Pandava saw in the body of the Lord of Gods, the world in its diverse forms gathered together. Then, Arjuna struck with wonder and with his hair standing on ends, bowed down his head to the Lord, with folded hands and said: I see gods in your body, O Lord, and especially the multitude of beings and also Shiva on Brahma's lap settled on the lotus seat, seers as well as all the divine nagas. With innumerable arms, stomachs, faces and eyes I am seeing Your innumerable forms on all sides. I see neither the end nor the middle nor again the beginning, O Lord of the universe, O universal form !

Bhashya:

“अनेकशब्दो अनन्तवाची | अनन्तबाहूम् इति वक्ष्यति | सर्वतः पाणिपादं तत् इत्यादि च | विश्वतश्चक्षुर उत विश्वतोमुखो विश्वतोबाहुर उत विश्वतस्पात् | सम् बाहुभ्यां धर्मति सम् पतत्रैर् द्यावाभूमी जनयन् देव एकः || इति ऋग्वेदे | विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोहस्त उत विश्वतस्पात् | सं बाहुभ्यां नमति सं पतत्रैर् द्यावापृथिवी जनयन् देव एकः || इति यजुर्वेदे च || विश्व शब्दश्चानन्तवाची - सर्वे समस्तं विश्वं चानन्तं पूर्वमेव च | इत्याभिधानात् | अनन्तपादं तमनन्तबाहुं अनन्तवक्त्रं पुरुषं रूपमेकम् इति बाभ्रव्यशाखायाम् || महात्वाद्युक्तिस्तु तदात्मकत्वेनापि भवति | अन्यथा, अनादिमत् परं ब्रह्म इत्याद्युक्तम् स्यात्? | एकत्र त्वनन्तान्यस्य रूपाणि इति अनन्तरूपः | अन्यत्र त्वपरिमाण इति | उक्तं ह्युभयापि - परात् परं यन्महतो महान्तम् यदेकमव्यक्तमनन्तरूपम् | इति यजुर्वेदे || अव्यक्तस्यानन्तत्वादेव महतो महत्वेऽपरिमेयत्वं सिद्धयति – महान्तं च समावृत्य प्रधानं समवस्थितम् | अनन्तस्य न तस्यान्तः संख्यानं चापि विद्यते || इत्यादिपुराणे | तानि चैकैकानि रूपाण्यनन्तानि इति चैकत्र भवन्ति - असङ्गयाता ज्ञानकास्तास्य देहाः सर्वे परिमाणविवर्जिताश्च | इति ऋग्वेदखिलेषु || यावान् वाऽयमाकाशस्तावानेषोऽन्तर्हृदयः आकाशः | उभेऽस्मिन् द्यावापृथिवी अन्तरेव समाहिते | उभवाग्निश्च वायुश्च सूर्याचन्द्रमासावुभौ || इति च |” - अनेक symbolizes innumerable number. innumerable arms, thus they say. ‘Then there were everywhere hands and feet’ also in Rigveda and “Of unlimited vision, He has unlimited countenance, with unlimited arms and also unlimited feet. With His shoulders That One Lord creates the gross forms and the three spaces and the earth as well” in Yajurveda.

विश्व denotes the unlimited, everything, and everywhere, unlimited, endless and complete in all respects, thus also having been said. “*Endless arms, endless feet, endless forms, this One Lord possesses*” - thus in *Babhravya* section. If the word महात् is understood as His *Self*, then the subsequent statement ‘*supreme Brahman without beginning*’ becomes contradictory. अनन्तान्यस्य रूपाणि means innumerable are his forms and also his forms are innumerable “*Superior to the Supreme, who is greater than mahat, who is One, the unmanifest unlimited forms*”, thus in *Yajurveda*. The unlimited form of the unmanifest (*prakriti*) having unlimited form, mahat been established. “*Having enveloped the mahat and being the representative form of the Primal Person, without beginning or no end to the Prakriti or its activities*”, thus in *Aditya Puraana*. There is no limitation to any of His forms. His body is spoken as having many forms of *Wisdom*, all are without any conclusive termination, thus in *Rigveda*. Whatever limit there is in the outward space, the same space is within the heart also. Both space and the earth are, verily, encompassed within similarly by *Agni, Vayu*, the Sun and the Moon as well.

“कृष्णस्य गर्भजगतोऽतिभरावसन्नपाणिप्रहार परिगुणफणातपत्रम् ॥ इति भागवते | न चैतदयुक्तम् | अचिन्त्यशक्तित्वादीश्वरस्य | अचिन्त्याः खलु ये भावा न तान् तर्केण योजयेत् | इति च विष्णुपुराणे | नैषा तर्केण मतिरापनेया | इति च श्रुतिः | अतिप्रसङ्गस्तु महातात्पर्यवशाद् वाक्यबलाच्चापनेयः | नहि घटवत् कश्चिदपि पदार्थो न दुष्टः इत्येतावता प्रमाणदृष्टः स निराक्रियते | केषुचित् पदार्थेषु वाक्यव्यवस्थाऽचिन्त्यशक्तित्वाभावादङ्गीक्रियते ॥ गुणाः श्रुताः सुविरुद्धाश्च देवे सन्त्यश्रुता अपि नैवात्र शंका | चिन्त्या अचिन्त्याश्च तथैव दोषाः श्रुताश्च नाज्ञैर्हि तथा प्रतीताः | एवं परेऽन्यत्र श्रुताश्रुतानां गुणागुणानां च क्रमाद् व्यवस्था ॥ इति जाबालखिलश्रुतेश्च ॥ उपचारत्वपरिहाराय न मध्यम् इति | अन्यथा आद्यन्ताभावेनैव तत्सिद्धेः ॥ विश्वरूपः पूर्णरूपः स विश्वरूपोऽनूनरूपो यतोऽयं सोऽनन्तो नहि नाशोऽस्ति तस्य | इति शाण्डिल्यशाखायाम् ॥” - Having been bent over by the weight of *Sri Krishna* and having been hurt on the back by His kick, *Sheha* having head like an umbrella, hid behind his wife, thus in *Bhagavat Puraana*. This is not improbable because of the inconceivable power of the supreme Lord. “*Inconceivable, indeed are these responses; they are not possible to be resolved by arguments*” thus in *Vishnu Puraana*. Not by reasoning can the probable or improbable (events in Lord's life) can be explained, thus avers the scripture. Otherwise, by conclusive evidences strange inferences can be drawn (like non-awareness by Him who is the very embodiment of *Wisdom*). Otherwise it will be like saying that there is nothing like a *pot* without having seen earlier anything of the form of a pot. “*One hears of attributes in the Lord, which contradict in reference to other people. But this does not constitute any defect in the Lord. They are to be considered in that manner only from the view point of one who is unaware. But the defects which are heard in others are seen to have been so established according to their capability*”. Thus in *Jabala scripture*. It is only as a form of normal usage that the word in the middle is used. Otherwise it is clearly established when the words, *neither in the beginning nor in the end* are used. Universal Form (*Vishwaroop*) means complete form in entirety (not of the form of the universe) “*He is of innumerable forms; not of limited forms. Since there is no end to His forms they are called anant - without any end*”, thus in *Shandilya section*

Tatparya Nirnaya:

“कमलासने ब्रह्मणि स्थितं रुद्रम् विष्णु समाश्रितो ब्रह्म ब्रह्मणोऽडकतो हरः | हरस्याङ्गविशेषेषु देवाः सर्वे
 ऽपि संस्थिताः || इति पादमे |” - *Rudra was settled, on the lap of Brahma, Brahma was sheltered in the lotus emanating from Sri Vishnu and various gods were established in the various parts of Hari, thus in Padma Puraana.*

17. With Your Crown, mace and discus, glowing gloriously in all the quarters as confluence of Light, I am seeing You, who are difficult to be seen, on all sides due to the incomparable radiance like flaming fire and the Sun.

Bhashya:

“अनलार्कद्युतिम् इत्युक्ते मितत्वशङ्कामपाकरोति - अप्रमेयम् इति |” - like the fire, Sun and the space' - saying thus the doubt of His being limited is being removed using the word aprameya - without comparison.

18 – 19. You are iImperishable, supreme to be known. You are the ultimate abiding place of the universe. You are the undying, eternal guardian of the Perennial Principles (Dharma). You are, according to me the Primal Person. I behold You as one without beginning, middle or end, of infinite power, of innumerable arms, with eyes like Sun and the Moon, with face as the flaming Fire, whose very radiance scorches the universe.

Bhashya:

“शशिसूर्यनेत्रम् इत्यपि अहं क्रतुः इत्यादिवत् - तदङ्गजाः सर्वसुरादयोऽपि तस्मात् तगङ्गेति ऋषिभिस्तुतास्ते || इति ऋग्वेदखिलेषु || चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत || इति च ऽ बहुरूपत्वाद् बह्वङ्गत्वं च तेषां युक्तम् |” - eyes like Moon and the Sun should be understood as in the case of I am the sacrifice (as originating from Him). This would then be according to Rigvedic statement – “Since all the gods having been produced from his parts, they and the seers are praised as the parts of the Lord”. Similarly, “From the mind the Moon was born, from the eyes the Sun was born”. In view of the multitude of forms, it is proper that in the multitude of forms shelter is said to have been taken.”.

20. The space between heaven and the earth along with all the quarters is filled by You alone. Seeing this terrible form or Yours, the three worlds tremble, O Exalted One!

Bhashya:

“मातापित्रोरन्तरगः स एकरूपेण चान्यैः सर्वगतः स एकः | इति वारुणश्रुतेरेकेन रूपेण द्यावापृथिव्योऽरन्तरं व्याप्तो भवति | पथ्य मे रूपाणि | इति बहूनि हि रूपाणि प्रतिज्ञातानि || मातापितरौ च पृथिवीद्यावौ - मा नो माता पृथिवी दुर्मतौ धातु, मधु द्यौर अस्तु नः पिता, इत्यादि प्रयोगत् || न तु नियमतो भयप्रदं तत्स्वरूपम्, नारदस्य तदभावात् | केषाञ्चित् तथा दर्शयति भगवान् - प्रीयन्ति केचित् तस्य रूपस्य दृष्टौ विभेति कश्चिदभ्यसे सर्वतृप्तिः | इति हि वारुणशाखायाम् || न तु तं सर्वे पश्यन्ति | अदृष्ट्वाऽपि तन्निरूप्य भये द्रष्टुस्तथा प्रतिभाति | तथा च गौतमखिलेषु - दृष्ट्वा देवं मोदमाना अदृष्ट्वा अप्येतद्भयाद् विभ्यतो दृष्टवत् ते |

पश्यन्ति तान् न्यस्तचक्षुर्मुखांस्तु तस्मिन्नेवैते मनसो गतत्वात् ॥ इति ॥” - Between the mother (Earth) and the father (Heaven) He is the One alone, *thus in Varuna scripture*. Singly, He has enveloped the space in between earth and the heaven. The words, *behold, O Partha, My forms* clarify *Arjuna's* intention to see his innumerable *forms*. The mother and father are the earth and the heaven - “*Let mother earth not encourage me towards bad deeds*”, “*Let the heaven, my father be propitious to me*”, due to such usages. His *form* is not normally of fearsome *form*. For *Narada* and others that *form* is not fearful. For some, the Lord shows His frightful form. “*While some find fulfillment seeing His form, others become frightened. But seeing it repeatedly all find fulfillment*”, *thus in Varuna section*. All cannot see that *form* of the Lord. Others in the course of meditation seeing His terrible form are frightened. “*Seeing the universal form of the Lord and being pleased thereby, the frightened aspirants who, even though they have not seen Him, meditate on Him with their mind, eyes and other senses concentrated and feel as if they have perceived Him*” - *thus in Gautam section*.

Tatparya Nirnaya:

“*द्यावापृथिव्योरन्तरमेकेनैव रूपेण व्याप्तम् | नान्तं न मध्यम् द्रुतत्वात् पुनः अनदिमध्यान्तम् इति कालापेक्षया | स्वयमन्तं विद्यमानमपि न कश्यतीत्याशङ्क्य त्वया ततम् इत्याह | अन्यत् तात्पर्यज्ञापनायाभ्यासरूपम् | सर्व समाप्नोषि ततोऽसि सर्वः इति सर्वं खल्विदं ब्रह्म इत्यादिषु सर्वशब्दव्याख्यानरूपम् ॥ त्रिलोकेषु स्थितैर्भक्तैर्जुनाय प्रदर्शितम् | दृष्टं विष्णोरविश्वरूपं स्वयोग्यत्वानुरूपतः | प्रायः सहैव पार्थेन प्रायो भीतास्व तेऽखिलाः | दर्शनाभ्यासतो दृष्टिरानन्दोद्रेकता भवेत् | तस्मिन् काले तु भूमेश्च भारहारार्थमुद्यमात् | उग्रत्वमिव सर्वत्र न भीतिर्ब्रह्मदर्शिनाम् | अर्जुनादधिका ये तु तेषां भीतिर्न चाभवत् | श्रीब्रह्मरुद्रपूर्वाणां कृष्णया भीमरामयोः ॥ इत्याग्नेयवचनत् - दृष्ट्वाऽद्भुतं रूपमइत्यादि उच्यते ॥” - The supreme Lords’s resplendence enveloped the entire space between the earth and the sky, neither with any end nor any middle, again as without any beginning nor end, thus having been mentioned was shown to *Arjuna*, which some predominant devotees living in the three worlds also saw in accordance with their own individual competence. Like *Arjuna*, they were also exceedingly frightened but with continued receptivity the form would result in exuberance of Bliss. Therefore, it is not always frightful. At that time, the intention being the alleviation of the burden on the earth, the frightful aspect is shown. But in all places and all the times the vision of the Lord does not create fear among the devotees of *Brahman*. For those who are superior to *Arjuna*, no such fear arises. *Sridevi, Brahma, Rudra* and similarly *Draupadi, Bhima, Balarama* were not frightened. *Thus has been said in Agni Puraana*, because of the statement therein *seeing the strange form of the Lord’* etc. Therefore the statement that the resplendence was never seen earlier.*

21. *There yonder, the hosts of gods enter You and others frightened extol You with folded hands, entreat You, while the bands of great seers and perfected souls adore You with innumerable hymns saying 'Hail, Hail'.*

Tatparya Nirnaya:

“*मुक्ताः सुरसंघाः विशन्ति प्रवेशो निर्गमश्चैव मूक्तानां स्वेच्छया भवेत् - इति हि ब्रह्मांडे ॥” - The liberated enlightened beings enter the Lord. “The entry and departure (from the Lord's mouth)*

for the liberated gods takes place according to their own devotion”, thus in *Brahmanda Purana*,

22 – 23 – 24 – 25 – 26 – 27 . *The Rudras, Adityas, Vasus, Sadhyaas, Vishwadevas, Ashvins, Maruts, the ancestors, Gandharvas, Yakshas, Asuras and the Siddhas all gaze at You in amazement. Seeing Your great form, with multitude of mouths and eyes, with multitude of arms, thighs and feet, bellies and terrible tusks, the world O Mighty armed, trembles and so do I. Touching the sky and blazing with mighty colours, with mouth opened wide, with eyes large and glowing, seeing this form of Yours, my innermost soul trembles in fright and I find myself neither stable nor peaceful.. Seeing Your mouth terrible with tusks, like devouring flames of Time, I know not the directions, nor peace. Be gracious, O Lord of the Gods, refuge of the worlds. I see Dhritarashtra’s sons together with hosts of kings and also Bhishma, Drona, Karna and also many chiefs from our side too are rushing into Your fearful mouth, with terrible tusks. Some are seen dangling between your teeth with their heads crushed to powder.*

Tatparya Nirnaya:

“अनन्यचेष्टां कुर्वतामपि भगवच्चेष्टयैव प्रलयोदके प्रजानां प्रवेशवत् प्रवेशो युज्यते | सेनामध्यतो भगवन्मुखाणामुभयाभिमुखत्वाच्चोभे सेने तत्र प्रविशतः | ये तु तस्मिन्नेव महूर्ते मरिष्यन्ति तेषां दशनान्तरे चूर्णितमपि शिरः सूक्ष्मदृष्टिगोचरत्वान्मानुषदृष्ट्या तथा न दृश्यते | तथा भिन्नमपि घटादिकं यावत् पृथङ् न पतति तावन्मन्ददृष्टिनां न ज्ञायते | यथा पुरुरवसो जराऽश्विभ्यामेव दृष्टा ||” - Like other activities of the Lord eternal waters of dissolution at the time of creative cycle, people were entering His mouth. Established in the middle of the armies with mouths directed both ways, both the armies were entering His mouth. Those who were about to die at the commencement of the war, their heads were seen turning to powder between the teeth of the Lord. Since the sight being subtle can be seen only by few, all others cannot see it. Like a pot which is broken can be seen by ordinary people only when the pieces fall down, this sight is visible to ordinary eyes. It is similar to the case of *Puru* whose old age was seen only by *Ashwins* and not by others.

28 – 29 – 30 - 31. *Even as streams of rivers rush towards the ocean, even these heroes of the world seem to rush in your flaming mouth. Even as the moths rush speedily in the flaming fire eager to perish there, even so these men rush into Your mouth with exceeding speed to their own destruction. Licking, as it were, after devouring all these worlds from all sides Your flaming mouths the fiery rays fill the whole universe and scorch with radiance, O Vishnu! Tell me who You are with a form that is so terrible. Salutations to You, O Supreme Lord, be grateful towards me. I desire to know You, the Primal One, for I know not Your working.*

Bhashya:

“धर्मान्तरज्ञानार्थमेव, को भवान् इति पृच्छति | यथा क्वचित् किञ्चिन्नामादिकं जानन्नपि जातिज्ञानार्थं पृच्छति कस्मै इति | यदि तमेव न जानाति, तर्हि विष्णोः इत्येव सम्बोधनं न स्यात् ? त्वमक्षरम् इत्यादि च ||” - To know further details, ‘Tell me who You are’. In the normal life even though one knows others by their attributes, they do not know them by their inherent nature. Therefore the question ‘Tell me who You are’. It is not that *Arjuna* did not know. Otherwise, using words *Vishnu* or the *Imperishable* would appear contradictory.

Tatparya Nirnaya:

“विशेषगुणकर्मविषय एव प्रश्नः | विष्णोः इति सम्बोधनात् ||” - To know the details of the special attributes and the performance is the question ‘Tell me who You are’.

32. The Resplendent Lord said : Time am I, grown mature for destroying the worlds, engaged in subduing the worlds. Even without you, all these warriors standing here in the opposing armies shall cease to be.

Bhashya:

“काल शब्दो जगदबन्धनच्छेदनज्ञानादि सर्वभगवद्धर्मवाची | कल बन्धने, कल च्छेदने, कल कमधेनुः इति हि पठन्ति | प्रसिद्धश्च स शब्दो भगवति | नियतं कालपाशेन बद्धं शक्र विकथसे | अयं स पुरुषः श्यामो लोकस्य हरति प्रजाः | बद्ध्वा तिष्ठति मां रौद्रः पशून् रशनया यथा | इति मोक्षधर्मे विष्णुना बद्धो बलिर्वक्ति | विष्णौ चाधीश्वरे चित्तं धारयन् कालविग्रहे इति हि भागवते ||” - The word काल means Time that binds as well as disintegrates, embodiment of Wisdom and the Perennial Principles established by Resplendent Lord. The word *Kaala* derived from the root कल, as that which binds, severs and provider of all desires and popularly known as the Resplendent Lord, used by *Bali* when he addressed *Indra* – “*O Indra, you are praising yourself before me who is bound by the shackles of Time. The Time, verily, is the Sri Hari. He is the Person dark in colour who binds the people of the world, and once having bound and pulling them stands out terrible as Time*”. “*Sri Vishnu as the symbol of Time draws towards Himself the mind of the people*”, thus in *Bhagavat Puraana*.

“प्रवृद्धः परिपूर्णोऽनादिर्वा - ऋतं सत्यं चाभिद्धात्, इति हि श्रुतिः | एतन् महद् भूतमनन्तम् इति च | प्र विष्णुर अस्तु तवसस् तवीयान् त्वेशं ह्यस्य स्थविरस्य नाम | इति च || न तु वर्द्धनम् - नासौ जजान न मरिष्यति नैधतेऽसौ | इति हि भागवते | यस्य दिव्यं हि तद् रूपं हीयते वर्द्धते न च | इति मोक्षधर्मे | न कर्मणा इति तु कर्म णोऽपि न, किमु स्वयम् इति | लोकान् समहर्तुमिह विशेषेण प्रवृत्तः | भ्रात्रादींश्चर्त इति अपि शब्दः | प्रत्यनीकत्वं तु परस्परतया | सर्वे हि न भविष्यन्ति | अक्षोहिण्यादिभेदेन बहुवचनं च युक्तम् ||” - प्रवृद्धः means one who is complete, in entirety, since the beginning. As said in scriptures, “*From Him in ancient times, cosmic Law and Truth were born*”. “*This is the great and the perennial past event*”. Here प refers to *Sri Vishnu* and his propitiation is truly is extoling his name. He is not subject to वर्द्धनम् - growing up. “*He is neither born, nor does He die, nor does He grow either*”, thus in *Bhagavat Puraana*. “*Whose form, verily, is divine, for Him there is neither contraction nor expansion*”, thus in *Moksha Dharma*. न कर्मणा - not by action. When He cannot grow by performance of actions, how could there be from any exertion? He is capable of destruction of all at one moment; therefore, the adjective इह is used. Excepting *Pandava* brothers, to convey this message the word अपि is used. प्रत्यनीक means of both sides (not *Kauravas* alone). Because of the many subdivisions of the armies, the plural word प्रत्यनीकेषु is used.

Tatparya Nirnaya:

“कालः कलितसम्पूर्णसद्गुणत्वाज्जनार्दनः | संहारात् सर्वविच्चाद् वा सर्वविद्रावणेन वा | इति महावराहे | अपि शब्देन भ्रात्रदीनप्यृते ||” - Since the Lord is endowed with complete attributes, destroys the worlds, is the knower of all, and the one who moves all, He is known as *Kaala*. Thus in *Varaha Puraana*. By using the adjective अपि, the exclusion of his brothers is suggested.

33 - 34. Therefore, you arise and gain glory; conquering the enemies, enjoy the prosperous empire. By Me alone are all these slain already. You become merely the instrument, O Arjuna. Drona, Bhishma, Jayadratha, Karna and other warriors are already slain. Do not be distressed. Fight and you shall conquer the enemies in battle.

Bhashya:

“योऽस्य शिरश्छिन्नं भूमौ पातयति, तच्छिरो भेत्स्यति इति तत्पितुर्वराद् जयद्रथो विशेषेणोक्तः | सवरा वासवी शक्तिः इति कर्णः ||” - “He who severs Jayadratha's head and makes it to fall on the earth, his head will be broken into pieces,” such boon of his father being specially referred. Karna has the power supported by the Indra's boon.

Tatparya Nirnaya:

“जयद्रथस्यापि पितुर्वरादेव विशेषः | निहताः निहतप्रायाः | पश्चादर्जुनेऽपि स्थित्वा स एव हनिष्यति ||”
- Since Jayadratha had a boon from his father his name has been specially mentioned. One who kills (him) is himself nearer to death. Later making Arjuna stand aside, Sri Krishna himself kills him (Jayadratha).

35 - 36. Sanjaya said: Having heard these words of Keshava, Arjuna with folded hands, trembling and adoring again, prostrating himself with great trepidation, spoke in wavering voice (these words) to Krishna. Arjuna said: Glorifying in You, O Hrishiksha, the world rightly does rejoice and delight. The demons disperse in all directions out of fear while group of the perfected souls bow down before you.

Bhashya:

“यदेतद् वक्ष्यमाणं, तत् स्थाने युक्तमेव, इत्यर्थः | अग्नीषोभाद्यन्तर्यामितया जगद्धर्षणाद् हृषिकेशः | केशत्वं त्वंशूनां तन्नियन्तृत्वादेः | प्रमाणं तु शशिसूर्यनेत्रम् इत्यत्रोक्तम् | हृषिकां, इन्द्रियाणामीशत्वाच्च हृषिकेशः | तेषां विशेषेण ईशत्वं च यः प्राणे तिष्ठन् इत्यादौ सिद्धम् || न मे हृषीकाणि पतन्त्यसत्पथे इत्यादिप्रयोगाच्च | इतरोऽर्थो मोक्षधर्मे सिद्धः - सूर्याचन्द्रमसौ शश्वत् केशैर्म अशुसञ्ज्ञितैः | बोधयन् स्थापयंश्चैव जगदुत्पद्यते पृथक् | बोधनात् स्थापनाच्चैव जगतो हर्षसम्भवात् | अग्निषोमकृतैरेभिः कर्मभिः पाण्डुनन्दन | हृषिकेशोऽहमीशानो वरदो लोकभावनः || इति ||” - What has been said thus as तत् स्थाने is what is proper, the place where Fire, Moon and the Sun abide in Him, whose rays enthrall the world over, He who is known as Hrishiksha. The fragment of the rays give direction to the Light. ‘The Moon and the Sun are like the eyes’ having said his presiding power of divinity over the senses is accepted, especially the divinity is well spoken as ‘in the Breath is He abiding’ and also further with the usage of phrases like, ‘my senses will not succumb to sinful ways’. In other cases the statements like “Even through My hair, I send forth the Moon the Sun and Fire, like the rays to worlds to energize, to protect, who arise according to the time, assigned to them. By such instructions and protection the world becomes pleased. Thus O Pandava, by these actions of the Moon, the Sun and the Fire, I come to be known as Hrishiksha, Mahesha the creator of the universe and the giver of the boons”, thus in Moksha Dharma.

37. Why should they not, indeed, pay you homage, O Exalted One, who is greater than Brahma, the original creator? O Eternal Lord of the gods, refuge of the worlds, You are the imperishable Being and non-Being and that which is beyond as well.

Bhashya:

“कथं स्थान? इति तदाह - कस्माद् इत्यादिना | पूर्णश्वासौ आत्मा च, इति महात्मा | आत्मा शब्दश्चोक्तो भारते – यचाप्नोति यदादत्ते यच्चाति विषयानिह | यच्चास्य सन्ततो भावस्तस्मादात्मेति भण्यते || इति | तत्परम् सदसतोः परम् - असच्च सच्चैव च यद् विश्वं सदस्सतः परम् | इति च भारते ||” – In reply to the circumstances how the Lord is to be propitiated *Sri Krishna* clarifies the manner declaring that the Lord as the *Supreme Self* is completely energized. “*Since He is pervading all, is the controller of all and dispenser of the fruits of actions, abiding in the body enjoys the sense objects and since His existence is eternal, He is known as आत्मा – the Self*”, thus in *Bhagavat Puraana* - “*He is superior to both Sat and a-sat in the world*”.

38 - 39. You are the primal Lord, the ancient Person, the supreme Abode of the universe, the knower and that which is to be known, the supreme Goal. By Your infinite form is this universe pervaded.. You are Vayu, Yama, Agni, Varuna, Moo, Lord of creatures and the grandsire. Obeisance, obeisance to You, thousand times. Obeisance, obeisance yet again to you.

Tatparya Nirnaya:

“वायुर्वलज्ञानयोगाच्छशांकोऽतिसुख्रंकिंतः | इन्द्रः स परमैश्वर्यादिति नानाभिधो हरिः | इति च |” – वा symbolizes strength and अय means wisdom; therefore, *Vayu* because of the association of strength and wisdom. Since the Lord is fully content, Moon becomes the symbol. Since He is resplendent, therefore *Indra*, the chief of the Gods is symbol. Thus the Lord is symbolized in many manners.

40 - 41 - 42. Obeisance from the front, obeisance from the rear and obeisance from all the sides as well. O Lord who is of endless prowess and of boundless glory, you envelop everything. Therefore You are, verily, everything. Considering You as my companion, whatever I spoke in rashness as O Yadava, O Krishna, O Friend out of negligence or through friendship, unaware of Your Greatness and whatever disrespect was shown to you in jest, at play, on couch or while seated at meals, either alone or in the presence of others, I beseech forgiveness from You, O Achyuta, who are immeasurable.

Bhashya:

“एकस्त्वमेव कारयिता, नान्योऽस्ति, अथापि ||” - एक is one who is singularly supreme, no one else. Also knower of all things.

Tatparya Nirnaya:

“एकः सर्वोत्तमोऽप्यसत्कृतः | एकः सर्वाधिको ज्ञेय एक एव करोति यत् | इति च ||” – The Lord is

supreme among all and the performer of noble deeds. One should know that He alone is the one who performs.

43 – 44 – 45 - 46. You are the father of the animate and inanimate world, the object of worship and the venerable Teacher. No one is equal to you, how then can anyone be greater in the three worlds than you of incomparable greatness? Therefore, bowing down and prostrating before You, O Adorable One, I seek your grace. Like father to the son, friend to the friend, as lover to his beloved, you should bear with me. What was never earlier seen, seeing that even though my mind is shaken with fear, I verily rejoice. Therefore, being gracious show me, O Lord, Your pleasing form, the refuge of the worlds. With your crown, mace and the disc, I desire to see You even as before in that four-armed form. Therefore, You assume Your own Self, 0 of thousand arms and of Universal form.

Tatparya Nirnaya:

“तेनैव रूपेण भवेति अनन्तरूपगोपनेन तदेव प्रकाशयेत्यर्थः | पञ्चाननं चिन्त्यमचिन्त्यरूपं पद्मासनं गोपितविश्वरूपम् || इति हि वैहायससंहितायाम् |” - You show your own form; the purport being to show the original form by concealing the universal form. Concealing the inconceivable form sitting on the lotus, the human form should be meditated upon, *thus, in Vaihaya Samhita.*

47. The Resplendent Lord said: By My Grace, O Arjuna, and this supreme, luminous, universal, infinite and Primal form has been shown to you, which no one has seen earlier, save yourself.

Tatparya Nirnaya:

“विश्वनामा स भगवान् यतः पूर्णगुणः प्रभुः इति पादमे | त्वदन्येन न दृष्टपूर्वम् इत्यनेन तेनैवैन्द्रशरीरेण दृष्टमिति ज्ञायते | त्वदन्येनेति तदवरापेक्षया | तैरपि तदन्न दृष्टमित्यपव | विश्वरूपं प्रथमतो ब्रह्माऽपश्यच्चतुर्मुखः | तच्छतांशेन रुद्रस्तु ताच्छतांशेन वासवः | यथेन्द्रेण पुरा दृष्टमपश्यत् सर्जुनोऽपि सन् | तदन्ये क्रमयोगेन तच्छतांशादिदर्शिनः | इति ब्रह्ममाण्डे ||” – The supreme Lord is known as विश्वम्, the pervador because of the entirety of His attributes, *thus in Padma Puraana.* This Universal form has been seen by no other person earlier excepting you (*Arjuna*) now, since he is endowed with the body of *Indra*. This is not to say that no one has seen in earlier times, but no one earlier was it displayed as much as *Arjuna* has been done. The universal *form* was seen first by the four-faced *Brahma*, thereafter to a limited extent by *Rudra*, to further limited extent by *Indra*. Therefore *Arjuna* could see only as much as *Indra* saw in earlier times. Thereafter others also saw to the limited extent, each according to their capability, *thus, in Brahmanda Puraana.*

48. Neither through vedic scriptures nor through sacrifices, study, charity, rituals nor even by severe austerities can I be seen in the world of men, excepting by you, O Arjuna.

Tatparya Nirnaya:

“वेदादिभिरपि त्वदवरेणैवं द्रष्टुमशक्यम् | अन्यथा दृष्ट्वाऽदभुतं रूपम् | इत्यादिविरोधः ||” - Even by study of the *vedic scriptures* people are not capable of seeing even as much as *Arjuna* has seen. Otherwise, the words *seeing the wonderful form* would amount to contradiction.

49 - 50. Do not unnecessarily be frightened nor be bewildered seeing this ferocious form of Mine. Free from fear and pleased in heart, behold again this (human) form of Mine.. Sanjay said: Having thus spoken to Arjuna, Vasudeva then revealed to him His own form. The Exalted One having again assumed His pleasant form comforted the frightened Arjuna.

Bhashya:

“स्वकं रूपम् | तु भ्रान्तप्रतीत्या | अन्यथा तदपि स्वकमेव | प्रमाणानि तूक्तानि पुरस्तात् || ” - His own (human) form is in effect the form of illusion. Otherwise, (the *vishvarupa*) alone is His real form. For this enough evidence has been adduced earlier.

Tatparya Nirnaya:

“स्ववत् कियत् इति स्वकं रूपम् | विश्वरूपमज्ञानां स्वरूपवन्न दर्शयति | एतदज्ञानामपि तथैव दर्शयतीति विशेषः | अन्यथा द्रष्टुमिच्छामि ते रूपम् इति विरुद्धं स्यात् || परावरविभेदस्तु मुग्धदृष्टमपेक्ष्य तु | प्रादुर्भा वस्वरूपाणां विश्वरूपस्य च प्रभोः | अन्यथा न विशेषेऽस्ति व्यक्तिर्ह्यज्ञव्यपेक्षया || इति च ||” - He Himself creates, therefore, creates His own *form* (with four-form for those who are aware of His power, glory and divinity). For those who unaware (of His true *form* with four-form) He does not reveal His universal form. He shows specially this *form* to those who are unaware of the true form. Otherwise the statement “*I desire to see Your Form*” would be contradictory. The statement that the forms of the Lord are supreme and lower is only from the view point of those who are deluded. For the realized souls the universal form is accessible; for the rest the manifested forms like that of *Sri Krishna* as supreme.

51. Arjuna said : Beholding again the pleasant form, O Janardana, I have now been collected in my mind and am restored to my normal disposition.

Tatparya Nirnaya:

“किञ्चिन्नुष्यवद् दृश्यमानत्वान्मानुषम् |” - Since He is seen normally in human form, He is said to have taken human form.

52. The Resplendent Lord said: This form of Mine, which is difficult to be seen, has been seen by you. Even the gods are ever eager to see this form.

Tatparya Nirnaya:

“ये दर्शनकाङ्क्षिणस्तैरपीदानीं दृष्ट प्रायः |” - This form of Mine is not seen also by those gods who are ever eager to see it.

53 – 54 - 55. I cannot be realized either through vedas or through austerities or by charity or by sacrifices in this form which you have seen Me now, but by intense communion, O Arjuna, I am capable to be known, truly seen and in principle entered into. One who is intent in doing My work, one who looks to Me as the Supreme, one who is in communion with Me freed from attachments, without enmity towards any creatures, be, verily, is very much in Me, O Pandava.

Thus ends the Bhashya and Tatparya Niranaya of Sri Madhva on the Eleventh Chapter of Bhagavad Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Vishvarupadarshana Yoga”. ○○○○○

Bhashya:

“अव्यक्तोपासनाद् भगवदुपासनस्योत्तमत्वं प्रदर्श्य तदुपायं प्रदर्शयत्यस्मिन्नध्याये |” - तदुपासनमपि हि मोक्षसाधनं प्रतीयते ||” - *Hari Aum ! In this Chapter, superior to worshipping Sri Lakhmi, the imperishable unmanifest is worshipping the supreme Lord with devotion is superior is being communicated, that procedure itself becomes the path for deliverance.*

Tatparya Nirnaya:

“साधनानिर्णयोऽत्र |” - *Hari Aum ! Here the methods of spiritual practices are explained.*

1. Arjuna said : Among the one who being equanimous propitiates You with devotion and the one who propitiates the imperishable and the unmanifest, who among these is more seeped in equanimity ?

Bhashya:

“श्रियं वसानां अमृतत्वम् आयन् भवन्ति सत्या समिथा मितद्रौ इति || अनाद्यनन्त महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते इति च | अव्यक्तं च महतः परम् - महतः परमव्यक्तम् इत्युक्तपरामर्शोपपत्ते || उपास्यतां श्रियमव्यक्तसंज्ञां भक्त्या मर्त्यो मुच्यते सर्वबन्धैः || इति सामवेदे अग्निवेश्यशाखायाम् || महच्च माहात्म्यं तस्या वेदेषूच्यते | चतुष्कपर्दा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते | तस्यां सुपर्णा वृषणा नि षेदतुर यत्र देवा दधिरे भागधेयम् | इति ऋग्वेदेषु च | चतुः शिखंडा युवतिः सुपेषा घृतप्रतीका वयुनानि वस्ते | तस्यां सुपर्णा वृषणा निषेदतुर्यत्र देवा दधिरे भागधेयम् || इति च ||” - All those who worship *Sri Lakshmi, the imperishable unmanifest* have all their desires fulfilled. But all those who worship the supreme Lord, *Brahman*, who is superior to the beginningless and eternal *Sri Tatva*, they are delivered from *samsara*. *avyaktaat param* means *the great supreme principle - Sri Lakshmi* which has been earlier explained. Devotedly worshipping her, the goddess *Sri Lakshmi*, as *unmanifest*, the mortal is released from all restraints, *thus in Agni section of the Samaveda*. Great is the result of the worship in reference to them, thus has been said in *Vedas*. “*The gods who worship the damsel having four-fold braids, ever young, ever content, resplendent and endowed with wealth of wisdom, they are graced by the two fold forms of the Lord-self and the inner self, which are propitious!*”, the same as repeated in other scriptures.

“अहं रुद्रेभिर वसुभिश् चराम्य अहम् आदित्यैर उत विश्वदेवैः | इत्यारभय, अहं राष्ट्रीं संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् | ताम् मा देवा व्य अदधुः पुरुत्रा भूरिष्टात्राम् भूर्य आविशयन्तीम् | मया सो अन्नम् अत्ति यो विपश्यति यः प णिति य ई श्रृणोत्य उक्तम् | अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि || यं कामये तं तम उगं कृणोमि तं ब्रह्माणं तम् ऋषिं तं समेधाम् | अहं रुद्राय धनुर आ तनोमि ब्रह्मद्विषे शरवे हन्तवा उ || अहं सुवे पितरम् अस्य मूर्धन् मम योनिर अप्स्व् अ १ न्तः समुद्रे || परो दिवा पर एना पृथिव्या इतावती महिना सम् बभुव || इत्यादि च | त्वया जुष्ट ऋषिर्भवति देवि त्वया ब्रह्मा गतश्रीरुत त्वया || इति च |” - Having stated “*I travel with the Rudras and the Vasus with Adityas and Vishva-devas I wander*”, she continues “*I am the Queen, the gatherer of treasures, most thoughtful, first of those who*

merit worship. Thus the gods have established Me in many homes to enter and abide therein. Through Me alone all eat the food that feeds them, each man who sees, breathes, hears the word outspoken. They know it not, but yet they dwell beside Me. Hear, one and all, the Truth as I declare it...I make the man I love exceedingly mighty. make him a sage, a Seer and a Brahman...I bend the bow for Rudra that his arrow may strike and slay the despiser of the devoted...On the world's summit I bring forth the fathers; my home is in the waters, in the ocean...Beyond this wide earth and beyond the heavens, I have become so mighty in my grandeur". "O Mother, pleased by you, one becomes a seer; by your (grace) he becomes Brahman wealthy and wise".

“इति शडका कस्यचिद् भवति | अतो जानन्नपि सूक्ष्मयुक्तिज्ञानार्थं पृच्छति - एवम् इति | एवम् शब्देन दृष्टश्रुतरूपं मत्कर्मकृत् इत्यादिप्रकारश्च परामृशते || अव्यक्तम् प्रकृतिः - महतः परमव्यक्तम् इति प्रयोगात् || यत्तत् त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् | प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् || इति च भागवते || अक्षरम् च तत् अक्षरात् परतः परः | इति श्रुतेः | परं तु ब्रह्म नहि भगवतोऽन्यत् - आनन्दमानन्दमयो वसाने सर्वात्मके ब्रह्मणि वासुदेवे || इति भागवते | रूपं चेदृशं साधितं पुरस्तात् ||” - There arise some doubt to some extent (as to the capacity of *Sri Lakshmi* to grant deliverance). To clarify the subtle truth and for the sake of knowledge *Sri Krishna* uses the word एवम्. He needs reassurance since ‘*he has seen, heard of the divine form*’ and has further been told that “*His work should be performed*”. अव्यक्तम् - the *unmanifest* is प्रकृति - nature. Since the words used are *Great, Supreme, the unmanifest, “Being the presiding deity of the three modes (satva-raja-tama), unmanifest, Eternal the self of all the creatures is known as pradhaana (the Primal) not born of anyone, Prakriti (nature), every thing is born of her*”. She is also *akshara*, the immutable. The scriptures say “*The Supreme is superior to the immutable*”. The Supreme is *Brahman* himself, none other than the supreme Lord. - “*Being blissful in the end, he comes as Vasudeva, the Brahman of all selves*”, thus in *Bhagavat Puraana*. His form and content has been already explained.

“उपासनं च तथैव कार्यम् - सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् | इत्यारभ्य, तमे वं वि द्धानमृत इ ह भवति नान्यः पन्था अयनाय विद्यते | इति हि साभ्यासा | अदित्यवर्णत्वादिश्च न वृथोपचारत्वेन अङ्गीकार्यः || तथा च सामवेदे सौकरायणश्रुतिः | स्थाणुहवि प्राजापत्यः | सः प्राजापतिं पितरमेत्योवाच | मुमुक्षुभी राधुभिः पूतपापैः किमुहवै तारकं तारवाच्यम् | ध्यानं च तस्याऽप्तरुचेः कथं स्याद् ध्येयश्च कः पुरुषोऽलोमपाद इति | तं होवाच | एष वै विष्णुस्तारकोऽलोमपादो ध्यानं तस्याऽप्तरुचेर्वदामि | सोऽनन्तशीर्षा बहुवर्णः सुवर्णो ध्येयः स वै लोहितादित्यवर्णः | श्यामोऽथवाहृदये सोऽष्टबाहुरनन्तवीर्योऽनन्तबलः पुराणः || इत्यादि | अरूपत्वादेस्तु गतिरुक्ता | पुरुषभेदश्च प्रश्नादौ प्रतीयते - त्वां पर्युपासते, ये चाप्यक्षरम् | इत्यादौ ||” - Meditation is the recommended as action. Beginning with “*The mani-directioned Purusha, (of) manifold vision and manifold movement*” the seeker proceeds learning that “*You, verily, are the wise, the immortal. There is no other path to Him*”, without accepting adjectives - resplendence like *Aditya* (the Sun) merely as matter of courtesy, even as when *Rudra* approached four-faced *Brahma*, his father and asked, “*Who, verily, is the well-established One, the creator of the Beings, the Lord of the creatures, like father unto them, to the aspirants, to the noble ones the liberator from sins, the ultimate goal? How does one meditate upon him, how can there be any Person, who can be the object of meditation when he has neither feet nor any hair?*” *Brahma* replies, “*He, verily, is Sri Vishnu the liberator as well as the object of meditation of the aspirants. I will now recite the manner in which He is to be meditated. Of innumerable heads, of*

many colours, of golden hue, ultimate goal He, verily, is shining with reddish resplendence like Aditya (The Sun). He should thus be meditated upon in the heart as the ancient dark-blue Purush, having eight arms, unlimited courage, unlimited strength, the Ancient One”, thus in Samaveda Saukaraayana section. His goal is said to be concealed in formless principle. For venerating Purusha, “Him one should propitiate” as the one - “He who is, verily, the immutable and unmanifest” etc. thus has been spoken.

Tatparya Nirnaya:

“श्रिये जातः श्रिय आ निरीयाय श्रियं वयो जरितृभ्यो दधाति | श्रियं वसानां अमृतत्वमायन् भवन्ति | उपासिता मुक्तिदा सद्य एव हृष्येशाना जगतो विष्णुपत्नी | या श्रीर्लक्ष्मीरौपला चाम्बिकेति द्वीश्चेत्युक्ता संविदग्न्या सुविद्या | इत्यादिश्रुतिभ्यः | श्रीः सुतुष्टा हरेस्तोषं जनयेत् क्षिप्रमेव तु | अतुष्टा तदतुष्टिं च तस्माद् ध्येयैव सा सदा | अव्यक्तं प्रकृतिं प्राहुः कूटस्थं चाक्षरं च ताम् | प्रधानमिति च प्राहुर्मण्डहापुरुष इत्यपि | तां ब्रह्मा महदित्याहुः पर जीवं परा चितिम् | तस्यास्तु परमो विष्णुर्यो ब्रह्म परमं महत् || इति ब्रह्माण्डवचनाच्चाव्यक्तोपासनोन्मोक्षाशंक्या पृच्छति ||” - “Born of Sri (unmanifest, nature) for propitiation of Sri one leaves one's abode. For being initiated in the Sri-tatva one approaches a Teacher. Thus those who propitiate her (Sri) attain liberation. The objective of both (the aspirant and the Teacher) is thus fulfilled”, thus in scriptures. “Those who propitiate Sri, the spouse of Sri Vishnu, the controller of the world, also known as Aupala, Ambika, Hri, Agrya, Suvidya, are liberated”. “If Sri is pleased, Sri Hari is also soon pleased; and if she is not pleased then even the Lord is not pleased”. She is known as the unmanifest, Prakriti, nature, also as the abiding one, the immutable, the primal and also as the great Person, mahat-Brahma, supreme Jiva, supreme consciousness. Sri Vishnu is superior to her. Therefore, He is known as supreme mahat-Brahma. Thus, propitiation of the unmanifest having been spoken in Brahmaanda Puraana.

“कूटस्थोऽक्षर उच्यते | इत्युत्तरवचनात् | कूटस्थमचलम् इत्यत्राप्युक्तशब्दश्चित्प्रकृतिवाची | अन्यथा ये त्वां पर्युपासते, ये चाप्यक्षरम्, तेषां के योगवित्तमाः || इति भेदेन प्रश्नानुपपत्तिः || परं ब्रह्म परं धाम पवित्रं परमं भवान् || इति तेनैवोक्तत्वात् || ये तु ते मे युक्ततमा मताः | मय्येव मन आधस्व | इत्यादौ भगवतोक्तेऽप्यव्यक्तोपासकानामाधिक्यं वदन्ति ते त्वपलापकत्वादेवा इति | न चलेत् स्वात् पदाद् यस्मादचला श्रीस्ततो मता | इत्याग्नेये | सूक्ष्मत्वादप्रसिद्धत्वाद् गुणबाहुल्यतस्तथा | अनिर्देश्यौ तथाऽव्यक्तावचिन्त्यौ श्रीश्च माधवः || इति नारदीये ||” - For clarification of the means of deliverance, Arjuna asks the question - “That which is abiding within is known as the immutable”. Due to such uncertainty statements the one unmovable abiding within has been spoken by way of clarification as the unmanifest, consciousness, nature. Otherwise, such distinct queries like ‘he who propitiates you’, ‘he who is the immutable’, ‘amongst them which is superior’ would not have been asked. Later Arjuna himself refers to Sri Krishna as the “Supreme Brahman, supreme abode, propitious, You are, verily the Supreme” and Sri Krishna commending by such words - ‘Be equanimous towards Me’. ‘To me alone you devote your mind’. Those who still consider propitiation of the unmanifest to be superior; they are, verily, denying the truth and are audacious in their statements. Therefore, they are to be lamented, thus in Narada Purana..

“अविष्णुज्ञैरतदभक्तैस्तादुपासाविवर्जितैः | शपेदुपास्ताऽप्येषा श्रीस्तांस्तद्धरितच्चवित् | तदभक्तस्तमुपास्यैव श्रियं ध्यायीत नित्यदा | तेन तुष्टा तु साऽच्छिद्रं दद्याद् विष्णोरुपासनम् | ततस्तद्दर्शनामुक्तिं यासौ नात्र संशयः | तथाऽपि सर्वपरमां सर्वदोषविवर्जिताम् | ज्ञात्वा श्रियंतत्परमं तत्पतिं पुरुषोत्तमम् | विज्ञायोपासते नित्यं ते हि युक्ततमा मताः | यतः क्लेशोऽधिकस्तेषां पृथक् श्रियमुपासताम् | विष्णुना सहिताध्याता साऽपि तुष्टिं परां व्रजेत् | अन्यथा तु पुनर्विष्णोः श्रीपतित्वेन चिन्तनम् | अच्छिद्रमेव कर्तव्यमिति मुक्तिश्चिराद् भवेत् | तस्मदत्कपशतो मुक्तिः क्षिप्रं विष्णुमुपासताम् || इति परमश्रुतिः ||” - Those who not knowing the greatness of *Sri Vishnu* do not worship Him, though they worship *Sri* they not having worshipped Him, will surely be cursed by her. Therefore, knowing supremacy of *Sri Hari* and the procedure for worshipping Him, one should then meditate upon *Sri*. Then satisfied with this, she will assure their devotion to *Sri Vishnu*. Thus having realized the Lord, the devotee will be liberated, of this there is no doubt. Even then, knowing *Sri*, the all supreme One, who is deficient of all defects, who ever propitiates her spouse, the *Supreme Person* with wisdom, he, verily, is the one who is supremely equanimous. But great is the distress for him, who propitiates *Sri* as distinct (and not the lord). If she is propitiated along with *Sri Vishnu* then to him great happiness comes about. Otherwise, if *Vishnu* is worshipped later as necessary considering Him as her spouse, the liberation will be delayed. Therefore, those who propitiate *Sri* and also *Vishnu* will attain liberation. *Thus in Parama Scripture. yuktaatma* means one who is superior in spiritual aspirations, and in equanimity.

2 – 3 - 4. The Resplendent Lord said: Fixing their minds on Me, those who meditate on Me being ever equanimous and ever supremely receptive - they verily are, in My considered opinion, the superior in equanimity. Those who meditate on the immutable, indefinable and the unmanifest, the omnipresent, unthinkable, the unchanging and the immortal, the constant with all their senses under restraint, being even-minded in all the cases, they propitiate Me alone, being engaged in welfare of all the beings.

Bhashya:

“भवन्तु त्वदुपासका एवोत्तमाः | इतरेषां तु किं फलम्? | इत्यत आह | ये तु इत्यादि | अनिर्देश्यत्वं चोक्तं भागवते मायायाः - अप्रतर्क्यादनिर्देश्यादिति केष्वपि निश्चयः || इति | ईश्वरस्तु दैव शब्देनोक्तः दैवमन्येऽपरे इत्यर्थः | उक्तं च सामवेदे काषायणश्रुतौ - नासदासीन्नो सदासीत् तदानीमिति | न महाभूतं नोपभूतं तदाऽऽसीत् इत्यारभ्य, तम असीत् तमसा गुह्यमग्र इति | तमो ह्यव्यक्तमजरमनिर्देश्यमेषा ह्येव प्रकृतिः | इति | सर्व गाचिन्त्यादिलक्षणा च सा |” - If the aspirants become best then tell me what would be the fruits for the rest ? Thus does *Arjuna* inquire. In *Bhagavat Puraana*, imperceptibility has been ascribed to delusion, being incapable of rationalizing and being imperceptible to some. Here the reference is not to the Lord because earlier it is mentioned दैवमन्येऽपरे, where दैव means *Sri Vishnu* and कर्म means action. Beginning with “*Then, there was neither non-Existence nor Existence, neither superior elements nor the inferior one*” it is concluded that “*There existed in the beginning only obscurity (tama)*”. And also “*obscurity (tama) alone was the unmanifest, ever renewable, unperceivable, none other than Prakriti*”, “*She being, verily, inconceivable, is without any distinctive marks*”.

“तथाहि मोक्षधर्मे - नारायणगुणाश्रयादजरादतीन्द्रियादग्रादसम्भवत असत्यादहिंस्राल्ललामाद् द्वितयप्रवृत्तिविशेषादवैः आदक्षयादमरादक्षरादमूर्तितः सर्वस्याः सवडकर्तुः शाश्वततमसः ॥ इति । आसीदिदं तमोऽभूतमप्रज्ञातमलक्षणम् । अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ इति मानवे । कूटस्थोऽक्षर उच्यते । इति च वक्ष्यति । कूटे आकाशे स्थिता, कूटस्था – आकाशसंस्थिता त्वेषा ततः कूटस्थिता मता । इति हि ऋग्वेदग्रिलेषु । सा सर्वगा निश्चला लोकयोनिः सा चाक्षरा विश्वगा विरजस्का ॥ इति च सामवेदे गौपवनशाखायाम् ॥” – *Similarly in Moksha Dharma - “Being supported by the attributes of Srīman Narayana and ever new, she is inaccessible to the senses. Beyond the mind, unborn, existing even after desolation, are her special subsidiary attributes. Non-injury, unattached, without hatred, immutable, without loss of form, existing in everything, performing every action, she is ever exists, symbolizing the principles of tama (obscurity)”. “Without any beginning, born out of tama (obscurity), symbolizing non-activity beyond the scope of reasoning, unknowable, she is dormant, as it were, in all events”, thus in Manu Smṛiti. Sri Krishna says later kootastho ’kshara uchryate - immutable is the one abiding within. That which is abiding within in the space is , कूटस्थ. “She is known as kootastha because she is abiding in space”, thus in Rīgveda. “She is all pervading, unmovable, progenitor of the universe, immutable, supporter of the universe, without the attributes of raja etc”, thus in Gaupavana section of Samaveda.*

5. Extremely difficult is for those whose thoughts are engaged on the unmanifest, for the goal to the unmanifest is painful for the embodied to be reached.

Bhashya:

“कथं तर्हि त्वदुपासकानामुत्तमत्वम्? । इत्यत आह - क्लेश इति । अव्यक्ता गतिर्दुःखं ह्यवाप्यते ॥ गतिः मार्गः । अव्यक्तोपासनद्वारको मत्प्राप्तिमार्गो दुःखमप्यत इत्यर्थः । अतिशयोपासनसर्वेन्द्रिय अतिनियमनसर्वसमबुद्धि सर्वभूतहितकरत्वातिसुष्ठवाचारसम्यग् विष्णुभक्त्यादि साधनसन्दर्भमृतेनाव्यक्तापरोक्ष्यम् । तदृते च न विष्णुप्रसादः । सत्यपि तस्मिन् न सम्यग् भगवद् उपासनामृते । नर्ते च तं मोक्षः । विनाऽप्यव्यक्तोपासनं भवत्येव भगवद् उपासकानां मोक्ष इति क्लेशिष्टोऽयं मार्गः, इति भावः । तथाऽपि अपरोक्षीकृताव्यक्तानां सुकरं भगवदुपासनम् - इत्येतावत् प्रयोजनम् । तत्रापि योऽव्यक्तापरोक्ष्ये प्रयासस्तावता प्रयासेन यदि भगवन्तमुपास्ते, ऊनेन वा, तदा भगवदापरोक्ष्यमेव भवति । इति द्वितीयमधिकम् । इन्द्रियसंयमनाद्यूनभावे सति उपासकास्यापि देवी नातिप्रसदमेति इति । देवस्तु तानि साधनानि भक्तिमतः स्वयमेवाप्रयत्नेन ददाति । इति चातिसोकर्यमिति भक्तानां भगवदुपासने । इतरत्र च क्लेशोऽधिकतरः । तदेतत् सर्वं पर्युपासते । सन्नियस्य अधिकतरः इति परि सन् तरप् शब्दैः प्रतीयते ॥”

- When inquired which among the two is the superior one to be followed, the difficulties of both are spoken. The path to the *unmanifest* is paved with difficulties. Here गतिः means *the path*. Therefore the path adopted by the worshippers of the *unmanifest* is difficult; this is the purport. Intense penance and meditation, ceaseless restraint of the senses, equitable attitude towards all, being ever engaged in the welfare of beings, pure in personal conduct, complete communion in *Sri Vishnu* - without these, there could never be realization of the *unmanifest*. Without the grace of the *unmanifest* (*Sri Tatva*), the grace of *Sri Vishnu* would not be possible. By propitiation of *Sri* alone, there would be no realization of the supreme Lord. Nor is there for him any deliverance. The intention is that without the grace of the supreme Lord, the propitiation of even

the *unmanifest (Sri)* will not bring realization. The purport is that this path is difficult to be tread. Those who are graced by the *unmanifest (Sri)* the passage towards realization of the supreme Lord becomes easy. This is the beneficial manner to be adopted. Therefore, those who exert in propitiation of the *unmanifest* can with little effort propitiate the supreme Lord, which would bring them directly the desired result. In the case of propitiation of *Sri*, if there is any deficiency in the procedure or in restraining the senses etc. she may not be pleased. But in the case of the Resplendent Lord, He provides the devotees all the conveniences and all the assistance required on His own initiative. In all other cases the difficulties are more. This is shown by the use of the prefixes like परि सन् तरप् in the words पर्युपासते, सन्नियस्य अधिकतरः .

“सामवेदे साधुच्छन्दसशाखायां चोक्तम् - भक्ताश्च येऽतीव विष्णवतीव जितेन्द्रियाः सम्यगाचारयुक्ताः | उपासते तां समबुद्धयश्च तेषां देवी दृश्यते नेतरेषाम् | दृष्ट्वा च सा भक्तिमतीव विष्णौ दत्त्वोपास्तो सर्वविध्नांश्छिनत्ति | उपास्य तं वासुदेवं विदित्वा ततस्ततः शान्तिमत्यन्तमेति || इति || उक्तं च सामवेदे आयास्याशाखायाम् - प्रसन्नो भाविता देवः सोऽव्यक्तो न सहैव तु | यावता तत्प्रसादो हि तावतैव न संशयः | न तत्प्रसादमात्रेण प्रीयते स महेश्वरः | तस्मिन् प्रीते तु सर्वस्य प्रीतिस्तु भवति ध्रुवम् | यद्यप्युपासनाधिक्यं तथाऽपि गुणदो हि सः | मुक्तिदश्च स एवैको नाव्यक्तादेस्तु कश्चन || इति || ममाऽत्मभावमिच्छन्तो यतन्ते परमात्मना | इति मोक्षधर्मे श्रीवचनम् || धर्मनित्ये महाबुद्धौ ब्रह्मण्ये सत्यवादिनि | प्रश्रिते दानशीले च सदैव निवसाम्यहम् || इति च ||” - *“Those who, having proper restraint on the senses, having purity of behaviour, having equal disposition towards all beings have intense communion towards Sri Vishnu, by them Sri Devi is realized, not by others. Sri Devi who is thus realized will then grace these devotees of Sri Vishnu, by removing all the obstacles on their path. Thereafter meditating upon Sri Vasudeva he becomes a realized person and by His grace attains eternal peace”, thus in Madhuchhanda section of Samaveda. Similarly “It is sufficient if the Lord is propitiated by attuning to the grace of Sri”, thus in Madhuchhanda section of Samaveda. By the grace of Sri alone the great Lord will not be pleased but in His pleasure alone every one else is perpetually pleased. Even if, there is some laxity in His worship, one would not fail in succeeding. Because He alone is the giver of liberation, not the unmanifest one. Lord says to Lakshmi - “Those who are keen on liberation, will be devoted to the worship of the Supreme Self”, thus in Moksha Dharma.. “I am ever established in those who are devoted to the Perennial Principles, to the supreme wisdom, qualified to be established in Brahman, the truthful, humble, and charitable”, thus has Sri spoken.*

“महतः परं तु ब्रह्मैव | तथाहि भगवता सयुक्तिकं अभिहितम् | वदतीति चेन्न प्राज्ञो हि, त्रयाणामेव चैवमुपन्यासः प्रश्नश्च | इत्यादि | तम् इति पुल्लिङ्गाच्चैतत्सिद्धिः | महत्परत्वं त्वव्यक्तपरस्य भवत्येव | तथाचाऽग्निवेश्यशाखायाम् - अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यत इति | परो हि देवः पुरुहूतो महत्तः || इति | नचाव्यक्तस्वरूपं भगवता निषिद्धम् | भरतादौ साधितत्वात् | शरीररूपकविन्यस्तगृहितेः इत्यादौ तु साङ्ख्यप्रसिद्धं प्रधानं निषिद्धय वैदिकं अव्यक्तमेवोक्तम् | तथा च सौकरायणश्रुतिः - शरीररूपिका साऽशरीरस्य विष्णोर्यतः प्रिया सा जगतः प्रसूतिः | इति | सुव्रतानां क्षिप्रं महदैश्वर्यं देवी ददाति न देव | इति च विशेषः | सुवर्णवर्णां पद्मकरां च देवीं सर्वेश्वरीं व्याप्तजडां च बुद्ध्वा | सैवेति वै सुव्रतानां तु मासान्महाभूतिं श्रीस्तु दद्यान् देवः || इति ऋग्वेग्विलेयु ||” - *“Superior to Mahat is, verily, Brahman”, thus has also been explained by Bhagavan Veda Vyas (in Brahma Sutra) that the knowledge of the Resplendent Lord alone is the way for liberation. Three-fold were also the replies to the questions asked (by*

Nachiketa seeking peace towards his father, the heavenly rule and the knowledge of the Resplendent Lord). All the replies are relating to the masculine deity. Therefore, superior to *mahat* could only be that which is superior to the *unmanifest (Prakriti)*. “Without beginning or without end is the *mahat*, the supreme, eternal, the Supreme Lord has been mentioned as superior to *mahat* principle” thus in *Agniveshya* section. It is not that *Bhagavan Veda Vyasa* has rejected the existence of the *unmanifest (prakriti)*, because he alone has established the *Prakriti Tatva* in *Mahabharat*. The statement of *Sankhyas* giving independence to *Prakriti* has been rejected by him by citing the *Vedic* statements. Similarly in *Saukarayani* scripture – “The One with Form having been dearer to the *Sri Vishnu* who is formless became the cause of the world to be”. In propitiating *Sri Devi*, she grants all the resplendence and wealth sooner than would the Lord give. Thus in (subsidiary section of) *Rigveda* – “Knowing *Sri*, of the golden colour, having lotuses in hands, the Supreme deity, the presiding over the gross nature, who has enveloped everything, one should propitiate her. She will grant the sincere aspirant all the splendour and wealth; not so will the Lord Himself”.

6 - 7. Those who being intent on Me and with unswerving equanimity, propitiating meditating on Me, surrender the performance of their entire actions to Me, I speedily deliver them from the ocean of mortality, since ,they have set their intellect in Me.

Tatparya Nirnaya:

“विष्णोत्तान्यत्र स्मरेद् यो विना तत्परिवारताम् | तदधीनतां वाऽनन्ययोगी स परिकीर्ततः || इति च | अन्तवन्तु फलं तेषाम् इत्यादिनाऽन्यदेवोपासनाया पूर्वमेव निन्दितत्वात् लक्ष्म्यास्त्वतिसामिप्याद् विशेषमाशङ्क्य तदुपासनाविषय एव प्रश्नः कुतः ||” - He who propitiates *Sri Vishnu* considering other gods as His wards and therefore subservient to Him, such one is known as *ananya-yogi*, *sincere single minded Yogi*. Since He had said earlier said *antavattu phalam tesham* - temporary is the fruit for those who propitiation other gods. Here the query is regarding the worship of *Sri* alone. Because *Sri* is close to the Lord, the doubt about worshipping her is being specially clarified.

8 – 9 – 10 – 11. On Me alone you fix you mind; dwell in intellect on Me; establishing your understanding in Me alone your will live in me ever. Of this there is no doubt. However, if you are not able to fix your thoughts steadily on Me, then by the practice of equanimity seek to reach Me, O Arjuna. If even after practice you are not able, then with Me as the singular goal let the performance of your actions be directed towards Me and you shall attain perfection. If even if that is not possible for you, then taking shelter with equanimity towards Me, renounce with self-restraint, all the fruits of your actions.

Bhashya:

“मदुपासकानां न कश्चित् क्लेश | इति दर्शयति ये तु इत्यादिना || उक्तं च सौकरायणश्रुतौ - उपास्ते स पुरुषं वासुदेवमव्यक्तादेरीप्सितं किं नु तेषाम् || इति | तेषामेकान्तिनः श्रेष्ठास्ते चैवानन्यदेवताः | अहमेव गतिस्तेषां निराशीः कर्मकारिणाम् || इति मोक्षधर्मे ||” - *Sri Krishna* declares by showing alternatives that for his devotees there are no impediments at all. “What could worship of the *unmanifest*, verily, bring for those who propitiate *Sri Vasudeva* ?”, thus in *Saukarayan* scripture. “Rejecting other deities, those devoted ones who singularly worship Me alone are indeed superior. Because performing

their actions without any expectation of fruits, I become their ultimate goal”, thus in Moksha Dharma reiterated.

12. Better indeed is the knowledge than the practice; better than knowledge is the meditation; better than the meditation is renunciation of actions; for renunciation, surely, brings peace.

Bhashya:

“अज्ञानपूर्वादभ्यासाज्ज्ञानमात्रमेव विशिष्यते ज्ञानमात्रात् सज्ञानं ध्यानम् | तथा च सामवेदे अनाभिस्तातशाखायाम् - अधिकं केवलाभ्यासाज्ज्ञानं तत्सहितं ततः | ध्यानं ततश्चाऽपरोक्ष्यं ततः शान्तिर्भविष्यति || इति | ध्यानात् कर्मफलत्यागः इति तु स्तुतिः | अन्यथा कथं असमर्थोसि इत्युच्येत? तयोस्तु कर्मसन्नयासात् कर्म योगो विशिष्यते | इति चोक्तम् || सर्वाधिकं ध्यानमुदाहरन्ति ध्यानाधिके ज्ञानभक्ती परात्मन् | कर्माफलाकाङ्क्षमथो विरागस्त्यागश्च न ध्यानकलाफलार्हः || इति च काषायणशाखायाम् || वाक्यसाम्येऽप्यसमर्थविषयत्व उक्तेस्तात्पर्या भाव इतरत्र प्रतीयते | ध्यानादिप्राप्तिकारणत्वाच्च त्यागस्तुतिर्युक्ता | केवलाद् ध्यानात् फलत्यागयुक्तं ध्यानमधिकम् | ध्यानयुक्तस्त्याग एव चात्रोक्तः | अन्यथा कथं त्यागाच्छान्तिरन्तरम् इत्युच्येत ? कथं च ध्यानाधिक्यम्? | तथा च गौपवनशाखायाम् - ध्यानात्तु केवलात् त्यागयुक्तं तदधिकं भवेद् || इति | नहि त्यागमात्रानन्तरमेव मुक्तिर्भवति | भवति च ध्यानयुक्तात् | केवलत्यागस्तुतिरेवमपि भवति | यथा अनेन युक्तो जेता, नान्यथा इत्युक्ते || - Knowledge is superior to performance of actions. Meditation is superior to knowledge. “Superior is Wisdom than meditation. Superior is meditation with Wisdom than mere Knowledge. From that comes realization and finally the peace” thus in Abhimaan section of Samaveda. “Along with meditation, renunciation (karma-phala-tyaaga) is, verily, eulogized. Otherwise, how could you be not competent ?” Sri Krishna asks thus. “For you better is the equanimity of Action than renunciation of Action”, thus in Kashayana section spoken. “Of all the means, Wisdom is set as the superior example. Superior to meditation is wisdom coupled with devotion to the Supreme Self; non-attachment to the fruits of actions and renunciation of the fruits of performance of action”. Thus even in Gaupavana section reiterated - “Better than meditation without renunciation is meditation together with renunciation”. “Not by renunciation alone liberation is possible. It comes about but only when associated with meditation. But then it would be like praising renunciation alone like when one says ‘when accompanied by soldiers then alone the success will be that of the King, not otherwise’.

Tatparya Nirnaya:

“वैष्णवान्येव कर्माणि यः करोति सदा नरः | जपार्चामार्जनादीनि स्वाश्रमोक्तानि यानि च | स तत्कर्मैति विज्ञेयो योऽन्यदेवादिपूजनम् | तत्र पूर्वं विशिष्टः स्यादादिमध्यान्ततः स्मृते | अवान्तरे च नियमाद् विष्णोस्तद्वासताऽस्य यत् | मनसा वर्ततेऽन्योऽपि यथाशक्तिः हरिस्मृतेः | पूर्वोक्तयोग्यो भवति यदि नित्यं तदिच्छति | असम्यग्ज्ञानिनो ध्यानाज्ज्ञानमेव विशिष्यते | ज्ञात्वा ध्यानं तदस्तस्मात् तत्फलेच्छाविवर्जितम् || तस्माज्ज्ञानाद् भवेन्मुक्तिस्त्यागध्यानयुताम् स्फुटम् || इति शान्तिर्मुक्तिः ||” - When the man works in reference to Sri Vishnu alone his japa (recitation), worship, prayers etc. would be for his liberation, therefore performance of actions should be understood as initiated by Sri Vishnu and for the pleasure of Sri Vishnu. When one worships other deities and offers them to the pleasure of Sri Vishnu, then he is said to be attempting the means of works pleasing Sri Vishnu. Among the two the former one is

superior because in that case he remembers in such action, *Sri Vishnu* in the beginning, in the middle and in the end without fail, knowing very well that he is subservient to the Lord. In the latter case, the person remembering *Sri Vishnu* according to his capacity and offering all works performed for His pleasure all his works would be those for the Lord, for the pleasure of the Lord. It is better to have proper knowledge than perform meditation without proper knowledge. Meditation with proper knowledge is better than even mere knowledge. Even in meditation without desire for fruits is better than the one with desire for fruits. Because from such meditation true realization dawns and liberation comes about. Peace means liberation.

13 – 14 – 15 - 16 . He who has no ill-will towards other beings, is friendly and compassionate, free from egoism, self-sense, even minded in pain and pleasure, is patient, who is ever content being equanimous, self-restrained, unshakeable in his determination, with mind and intellect surrendered to Me, such) devotee, is dear to Me. Be for whom the world is not separate, who does not shrink from the world, who is free from joy, anger, fear and agitation, he too is dear to Me. Having no expectations, pure in his objectives, impervious to his actions, beyond any remorse, renouncing actions of all forms, he who is devoted to Me, is dear to Me.

Bhashya:

“सर्वोत्सर्गपातितयागी, शुभशुभपरित्यागी इत्यादेः | सामान्यविशेषव्याख्यानव्याख्येयभावेनापुनरुक्तिः | हर्षादिभिर्मुक्त इत्युक्ते कादाचित्कमपि भवति, इति यो न हृष्यति इत्यादि | उपचारपरिहारार्थं पूर्वम् | आधिक्यज्ञापनार्थं भक्त्यभ्यासः | येतु सर्वाणि कर्माणि इत्योः प्रपञ्च एष |” - सर्वोत्सर्गपरित्यागी - one who has renounced the performance of all actions, as the attribute common to all and शुभशुभपरित्यागी - one who has renounced both the merits and the demerits as the special attribute has been spoken again. Similarly speaking about one being liberated from the pairs of pleasure and pain etc., there appears repetition in the statement *he who neither rejoices* etc. in the present tense. When a thing is repeatedly spoken it is to emphasize importance of the statements. Therefore to remind the importance, additional practice of devotion is recommended. His entire performance of action becomes entirety of his purpose in life.

Tatparya Nirnaya:

“अवैष्वणसर्वोत्सर्गपरित्यागी | सर्वोत्सर्गपरित्यागेन फलत्यागेन भवत्समर्पणरूपेण च त्यागी | सर्वकर्म फलत्यागं प्राहुस्त्यागं विचक्षणा | मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा || इत्यादेः |” – One who renounces performance of all actions which do not please *Sri Vishnu* is the renouncer who renounces pride that he performs all the actions or who renounces the fruits of action to the Lord. The wise speak of the renunciation of the fruits of all the actions. *Renouncing all the actions to Me with mind and intellect*” etc.

17 – 18. He who neither rejoices nor hates, neither grieves nor desires, who has renounced both the merits and demerits, he who is devoted to Me, is dear to Me. He who is equal to the foe as well to the friend, similarly in honour and dishonour, cold and heat, pleasure and pain, free from attachment.

Tatparya Nirnaya:

“भक्तिं ज्ञानं च वैराग्यमृते यो नेच्छति क्वचित् | शुभाशुभपरित्यागी विद्वद्भिः कीर्तितो हि सः || इति च | प्रायः सुखादिषु समः प्रायो हर्षादिवर्जितः | तथोच्यते यथाऽल्पस्वो निःस्व इत्युच्यते जनः | नहि मुख्यतया साम्यं कस्यचित् सुखदुःखयोः | न च हर्षादिसन्त्यागो यावन्मुक्तिः कुतश्चन || इति च | हृतिर्मदादधर्मापय हर्षो नाम प्रकीर्तितः | इति शब्दनिर्णये ||” - He who does not desire anything besides devotion, wisdom and detachment is for the one who renounces merits as well as demerits. Like those who have little wealth being called '*one without wealth*' by normal people, those who are same in happiness and misery are also often called ones wanting in joys. Primarily there is no connection or relationship between happiness and misery nor is there complete renunciation of joys etc. till one is fully liberated. When the mind is attracted towards unrighteousness it is said to be Joy, by *Shabda Nirnaya*. Therefore, even Joy may be considered as a defect.

19 - 20. He who is equal to blame as well as to praise, tranquil, content with whatever available, having no fixed abode, firm of resolve, such one is dear to Me. But those who being receptive to the immortal Perennial Principles, holding Me as the Supreme follow the path spoken hitherto, are the devotees who are exceedingly dear to Me.

Bhashya:

“पिण्डीकृत्योपसम्हरति – य तु धर्म्यामृतम् इति | धर्मो विष्णुस्तद्विषयं च धर्म्यं, नृत्यादिसंसारानाशकं च इति | धर्म्यामृतम् | श्रदास्तिक्यम् | श्रन्नामाऽस्तिक्यमुच्यते इति ह्यभिधानम् | तद् दधानाः श्रद्धाधनाः ||” - Collating all earlier advises, *Sri Krishna* concludes in this verse. *Dharma* is *Sri Vishnu* and any thing pertaining to Him is *Dharma*. *Dharma* which is conducive to His mediation is *Dharma* which puts end to the cycle of birth and death and therefore, it is called immortal. *shu* means be receptive to the *Vedic* revelations. Therefore, that which one is receptive is *shruti*. Those who are receptive (to the Vedas) are *shraddhaavaanah* endowed with receptivity.

Tatparya Nirnaya:

“व्यस्तेन प्रियाः समस्तेनातीवप्रियाः | भक्तिस्तु व्यस्तेष्वप्युक्तैव | यस्मान्नोद्विजतः इत्यत्रापि स चेत्यनेन भक्तिरनुषज्यते | धर्मसाधनं धर्म्यं तदेवामृतसाधनममृतं धर्म्यामृतम् ||” – Casting away (the undesirables) he becomes dear to the Lord. By collating (the desirable means) he becomes exceedingly dear to Him. Devotion by itself is considered as one of the means, *yasmat nodvijate*. That which is the instrument towards *Dharma*, itself becomes *Dharma*. (Thus both the means as well as the end become *Dharma*). That is, verily, the means for immortality, the Immortal Perennial Principles.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Twelfth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Bhakti Yoga”.

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Bhashya :

“पूर्वोक्तज्ञानज्ञेयक्षेत्रपुरुशहान् पिंडीकृत्य विविच्य दर्शयत्यनेनानेन ध्यायेन |” - *Hari Aum !* Whatever was said about *Wisdom*, object of *Wisdom*, *Field* and the *Purusha* has been recapitulated.

Tatparya Nirnaya:

“सर्वार्थसंक्षेपोऽयम् ” - *Harl Aum !* This is summation of all that has been said earlier.

1 - 2- 3 - 4. Arjuna said: Prakriti and Purusha as well, similarly the Field and Knower of the Field, these I would like to know and also Wisdom and the object of the Wisdom, O Krishna. The Resplendent Lord Said : The body O Kaunteya, is referred to as kshetra, the field. He who knows it is referred as kshetraajnya, knower of the field. . Know Me to be the knower of the field among all the fields, O Arjuna, the knowledge or the field and of the knower of the field is the true Wisdom according to Me. 4. What is that field ? What is its nature and modifications ? From where does it arise? And what is it, and what are its powers ? Hear these from Me in brief.

Bhashya :

“यद्विकारी येन विकारेण युक्तम् | यतश्च यत् यतो याति वर्तते | न च प्रवर्तकः | यतश्च यदित्यस्मात् प्रवर्तते क्षेत्रम् इति वचनम् | स च य इति स्वरूपमात्रम् ||” – यतश्च यत् यतो याति वर्तते means by what modifications it is affected. यतश्च यत् means by Him alone the क्षेत्रम्, the field is energized by specifying, स च य इति His Form is indicated.

Tatparya Nirnaya:

“हिंसाहेतुश्च जीवस्य परेण प्रेयते च यत् | अव्यक्तदि शरीरं तु तत्क्षेत्रं क्षीयतेऽत्र यत् | इच्छा द्वेषः सुखं दुःखं देहो व्याप्तिस्तु चेतसः | तद्विकारा इति ज्ञेयाश्चिदूषेच्छादिमिश्रिताः | विकारेच्छादिनिर्मुक्तश्चिन्मात्रेच्छादिसंयुतः | मुक्त इत्युच्यते जीवो मुक्तिश्च द्विविधा मता | चिन्मात्रद्वेषदुःखे च देहो मिथ्यादृगात्मकः | नियिद्धेच्छा च यत्र स्युर्नित्या सा मुक्तिरासुरी || चिन्मात्रा वैष्णवी भक्तिर्देहः साम्यदृगात्मकः | सुखमिच्छाऽनुकूला च मुक्तिर्देवीति सा मता || इति नारायणश्रुतिः |” - That which transcends the modifications caused by desires and illusions of sense attractions is able to unite with pure, spiritual consciousness is called the delivered one. The deliverance is two-fold. The superior form of liberation is one when pure Consciousness is attuned to be in devotion to *Sri Vishnu* or any of His authorized descents incarnations and as revealed in Vedic scriptures. The inferior form of liberation is one when consciousness is engaged in matters contrary to *dharma* or eternal righteousness, desiring perverse pleasures of the body, *thus in Narayana Scripture*.

“क्षेत्रज्ञो भगवान् विष्णुर्न ह्यन्य क्षेत्रमञ्जसा | वेच्यसौ भगवान् ज्ञेया व्यक्ताव्यक्तविलक्षणः | स तु जीवेषु सर्वेषु बहिश्चैव व्यवथितः | विलक्षणश्च जीवेभ्यः सर्वभ्योऽपि सदैव च | सर्वतः पाणिपादादिर्यतः

पाण्यादिशक्तिमान् | केशदिष्वपि सर्वत्र कृष्णकेशो हि यादवः | अणोरणुतरै रूपैः पाणिपादादिसंयुतैः | सवत्र संस्थितत्वाद् वा सर्वतः पाणिपादवान् | सर्वेन्द्रियाणां विषयान् वेत्ति सोऽप्राकृतेन्द्रियः | यतोऽतोऽनुन्द्रियः प्रोक्तो यन्न भिन्नेन्द्रियोऽथवा | गुणैः सच्चादिभिर्हीनः सर्वकल्याणमूर्तिमान् | अन्यथाभावरहित्यादचरश्चर एव च | चरणात् सर्वदेशेषु व्याप्तोऽणुर्मध्यमस्तथा | सर्वगत्वात् समीपे च दूरे चैवान्तरे च सः | अनन्ताव्ययशक्तित्वात् तदन्यत्र विरोधिनः | सन्ति सर्वे गुणस्तत्र न च तत्र विरोधिनः ॥ इति च ॥” - क्षेत्रज्ञ - the knower of the field is, verily, *Sri Vishnu*; no one else understands His nature. Know the supreme One to be distinct than the manifest and the un-manifest. He, verily, is established within and without all the *Jivas*. He is distinct from the *Jiva* always and in all respects. Possessed of accessibility and mobility on all directions, He is all-powerful. Even to the root of his hair, He, verily, is *Sri Krishna Yadava*. In the smallest of the small form He is secured, associated accessibility and mobility. Established in places, his accessibility and mobility remain extended on all direction. Even entering all the objects of senses, He is known as अप्राकृतः - the *unmanifest*, अनिन्द्रियः - inaccessible to senses since He is without sense organs, निर्गुण - without the attributes, with pure *auspicious form*, अचल - immovable, without any modifications, चर - moveable, manifests in all places, not only pervades everything but also abides within the centre of even the minutest of the atom, everywhere, near as well as far, of eternal power, even though displays seeming contradictory attributes, not contradictory to each other.

“न च जीवस्य क्षेत्रज्ञनाम - क्षेत्रज्ञ एता मनसो विभूतीर्जीवस्य मायारचिता अनित्याः | आविर्हिताश्चापि तिरोहिताच्च शुद्धो विचष्टे ह्यविशुद्धकर्तुः ॥ इति हि भागवते ॥” - क्षेत्रज्ञ is not in reference to the *Jiva*. क्षेत्रज्ञ is one who being pure and beyond modifications is capable of creating, with his Will, in the waking state the actual and in the dream and dreamless states, the experiences subject to modifications and hence not eternal. *Thus, in Bhagavat Purana.*

“अतः - एतद् यो वेत्ति इत्युक्ते जीवस्यापि किञ्चिज्ज्ञानात् तत्प्राप्तेः तन्निराकारणार्थं - क्षेत्रज्ञं चापि मां विद्धि इत्याह | अन्यथा एतद् यो वेत्ति इत्युक्तेनैव सिद्धत्वात् ॥ क्षेत्रज्ञं चापि इति व्यर्थम् | भेदपक्षे तु नामनिरुक्त्यर्थं एताद् यो वेत्ति इति | सर्वाभेदामपि केचिद् वदन्तीति क्षेत्रं च ज्ञश्चेति व्युत्पत्ति निरारयति | क्षेत्रज्ञं मां यो वेत्ति इत्युक्त ईश्वरस्यापि क्षेत्रज्ञत्वं सिद्धमेव | सर्वाभेदविवक्षायां च सर्वं क्षेत्रमिति वक्तव्यम् | क्षेत्रेषु इति व्यर्थम् | न च तत्पक्षे मामित्यस्य कश्चिद् विशेषः | किन्त्येक एव क्षेत्रज्ञ इति वक्तव्यम् ॥” - Therefore, एतद् यो वेत्ति - even though the Lord alone is known as क्षेत्रज्ञ, since *Jiva* has also some experience of the क्षेत्र, he is also sometimes referred to as क्षेत्रज्ञ. Otherwise referring Himself as क्षेत्रज्ञ - ‘क्षेत्रज्ञं चापि मां विद्धि’ immediately thereafter would have been useless. If it was otherwise, then having said that *Jiva* is क्षेत्रज्ञ earlier to say that He is the क्षेत्रज्ञ later would have been contradictory. Some, however, make distinction between क्षेत्र - the field and ज्ञ - the knower. (But that is not proper) because of the emphasis that He, the Lord, should be known as the क्षेत्रज्ञ, established in all the क्षेत्रs. If one understands in that manner, then it would make that the *Jiva* also the क्षेत्रज्ञ - knower of the field. In that case, all will be known as क्षेत्रज्ञ without any distinction at all. Without any

distinction all will be spoken as the क्षेत्र - the field as well. But it is improper to consider both as क्षेत्रज्ञ. In that case, there would be nothing special calling Him as क्षेत्रज्ञ of all the क्षेत्रज्ञ Therefore He alone is the क्षेत्रज्ञ, *thus has it been spoken.*

“यतश्च यत् - यतः परमेश्वरानुमतेरिदं याति प्रवर्तते स चानुमन्ता यः | अनुसारिणी मतिरनुमतिः प्रेरण | प्रेरणानुमतिः प्रोक्ता क्वचित् संवाद उच्यते | प्रेरकत्वानु भगवाननुमन्ता प्रकीर्तितः || इति च | उपदृष्टाऽनुमन्ता च | उत्पन्नेनेवानुमतिरनुमन्ता चोक्तः | ज्ञेय यत् तत् इत्यादिना यत्प्रभावः इत्यादि ||” - यतश्च यत् - By whose energy. By the energy of the Supreme Lord all this is energized. He is the One who is the energizer. अनुसारिणी means by whom the mind is energized, encouraged. प्रेरणा means having the energized thoughts. संवाद is dialogue. Since the Lord energizes the thoughts of all, He is known as अनुमन्ता - the ordainer of thoughts, उपदृष्टा - the Witness. The one who induces, energizes to have thoughts is अनुमन्ता - the ordainer. ‘By whom known’, ‘which influences’ etc.

5 - 6 -7. By Seers has this been sung in many ways and in distinct manner, in hymns as well as in conclusive expressions of aphorisms of the Absolute. The great elements, ego-sense, intellect which is unmanifest, the eleven organs of senses, the five objects of senses, desire, hatred, pleasure, pain aggregate organism, awareness, determination - these, in brief are declared to be the field, along with their modifications.

Bhashya :

“ब्रह्मसूत्राणि शरीरिकम् |” - ब्रह्मसूत्राणि means शारीरिक मिमांसा. “इच्छादयो विकाराः” – Desire and such other modifications.

Tatparya Nirnaya:

“चेतना चित्तव्याप्तिः | सङ्घातो देह उद्दिष्टचित्तव्याप्तिस्तु चेतना इति च |” - चेतना means (awareness) the entirety of the mental faculties, not Consciousness. सङ्घात means the aggregate of body or organism and चेतना means the aggregate of the mental faculties.

8 - 12. Absence of pride, absence of deceit, non-violence, compassion, righteousness, service to the Teacher, purity, steadfastness, self control, distaste towards the objects of senses, renunciation and similarly absence of ego-sense, perception of the defect from birth, death, old age, disease, sorrow, absence attachment in relation to son, wife, home and the rest, ever being equipoise. in the desirable and the undesirable ones, unswerving equanimity and devoted attachment towards Me, preferring secluded place far from the assembled people, constancy in the knowledge of the Supreme Self, perception of the knowledge of the basic principles, - these are said to be the knowledge and all else to be no-knowledge.

Bhashya :

“स च यो यत्प्रभावश्चेति वक्तुं तज्ज्ञानसाधनान्याह – अमानित्वम् इत्यादिना | आत्मात्पत्वं ज्ञात्वाऽपि महत्त्वप्रदर्शनं उम्भः | ज्ञात्वाऽपि स्वात्मनोऽल्पत्वं उम्भो माहात्म्यभावनम् | इति ह्यभिधानम् | आर्जवन्

मनोवाक्कायकर्मणामवैपरीत्यम् ॥” - Having spoken about the Lord and his energizing powers, *Sri Krishna* now speaks the means of achieving the same. Being oneself of little intelligence, showing as though intelligent is arrogance. ‘*Knowing one's incapability and at the same time flaunting one's greatness is arrogance*’ thus having been declared. आर्जवन् righteousness means consistency in one's thoughts, speech and actions.

“सक्तिः स्नेहः | स एवातिपक्तः अभिष्वङ्गः | स्नेहः सक्तिः स एवातिइक्तोऽभिष्वङ्ग उच्यते | इति ह्यभिधानम् ॥” - शक्तिः means comradeship; when it matures it becomes attachment. “तत्त्वज्ञानार्थदर्शनम् - अपरोक्षज्ञानार्थं शास्त्रज्ञानम् ॥” – Receptivity to the Wisdom of the basic principles is through experience, reflection of the scriptural statements.

Tatparya Nirnaya:

“तच्चज्ञानविषयस्य विष्णोरपरोक्षदर्शनं तच्चज्ञानार्थदर्शनम् | ज्ञायतेऽनेनेति ज्ञानम् ज्ञाप्तिर्ज्ञानमिति एतज्ज्ञानम् | इति ज्ञानसाधनं ज्ञानं चोक्तम् ॥” – *Sri Krishna* speaks of the quintessential qualities and attributes to achieve the means to fulfil the highest purpose of human existence. Realization of the essential principles means experiencing *Sri Vishnu's* supreme resplendence, in conjunction with Vedic Wisdom. That by which things become known is Wisdom. “*This is said to be the Wisdom*” thus Wisdom is said to be the means of Knowing.

13. I will now declare to you what is to be known, knowing which immortality is gained. The Supreme Brahman, which is without beginning, is said to be neither existence nor non-existence.

Bhashya :

“परं ब्रह्म इति च स च यः इति प्रतिज्ञातमुच्यते | अन्यद् यत्प्रभावः इति | आदिमादेहादिवजितं अनादिमत् | अन्यथा अनादि इत्येव ॥” - परं ब्रह्म *is the one who is referred*, thus speaks as a reminder. In other places, by saying thus: *by whose energy*. अनादिमत् means one who has no origin nor any end. In other words, without any origin or beginning, (therefore, eternal). By the statement अनादि it may be doubted that just as there is no origin for Him.

Tatparya Nirnaya:

“अनादित्युक्ते स्वयं कारणं न भवतीत्याशङ्का स्यादिति तन्निवृत्त्यर्थं अनादिमत् इत्याह ॥ मुख्यतो गुणपूर्णात्वात् परं ब्रह्म जनार्दनः | मूर्तामूर्तव्यतीतत्वान्न सन्नैवासदुच्यते ॥ इति च | मूर्तं सदैव गम्यत्वादज्ञेयत्वादसत् परम् | पुंसामर्ध्यादगम्यत्वात् सर्ववेदप्रसिद्धितः | विलक्षणः सदासतोर्भगवान् विष्णुरव्ययः ॥ इति च ॥” - He also cannot be the origin form anyone else, as a matter of clarification, *Sri Krishna* says अनादिमत्. Primarily due to completeness of the attributes *Supreme Brahman* is called *Janaardan*. Being of *form* and *formless*, He is also called सत् (*Existence*) and असत् (*non-Existence*), since He is discernible from outward elements (like Earth, Fire, Wind etc.) and being eulogized in *Vedas*, *Sri Vishnu*, the supreme Lord, the immutable, also called *sat* and *a-sat*.

14 – 15. Having in all the fragments the energy of his hands and feet, eyes, face and ears, He

abides enveloping all the places. Though conscious of the attributes of all the sense-organs, He is devoid of all the sense-organs as well, though unattached, enjoys all the things, though without any attributes, He revels in all the attributes.

Bhashya :

“सर्वेन्द्रियाणि गुणांश्चाऽभासयति इति सर्वेन्द्रियगुणाभासम् | इन्द्रियवर्जितत्वाद्यर्थं उक्तः पुरस्तात् | विकारान्तर्भावाज्ज्ञानसाधनं प्रथमत उक्तम् | बहुत्वात् साधनात्युपयोगात् प्रभावः ||” - Since He envelops the attributes of all the senses, He is conscious of the attributes of all the sense-organs. Later He is said to be devoid of any (gross) sense-organs. Since He is attained by being wise in experience, He is the goal of *Wisdom*.

16 – 17 – 18. He is inside as well as outside, in the moveable and the immoveable creatures. Being subtle, He is not knowable. He is far as well as closer. Though appearing to exist separate in each of the creatures, He does not exist in that manner. He should be known as the nourisher, destroyer as well as the creator. The light of the lights, He is said to be beyond darkness. Being the Wisdom, the object of Wisdom and the goal of Wisdom, He abides in the heart of all.

Tatparya Nirnaya:

“ज्ञानेन मुक्तौ प्राप्यत्वाज्ज्ञानगम्यम् | स्वयमेवात्मनाऽऽत्मानं वेत्थ इति स्वज्ञेयत्वाज्ज्ञेयम् | अन्यज्ञेयत्वस्य ज्ञेयं यत् तत् इति पूर्वमेव सिद्धत्वात् | कर्तुर्कर्मविरोधवादिमतं निराकरोत्युत्तरज्ञेयशब्देन | स्ववेत्ता वेदनं च स्वं स्वेन वेद्यश्च केशवः | परस्य वेत्ता वित्तिश्च वेद्यश्च स्यात् परैः क्वचित् | तत्प्रसादं विना कश्चिन्नैनं वेत्तुं हि शक्नुयात् | स्ववेदनेऽन्यवित्तौ वा नासावन्यपदपेक्षते | स्वप्रकाश इति प्रोक्तस्तेनैकः पुरुषोत्तमः | जीवानां स्वप्रकाशत्वं तत्प्रसादात् स्ववेदनम् || इति च |” - *Know one's Self by one's own Self*, since being wise in *Wisdom* in this manner, He is the object of *Wisdom*. It is understood that He is *Wisdom* through other means, and then the words ज्ञेयं यत् तत् earlier explained will be repeated. Here in the latter statement, He denies the seeming contradiction how the same one could be the means as well as the end of the enquiry. *Keshava* knows Himself through His own *Self* alone. His knowing, thus, is also not being dependent on anyone else. In certain cases, He comes to be known by others also. But without His grace He cannot be known by others. But in knowing His own *Self* or in knowing the *Self* of others, He has no personal goal to be achieved. He is self-illuminated; therefore He is the Best of the Persons. For the *Jivas*, His knowledge is through His grace alone.

19 - 20. Thus the field, the Wisdom and the object of Wisdom have been briefly spoken. My devotees knowing in this manner attain the status of My nature. Prakriti and Purusha, know both these to be without beginning; and also know that the modifications and attributes are born of Prakriti.

Bhashya :

“यतश्च यद् इति वक्तुं प्रकृतिविकारपुरुषान् संक्षिप्याऽह | गुणः सत्त्वादयः | तेषामत्यल्पो विशेषो लयात् सर्ग इति विकाराः पृथगुक्ताः | कार्याकार्या गुणास्तिस्त्रो यतस्त्वल्पोद्भवो जनौ इति हि माधुच्छन्दशाखायाम् ||” -

Before he explains in detail the query यतश्च यद् (what is it and what are its powers), the modifications of *Prakriti* and *Purusha* are explained here in brief. The attributes are सत्व, रज and तम. In dissolution of the creation whatever accumulation remains of the *Prakriti*, a small part of that will be on account of these attributes. In the *Madhuchhanda* section it has been mentioned that since there would remain some portion of the accumulation, these attributes will constitute action as well as in-action.

Tatparya Nirnaya:

“मद्भावय मयि भावाय | प्रकृतिं पुरुषं च इत्यत्र पुरुषशब्देन जीवपरयोः प्रकृतिशब्देन चेतनाचेतनप्रकृत्योः स्वीकाराय उभवापि | उपद्रष्टाऽनुमन्ता च | इत्यादि वक्षमाणत्वात् | गुणानां च विकारत्वेऽप्यधिकविकारत्वविवक्षयाऽन्तोषां विकारांश्च गुणांश्च || इति पृथगुक्तिः ||” - मद्भावय means मयि भावाय – attuned to My own nature. In saying प्रकृतिं पुरुषं च, the insentient *prakriti* and sentient *purusa* are suggested to be distinct from one another, using the word उभवापि. The attributes and modifications (like desire etc) possible only in respect of the *Prakriti*, therefore they are said to be born of the *Prakriti*. The Supreme Lord alone is independent, उपद्रष्टा - the Witness, अनुमन्ता - the ordainer of thoughts. Even though attributes and modifications are born of *Prakriti*, since they are distinct from the *Prakriti* they have been separately referred to.

21. Action, the instrument of action and the result of action are said to be the domain of the Prakriti and Purusha is said to be the cause for the enjoyment of pleasure and pain.

Bhashya :

“कार्यम् - शरीरम् | शरीरं कार्यमुच्यते इति ह्यध्याधानम् | करणानि इन्द्रियाणि | भोगोऽनुभवः | स हि चिद्रूपत्वादानुभवति | प्रकृतिः च जडत्वात् परिणामिनी | कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः | भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् || इति भागवते ||” - कार्यम् - action is, verily, the body. The dictionary meaning also says that the body is said to be the medium of action, कारण means the instrument of actions and भोग is the experience. He, as the consciousness, experiences. *Prakriti*, being gross, is the result (of actions). “Know that the *Prakriti* is because of the action and the instrument of action. Being the enjoyer (experiencer) of the pleasure and pains *Purusha* is superior to *Prakriti*”, thus in *Bhagavat Puraana*.

Tatparya Nirnaya:

“स्वदेहन्द्रियहेतुत्वं यज्जीवस्य स्वकर्मभिः | आवृत्य विष्णतत्वं तद्धेतुश्चित्प्रकृतिर्मता | जीवस्य सुखदुःखानां भोगशक्तिप्रदः सदा | परमः पुरुषो विष्णुः सर्वकर्ताऽपि सन् सदा | विशेषकर्ता केशञ्चिदुक्तो तद्दद विकुंठपः | उच्यते सर्वपालोऽपि विशेषेण स्वकर्मणा || इति च || परमेश्वरस्यैव सर्वकर्तृत्वेऽपि भोक्तृत्वदाने देव्या अल्पप्रवृत्तिरिति दर्शयितुं - उच्यते | इति स्थानद्वयेऽप्युक्तम् | कर्तृत्वेपि स एव मुख्यहेतुः | तथाऽपि भोक्तृत्वापेक्षया तस्या अधिक कर्तृत्वे हेतुः प्रकृतिरुच्यते || इति | सर्वहेतुत्वेऽपि विष्णोः प्रकृतेर्जीवं प्रति भोक्तृत्वदानेऽल्पप्रवृत्तिरिति | पुरुषो भोक्तृत्वे हेतुरुच्यते | इति विशेषहेतौरेवमुच्यते | एवं मुख्यवस्तु सर्व हेतुत्वंविष्णोरेवेति भावः ||” - It is *Prakriti* which makes one to consider one's body to have been

acquired by action and makes him oblivious of the true nature of *Sri Vishnu*. Being creator of all, all the times, it is the Supreme Person, *Sri Vishnu* who gives the power of enjoyment of pleasure and pain to the *Jiva*. Being the creator of everything, He is called the special creator, even as there being no other controller for *Vaikuntha*, *Sri Vishnu* is called the Special Controller.

Even though the Supreme Lord alone is the creator of everything, to show that the privilege of enjoyment has been given to *Prakriti* to a small extent, the word *speaks* – उच्यते has been used in two places. The purport is to show that He alone is the Principal Actor. Even then since *Prakriti* responds more through the instruments of action than in the enjoyment of action, “*Prakriti is said to have been the instrument of action*”. In fact the instrument of action is *Sri Vishnu* alone and *Prakriti* and *Jiva* even when have been granted the agency for enjoyment and to a little extent, *Purusha* is clarified to be *the object, the (principal) enjoyer*. Thus special instrument is indicated. Primarily, however, entire instrumentality is credited to *Sri Vishnu* alone.

22 - 23. *Purusha enjoys the attributes of the Prakriti in Prakriti itself. Attachment to the attributes or the instruments of Action is the cause or his birth in good or evil wombs. The Supreme Person in the body is said to be the Witness, Ordainer, Sustainer, Experiencer, the Great Lord, the Supreme Self.*

Bhashya:

“यतश्च यद् इत्याह - उपद्रष्टा इति | अनुमन्ता अन्वनु विशेषतो निरूपकः ||” - To the query यतश्च यद्, the reply is given in this verse as it is the उपद्रष्टा - the Witness, अनुमन्ता.refers as one who, thinking again and again, ordains.

Tatparya Nirnaya:

“पुरुषः प्रकृतिस्थ इत्यत्र पुरुषशब्दो जीवे | उभयोरपि पुरुषशब्देन पूर्वं प्रस्तुतत्वात् || यथायोग्यमुपस्यात् | निरालम्बनो भ्रमो नोपपद्यत इत्यस्यापि भ्रमत्वोपपत्ते | तत्प्रमाणमप्यप्रमाणमेव | प्रमाणत्व | सुखदुःखादिविशयं ज्ञानमात्मस्वरूपमेवति तस्य भ्रमत्वे छद्मना विनैव शून्य वादो भवति | नहि वृत्तिज्ञा |” - *Purusha* should be understood to mean the *Jiva*. Earlier also both the Lord and the *Jiva* have been referred by the word *Purusha*. Hence the word should be used accordingly in proper context. In this verse, *Purusha enjoys the attributes of Prakriti* is in order to refute the arguments of those who aver that the relationship of the body and its organs of sense with the actions or instrument of action is illusory. It is nowhere observed that the internal experiences of the knowledge and no-knowledge, pleasure and pain are the products of delusion. Their illusory sense is never accepted. Only those concerned with the external contacts of the body may appear to be illusory, but not those concerned with internal experiences. The external experiences should be considered as illusory only when there enough weighty evidences are available.

“स्वतन्त्रकारणं तु परम् एवेत्याह - उपद्रष्टाऽनुमन्तेति | - सर्वेभ्य उपरो द्रष्टा यदुपद्रष्टृणामकः | स्वातन्त्र्यात् स्वानुकूल्येन मत्या प्रेरयति स्म यत् | अनुमन्तेति कथितः स्वयं प्रभुरजो हरिः | महाशक्तिर्यतो विष्णुर्म हेश्वर इतीरितः | परमत्वाच्च तस्यैव ह्यनुमन्तृत्वमुच्यते | स एव सर्वदेहेषु देहिनोऽन्यो व्यवथितः || इति च | मां विद्धि सर्वक्षेत्रेषु इति देहेऽप्युक्तः | तेनाहमेव स इति दर्शयति ||” - The Supreme Lord is the Independent

cause. the Witness, Ordainer thus has been clarified. Since He is the witness, the overseer on all others, He is known as उपद्रष्टा. Since according one's own volition, he energizes the mind independently, He is known as अनुमन्ता, *Sri Hari* is the Lord. Since extremely powerful, He is called *Sri Vishnu*. Since He is the supreme among all, He alone is the Ordainer. He alone abides separately within each of all the bodies, having said - *know Me to be abiding in all* सर्वक्षेत्रेषु, abiding in the bodies. Such assertion shows that He alone IS.

24. He who knows Purusha, Prakriti along with the attributes in this manner, though he performs actions all the while, he is never born again.

Bhashya:

“पुरुषः सुखदुःखानाम् इति जीव उक्तः | पुरुष प्रकृतिं च इति जीवेश्वरो सहैवोच्यते | अन्यत्र महातात्पर्य विरोधः | उक्तर्षे हि महातात्पर्यम् | तथाहि सौकरायणश्रुतिः - अवाच्योत्कर्षे महत्त्वात् सर्ववाचां सर्वन्यायानां च महत्परत्वम् | विष्णोरनन्तस्य परात् परस्य तच्चापि ह्यस्त्येव न तत्र शङ्का | अतो विरुद्धं तु यदत्र मानं तदक्षजादावथवाऽपि युक्तिः | न तत् प्रमाणं कवयो वदन्ति न चापि युक्तिर्हूनमतिर्हि दृष्टेः - इति || अतो युक्तिभिरप्येतदपलापो न युक्तः | अतो यया युक्त्याऽविद्यमानत्वादि कल्पयति साऽप्याभासरूपेति सदेव माहात्म्यं वेदैरुच्यत इति सिद्धयति | अवान्तरं च तात्पर्यं तत्रास्ति | उक्तं च तत्रैव - अवन्तरं तत्परत्वं च सत्त्वे महद् वाऽप्येकत्वात् तयोरनन्ते इति |” - Here the *Purusha* referred is the *Jiva*. In पुरुष प्रकृतिं, *Purusha* referred is the Lord. Thus *Purusha* is spoken both as the Lord as well as the *Jiva*. In other cases, such important inference is contradicted. The supreme inference has already been clarified *thus in Saukayana scripture*.- “*The immortal, greater than the great, Sri Vishnu being supreme, in His greatness alone is all the scriptural statements are engaged; even otherwise it is the Truth*”. No contradiction can be assumed here, Of this there is no doubt. No such thing here is rational nor do the Seers speak of any such evidences. Similarly, neither by rationalization nor by personal experiences such evidences are observed. Therefore, even rationalization cannot disprove what has been established by scriptures. If by rationalization anything is imagined, which is not wisdom, then same should be rejected as obscuring the Truth as revealed in *Vedas*.

“श्यामत्वाद्यभिधानच्च | युक्तं च पुरुषमतिकल्पितयुक्त्यादेराभासासत्वम् | अज्ञानसम्भवात् | न तु स्वतः प्रमाणस्य वेदस्याऽभासत्वम् | अदर्शनं च सम्भवत्येव पुंसां बहुनामप्यज्ञानात् | तर्ह्यस्मदनधीतश्रुत्यादौ विपर्ययोऽपि स्याद् इति च न वाच्यम् | यतस्तत्रैवाऽह - नैतद्विरुद्धा वाचोनैतद्विरुद्धा युक्तय इति ह प्रजपतिरुवाच इति | तद्विरुद्धं च जीवसाम्यम् - आभास एव च | इति चोक्तम् ||” - Like the reference to the dark colour, rationalisation and imagination contradictory to Vedic scriptures, therefore, should be understood as capable of causing ignorance, because of unawareness of the true meaning. There is no possibility of ever being misguided by the Vedic scriptures as they are perfect and eternal. Unawareness is possible because people are oblivious of purpose of human existence and of truth. Therefore it is said that considering that the illusion is only in the empirical world, then in the absence of any contrary evidence, nothing can be established whether a thing is illusory or non-illusory.

“बहवः पुरुषा ब्रह्मन् उताहो एक एवतु | को ह्यत्र पुरुषश्रेष्ठस्त्वं भवान् वक्तुर्महति | वैशंपायनः - नैतदिच्छन्ति पुरुषमेकं कुरुकुलोदभव | बहूनां पुरुषाणां हि यथैका योनिरुच्यते || इति मोक्षधर्मे | न चैतत् सर्वं

स्वप्नेन्द्रजालादिवत् | वैधर्म्याच्च न स्वप्नादिवत् || इति भगवद्वचनम् | न च स्वप्नादिवदेकजीवकल्पितत्वे मानं पश्यामः | विपर्यये मश्चोक्ता द्वितीये | उक्तं चाऽयास्यशाखायाम् - स्वप्नो हवा अयं चञ्चलत्वान्न च स्वप्नो नहि विच्छेद एतदिति || इति | नायं देशः | नहीरश्वरस्य जीवक्यमुच्यते, जीवस्य हीश्वरैक्यम् | इति ध्येयम् | तदपि न निरुपाधिकम् | अतो न प्रतिबिम्बत्वविरोधैक्यम् | तथाच माधुच्छन्दसश्रुतिः - ऐक्यं चापि प्रतिबिम्बेन विष्णोर्जी वस्यैतद्विष्णुषयो वदन्ति इति || अहङ्ग्रहोपासने च फलाधिक्यं - अग्निवेश्यश्रुतिसिद्धम् | अहङ्ग्रहोपासकस्तस्य साम्यमभ्यांशो हवा अश्नुते नात्र शङ्का || इति | तदीयोऽहमिति ज्ञानमहङ्ग्रह इतीरितः | इति वामने || तद्वशत्वात्तु सोऽस्मीति भृत्यैरेव न तु स्वतः || इति च | प्रतिबिम्बेन सोऽस्मीत्येवं भृत्यश्च इति भवति | तदाह्यायास्यशाखायाम् | - भृत्यश्चाहं प्रतिबिम्बेन सोऽस्मीत्येवं ह्युपास्यः परमः पुमान् सः इति || प्रतिबिम्बं च सादृश्यमेव ||” - Many are the human beings and *Brahman* is the One only. Which of the Person is the Supreme One here, only you are capable to speak *Vaishampayana* said: O One born in *Kuru* family, No one doubts that *Person* is one alone. There are many *Person* born in the wombs but that *Person* in this universe is the Supreme One who is endowed with great attributes”. It is not all like the web spread in dream state. Even *Bhagavan Vyas* has said: “वैधर्माच्च न स्वप्नादिवत् - *Because of the difference of the nature, not like the dream*”. The world is not a matter imagined by a person like the object in the dreams. On the contrary, we have already spoken earlier about its real nature. *Thus in Ayasya section* - “*Since the world is ever unstable, and subject to modification, it is said to be like a dream; not that it is unreal like a dream. Because there is no separation here*”. It is not an error (to meditate on '*I am Brahman*'). Because that does not speak of unity between *Jiva* and the Lord. In fact the Lord Himself is the *Jiva's* objective goal. But that is not the principal method, even though unity does not contradict the statement of *Jiva* being the reflection. The same has been mentioned in *Madhucbhanda Smriti* - “*The reason for the wise to recommend the aspirant to be united with the Lord, is because Jiva is reflection of the Lord*”. Besides, in *Agniveshya* section meditation as *aham* ensures the fruits of attaining the form of *Sri Vishnu*. “*The aspirant who meditates as अहं ब्रह्मन् attains soon similarity with Brahman. Of this there is no doubt*”. “*I am subservient to You is what is meant by the statement - अहं ब्रह्मन्. Thereafter, being subservient, I am like Yourself, thus do the servants consider, not in the sense being One like You*”, thus in *Vamana Puraana*,. Because of his being reflection, such is the feeling of the servant. Similarly thus in *Ayasya* section - “*Since I am the reflection of Your form, I am Your servant. And You are verily like me, thus one should meditate on that Supreme Person*”. *pratibimba* - reflection means being like Him.

Tatparya Nirnaya:

“पुरुष चैव प्रकृतिं द्विविधामपि | सह तत्तद्गुणैः सम्यग् ज्ञात्वा पश्यति यः पुमान् | सर्वथा वार्तमानोऽपि न स भूयोऽभिजायते ||” - Those who perceive *Purusha* as and *Prakriti* as two distinct entities (will remain bound but those who) know their distinct attributes will be delivered in the present life itself and will never be born in this world again.

25 - 26. By meditation, some perceive the Self by the self in the self; others by eqnanimous Wisdom and yet others by equanimous action. Others not knowing these, worship hearing from others. They too like the others cross over death from what they have heard.

Bhashya :

“सांख्येन वेदोक्तभगवत्स्वरूपज्ञानेन | कर्मिणामपि ज्ञात्वा ध्यात्वा दृष्टिः | श्रावकाणां च ज्ञात्वा ध्यात्वा | सांख्यानां च ध्यात्वा च ध्यात्वा | तथाच गौपवनश्रुतिः - कर्मकृत्वापि तं श्रुत्वा ज्ञात्वा ध्यात्वाऽनुपश्यति | श्रावकोऽपि तथा ज्ञात्वा ध्यात्वा ज्ञान्यपि पश्यति || इति | अन्यथा तस्य दृष्टिर्हि कथञ्चिन्नोपजायते || इति | अन्ये इत्यशक्तानामप्युपायः दर्शनार्थम् ||” - सांख्येन means knowing the form of the Lord as narrated in *Vedas*. कर्मणा - by Action means by listening, knowing, meditating, this is the view. For the सांख्याऽ primarily through meditation. “*The Performers of Actions, listening to His exploits, understanding them, meditating on them realize Him. He who listens should understand and meditate on Him. The man of wisdom can realise Him only after meditating on Him. Otherwise His experience will never be possible for any one*”, thus in *Gaupavana Shruti*. By mentioning अन्ये the method for the others who are not so qualified, is suggested.

Tatparya Nirnaya:

“अनदियोग्यताभेदात् पुंसां दर्शनसाधनम् | नानैव तत्र विष्णोऽस्तु प्रसादात् वैष्णवं वपुः | स्वयं विज्ञायते किञ्चित् श्रूयते किञ्चिदन्यतः | तथा ज्ञात्वा हरिं ध्यात्वा स्वन्तः पश्यन्ति केचन | ऋषयः केचिदृषयो नारदाद्या बहिस्त्वपि | देवा विष्णुप्रसादेन लब्धसत्प्रतिभावत् | सर्वे क्रमेण विज्ञाय प्रतिभास्पष्टताक्रमात् || पश्यन्ति बहिरन्तश्च विष्णुं ध्यानमृतेऽपि तु | येषां ध्यानमृते दृष्टिस्तेषां ध्यानेऽपि दर्शनम् | स्यादेव सांख्ययोगास्ते देवा ब्रह्मदिकोऽत्र च | केचित्तु क्षत्रियवरा अश्वमेधादिकर्मभिः | यजन्तो भक्तिमन्तश्च यज्ञभागार्थमागतम् | श्रवणप्रतिभाभ्यां च स्मरन्तः पुरुषोत्तमम् | पश्यन्त्यन्ये तथान्येभ्यः सर्वे श्रुत्वाऽनुमत्य च | उपास्यैव तु पश्यन्ति नान्यथा तु कथञ्चन | ऋषीन् राज्ञस्तथाऽऽरभ्य प्रतिमाऽभ्यधिका क्रमात् | यावद् ब्रह्म ब्रह्मणस्तु प्रायो नाप्रतिभासितम् | विष्णोः प्रीत्यर्थमेवास्य श्रोतव्यं प्रायशो हरेः | आन्येषां श्रवणज्ज्ञानं क्रमशो मानुषोत्तरम् | अत्यल्पप्रतिभनत्वान्मानुषाः श्रुतवेदिनः | सर्वे ते दर्शनात् तस्मात् स्वयोग्यान्मुक्तिगामिनः || इति च || अन्येषामपि किञ्चिच्छ्रवणे विद्यमानेऽपि मनुष्याणामल्पप्रतिभनत्वात् | श्रुत्वाऽन्यभ्यः इति विशेषणम् | मनुष्याणां प्रतिभामूलप्रमाणापेक्षा प्रायो न सम्यगुत्पद्यतेऽल्पा चेति श्रुतिपरायणाः || इति ||” - According to the eternal difference in attributes and qualification, the *Paths* for perception for human beings have been recommended differently. There is no substitute for devotees other than *Sri Vishnu's* Grace. They know some things on their own and some things listening from others. Knowing *Sri Hari* in this manner, and meditating on Him, some realize (Him) in their heart. Some seers like *Narada* and others see him outwardly also. Having known in the beginning with the Grace of the Lord and gradually consolidating that knowledge by their own efforts, they perceive *Sri Vishnu* outwardly without the need of meditation. The one who has the experience without the need of meditation, they perceive Him even without meditating on Him. These are the *Sankhyas*, having equanimity, among whom the four faced *Brahma* is the supreme. In some cases the best of the *Kshatriyas* who performing Horse Sacrifice, have become devoted and thus have seen the Lord, when He came to participate in the sacrificial offerings. Sometimes after listening to the scriptures and being enlightened thereby some have seen the Lord, best of the Persons

The others experience the Lord by listening from others all about Him, by reflection and meditating thereupon. There is no other way than these. Beginning from Seers and Kings the

strength of illumination gradually increases till *Brahma*, whose illumination cannot be matched with any one other. For the sake of the pleasure of *Sri Vishnu* alone he was, others acquired knowledge through listening gradually from the human beings upward. Since the human beings are endowed with little illumination, they are only the listeners of the *Vedas*. All these will realize the Lord according to their capability and competence. While for others listening is generally recommended, human beings being less illumined, listening has been recommended specially. The illumination of the human beings being basically weak, they are not capable of having full realization. Therefore, since they have to take shelter of *Shrutis* (*Vedas*), they are called *shruti-paraayanaah*. Those who, without having to listen to the scriptures, have acquired the illumined knowledge, and their such knowledge is not contrary to the scriptures, such human beings even though they are born humans life must be understood to be the very gods.

“अश्रुतप्रतिभा यस्य श्रुतिस्मृत्यविरोधिनी | विश्रुता नृषु जातं च तं विद्याद् देवसत्तमम् | यश्च स्वमुखमानेन नवाधादेहवान् पुमान् | अष्टमानवती स्त्री च षण्णवत्यङ्गुलौ पुनः | दशतालौ सप्तपादौ विद्यात् तौ च सुरोत्तमौ | यावत् पञ्चाङ्गुलोन तद्देवं मानं क्रमात्परम् | पादे त्वङ्गुलमात्रोनं तदूनं चतुरङ्गुलम् | यावद्देवोपदेवानां पादे चोनाङ्गुलं पुनः | तावन्मनुष्यामानं स्यात् ततोऽधस्त्वासुरं स्मृतम् | द्विचत्वार्याधिकं तस्मात् षण्णवत्यदङ्गुलदधः | ज्ञेयमङ्गुलमानं तदुपदेवादिषु स्फुटम् | देवेष्ववरवज्ज्ञेयमृषिणां चक्रवर्तीनाम् | यावद् यावत् प्रियो विष्णोस्तावत् स्त्रीपूंस्वरूपिणः | हरेः सादृश्यमस्य स्यदनादिकमसुस्थिरम् || इति च ||” -The male who measures from his neck downwards nine times the size of his face and similarly the female who measures her neck down eight measures of the size of the face and those males and females who measure with their ninety six fingers, with their palms to the extent of ten in number, and with their feet to the extent of seven in number, should be considered similar to great gods. The gradation from the supreme one gets reduced in decreasing order by the measure of five fingers. Similarly the measure of feet also goes on reducing till it reaches one feet. This is in reference to the gods who are not among the supreme Gods. From the measure which has been mentioned in respect of the gods, the measure gets reduced by four figures. And similarly by the measure of seven feet spoken for the gods gets reduced by one measure in respect of *Gandharvas* etc. The above measures is in respect of *Gandharvas* elevated from humans, Kings, and best of the human beings. Less than eighty seven measures puts one in amongst the *Asuras* and the human beings who are destined for eternal samsara. The measure between ninety six and eighty seven keeps the *Gandharvas* of divine origin. Seers are less than ninety two measures from the lowest among the order of the gods. In accordance to the measure of the pleasure of *Sri Vishnu*, each one of the male or female assumes similarity to Him.

27 – 28 - 29. Whatever there is even to the smallest measure, whether animate or inanimate, know them, O Arjuna, to have been born from the union of the Field and the Knower of the Field. Equally among all the creatures, he sees the Supreme Lord abiding, never perishing even when all else perishes, he, verily, perceives. He, who perceives the Lord abiding equally everywhere, he does not injure the Self by the Self, then he attains the Supreme Goal

Bhashya :

“पुनश्च प्रकृतिपुरुषेश्वरस्वअरूपं साम्यादिधर्मयुतमाह - यावत् इत्यादिना ||” - After telling all that is related to *Dharma*, *Sri Krishna* speaks again of the form of *Purusha* and *Prakriti*.

Tatparya Nirnaya:

“क्षेत्रक्षेत्रज्ञसंयोगात् इत्यत्र क्षेत्रं श्रीः - मम योनीर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम् ॥ इति वक्ष्यामाणात् ॥” – In the combined existence of the form and the essence, the form is the resplendent Sri Devi, thus having been later.

“अव्यक्तं च महद् ब्रह्म प्रधानं क्षेत्रमित्यपि | उच्यते श्रीः सदा विष्णोः प्रिया निर्दोषचिद्धना | सा हि न व्यज्यते विष्णुरत्र क्षेति महागुणा | जीवोत्तमा च तेनैतैः शब्देरेकाऽभिधीयते ॥ महान् ब्रह्मा जीवमहान् पारामात् प्रेरिता किर्याः | अहं कर्तेति येनायं जीवो संस्यात्यसै शिवः | अहङ्कार इति प्रोक्तो जीवाहङ्कृतिकृद् यतः | उमा बुद्धिरिति ज्ञेयो शब्दादिज्ञानदा यतः | मतिदो मन उद्दिष्ट इन्द्रः स्कन्दोऽपि तत्सुतः | श्रोत्रं तु श्रावयंश्चन्द्रः स्पर्शो वायुसुतो मरुत् | चक्षुः सूर्यश्चक्षयति जिह्वा वारिपतिर्हृतेः | अश्विनौ घ्राणमाघ्रातेर्वाग्निर्वचनादपि | हस्तौ वायुसुतौ ज्ञेयौ मरुतौ हानिलाभयोः | पादौ तु विष्णुनाऽऽविष्टौ यज्ञशंभू शचिसुतौ | पवनादेव पायुश्च भुक्तस्यैवाप्यवाद यमः | सन्त्युपस्थितिकृतेरूपस्थः सशिवो मनुः | विनायकस्तथाऽऽकाशो निरावृत्या प्रकाशनात् | प्रधानवायुजो भूतवायुर्नाम्ना मरीचिकः | अग्निश्च पृथिवी चैव प्रसिद्धौ वरुणो जलम् | अदनात्प्रनाज्जन्मलयहेतोस्तथाऽभिधाः | शब्दाद्याः पञ्च शिवजाः शब्दनात् स्पर्शनादपि | रूपणाद् रसनाश्चैव गन्धनाच्च तथाऽभिधाः | सुखं धृतिश्चेतना च सूत्रनाद् विधृतेरपि | चेतोनेतृत्वतस्यैव मुख्यवायुः सरस्वती | श्रीश्चेच्छा चैव सा वायोः पत्नी त्वेवं धृतिर्मता | इच्छादानात्तु सैवेच्छा स्थानभेदात्तु देवताः | पृथक् पृथक् च कथ्यन्ते लक्ष्माद्या उदिता अपि | दुःखद्वेषौ कलिश्चैव द्वापरो ब्रह्मणः सुतौ | प्रवरावसुराणां तौ सङ्घातचेतना परे | एतैराभिमतं यज्ज तत्तनाम्नाऽभिधीयते | चेतनाचेतनं त्वेतत् सर्वं क्षेत्रमितीरितम् | एतस्मात् क्षीणमेतेन त्रातमित्यथवा पुनः | इच्छाद्यानां क्षेत्रनाम्नामपि नामान्तरं स्मृतम् | विकारा इति यस्मात् ते विशेषविकृतिस्थिताः | विशेषात् क्रियते यस्माद् विकारः कार्यमन्तिमम् | विगतं करणं वाऽत्र पुननाशमृते यतः | तत्सम्बन्धाद् विकाराख्या इच्छाद्या अभिमानिनः | एतत् सर्वं सर्वदेव निर्दोषेणैव चक्षुषा | प्रेरयेनेव जानाति यतः क्षेत्रज्ञो हरिस्ततः ॥ इति च ॥” - The *unmanifest* form of the *Great Brahman* is primarily the क्षेत्र - field. *Sri Devi (Lakshmi)* as the embodiment of *pure consciousness*, is spoken as eternally dear to *Sri Vishnu*. She never disintegrates, hence is the basis, foundation of immense potentiality for *Sri Vishnu*. Bearing superior to all जीवात्माऽ, she is expressed singularly as *Sri*. Energized by her, the *Great Brahma*, the best among the जीवात्माऽ, engages in creation.

Having said by her - *I create* जीवात्माऽ begets अहङ्कार, the form of 'I' from *Shiva*, intellect from *Uma*, the knowledge of the *Word*, mind from *Indra*, *Skanda* and *Aniruddha*, the touch to feel from *Marut* the son of *Vayu*, the eyes to see from the Sun, the tongue to taste from *Varuna*, nose to smell the pleasant and the unpleasant from *Ashwin*, *Vak* to speak from *Agni*, hands as the instruments of *Maruts*, the feet activated by the children of *Shachi*, born of the Sacrifice. *Yama* is *Payu*, since he *expels, discharges* the things eaten. *Shiva* and *Manu* being the progenitors are known as *Upastha*, the establishers. Since He removes the obstructions from people *Vinayaka* is known as *Akasha*, the space. *Marichika*, the son of the *Primal Breath* is known as earthly wind. *Agni* and *Prithivi* are the respective presiding deities for fire-principle and sustaining capacity of the earth; *Yama*, as the Lord of the Waters, is the presiding deity of birth and death. Five sons of *Shiva* are the presiding deities of *Shabda*, the sound etc. being associated with them. *Primal Breath* is known as *happiness*, *Sarswati* as *vigour* and *Sri Devi* as *consciousness* and *will*, being associated with those attributes. Like *Saraswati Vayu's* spouse is

also known as *vigour*. According to the circumstances *Sri Devi* is known by other names as well, even though she is referred to as *consciousness* and *will*. Similarly the other gods as well, because of the circumstances of each case. *Kali* presides over misery and hatred; *Dwapara* presiding over hate. Both are born of the four-faced *Brahma*. *Kali* is more powerful among *asuras*. In this manner each of the deities is presiding over their respective attributes. All the animate and inanimate constituents are known as क्षेत्र, the field. Because it is the place of abiding (क्षिति) of the Resplendent Lord, it is known as the क्षेत्र. Or since at the time of the dissolution of the cycle He destroys (क्षीणोत्ति) the animate and inanimate world, and similarly at the time of creation, recreates (त्राति), He is known as क्षेत्र. With modifications of the इच्छा the desire it is also known as the क्षेत्र. These modifications are considered as special because of they being the establishments of the distinctive attributes. The action creates something special, therefore, it is known as distinctive modification. The resultant object does not cause any modification or destruction of the original, therefore, with their association the *will* and the other modifications become the respective presiding deities. Since all these are seen by the Lord with flawless eye, and is known to energize them, *Hari* is known as the क्षेत्रज्ञ, the knower of the field.

“यस्यात्मा शरीरम् इत्यादिश्रुतेश्चेतनस्यापि इदं शरीरं कौन्तेय इति शरीरत्वोक्तिर्युज्यते ॥ सच्चं जीवः क्वचित् प्रोक्तः क्वचित् सच्चं जनार्दनः | सच्चं नाम गुण क्वापि क्वचित् साधुत्वमुच्यते ॥ इति शब्दनिर्णये ॥ तयोरन्यः पिप्पलं स्वाद्वत्तीनि सच्चम् इति च पैङ्गी श्रुतिः | जनी प्रादुर्भावे इति धातोर्जीवस्यापि शरीरे व्यक्त्यपेक्षया जनीर्युज्यते ॥” - Even though the scripture says *this self is the body*, suggesting *consciousness* to the body, since it has also been said in *idam shariram kaunteya*, the body does not become the field, *thus in Shabda Nirnaya Text*. “*satva is sometimes spoken as Jiva and sometimes Janardan is referred to as satva. satva as the attribute of nobility is also referred in other cases, thus in Paingī Scripture – “One relishes the fruit of the Pepul tree, therefore he is referred to as satva”*. Being manifested as one born, the *Jiva* is also said to have been born in the body.

“जीवेषु दुःखयोगादिरूपेण विनश्यत्स्वप्यतथाभूतम् - दुःखयोगादिरूपेण जीवेषु विनश्यत्स्वपि | दुःखयोगादिरहितं सर्वजीवेश्वपि स्तिथः | गुणैः सर्वैः समो नित्यं न हीनो हीनगाऽपि सन् | इति पश्यति यो विष्णुं स एव न तामो व्रजेत् ॥ इति पादमे ॥” - In creation *Jiva* sees destruction etc. associated with misery. “*As the form of misery, the Jiva perceives his self and devoid of miseries he experiences the Lord dwelling in all Jivaas with attributes similar in all creatures, not being lower even when in the lower. He who perceives Sri Vishnu in this manner, to him, verily, there arises no delusion*”, *thus in Padma Purana*.

30. By Prakriti, verily, do the actions come to be performed in all respects; he who perceives the Self in this manner, he, verily, perceives. .

Bhashya :

“आत्मानम् चाकर्तारं पश्यति स पश्यति ॥” - He who perceives the *self (Jiva)* to be the non-performer, he perceives the Lord.

Tatparya Nirnaya:

“प्रकृत्य स्वयमेव प्रारभ्य विष्णुना क्रियमाणानि | विष्णोर्नान्यः पूर्वप्रेरक इति | पूर्वं तु बादरायणो हेतुव्यपदेशात् इति भगवद्वचनात् || द्रव्यं कर्म च कालश्च स्वभावो जीव एव च | यदानुग्रहः सन्ति न सन्ति यदुपेक्षया || च ||” After undergoing the effect of one's own previous actions, *Sri Vishnu* causes the actions to be performed by us. But *Sri Vishnu* has not to deal with the effect of past actions. “*Badarayana having already earlier taught the purpose*” and also ‘*elements, actions and Time*’, thus having said.

“स्वयं प्रकृत्य भगवान् करोति निखिलं जगत् | नैव कर्ता हरेः कश्चिदकर्ता तेन केशवः || इति स्कन्दे | तेनेति प्रस्तुतत्वादेव सिद्धम् | अहं सर्वस्य प्रभवः. स हि कर्ता, कर्तारमीशं पुरुषं ब्रह्मयोनिम्, जन्माद्यस्य यतः मत्त एवेति तान् विद्धि | इत्यादिसकलप्रमाणविरोधश्चान्यथा | प्रकृत्यैव च इति च शब्दाच्च तेनैव सिद्ध्यति || प्रकृतेन क्रियायोगं च शब्दः क्वचिदीरयेत् | क्वचित् समुच्चयां ब्रूयाद् क्वचिद् दौर्लभ्यवाचकः || इति शब्दनिर्णय ||” - *Out of manifestation alone the Resplendent Lord creates the entire World. No one else is the creator of Sri Hari; hence He is known as the a-karta*”, thus in *Skanda Puraana*. ‘*I alone have manifested in all this*’. ‘*He alone is the one who performs*’. ‘*I am the Lord of all creation the Person, the progenitor of Brahma*’. ‘*from whom all this is born*’. ‘*Know all this to be from Me alone*’ also having said thus variously earlier. In प्रकृत्यैव च इति च the adjective च establishes all to be from Him alone. “*In some cases the use of cha is used to show additional performer and sometimes to show the association, sometimes as the form of weakness*” thus, in *Shabda Nirnaya*.

“प्रकृतेः कर्तृत्वं रचनानुपपत्तेश्च नानुमानम् इत्यादिना च निरस्तम् | न ऋते त्वत् क्रियते किञ्चनारे || इति च | केवलप्रकृतेः कर्तृत्वाङ्गीकारे च शब्दो व्यर्थः | तत् एव व विस्तारम् | इति वाक्यशेष विरोधश्च | अहं बीजप्रदः पिता इति वक्ष्यमणमत्रापि क्षेत्रक्षेत्रज्ञसंयोगात् || इति प्रकृतमिति तेनापि विरोधः | चेतनं करोतीति स्वोक्तिविरोधश्च | इच्छापूर्वक्रियादानं कर्तृत्वं मुख्यमिरीतम् | इति हि पैङ्गीश्रुतिः | विकारलक्षणं कर्तृत्वं तु प्रकृतेरङ्गीकृतमेव | तथाऽपि लक्ष्मीपरमेश्वरमुक्तचेष्टासु तदभावात् | सर्वशः इत्यर्थः | सङ्कोच प्राप्तिः | अचेतनाश्रितं कर्म विकारात्मकमीरितम् | यत्तु केवलचित्संस्थं प्रत्यभिज्ञाप्रमाणतः | अविकारात्मकं ज्ञेयं तन्न तत् प्राकृतं भवेत् || इति च ||” - Since, for the inanimate there is no self-motivation as mentioned by *Veda Vyas* in *Brahmasutra*, the gross *Prakriti* cannot be the first cause of the creation, creative instinct to gross *Prakriti* having been denied. Assuming creative instinct for *Prakriti* would make the word च inappropriate. The statement, ‘*From Him is all this emanation*’ would then be contradictory. What has been said earlier – ‘*I am the original seed, the Parent*’ the same having also been said here, ‘*through association of kshetra and kshetrajna*’, there would be no contradiction. There is, surely contradiction if one states that the inanimate causes the creation. “*Creation with full willingness can alone be said to be the main criterion*”, thus in *Paingi scripture*. Subordinate position for *Prakriti*, by attaching modifications to the performance of the actions is accepted. Even then *Sri Lakshmi* and *Supreme Lord* being Independent of defects in all respects, saying thus would also be improper. It should, however, be accepted that performance of action which is subordinate to the inanimate are subject to modifications. “*Only the inanimate (supra-conscious) actions (not being subject to modifications) being ever eternal should be considered as the recognized wisdom*”.

31. When he perceives the manifold manifestation of the creatures centred in the Lord, from where alone everything spreads out, then he attains Brahman.

Bhashya :

“एकस्थम् - एकस्मिन्नेव विष्णोः स्थितम् | तत एव विष्णोः विस्तारम् ||” - एकस्थम् means dwelling in Sri Vishnu alone. From there alone is the all pervading quality of Sri Vishnu.

Tatparya Nirnaya:

“एकविष्णवाश्रयाणां च जीवानं भेदमेव यः | ततः परस्परं चैव तारतम्येन पश्यति | विष्णोरेव च विस्तारं जगतः स विमुच्यते || इति च |” - He who sees amongst the *Jivas*, who have taken shelter in the One Sri Vishnu, the difference and gradation in between themselves and that by Sri alone is all this world pervaded, he becomes released.

32 33 – 34 . Because of His being without beginning, without the (three-fold) attributes and being imperishable, O Arjuna, though dwelling in the body, He is neither or nor is He affected. Even as the all-pervading ether, because of its being subtle, is not tainted, even so though present everywhere in the body, the (Supreme) Self does not suffer any taint. Even as the Sun illumines the entire world, even so does the Lord or the Field illumines. O Arjuna, the entire Field.

Bhashya :

“न च व्ययादिस्तस्य इत्याह – अनादित्वात् इति | सादि हि प्रायो व्ययि गुणात्मकं च | न करोति इत्यादेरर्थं उक्तं पुरस्तात् | न लौकिकः क्रियादिस्तस्य | अतो न पद्मम् इत्यादिवदिति ||” - In this verse, He explains that, for Him there is no annihilation etc. Normally things wear out and are subject to the three-fold attributes. ‘He does not act’ in this way, He having clarified earlier that He does not have worldly activities to be performed nor is He affected.

Tatparya Nirnaya:

“शरीरस्थो जीवः | स्वप्नेन शरीरमभिप्रहत्यासुप्तः सुप्तानभिचकशीति | इति श्रुतिः || शरीरस्थस्तु संसारी शरीराभिमतेर्मतः | विष्णुः शरीरगोऽप्येष न शरीरस्थ उच्यते | शरीराभिमतिर्यस्यानैवास्यास्ति कदाचन | तदगतानां तु दुःखानां भोगोऽभिमतिरुच्यते | तदभावान्नाभिमानी भगवान् पुरुषोत्तमः || इति च | अनादित्वान्निर्गुणत्वाच्च परमात्मा जीवोऽपि न | किमुत जडं न भवतीति? शरीरोत्पत्तिलक्षणमर्ष्या तदस्तीति | सच्चादिगुणवर्जितः | सर्वं करोति परमात्मा | तथापि न लिप्यते | वादिप्रसिद्धत्वाच्च | कुर्वाणोऽपि यतः सर्वं पुण्यपापैर्न लिप्यते | जन्ममृत्यादिरहितः सच्चादिगुणवर्जितः | विष्णुस्तद्विपरीतस्तु जीवोऽतस्तौ पृथक् सदा || इति च | स एष नेति नेति || इत्यादि च || - *Jiva* is established in the body. “Giving sleep to the *Jiva* established in the body, He remaining Himself without sleep, gives illumination to the sleeping one”, thus has been said in scriptures. “The worldly *Jiva* established in the body, is proud of his body. Sri Vishnu even though dwelling in every body is not called शरीरस्थ - established in body, because he has never any pride of that body. Experiencing the pleasures and pains is what makes one to be proud of his body. In the absence of such experiences, the Supreme Lord does not have any pride for the said body”. Because of His being without any beginning and without the (threefold)

attributes, the *Supreme Self* is distinct from the *Jiva*. Especially the marks of the body being born etc. do not exist in the Supreme being. Only for the *Jivas*, they do exist, like the relationship of attributes like *Satva* etc. Everything is done by the Supreme self alone. Even then there is no attachment to Him. Even though there exist disputants, even though He performs every action, merits or demerits do not attach to Him. He being without birth or death or devoid of the *Satva* and such other attributes. *Sri Vishnu* is distinctive from all these being ever different from the *Jiva*. Therefore, नेति नेति - *not this, not this* etc.

35. Those who perceive within themselves with the eye or wisdom, 'he Field, the Lord or the Field and the manner or deliverance of the creatures from Prakriti, they attain the Supreme.

Bhashya :

“भूतेभ्यः प्रकृतेश्च मोक्षसाधनम्; अमानित्वादिकम् ||” -The way of deliverance for the creatures and from *Prakriti* are the qualities like absence of pride etc.

Tatparya Nirnaya:

“जीवनामचेतनप्रकृतेर्मोक्षं भूतप्रकृतिमोक्षम् ||” — For the *Jivas*, the way of deliverance from inanimate *Prakriti* is explained here as the deliverance from manifested *Prakriti*.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Thirteenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Kshetra-kshetraajnyavibhaga Yoga”.

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Bhashya :

“साधनं प्राथान्येनोत्तरैरध्यायैर्वक्तिः ।” - *Hari Aum !* The means (for deliverance) are hereafter propounded.

Tatparya Nirnaya :

“क्षेत्रक्षेत्रज्ञसंयोगस्पष्टीकरणपूर्वकं त्रैगुण्यं विविज्य दर्शयति ।” - After explaining the relationship of the Field and the Knower of the Field in detail, the binding effect of the Three-fold attributes is clarified.

1 - 2 – 3 – 4. The Resplendent Lord said : That Supreme Wisdom best of all wisdom I will declare again, knowing which wisdom, all the ascetics have attained the supreme Perfection. Having taken shelter in this Wisdom and coming towards my likeness they are neither born at the time of creation nor adversely affected at the time of dissolution. My womb is the Great Brahma (Prakriti); in that womb I provide the seed, whereupon birth of the creatures becomes possible, O Arjuna. In all the wombs, O Arjuna, whatever forms are produced, of those Brahma is the great womb and I am the father casting the seed.

Bhashya :

“महद् ब्रह्म प्रकृतिः । सा च श्रीभृदुगेति या भिन्ना । उमासरस्वत्याद्यास्तु तदंशयुतान्यजीवाः ॥ तथा च काशायाणश्रुतिः - श्रीभूमिदुर्गा महती तु माया सा लोकसूतिर्जगतो बन्धकी च । उमावागाद्या अन्यजीवास्तदंशास्तदात्मना सर्ववेदेषु गीता । इति । मम योनिः इति गर्भधानार्था योनिः । न तु माता । वाक्यशेषात् ॥ तथा हि सामवेदे शार्कराक्ष्यस्मृती - विष्णोर्योनिगर्भसन्धारणार्था महामाया सर्वदुःखैर्विहीना । तथाऽप्यात्मानं दुःखिवन्मोहनार्थं प्रकाशयन्ति सह विष्णुना सा ॥ इति । अतः सीतादुःखाधिकं सर्वं मृषाप्रदर्शनमेव । तथा च कूर्मपुराणे ॥ न चेयं भूः । तथाच सोकरायणश्रुतिः - अन्या भूमिर्भुरियं रस्य छाया भूतावमा सा हि भूतैकयोनिः ॥ इति । अवाप स्वेच्छया दास्यं जगतां प्रपितामही ॥ इति । अनाभिस्नातश्रुतेर्मात्स्यपुराणोक्तमपि स्वेच्छयैव ॥ महद्ब्रह्म शब्दवाच्याऽपि प्रकृतिरेव - महती ब्रह्मणि द्वे तु प्रकृतिश्च महेश्वरः ॥ इति तत्रैव ॥” - महद् ब्रह्म is the *Prakriti*. She separately exists as *Sri, Bhu, Durga* etc. *Uma, Saraswati* and other *Jivas* are her partial manifestations. “*Sri, Bhu, Durga are the three forms of illusion that bind Jivas and the World. Uma, Vac (Saraswati) and others even though distinct Jivas, since they partial manifestation of Sri in Agama, they are also known as Sri*” thus in *Kashayana* scripture. *मम योनि* means not the mother, but the feminine *sakti* existing to accept the seed of consciousness from the Supreme Lord and give birth to all life forms. “*For giving birth by Sri Vishnu Sri Lakshmi, the great Maya, is devoid of all miseries. But along with Sri Vishnu she displays as if she is in misery for deluding the ignoble people*”, thus in *Sharkarakskhya* section of *Samaveda*. An examples is the sorrow of *Sita* which is merely a performance. “*Bhu is distinct and the Earth is but her reflection. Even though she (the earth) is the last among the five elements, she is the origin of all the elements*”, thus in *Saukaryana* scripture. “*She accepted servitude willingly even though she is the grandmother of all the worlds*”, thus in *Anabhimaan Shrutu*. “*Both Prakriti and*

the great Lord are both known as mahad Brahma”, even thus in Matsya Puraana.

Tatparya Nirnaya :

“योनिर्भार्या तथा स्थानं योनिः कारणमेव च | इति शब्दनिर्णये || अत्र योनिर्भार्या - तस्मिन् गर्भे दधाम्यहम् || इति वाक्यशेषात् ||” – There are three meanings for the word योनिः - wife, female generative organ and the cause. Here योनिः means wife, because special use in the sentence – ‘in that womb I give birth’.

5 - 6. satva (luminous), raja (enterprise) and tama (obscure) these attributes born of Prakriti attach, O Arjuna, to that imperishable embodied self in the body. Of these satva being without any stains causes illumination and well-being. In association with happiness and wisdom it binds, O Arjuna.

Bhashya :

“बन्धप्रकारं दर्शयति साधनानुष्ठानाय - सत्त्वम् इत्यादिना |” - The forms of attachment in the course of performance of actions by the *self* are explained here.

7. Know raja to be of the nature of attraction, arises from to craving and attachment. Therefore it binds by attachment, O Kaunteya, the embodied one to actions.

Bhashya :

“तृष्णासङ्गयोः समुद्भवम् | तयोः कारणम् |” - Because of the influence of that (*raja*) attachment to craving comes to be.

8. And know tama to rise from obscurity, deluding all the embodied being binds, by negligence, indolence and sleep, O Arjuna.

Bhashya :

“अज्ञानं जायते यतस्तद् अज्ञानजम् | प्रमादमोहौ तमसः | इति वाक्यशेषात् ||” - Obscurity is born of non-awareness having been pointed by the use of the words *negligence, indolence and sleep*.

9 – 18. satva initiates happiness; raja (motivates) performance or action, , tama gives rise to negligence obscuring the wisdom, O Arjuna. Overcoming raja and tama, satva prevails O Arjuna. Similarly, raja prevails over satva and tama and even tama (prevails) over satva and raja. When through all the gates of this body, Wisdom illumines through, satva should be assumed to have increased. Greed, enterprise, performance or actions, ebullition, and desire - these spring up, O Arjuna, when raja is in ascendance. Non-illumination, non-enterprise, inattention, and similarly delusion, - these spring up, O Arjuna when tama is in ascendance. When satva attains maturity at the time of dissolution, then the embodied soul attains the pure worlds of those who know the best. The one who is rajasic, reaching at the time of dissolution, he is associated with those who are performers of actions; and if it (the embodied soul) dissolves when tama prevails, then it (the embodied soul) is born in womb of

the deluded. The good actions are said to be saatvic with result which is pure; while the result of the raajasic is pain and that of the taamasic is non-awareness. From satva, wisdom is born; from raja greed and from tama inattention, delusion and non-awareness. To the higher stage goes the one who is saatvic, in the middle, stays the raajasic and the taamasic, being established in lower attributes sinks downwards.

Bhashya :

“रजसस्तु फलं दुःखम् इत्यल्पसुखं दुःखम् | तथा हि शार्कराक्ष्यशाखायाम् - रजसो ह्येव जायते मात्रया सुखं दुःखं तस्मात् तान् सुखिनो दुःखिन इत्याचक्षते इति | अन्यथा दुःखस्यातिकष्टत्वात् तामोऽधिकत्वं रजसो न स्यात् ||” - Result of the rajas is pain does not mean absolute pain but pleasure mixed with pain.

19 – 20 - 21. When nothing other than the attributes are seen by the seers as the performer and knows the Supreme who is even beyond the attributes, then he attains My nature. Rising above these attributes springing from the body, the embodied soul becomes freed from birth, death, old age and pain and attains immortality. . Arjuna said: By what characteristics does the one goes beyond these three attributes, O Lord ? What is his behaviour and how does he go beyond the three attributes?

Bhashya :

“परिणामिकर्तारं गुणेभ्योऽन्यं न पश्यति | अन्यथा, यदा पश्यः पश्यते गुणवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् इति श्रुतिविरोधः | नाहं कर्ता न कर्ता त्वं कर्ता यस्तु सदा प्रभुः | इति मोक्षधर्मे ||” - The attributes see the one who causes the consequential results, no one else. Otherwise the statement other. In that case, “When the seer sees the golden coloured one, the Lord of actions, the Person, the progenitor of Brahma” would have contradicted the scriptures. “Neither am I the performer nor are you the one; it is ever the Lord”, thus has been said in Moksha Dharma.

Tatparya Nirnaya :

“एतेभ्यः सच्चादिगुणेभ्योऽन्यं कर्तारमीशं यदा पश्यति तदैवायं ना पुरुषः | अन्यथा पशुसमः | न केवलं केशवं किन्तु गुणेभ्य उक्तत्वेन च | कथं स एव ना ? यस्मात् मदभावं सोऽधिगच्छति ||” - He who sees the One, who is different than these attributes, as the performer of actions, he, verily, perceives. Otherwise he would be like an animal, not only observing Sri Vishnu, the Lord of actions, as distinct from the attributes but seeing Him even superior to those attributes. How does he (the Jiva) become like this? By that perceptions he attains My nature.

“महालक्ष्मीरिति परा भार्या नारायणस्य या | प्रकृतिर्नाम सा ज्ञेया प्रकर्षेण करोति यत् | तस्यास्तु त्रीणि रूपाणि सच्चं नाम रजस्तमः | सृष्टिकाले विभज्यन्ते सच्चं श्रीः सदगुणप्रभाः | रजो रज्जनकर्तृत्वाद् भूः सा सृष्टिकरी यतः | यदावेशादियं पृथ्वी भूमिरित्येव कथ्यते | जीवानां ग्लपनाद् दुर्गा तम इत्येव कीर्तिता | एताभिस्तिमृभिजीवाः सर्वे बद्धा अमुक्तिगाः | सर्वान् बध्नन्ति सर्वाच्च तथाऽपि तु विशेषतः | श्रीर्देवबन्धिका नृणां भूर्देत्यानामथापरा | एताभ्योऽन्यं परं चैव विष्णुं ज्ञात्वा विमुच्यते | सामर्थ्यतिशयदासां नैताभ्यो विद्यते परः | इति यावद् विजानति तावत् तं नृपशूं विदुः | तस्मादाभ्योऽधिकगुणो विष्णुर्ज्ञेयः सदैव च || इति महाविष्णुपुराणे ||” - Maha-Lakshmi is supreme spouse of Sriman Narayana. She is known as Prakriti, because she creates by her luminosity. In her, therefore, are the three forms, satva, raja and tama. At the time

of creation, because of her being Luminous *Sri* is called *sat* and because of her illumination as *tva*. Because as भू, the earth, in the process of creation she is creative (enterprise), she is called *raja*. Since she manifests as this earth she is called भूमी. Because she obscures the minds of the *Jivas*, she is known as *Durga* or *tama*. The un-liberated human beings are thus being controlled by these three attributes. Even though the entire three bind all, especially *Sri Devi* binds the gods, *Bhu Devi* binds the human beings and *Durga Devi* binds the *asuras*. But knowing *Sri Vishnu* as superior to these three attributes, they are liberated. So long as human beings accept them as extremely powerful, till then they will remain like animals in the shape of human beings. Therefore *Sri Vishnu* should always be considered as possessing the increased attributes, *thus in Maha Vishnu Puraana*. “राजसस्तु फलं दुःखम् इत्यत्र दुःखमिति दुःखमिश्रं सुखम् | दुःख दूरिति सम्प्रोक्तं खं नाम सुखमुच्यते | इति शब्दनिर्णये || कर्मणो राजसस्योक्तं दुःखमिश्रं सुखं फलम् | अज्ञानजं तामसय नित्यदुःखं फलं विदुः || इति स्कान्दे ||” - “*raja, verily, comes about mixed with pain and pleasures. In the word duhkha, dhu denotes pain and the kha denotes pleasure*” *thus, in Shabda Nirnaya*. that *tama* or obscurity is caused by ignorance and always results in continuous pain, *thus in Skanda Puraana*.

22 – 23 – 24. The Resplendent Lord said : He does not hate when illumination, enterprise, or obscurity arises nor hankers for them when they decline, who being impassive or detached from the attributes, remains undisturbed, who stands indifferent knowing that it is the attributes which operate, who considers alike happiness as well as unhappiness, who is content in himself, who considers alike the earth, the stone and the gold, who remains balanced in pleasant and unpleasant conditions, who remains balanced in compliments and in censure.

Bhashya :

“प्रायो न द्वेषति न काङ्क्षति | तथा हि सामवेदे भाल्लवेयशाखायाम् - रजस्तमः सत्वगुणान् प्रवृत्तान् प्रायो न च द्वेषति न चापि काङ्क्षति | तथाऽपि सूक्ष्मं सत्वगुणं च काङ्क्षेद् यदि प्रविष्टं सुतमश्च जह्यात् || इति | न हि देवा ऋषयश्च सत्त्वस्था नृपसत्तम | हीनाः सूक्ष्मेण सत्त्वेन ततो वैकारिकाः स्मृताः | कथं वैकारिको गच्छेत् पुरुषः पुरुषोत्तमम् || इति हि मोक्षधर्मे | सात्त्विकः पुरुषव्याघ्र भवेन्मोक्षार्थनिश्चितः | इति च ||” - Primarily he neither hates nor hankers for. Thus in *Bhallaveya* section of *Samaveda* - “*The one who goes beyond the three attributes neither hates nor hankers for. Even then he would desire for the subtle saatvic attribute, but if subtle taamasic attributes come even by destiny, he will reject them*”. Thus in *Moksha Dharma* - “*Neither the gods nor seers, O King, established in satva can ever be insignificant in subtle attributes. In which case they would be modified in their convictions. One who is not firm in their convictions can never reach the Person, the Best of the Persons*”. Thus similarly in the same text – “*The person who is firm in his saatvic attributes' becomes, verily, a man-Lion assured of his liberation*”.

Tatparya Nirnaya :

“लोकस्थितान् प्रकाशादीन् प्रायो न द्वेषति नेच्छति | स्वयंप्रकाशी मोहोज्झस्तथाऽपि पुनरिच्छति | विष्णोः प्रकाशं तं चापि नित्यभक्त्याऽभिसेवते | सुखदुःखादिभावेऽपि विष्णुभक्तौ ममः सदा | अर्थार्थ वा प्रियार्थ वा निन्दादीनां भयादपि | न विष्णुभक्तिद्वासोऽस्य किन्तु साम्यमथोन्नतिः | अवैष्णवारम्भवर्जा विष्णुं याति न संशयः ||

इति च |” - The illumination which is established in other people is neither desired nor hated (by the one who is beyond the three attributes). The illumined beings under delusion, however may again succumb to desires. The illumination of *Sri Vishnu* being in them, they are ever in communion with Him. Even if sometimes deluded, they will again desire communion with *Sri Vishnu* alone. Even in the absence of happiness or unhappiness, the devotees of *Sri Vishnu* are ever equipoise. For the sake of wealth, of dear ones or those who are inimical or because of fright, there is never any decrease in their devotion to *Sri Vishnu*. It is either stable or increases. Those who give up things which are not pleasing to *Sri Vishnu* will undoubtedly reach Him.

25- 26 . He who remains balanced in honour and dishonour, among friends or enemies, who gives up all enterprises, is called *gunateeta*, one who is beyond the attributes, who serves with dispassionate love and equanimous devotion, he rising above these triple attributes, reaches the state of *Brahma* (*Prakriti*).

Bhashya :

“तुल्यत्वार्थ उक्तः पुरस्तयत् | ब्रह्मवत् प्रकृतिवत् भगवत्प्रियं ब्रह्मभूयम् | न तु तावत्प्रियत्वम् | किन्तु प्रियत्वमात्रम् | बद्धा वाऽपितु मुक्ता वा न रमावत् प्रिया हरेः | इति पादमे | भूयाय भावाय |” - Even as with *Brahma* i.e. the *Prakriti*, even so being pleased with the Resplendent Lord be reaches the: state of *Brahman*. Not becoming pleased in the same manner as from *Prakriti*. But becoming pleased like her. As mentioned in *Padma Puraana*, “No one bound or the liberated are dear to *Sri Hari* like *Ramaa* (*Lakshmi*)”. भूयाय means भावाय the state of being similar.

Tatparya Nirnaya :

“उदासीनवदित्युक्तेश्च न केवलोदासीनत्वं | नेङ्गत इत्युदासीनवृत्तिनिशेधः | सर्वरम्भपरित्यागीति विशेषप्रयोजनापेक्षयाऽपि नावैष्णवारम्भ इति | इङ्गनं क्षणिकं कर्म दीर्घमारम्भ उच्यते | इति शब्दनिर्णयः ||” - Being impassive does not mean being unconcerned with essential principles (concerned with *Sri Vishnu*). *nengate* means being indifferent to influences (of the attributes). *sarvaarambha parityaagi* means those who have given up all enterprises unrelated to the devotion to *Sri Vishnu*. “*karma* means lasting or permanent actions”, thus in *Shabda Nirnaya*.

“लक्ष्म्यादिभिः कुतो बन्धो योऽनादिः पुरुषस्य तु | तमत्येतीह यो विद्वान् स विज्ञेयो गुणात्ययी || इति च प्रवृत्ते || तत्कृतबन्धात्ययात् तदधीकविष्णुप्राप्तेश्च तदत्ययीत्युच्यते | तथा द्वारपालमतीत्य राजानां गच्छतीति | अतीत्य त्रीणि रूपाणि महालक्ष्मीं प्रपद्यते | तथा त्वनुगृहीतोऽसौ वैष्णवो विष्णुगो भवेत् || इति च ||” - Whoever crosses the hundreds and thousands of eternal shackles created by *Sri Lakshmi*, is, verily, the *purusha*. He alone is called the wise, and is known as *gunateeta* - one who has transcended the attributes. Thus in *Pravritti texts*. More than the crossing the shackles, the one who reaches the status of *Sri Vishnu* is said to be beyond the attributes, *gunateeta*. Like the one who, crossing the door keeper, reaches the King himself. Here *Brahma* means *Prakriti*, *Maha Lakshmi* – “In three forms *Maha Lakshmi* is being eulogized. By her grace alone the devotee of *Sri Vishnu* reaches the state similar to *Sri Vishnu*”.

27. For I am the abode of the Brahman, the immortal, the imperishable, the eternal, the Perennial Principle and the blissful solitude.

Bhashya :

“ब्रह्मणो मायायाः ।” - *Brahmana* means the Illusion, *Sri Lakshmi*.

Tatparya Nirnaya :

“ब्रह्म प्राप्तो मत्प्राप्त एव भवतीत्याह ब्रह्मणो हीति । मदवियोगात् तस्या अपि मत्स्थ एव भवतीत्यर्थः ॥”

- The words ब्रह्मणो ही it is clarified that the one who attains *Brahma (Sri Lakshmi)* also attains Him. Since she is not separate from Me, being in her is as good as being in Me as well, this is the purport. Therefore, in this manner the method of attaining Him is explained. एकान्तिक means the happiness of the one who has thus united result in his liberation.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Fourteenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Gunatrayavibhaga Yoga”.

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Bhashya:

“संसारस्वरूपतदत्ययोपायविज्ञानान्यस्मिन्नध्याये दर्शयति ॥” - *Hari Aum !* The nature of *samsara* is being explained in this Chapter.

Tatparya Nirnaya:

“त्रयोदशोक्तं विविच्य दर्शयति” - *Hari Aum !* What was mentioned earlier is further clarified.

1. The Resplendent Lord said : With roots above, branches below and whose leaves are concealed is said to be the imperishable Ashwaththa tree. Who knows this is the Knower of the Veda.

Bhashya:

“ऊर्ध्वो विष्णुः | ऊर्ध्वपवित्रो वाजिनीवस्वमृतमस्मि द्रविणं सर्वर्चस्वम् ॥ इति हि श्रुतिः | ऊर्ध्वः उत्तमः सर्वतः | अधो निकृष्टम् | शाखा भूतानि | श्वोऽप्येकप्रकारेण न तिष्ठति इति अश्वत्थः | तथाऽपि न प्रवाहव्ययः | पूर्वब्रह्मकाले यथा स्थितिस्तथा सर्वत्रापि | इति अव्ययता | फलकारणत्वाच्छन्दसां पर्णत्वम् | न हि कदाचिदप्यजाते पर्णे फलोत्पत्तिः ॥” - ऊर्ध्वः - the upright one is *Sri Vishnu*. “*I am the upright virtue dwelling in the Immortal One*”, thus in the Vedas. ऊर्ध्वः means superior, pure in all respect. अधः means base, vile. The branches are the creatures. अश्वत्थः is that which exists immutable, unchanged, always the same. Even the change cannot make it capable of being destroyed or liable to be destroyed. Whatever *form* was earlier, the same form being later in *Time*, it is said to be of immutable, indestructible *form*. Being the cause च्छन्दसां means the leaves conceal the fruits. It is never possible for the fruits to come, without there being leaves.

Tatparya Nirnaya:

“पृथङ् मूलं हरिस्तस्य जगद्वृक्षस्य भूमिवत् | सच्चादियुक्ते चिदचित्प्रकृती मूल मूलभागवत् | अत्रापि चिदचिद्योगो वृक्षवत् सम्प्रकीर्तितः | पृथिवीदेवतावत् तद्धरिर्मूढदचेतना | उत्तमत्वात्तु मूलानामूर्ध्वमूलस्त्वयं स्मृतः | नीचास्ततो महदहम्बुद्धयो भूतसंयुताः | शाखाश्छन्दांसि पर्णानि काममोक्षफले ह्यतः ॥” - The roots being distinct, *Sri Hari* is the *World-Tree*, even as the earth. Attributes like *satva* and *consciousness* and *non-consciousness* are the principal roots. Even here the association of *consciousness* and *non-consciousness* is similar to the tree. The earth, like the gods, elevates the *non-conscious* and He Himself being supreme is unwavering like the upright root. The lowly ones bound by the great sense of ego, get attached to the elements. The leaves are those which conceal (*Chhandanmsi*) the fruits, being the desires for liberation.

2. Branches stretch below and above nourished by attributes and sense objects as branches extend downwards spread like the roots in the world of human beings as performance of action.

Bhashya:

“अव्यक्तेऽपि सूक्ष्मरूपेण सन्ति शरीरादौ च भूतानि इति अधश्चोर्धम् च प्रसूताः | गुणैः सत्त्वादिभिः | प्रतीतिमात्रसुखत्वात् प्रवाळा विषयाः | मूलानि भगवद्रूपादीनि | भगवानपि कर्मानुबन्धेन हि फलं ददाति | तथाहि भाल्लवेयशाखायां - ब्रह्म वा अस्य पृथङ्मूलं प्रकृतिः समूलं सत्त्वादयो अर्वाचीनमूलम् | भूतानि शाखाशृङ्गंदांसि पत्राणि देवनृतिज्वश्च शाखाः | पत्रेभ्यो हि फलं जायते | मात्राः शिफा मुक्तिः फलममुक्तिः फलम् मोक्षो रसोऽमोक्षो रसोऽव्यक्ते च शाखा व्यक्ते च शाखा अव्यक्ते च मूलं व्यक्ते च मूलं न ह्येष कदाचनान्यथा जायते नान्यथा जायते || इति ||” - Since the *self* exists in subtle form in the bodies of the creatures, it is said to have spread upwards and downwards. Attributes are *saatvic* and the rest. Being pleasant during experience, they are referred as sprouts. The roots are the different forms of divine resplendence. The Resplendent Lord grants fruits according to the performance of the actions. “*In this World-Tree, the Brahman has entered as the principal root thereof with Prakriti as the subsidiary roots. The attributes like satva are the consequent roots. Elements are the branches; hymns are the leaves. Gods and the Human beings are the smaller branches. From the leaves, verily, do the fruits come about, some becoming fibrous roots. In this (Ashwattha tree) there are fruits of liberation as well as of non-liberation; juices of liberation as well as of non-liberation, unmanifest branches as well as the manifest; unmanifest roots as well as the manifest. Of this Ashwattha the attributes are like the sprouting leaves, pleasant as well as unpleasant. This does not otherwise come to happen nor does it not happen at all*”, thus in *Bhallava Section*..

Tatparya Nirnaya:

“कारणेषु स्थितं कार्यं व्याप्तं कार्येषु कारणम् | अन्योन्यसंयुताः शाखा मूलानि तु सदैव तु | विषया दर्शनीयत्वात् प्रवालसदृशा मताः ||” - In the *cause* is concealed the *result* and the *result* conceals the *cause*. In this manner roots and the branches are eternally interconnected. The sense-objects being alluring, are said to be like the sprouts.

3 - 4. It's form is not perceived here, neither its end nor the beginning nor the foundation. Having cut off this firm-rooted Ashwattha with the strong weapon of non-attachment that Path must be traversed, whereupon those who have reached declaring 'I seek refuge in That Primal Person from whom has flowed this ancient enterprise have never returned.

Bhashya:

“यथा स्थितिस्तथा नोपलभ्यते | अन्तादिर्विष्णुः | त्वमादिरन्तो जगतोऽस्य मध्यम् इति भागवते | अनाद्यवन्तं परं ब्रह्म न देवा ऋषयो विदुः | इति च मोक्षधर्मे | असङ्गशस्त्रेण सङ्गराहित्यसहितेन ज्ञानेन | ज्ञानासिनोपासनया शितेन इति हि भागवते | छेदश्च विमर्श एव | ततश्च तस्यैवाबन्धकं भवति | तथाहि मूलस्थं ब्रह्म प्रतीयते | तच्चोक्तं तच्छ्रुतावेव - विमर्शा ह्यस्य छेदः | स तं बध्नाति चान्यान् इति ||” - It is not perceived as it exists. अन्त and आदि also means Sri Vishnu. “*You are the beginning, the end and the middle as well*”, thus in *Bhagavat Puraana*. “*Neither the gods nor the seers can see the Supreme One who has neither an end nor the beginning*”, thus in *Moksha Dharma*. असङ्गशस्त्रेण means with the weapon sharpened by non-attachment, with wisdom arising from meditation and wisdom, thus in *Bhagavat Puraana*. छेद means reflection. In that manner the world does not

become a bondage and he will be revealed the well-established *Brahman*. “*Reflection, verily, is what is meant by 'cutting off. He will not thereby be bound; others will, indeed, be bound'*”, thus in scriptures.

“तदर्थं च तमेव प्रपद्ये प्रपद्येत | तच्चोक्तं तत्रैव – तं वै प्रपद्येत यं वै प्रपद्य न शोचति न हृष्यति न जायते न म्रियते तद् ब्रह्ममूलं तच्चिच्छित्सुः || इति | नारायणेन दृष्टश्च प्रतिबद्धो भवेत् पुमान् || इति मोक्षधर्मे | छेदनोपायो हि अत्र आकाङ्क्षितः | न च भगवतोऽन्यः शरण्योऽस्ति ||” - The implication being to Him alone one should surrender. “*When one surrenders and surrendering whom one neither grieves nor is pleased, neither is one born nor does one die, He, verily, is Brahman, the source to be desired*”, thus in scriptures. “*He whom Srīman Narayana has graced, he verily, becomes eligible person for reflection on the world*”, thus in *Mosha Dharma*. The means of severing attachments for the spirant. No one other than the Resplendent Lord exists as refuge.

Tatparya Nirnaya:

“जगद्वृक्षोऽयमश्वत्थो ह्यश्वत्थश्चलात्मकः | अव्ययोऽयं प्रवाहेण स्वसक्तज्ञानहेतिना | विष्णोः सम्यक् पृथग्दृष्टिनामच्छेदनभाक् सदा | अव्यक्तादिसमस्तं तु नेति नेत्यादिवाक्यतः | बोधेनैव पृथग् विष्णोः कृत्वा मृग्यः स केशवः | तमेवाद्यं प्रपद्येत यदंशाभासको ह्यम् | जीवराशिः समस्तोऽपि ब्रह्मरुदेन्द्रपूर्वकः ||” - **S**ince this World-Tree is like a horse with unstable stance, it is also known as *Ashwattha*, irreversible like a stream. It is confident, self-assured being wise. The perception that *Sri Vishnu* is entirely distinct from all else is *Wisdom* gained from demolition (of the tree). The statement *not this, not this* is what clarifies the *unmanifest* with the realization that *Sri Vishnu* as distinct from all else. That is what makes one clear the form of *Keshava*. He, verily, is known as *the Primal One*, all the multitude of *Jivas* and also *Brahma, Rudra, Indra* and the rest being nothing *save* His reflection.

5 – 6 - 7. Those who are freed from pride and delusion, have conquered the defects of attachment, who are ever devoted to the Supreme, their desires having been restrained, delivered from dualities of pleasures and pain, the un-deluded goes to that state which is Eternal. The sun does not shine there, nor the moon, nor the fire, reaching which place, there is no return. That is My Supreme Abode. A fragment or My own Self, having become the eternal living soul in the world of men, draws towards itself the senses with Mind as the sixth, resting in Prakriti.

Bhashya:

“साधनान्तरमाह - निर्मान इति | स्वरूपं कथयति - न तद् इत्यादिना ||” - In this verse *Sri Krishna* tells other means of spiritual discipline. He explains His divine form.

Tatparya Nirnaya:

“किञ्चित्सादृश्यमात्रेण भिन्नोऽप्यंश इवोच्यते | ईश्वरस्तु यदा त्वस्य शरीरं विशति प्रभुः | मनः षष्टानीन्द्रियाणि प्रकृतिस्थानि कर्षति ||” - Due to slight similarity, even though distinct, the *Jivas* are spoken as partial manifestations. The Lord, verily, when enveloping his body energizes the six senses including the Mind to the objects of the *Prakriti*. The statement that it attracts towards sound etc. may give rise to the assumption that the *Jiva* is independent .

8. When the Supreme Lord enters a body or departs from the body, then he takes with him these (the senses with Mind) along with him, even as the wind carries fragrance from the source.

Bhashya:

“कर्षति इत्युक्ते जीवस्य स्वातन्त्र्यं प्रतीतम् | तन्निवारयति - शरीरम् इत्यादिना | यत्, यदा शरीरमाप्नोति - उत्क्रामति च जीवः - तदेश्वर एतानि गृहीत्वा संयाति || यत्र यत्रैव संयुक्तो धाता गर्भं पुनः पुनः | तत्र तत्रैव वसति न यत्र स्वयमिच्छति || इति च मोक्षधर्मे || भावाभवावविजानन् गरीयो जानामि श्रेयो न तु तत् करोमि | आशासु हर्म्यासु हृदासु कुर्वन् यथा नियुक्तोऽस्मि तथा वहामि || इति च | हत्वा जित्वा च मघवन् यः कश्चित् पुरुषायते | अकर्ता त्वेव भवति कर्ता त्वेव करोति तत् || इति च | तद्यथाऽनः सुसमाहितं उत्सर्जद् यायादेवमेवायं शरीर आत्मा प्राज्ञेनाऽत्मनाऽन्वारूढ उत्सर्जद् याति || इति च श्रुतिः | वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् | इति च || गन्धानिव सूक्ष्माणि ||” - Whenever the Lord accepts the *Jiva*, then accepting him in this manner, energizes or directs his actions. “Wherever the Lord associates or wherever repeatedly enters the womb, he occupies those places but does not desire anything on that account”, thus in *Moksha Dharma*. “Even though I know the temporal emotions and lack of demerits and also know what is supremely good for me, I am not free to perform them. Even though I appear moving to the four comers, enjoying in the mansions, I do perform my actions as energized (by the Lord)”, thus in scriptures. “When killing or winning, even if one feels himself great person, in reality one does not become the performer of the actions, performing as the Creator ordains”. “Even as the vehicle moves from one place to the other when operated by some one, even so does this body, in which the *Jiva* is controlled by the Consciousness, gets energized”. The speech and the mind is accomplished by the Mind, the breath is energized by the splendour of the *breath*, i.e. by the respective presiding deities. गन्धानिव means like the subtle one. The enjoyment is that which comes thereafter.

Tatparya Nirnaya:

“शब्दादीन् प्रत्यय यदा जिवमादाय यात्यतः | गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ||” - When the *Jiva* is led by the Lord after the death of the body, he takes the subtle senses like the breeze taking the fragrance with it.

9. Established in the organs of ear, the eye, the touch, the taste, the smell and of mind He, verily, enjoys the objects of senses.

Bhashya:

“भोगोऽस्यापि साधितः पुरस्तात् | इन्द्रियद्वारा हि सोऽपि भुङ्क्ते | तद् य इमे वीणायां गायन्ति | इति च श्रुतिः ||” - Through the instruments of senses, the Lord verily, enjoys like those who play *vina*, playing for His pleasure alone. He enjoys only that which is auspicious attribute. ‘There is no inauspicious enjoyment among the gods’, thus in scriptures.

10. The deluded one does not perceive (the Lord) departing, abiding, experiencing in contact with the attributes, but the one with the eye of wisdom does perceive.

Bhashya:

“गुणान्वितमेव भुङ्क्ते | न ह वै देवान् पापं गच्छति || इति श्रुतेः | तर्हि किमिति न दृश्यत? इत्यह आह - उक्तामन्तम् इति ||” – He enjoys through his attributes, therefore evil does not touch him. How one does not perceive and how one is able to perceive is examined by the Lord

11. The equanimous ones who ever strive well-disciplined perceive Him established in the self, but those who are not equanimous and undisciplined, though they strive, do not perceive Him.

Bhashya:

“यतान्तो ज्ञानं प्राप्य | अकृतात्मना अशुद्धबुद्धयः ||” – Those who ever strive do perceive Him through wisdom. अकृतात्मना means those who are having undisciplined mind.

12. The splendour emanating from the Sun which illumines the whole world, that which is in the Moon and in the Fire, know that splendour to be Mine.

Bhashya:

“पूर्वोक्तमेव ज्ञानं प्रपञ्चयति - यदादित्यगतम् | इत्यादिना |” – As was done earlier, he reveals the wisdom.

13. Permeating the Earth and the Creatures, I support (them) with energy and I nourish all the herbs to become the succulent Soma.

Bhashya:

“गाम् भूमीम्” – गाम् means Earth.

Tatparya Nirnaya:

“सौम्यत्वात् सोमनामाऽसौ सोमम्डलगाः सदा |” – Sri Hari enjoys the propitious ones established in the mind. तदहं सान्त्वं फ स्पन्सः.

14 - 15. Becoming the universal Fire, I abide in the human bodies and enjoined with the upward and downward breaths, digest the four types of food. Establishing Myself in the hearts of all, I activate as memory and wisdom and also as the absence as well. I am the One who is spoken by all the Vedas: I am the creator of the Vedanta and am also the knower as well.

Bhashya:

“वेदनिर्णयात्मिका मीमांसा वेदान्तः | तथाहि सामवेदे प्राचीनशालश्रुतिः - स वेदान्तकृत् स कालक इति | स ह्येव युक्तिसूत्रकृत् स कालक इति ||” – Here Vedanta means the conclusive premises of Vedas. “He is the Time, the creator of the Veda. He, verily, is the Time, the creator of the associated aphorisms” thus also in Samaveda.

Tatparya Nirnaya:

“स एवाग्निस्थितो विष्णुर्नाम्ना वैश्वानरः सदा | सर्वेषां स नराणां यदुपजिव्यः सदैव च ||” - *Sri Vishnu* who is abiding thus in the Fire is known as *Vaishvanara* and ever abiding in all the human beings assists subsistence. “स एव व्यासरूपेण वेदान्तकृदुदाहृतः |” - He, verily as *Vyasa*, created *Vedanta* the document explaining the science of *Absolute*.

16 - 17. In this world, there are two Persons, the perishable and the imperishable. Perishable are all the (manifest) creatures and the indweller is spoken as the (unmanifest) imperishable. The Supreme Person is yet another, referred to as the Supreme Self, who entering the three worlds and sustaining it is called the imperishable Lord.

Bhashya:

“क्षरभूतानि ब्रह्मादीनि | कूटस्थः प्रकृतिः | तथा च शार्कराक्ष्यश्रुतिः | प्रजपतिप्रमुखाः सर्वजीवाः क्षरोऽक्षरः पुरुषो वै प्रधानम् | तदुत्तमं चान्यमुदाहरन्ति जालाजालं मातारिश्वानमेकम् || इति |” - Perishable creatures are *Brahma* and other *Jivas*. *kootastha* is *Prakriti*. “Beginning primarily from *Prajapati* all the *Jivas* are perishable. Imperishable is (*Sri Lakshmi*) the *Primal Person*. Superior to Her and distinct from them all is said to be the *One* who is not subject to bondage”, thus in *Shankarakshya* scripture,.

Tatparya Nirnaya

“ब्रह्मरुद्रादय सर्वे शरीरक्षरणात् क्षराः | श्रीरक्षरात्मेत्युदिता नित्यचिदेहका यतः | चेतनाचेतनस्यास्य राशेः संस्थापकत्वतः | कूटस्थ अत्मा सा ज्ञेया परमात्मा हरिः स्वयम् ||” - *Brahma*, *Rudra* and others all being subject to the destruction of the bodies are the perishable ones. Imperishable is *Sri*, having ever *Conscious (Chit)* body. Since she is the repository of both the conscious and non-conscious beings, she is known as *kootastha*. Superior to the perishable and the imperishable is the *Supreme One*, well known as *Purushottama* in *Vedas*. Thus, in *Narayana* scripture.

18 – 19 - 20. Because I transcend the perishable and am superior even to the imperishable, I am eulogized in the world and in the Vedas as well, as the Supreme Person. The one who, being un-deluded, thus knows Me as the Supreme Person, he is the knower of all and worships Me with all his being, O Arjuna. Thus was this most secret science been spoken by Me, O Arjuna, knowing which one becomes wise and content or his actions.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Fifteenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Purushottama Yoga”.

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Bhashya :

“पुमर्थसाधनविरोधीन्यनेनाध्यायेन दर्शयति” - *Hari Aum !* The obstacles in the course of spiritual aspiration are further explained here.

Tatparya Nirnaya:

“देवासुरलक्षणम् |”- *Hari Aum!* Here the distinctive marks of the divinities and demons have been described.

1- 3. Absence of fear, purity of mind, equanimity between wisdom and action, charity, self-restraint, sacrifice, reflection on the self, austerity and uprightness, non-injury, Truth, non-anger, renunciation, tranquility, non-envy, compassion towards creatures, non-covetousness, gentleness, modesty and steadfastness, energy, forgiveness, fortitude, purity, non-malice, nor excess of pride - these constitute the attributes of one who is born of Divine nature, O Arjuna.

Bhashya :

“तपो ब्रह्मचर्यादि | ब्रह्मचर्यादिकं तपः | इति ह्यभिधानम् || पैशुनं परोपद्रवनिमित्तानां राजादेः कथनम् - परोपद्रवहेतूनां दोषाणां पैशुनं वचः | राजादेस्तु मदाद् भीतेरदृष्टिर्दर्प उच्यते | इति ह्यभिधानम् | लौल्यं रागः - रागो लौल्यं तथा रक्तिः | इत्यभिधानात् | अचापलम् स्थैर्यम् - चपलश्चञ्चलोऽस्थिरः | इत्यभिधानात् | क्षमा तु क्रोधाभावेन सहापकर्तुर्गुणप्रकृतिः | अक्रोधोऽदोष कृच्छ्रोः क्षमावान् तु निगद्यते | इत्यभिधानात् ||” - By emphasizing austerity, adherence to *Brahmic* values etc. ‘Following the *Brahmic* values itself is austerity’, thus *having been spoken*. Animosity having been spoken as the intent to create injury to others, is the defect pointed among the rulers and others. “Intention to harm others is said to be the defect of animosity”, rulers and others being proud perceiving others without fear is said to give rise to arrogance. Fickleness gives rise to affection. ‘Affection is attachment as well as fickleness’. Absence of unsteadiness is steadfastness, चपल (wavering), चञ्चल (unsteadiness) अस्थिरः (non-constant) are same, thus having been said. Forgiveness is refraining from harming through anger even those who have harmed. The one who has absence of anger even towards those who have caused harm is said to be a forgiver.

4 – 5 – 6 - 7. Pretension, arrogance, excessive pride, anger, harshness and non-awareness – these constitute the attributes of one who is born of non-divine nature. The divine attributes are for deliverance and non-divine attributes are for bondage. Do not grieve, O Arjuna, you are born with divine attributes. Creatures of these two attributes - divine and non-divine, are created in this world. The divine attributes have been extensively spoken to you; now listen from me about the non-divine ones. Performance of actions nor renunciation of actions are known to men with the non-divine attributes. Neither purity nor good behaviour, nor Truth is known to them.

Bhashya :

“देवीम्, सम्पदमभिजातः, प्रतिजातः |” - Associated with divine endowments. This is the purport.

8 - 9. Unreal is this world, they say. Neither established by any Supreme Lord nor established by mutual causal relationship; what else is it but the result of carnal desire ? Performance of actions nor renunciation of actions are known to men with the non-divine attributes. Neither purity nor good behaviour, nor Truth is known to them.

Bhashya :

“जगतः सत्यं, प्रतिष्ठा ईश्वरश्च विष्णुः - तद्वैपरीत्येन आहुः | तस्योपनिषत् सत्यस्य सत्यमिति | प्राणा वै सत्यं तेषामेव सत्यम् || इति हि श्रुतिः | द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामृतं च सिथं च यच्च सच्च त्वं च || इति च | तस्योपनिषत् सत्यस्य सत्यमिति | एष ह्यैवेतत् सादयति यामयति चेति || इति च प्राचीनशालश्रुतिः | परस्परसम्भवो ह्युक्तः अन्नाद् भवन्ति || इत्यादिना ||” - The world is real and established by the Supreme Lord, *Sri Vishnu*. Contrary to this is spoken by them. Therefore, *upanishads* say it is the *Truth* of the *Truths*. *Primal Breath* is, verily, the *Truth*. Of them This is the *Truth*. *This, according to scriptures* – “Two-fold are the forms of Brahman, manifest and unmanifest. Of them the established form is the Truth”. Thus in *Prachinashala* scripture – “Therefore is the *upanishad* that It is the Truth of the Truth, because He alone destroys and controls”. *aparasar sambhutam* means that one is not born from the other. We have already pointed out earlier that “From food are born the creatures” etc.

10 – 17. Succumbing to their insatiable desires, full of pretensions, enveloped with excessive pride and arrogance, holding wrong views due to delusion, they behave with impure resolutions. Obsessed with innumerable cares ending only with the end of the worlds and fulfillment of desires as the only supreme goal, they remain self-assured. Bound by hundreds of shackles, subjected to desires and anger, they strive to enjoy desires by amassing wealth through unjust means. 'This has been gained by me; with this I will fulfill my desires; this is (mine) and the others also will be mine again through possessions, this enemy is slain by me and others also will be slain. I am the Supreme Lord, I am the enjoyer; I am the accomplisher, the strong and happy, rich and well-born, am I. Who else could there be one like me? I will perform sacrifices, I will give charities. I will enjoy.' Thus speak those deluded by non-awareness. Bewildered by many thoughts, enveloped by web of delusion, attached to gratifications of desires, they fall into the foulest hell. Self-righteous, otiose, filled with pride and arrogance of wealth, they perform sacrifices only in name, with arrogance and without regard to rules.

Bhashya :

“दुष्पूरो हि कामः | पाताळ इव दुष्पूरो मां हि क्लेशयसे सदा | इति हि मोक्षधर्मः ||” - Desires are difficult to be satisfied. “Like the netherworlds desires are difficult to be fulfilled. They create for me great distress” thus in *Moksha Dharma* Text.

18 – 19 – 20 Enveloped by self-conceit, force, pride also lust and anger, these malicious people despise Me dwelling in the bodies of themselves as well as in others. These cruel haters, evil

doers of the world, the meanest of men, I repeatedly hurl in unenlightened, degraded wombs. Having acquired unenlightened wombs life after life, these deluded ones do not attain Me, O Arjuna, but go to the meanest of the goals.

Tatparya Nirnaya:

“येऽतिमानेन मन्यन्ते परमेशोऽहमित्यपि | मिथ्या जगदिदं सर्वं भ्रमजत्वान् तिष्ठति | मिथ्यात्वान्नेश्वरोऽस्यास्ति परेभ्यो न च जायते | स्वस्मिन्नपि तथाऽन्यस्मिन् नियन्ताऽन्य इतीरिते | प्रद्विषन्त्यसुरास्ते तु सर्वे यान्त्यधरं तमः | अयोग्येशत्वकामाच्च लोभाच्चात्मसमर्पणे | तच्चवेदिषु कोपाच्च तमस्तेषां न दुर्लभम् | अक्षागमानुमानां च स्वोक्तेरेपि विरोधिनः | यस्मात् तेऽतोऽसुरा ज्ञेया एवमन्येऽपि तादृशाः | ये तु विष्णुं परं ज्ञात्वा यजन्तेऽनन्यदेवताः | प्रत्यक्षाद्यविसंवादिज्ञानादेव विमुक्तिगाः इति ब्रह्मवैवर्ते ||” - Those who think that ‘I am the Supreme Lord’ or who considers this world to have been established as nothing but as an illusion and (further) since the world is an illusion there is no Lord to organize it, or no one has created it, or who despises if informed that both ourselves and others are controlled by the Supreme Lord, all these, verily, are demonic and will attain the world of darkness. The unworthy *Jivas*, who assume no difference between them and the Supreme Lord, who do not surrender their selves to Him showing undue desire or poverty of intellect and hatred towards worthy souls, for them the world of darkness is not impossible. Contradicting direct perception and authority of the *Vedas*, those who speak this world to be illusion are assuredly *a-suras*. The men of wisdom, who knowing *Sri Vishnu* as the Supreme Lord and being men of wisdom propitiate no other divine beings, such ones become eligible for deliverance, *thus in Brahma Vaivartaka Purana*.

“निबन्धाय नीचस्थानेऽन्धेतमसि बन्धाय | सर्गणां सुबहुत्वेऽपि शभाशुभफलाधिकौ | देवासुराख्यौ द्वावेव गन्धर्वाद्यास्तदन्तरा | मुक्तिगा एव विज्ञेया देवा एव विमुक्तिगाः इति च | विमोक्षाय इत्यत्र वीत्युपसर्गादेव च मोक्षे नानात्वं ज्ञायते | देवासुरनरत्वाद्या जीवानां तु निसर्गतः | निसर्गो नान्यथैतेषां केनचित् क्वचिदेव वा | देवा शापबलादेव प्रह्लादादित्वमागताः | अतः पुनश्च देवत्वं ते यान्ति निजमेव तु | हेतुतः सोऽन्यथाभावो रक्तता स्फटिके यथा | अतो नित्यश्च नान्येष स्वभवविनिवर्तकः | किन्त्वाक्रम्यैव तं तिष्ठेद् देवसर्गस्ततो हि सः | अशोच्य एव विज्ञेयो मोक्षयोग्यो हरेः प्रियः इति च ||” - निबन्धाय means the lowest place, blind and covered by darkness. Being conscious of the blissful stages, divinities are said to attain greater happiness than the *asuras* (*the unenlightened*). That means the *gandharvas* (celestial beings), the lowest of the human beings and gods may attain deliverance. Further in विमोक्षाय the preposition वि makes it clear that even in deliverance there exists gradation (*taratamya*). It is but natural that the *Jiva* is a god, *a-sura*, or a human being because of their natural attribute and there can never be any change in their inclination. Because of curse some like *Prahlad* become born as *asuras*, but this *asura* attribute is not natural to them. Therefore, they attain their natural attribute of the gods. Like the alum which is clear, appears red with association of red flower, these appear to be *asura* because of the effect of the curses. But that is not a permanent stain and it cannot change their inherent divine attribute. Therefore the ones with divine attributes becoming eligible for the love of *Sri Hari* become fit for deliverance. They are not capable of being unhappy.

21- 22 – 23 – 24. Three-fold, desire, anger and greed, is the door to this hell leading the self to ruin. They should be renounced. Delivered from these three gates of darkness, O Arjuna, the

man behaves in the manner which is proper for the self, by which it attains the Supreme Goal. But he who discards the norms of scriptures and behaves induced by his desires, neither attains perfection nor happiness, nor the Supreme Goal. Therefore, making the norms of scriptures authoritative for performance or non-performance of actions, become empowered here to perform actions, knowing what is declared according to the rules of scriptures.

Bhashya :

“मामात्मपरदेहेषु इति | न कस्यचिद् विष्णुः कारयिता, यदि स्यान्मामपीदानीं कारयतु - इत्यादि | ईश्वरो यदि सर्वस्य कारकः कारयित माम् | अद्येति वादिनं ब्रूयात् सदाऽधो यास्यसीति तु || इति हि सामवेदे यास्कश्रुतिः ||” - मामात्मपरदेहेषु means when the actions are not motivated by the Lord. “None of them are the actions prompted by Sri Vishnu. If that were not so, then He would not have said ‘I have not prompted these actions’. “If all the actions are said to be His, then let my actions be performed by Him, such ones would be required to be told that they will go to eternal hell, thus according to Yaska scripture of Samaveda.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Sixteenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Daivaasurasampadvibhaga Yoga”.

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Bhashya :

“गुणभेदान् प्रपञ्चयत्यनेनाध्ययेन” - *Hari Aum !* The difference of the attributes are explained here..

Tatparya Nirnaya :

“सदसत्कर्मविवेकः” - *Hari Aum !* The distinction between the noble and ignoble deeds has been explained here.

1. Arjuna said : *Those who, discarding the rules of scriptures, offer sacrifices with full receptivity, what is their position, O Krishna ? Is it saatvic, raajasic or taamasic ?*

Bhashya :

“शास्त्रविधिमुत्सृज्य अज्ञात्वैव | वेदः कृत्स्नो अधिगन्तव्यः सरहस्यो द्विजन्मना || इति विधिरुत्सृष्टो हि तैः | ये वै वेदं न पठन्ते ना चार्थं वेदोज्ज्ञांस्तान् विद्धि सानूनबुद्धीन् || इति च माधुच्छन्दसश्रुतिः | अन्यथास्तु तामसा इत्येवोच्येत? न तु विभज्य | यदि सात्विकास्तर्हि नोत्सृष्टशास्त्राः | नहि वेदविरुद्धो धर्मः | वेदो धर्ममूलम् | तद्विदां च स्मृतिशीले | इति हि स्मृतिः | वेदप्रणहितो धर्मो ह्यधर्मस्तद्विपर्ययः || इति भागवते |” - शास्त्रविधिमुत्सृज्य means without following the scriptural rules. “*Knowing the injunctions of the Vedas, the twice-born ones should proceed in their study*” thus the persons not being aware of this knowledge give it up. “*Those who do not study the Vedas or even after studying, do not follow the wisdom of the Vedas are not well equipoised*”, thus in *Madhuchhanda* scripture. Otherwise they would be *taamasic* ones. If they were *saatvic* then they would not be reject rules commended in scripture nor would the performance of their action be against *Dharma*. “*Because all the Vedas are the basis of Dharma*”, thus in scriptures.- In *Bhagavat Puraana* also having been mentioned that what is prescribed by the *Vedas* is *Dharma* and all that is contrary to that is against *Dharma*.

2 – 3. The Resplendent Lord said : *Three-fold is the receptivity (shraddha) among the embodied beings according to their nature - saatvic (Luminous), raajasic (Energetic) or taamasic (Obscure). With luminosity everything becomes receptive, O Arjuna. Even as one is receptive, so is his receptivity.*

Bhashya :

“अतो विभज्याऽह - त्रिविधा इत्यादिना | सत्वानुरूपा चित्तानुरूपा | यो यत्कृद्भिः स एव सः | सात्विक श्रद्धः सात्विक इत्यादि ||” – Distinction of receptivity is made here as three-fold. सत्वानुरूपा means being attuned to luminous mind. He whose receptivity is luminous his perception verily, is enlightened. Those whose receptivity is luminous are to be known as *saatvic* - the luminous ones. Similarly the others. Being receptive (श्रद्धामयः) means having receptive form (श्रद्धारूपः).

Tatparya Nirnaya :

“सच्चवानुरूपा जीवानुरूपा अतो ये सात्विकश्रद्धास्ते सात्विका इति ज्ञायन्ते | अयोऽन्य इति | श्रद्धामयः श्रद्धारूपः | श्रद्धा स्वरूपं जीवस्य यस्माच्छ्रेयविभेदतः | उत्तमाधाममध्यस्तु जीवा ज्ञेय पृथक् पृथक् | स्वरूपभूता श्रद्धैव तामोगानां च मोक्षिणाम् || संस्मृतिस्थानां श्रद्धारूपं मनोऽपरम् | तत्र स्वरूपश्रद्धैव व्यज्यते प्रायशः क्वचित् | स्वातिकस्य तमेरूपा श्रद्धाऽन्तः करुणात्मिका | सात्विकी तामसस्यापि भूयस्वात् तद् विविच्यते ||” – Attributes are commensurate with one’s receptivity. Therefore one who responds in an enlightened manner is said to be of luminous receptivity, even as others differently. Since one responds according to one’s receptivity, one is distinguished from others as to their competence, as the superior, inferior and medium separately. The form of receptivity continues to be even for those who are go the darker worlds or to those who are delivered. Quite distinct from the form of receptivity there exists one which is superior even to the mind, where the real form of receptivity manifests. In rare moments in that interior place, the receptivity of the obscure one projects as luminous form and *vice-versa*. Therefore,

4. The luminous ones worship the Divine, the energetic ones worship the Yakshas and the obscure ones worship the dead, spirits, and the intermediate groups.

Bhashya :

“कः सात्विकश्रद्ध? इत्यादि विभज्याऽह - यजन्त इत्यादिना ||” -The nature of luminous receptivity is explained by mention that which is done through sacrifice etc.

Tatparya Nirnaya :

“श्रद्धेत्यास्तिक्यनिष्ठोक्ता सा येषां देवतोत्तमे | विष्णौ तद्भक्तबुद्धयैव रमाब्रह्मादिकेषु तु | ते सात्विका इति ज्ञेयास्तैरिष्टं विष्णुरेव तु | श्रीश्च साऽध्यक्षविद्याख्या ब्रह्मेन्द्राद्याश्च देवताः | विबूधत्वात्तु मन्वाख्या भुञ्जते प्रीतिपूर्वकम् | व्यामिश्रयाजिनो ये तु विष्ण्वाधिक्ये ससंशयाः | स्वरूपमात्रे देवानां श्रद्धायुक्ताश्च सर्वदा | राजसास्ते तु विज्ञेयास्तैरिष्टं यक्षराक्षसाः | दीनत्वात् देवनामानो ब्रह्मेन्द्रादिसनामकाः | गृह्णन्ति ये हरिं त्वन्यदेवादिसममेव तु | नीचं ब्रह्माद्यनन्यं वा मन्यन्ते नेति चाखिलम् | ततच्छ्रद्धायुक्तास्ते तु तामसाः परिकीर्तताः | भूतप्रेतास्तु तैरिष्टं शिवस्कन्दादिनामकाः | साक्षाच्छिवपरिवारा भुञ्जते ह्यतितामसाः | मोक्षः साङ्कल्पिकः स्वर्गो भूतादित्वं फलं क्रमात् | त्यक्त्वाऽपि शास्त्रविहितं मिथ्याज्ञानविवर्जिताः | भक्त्या विष्णुं यजन्तो ते निषिद्धाचरणोज्झिताः | तेऽपि यान्ति हरिं शास्त्रविधानस्थाः कुतः पुनः ||” – Those who being pure and receptive consider *Sri Vishnu* as best of the divine ones those should be considered as the devotees of *Sri Vishnu* and also those who consider *Ramaa*, *Brahma* and others as his devotees. Those who perform actions with which *Sri Vishnu* is pleased and also please *Brahma*, *Indra* and others known as *Manus* are also blessed by *Sri*, the presiding deity of knowledge. Those who perform mixed sacrifices, who disbelieve the supremacy of *Sri Vishnu*, who are receptive to the forms of the Gods without accepting their gradations (*taaratamyā*), should be known as *raajasīc* in nature. Their sacrifices being of lower order they accept *Yakshas* and *Rakshasas* in the shape of *Brahma*, *Indra* etc. Those who consider *Sri Hari* similar to other gods or lesser than Him or other gods as *Brahman* are those whose receptivity is known to be *taamasīc*. The fruits of their sacrifices are received by *Shiva*, *Skanda* and such others belonging to the company of *Shiva*, who are extremely *taamasīc*. The *saatvics* attain deliverance, the *raajasīcs* attain symbolic heaven and the *taamasīcs* attain the region of creatures, in that order. The ones who perform sacrifices

according to the prescribed rites and rituals and refrain from performing those prohibited by scriptures, they propitiating *Sri Vishnu* and attain Him, freed from illusory knowledge. In which case, where is the need to say that those who perform according to the scriptural injunctions will surely attain *Sri Hari*?

5 - 6. Those people who perform terrible austerities, not according to the rules or the scriptures, being vain and conceited and impelled by desires and passion, oppress the elements in their bodies and Me dwelling therein. Know that their such resolve is not luminous.

Bhashya :

“भगवत्कर्षणं नामाल्पत्वदृष्टिरेव | यो वै महान्तं परमं पुमांसं नैव दृष्ट्वा कर्षकः सोऽतिपापि इति ह्यनभिस्नातश्रुतिः | आसुरो निश्चयो येषां, त असुरनिश्चयाः | देवास्तु सात्त्विकाः प्रोक्ताः दैत्या राजसतामसाः | इति ह्यग्निवेश्यश्रुतिः ||” - Those who oppress the Resplendent Lord within are of little perceptivity. Thus in *Anabhimaan scripture* “Those who are not receptive to the Great Self, the Supreme Person, oppress Him”. Those who are *a-sura* un-enlightened (of scriptures) are of non-luminous, obscure, of *taamasic* receptivity. “The Divine ones are said to be *saatvic* (luminous) and the demons are combination of *raajas* (enterprising) energy and *obscurity*, *taamasic* (obscure) energy” thus in *Agniveshya scripture*.

Tatparya Nirnaya :

“अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः | डम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः | अकृशानपि लक्ष्म्यादीन् देवान् विष्णुपरायणान् | विष्णुं च सर्वदेहस्थं कृशत्वेन विजानते | तेषामल्पगुणत्वेन कल्पानात्ते तमो ध्रुवम् | यान्ति ज्ञेयाश्च ते दैत्याः पिशाचा वाऽथ राक्षसाः ||” - Those who perform terrible austerities even according to scriptures, they being arrogant and full of pride and strengthened by the desire for fruits and attachment propitiating gods in the lower order like *Lakshmi* are also devoted to *Sri Vishnu*. But those who consider Him, who pervades, the whole body as having lesser *gunas* will go to obscure worlds. Such people having obscure receptivity are divided in categories like *Daityas*, *Pishachas* and *Rakshasas*.

7. Even the food of these becomes attractive in three-fold manner. So also are their sacrifices, austerities and the charities. Listen to the distinction among these.

Bhashya :

“प्रीतिः अनन्तरिका | हृद्यत्व दर्शनि | स्थिराः च न तदैव पक्ता भवन्ति | तथा ह्याज्यादयः ||” - Joy is the immediate result. What continues to be joyous is *hridaya* - desirable or acceptable to the heart. Even though all food are well-cooked, they are not digested immediately. For instance ghee and the like. Being steady or having the attributes of steadiness as in the case of ghee and the like

Tatparya Nirnaya:

“अन्नैश्चैवाथ यज्ञाद्यैः प्रायो ज्ञेया इमे नराः | सात्त्विका सात्त्विकान् कुर्युर्यस्मादन्ये तथैतरान् |

ॐतत्सदीति यद् विष्णोर्नामत्रयमुदाहृतम् | प्रसिद्धं वैदिकं यस्मात् कर्म तद्विषयं हि सत् | तत्राश्रद्धाकृतं तस्मादसदित्येव कीर्तयते | विष्णु वेदाश्च यज्ञाश्च यस्मदोताः परस्परम् | विहिता विष्णुना तेन विष्णुरोमिति कीर्तितः | ॐतमस्मिन्नदं सर्वमिति चोक्तः स ॐमिति | तस्माद् ॐइति यज्ञादीन् प्रवर्तन्ते हि वैदिकाः | अनोङ्कृतं ह्यासुरं स्याद् यत् तस्माद् ॐकृतं त्वपि | ॐकारार्थहरेः सम्यगज्ञानादासुरं भवेत् | फलं त्वनभिसंधाय तद् ब्रह्म स्यान्ममास्पदम् | इति यत् क्रियते कर्म तन्नामाऽते जनार्दनः | अभिसन्धितं हि तत् प्रोक्तं तत् वा स्वगुणैः सदा इत्यादि च || - स्वयं प्रधानमुद्दिष्टं स्वरूपं कार्यमेव च | इति शब्दनिर्णये | शास्त्रविहितमपि भगवच्छ्रद्धाविहीनमसदेवेति वक्ष्यति - अश्रद्धया उतम् इति | भगवच्छ्रद्धाविरहितत्वादेव चाशास्त्रविहितं भवति | विष्णुभक्तिविधानार्थं सर्वं शास्त्रं प्रवर्तते | इति पैङ्गीश्रुतिः ||” – One should know that by consuming food and performing sacrifices the receptivity of the people becomes fashioned. The *saatvik* persons normally perform luminous actions and others in respective manner. By these people *Sri Vishnu* is known through triple symbols - ॐ, तत् and सत्. Therefore, the firmly established *Vedic* injunctions in relation to *Sri Vishnu* are known as *sat*. The performance of actions which are done without having receptivity towards Him are known as *a-* सत्. *Sri Hari* is known as ॐ since He is elaborately clarified by the Wise through *Vedic hymns* and sacrifices. Therefore, pronouncing ॐ sacrifices are commenced by the priests. The performance of sacrifices without pronouncing ॐ in the beginning is of *asuric, non-luminous* in form. Pronouncing ॐ, without being wise of its significance will make him an *asura*. Since the fruits (of sacrifices) are due to Him (*Brahman*) and deliverance is due to the grace of *Sri Janaardan*, He (*Brahman*) is known as *sat*. Since He is pervaded everywhere and has all the auspicious attributes, He is called सत्.

“*Making Me the Primal object, the forms and also the actions*”, thus in *Shabda Nirnaya*. Absence of scriptural injunctions and non-receptivity to the Resplendent Lord are considered identical. Therefore, ‘*given without receptivity*’ - thus has been spoken later. That which is given to the Resplendent Lord without being receptive is what is given without following the scriptural rules. “*An scriptures exit for the sake of being in communion with Sri Vishnu*”, thus in *Paingi scripture*.

8. The food which promotes life, vitality, strength, health, joy and cheerfulness, which are sweet, soft, nourishing and agreeable are said to be *saatvik, luminous*.

Tatparya Nirnaya:

“स्थिराः स्थिरगुणाः धृतादयः | कट्वादीनामप्यारोग्यरसाद्यर्थत्वेन साच्चिकत्वमेव | रस्यादीनामपि दुःखशोकामयप्रदाः उत्पुक्तेः | सत्त्वं साधुभावः | भवति हि सोऽपि शुच्यन्नात् || हृद्यं पश्चान्मनोहारी प्रियं तत्कालसौख्यदम् | सुखदं दीर्घसुखदं रस्यमभ्याससौख्यदम् || इति शब्दनिर्णये ||” – Food that creates stability having stable attributes are pleasurable. Food that is bitter if it promotes health are *satvika*, wholesome promoting enlightened outlook, becoming pure living, the attribute of the saints.. हृद्यं - desirable is that which makes one desire for more. Pleasurable is what pleases at that moment alone. सुखं – happiness is what continues to make one happy for a long time. That which becomes agreeable even after consuming repeatedly is रस्यम् - savoury or palatable” thus in *Shabda Nirnaya*.

9. The food that is bitter, sour, saltish, very hot, pungent, harsh, burning, producing pain, grief and disease are preferred by the raajasik, the energetic.

Tatparya Nirnaya:

“रुक्षं नीरसनम् | तीक्ष्णं सषपादि ||” - That which is tasteless is the tiresome, pungent, similar to mustard.

10. The cooked food uneaten and kept over, tasteless, putrid, stale, refuse and unclean is the food liked by the taamasik, the obscure.

Tatparya Nirnaya:

“यामान्तरितपाकं तु यातयाममितीर्यते | क्वचिच्च गतसारं स्यान्नियम्यं यातमस्य यत् | इति च | पूर्वं स्वादु पश्चान्द्यथाजातं गतरसम् | शुद्धभागवतानां तु स्वभावपेक्षयैव तु | स्वादुत्वादि विजानीयात् पदार्थानां न चान्यथा || इति सूदशास्त्रे ||” - The food which is kept over for a period of three hours after the same is cooked is called याम्ना. When the taste of the food is lost, it is also called यातयाम्. Earlier sweet but later turned without taste is called गतरसम् - tasteless. For the one who is devoted to the Resplendent One, even if a thing appears tasteless, the real nature of the thing should be made known - thus in Sudashastra.

11 – 12 - 13 .The sacrifices performed according to the prescribed rules, without expectation of fruits and considering the same for the mental satisfaction is said to be saatvik, luminous.The sacrifices performed with expectation of fruits and also for the sake of vanity, O Arjuna, know these to be raajasik, energetic. The sacrifices performed without following any rules, without chanting hymns, without serving food, without giving charities, without being receptive, is declared to be taamasika, impure.

Tatparya Nirnaya:

“यागात्तु राजसात् स्वर्गः सांकपिकः उदाहृतः | लोकः स दीनदेवानां सनाम्नां वासवादिभिः | विष्णावश्रद्धयाऽयोग्यकामाश्चैषां पुनर्भवेत् | नरकं च विना यज्ञं राजसा नरलोकगाः || निशिद्धं कर्मकुर्युश्चेदीयुस्ते नरकं ध्रुवम् | कदाचित् साच्चिकाः कुर्युः कर्म राजसतामसम् | अन्येऽन्यच्च तथाऽप्येषां स्थितिः स्वाभाविकी पुनः | स्वं स्वं कर्म तु सर्वेषां सदैव स्यान्महत्फलम् | अन्यदल्पफलं चैव बाहुल्यं तेषु लक्षणम् || इति पादमे ||” - By performing only sacrifices, the symbolic heavens are attained. This place is the habitation of the *jivas* who are similar to *Indra* and other gods who had fallen from their position. Since they were not receptive to *Sri Vishnu* or their desires exceeded their capabilities they attain such worlds but not the nether world. But those who perform energetic sacrifices and those who perform works which are prohibited will attain the eternal nether world without any doubt. They are often *saatviks* whose action are a mixture of both *raajasik* and *taamasik*. Others also perform actions which are not in consonance with their nature falling back to their natural attributes. Performance of their work according their respective natural attributes alone brings them better fruits. Performing actions contrary to their attributes brings lesser fruit. That which brings more fruit should be considered as their natural attribute, thus in *Padma Purana*..

14 – 15 - 16. Worship of the Gods, of Brahman abiding in men, Teachers and men of wisdom being pure, righteous, non-injury are said to be the penance of the body. Utterance which speaks Truth, causes no offence but is pleasing and beneficial, promotes introspection in self and meditation are said to be the penance of the speech. Serene thoughts, gentleness, reflection, silence, restraint of the Self and purity of one's nature are said to be the penance of the mind.

Bhashya :

“सौमत्वम् अक्रौर्यम् | अक्रूरः सौम्य उच्यते | इति ह्यभिधानम् | मौनम् मननशीलत्वम् - बाल्यं च पांडित्य निर्विघ्नाथ मुनिः | इति हि श्रुतिः | एतेन हीदं सर्वं मतम् | यदनेनेदं सर्वं मतं तस्मान्मुनिस्तस्मान्मुनिरित्याचक्षते || इति हि भाल्लवेयश्रुतिः | कथमन्यथा - मानसम् तपः स्यात्? ||” - सौमत्वम् means being soft, gentle, not harsh or cruel. “Not being cruel is called being gentle” thus has been said. मौनम् means silence, being ever reflecting. “After acquiring wisdom and being eligible one acquires मौनम्” - Thus also in the scriptures. By him alone all this is reflected upon, thereupon, he is called Muni, thus in Bhallava scripture. Otherwise how else one could perform penance with the mind?

Tatparya Nirnaya:

“मौनम् मननम् |” – मौनम् means reflection.

17. These three-fold penances by men performed without any expectation of rewards but with intensity and keen receptivity are known as saattvik, luminous.

Tatparya Nirnaya:

“युक्तैः भगवदर्पणादियुक्तैः | युक्तैरिति दानादिषु सर्वत्र समम् |” – Here युक्तैः means proper for offering to the Resplendent Lord. That charity is proper which is similar everywhere.

18 – 19 – 20 – 21 – 22 - 23. The penance performed with vanity for gaining respect, honour, reverence is known as raajasik and therefore, unstable and not lasting. The penance performed with foolish obstinacy by torturing the self and for causing injury to others is known as taamasik, obscure. The charity which is done without expectation of any rewards in return as one's duty at the proper place and proper time for a worthy person, is known as saattvik, luminous. The charity which is done in expectation of return or in the hope of future gain or with great reluctance, is known as raajasika. The charity which is done at the wrong place and at the wrong time and to an untruthful person without proper knowledge is known as taamasik, obscure. Considering Aum tat sat as the three-fold symbol of Brahman, the knowers of Brahman, the wisdom of the Vedas and the sacrificers were similarly ordained in earlier times.

Bhashya :

“पुनश्च कर्मादीतिकर्तव्यताविधानार्थमर्थवादमाह - ॐ तत्सद् इत्यादिना | परस्य ब्रह्मणो ह्येतानि नामानि - ओतं जगद् यत्र स्वयं च पूर्णो वेदोक्तरूपोऽनपुचारतश्च | सर्वैः शुभैश्चाभियुतो नचान्यैरोन्तदसदित्येनमतो वदन्ति || इति ह्रग्वेदखिलेषु | द्वितीयपादतत् शब्दार्थः | सदेव सोम्येदमग्र आसीत् | इति च | तेन, ब्रह्मणा | आत्मपूजार्थम् |

वेदविधिव्यञ्जनम् | मा तूक्ता पुरस्तात् ||” - Once again actions and the modalities that are ought to be performed are spoken by mentioning ॐ तत् सत् etc. which, verily, are names of the *Supreme Brahman*. Here in this world He is spread over in all entirety as *Aum*, therefore made reference in *Vedas* with respect. Thus, in the subsidiary chapter of *Rigveda* - He is सत्, since without any defects and is completely auspicious - “*He (sat), verily, my dear, was there in the beginning*”, “*Aum, that is Brahman*”. For propitiation of the *Self* by indicating the *Vedic* injunctions and Himself being referred subsequently.

24 - 25. Therefore utterance of Aum, performance of sacrifices, charity and penance are enjoined in scriptures by the communicators of Brahman and with utterance of 'tat' the performance of sacrifice, penance and various acts of charity are performed by seekers of deliverance.

Bhashya :

“तत् फलं मे स्याद् इत्यनिभिसन्धाय |” – The utterance of the word *tat*, without expecting that *the fruits be mine*.

26. The word Sat is uttered with truthful and noble intent, and similarly O Arjuna, for any praiseworthy performance also the word sat is used.

Bhashya :

“सद्भाव शब्देन प्रजननं सूचितम् | ॐ इत्युक्त्वा अनभिसन्धाय फलं यज्ञदानतपादिकृतामतिप्रीतेर्ना मसाम्याद् ब्रह्मैव निष्पादितं भवति || इत्याशयः | तथाच ऋग्वेदखिलेषु - ॐ यज्ञाद्या निष्फलं कर्म तत् स्यात् सद वै तदर्थं कर्म वदन्ति वेदाः | तच्छब्दानां सन्निधेर्ब्रह्मप्रीतेस्तदूपत्वाज्जनितं ब्रह्म तस्य || इति |” - By the word *sat*, the creation is suggested. Pronouncing the word *Aum* knowing its meaning fully, without expectation of the fruits, by performing sacrifice, charily and penance with great love, uttering the name (of the Lord, *Brahman* alone is propitiated, this is the purport. “*The sacrifices which are done without expectation of the fruits are called, verily, Aum tat sat. The Vedas call them performance of actions, since with those words the Brahman is pleased and they gain the experience of the Brahman*”, similarly in the *Rigveda*.

27 - 28. Abidance in sacrifice, penance and in charity is spoken as sat. The performance of action as well as the purpose of action are also called sat'. If any offering or charity is made or penance or rituals performed without receptivity, then the same are called asat, O Arjuna and it is of no significance here or hereafter.

Tatparya Nirnaya:

“सत्सम्बन्धित्वादेव कर्मादि सत् | ॐ तत्सदितिनाम्नां विष्णौ प्रसिद्धत्वात् | स्रवत्यनोडकृतं ब्रह्म परस्ताच्च विशीर्यते | अनोडकृतमासुरं कर्म इति श्रुतेरनोडकृतस्यासुरत्वप्रसिद्धेः | अनर्थज्ञोदितो मन्त्रो निरस्त्राति मानतः | यन्मन्त्रस्तेन कथितो मन्त्रार्थो ज्ञेय एव तत् || इति पैङ्गीश्रुतेश्च || तदर्थत्वेन फलानभिसन्धिपूर्वकर्मण एव सात्विकत्वाच्च || तद्भक्त्या तस्मरणपूर्वकमेव कर्म सदन्त्यदसदेवेति भावः || राजसस्याप्यसदन्तर्भाव एव |

विष्णुश्रद्धारहितत्वात् | साच्चिकं मोक्षदं कर्म राजसं सृतिदुःखदम् | तामसं पातदं ज्ञेयं तत् कुर्यात् कर्म वैष्णवम् ||
इत्याग्नेये ||” - Since the performance all the actions are in reference to Him alone they are known as *sat*. *Sri Vishnu* is famous with His three-fold name, *Aum tat sat*. The *vedic* hymns gain power if these words are uttered in the beginning and lose the power if they are uttered at the end. The hymns which are sung without uttering these words, they are called *asura* – non-luminous. *Thus, in Paingj scripture = “The recitation of the hymns without knowing their meaning is worthless. Because the hymns protect the reciter, they are known as mantras (the hymns). Therefore the meaning of the hymns should ever be known”*. The performance of the actions after knowing their meaning but without expectation of the fruits, is known as *saatvik*, luminous. Therefore those actions done remembering Him are called *sat* and all other actions are called *asat*. *raajasik* works are also included as *asat* because the same being devoid of receptivity towards *Sri Vishnu*. Luminous, *saatvik* actions lead one to deliverance. Energetic *raajasik* actions lead one to *samsara* and misery. The obscure, *taamasik* actions lead to inferior worlds. Therefore one should always perform actions which please *Sri Vishnu*.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Seventeenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Shraddhatrayavibhaga Yoga”.

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Bhashya:

“पूवोक्तं साधनं सर्वं सडिक्षप्योपसंहरत्यनेनाध्यायेन |” - *Hari Aum* ! All the Perennial Principles spoken in the earlier Chapters have been briefly spoken as conclusion in this Chapter.

Tatparya Nirnaya:

“सर्वाध्यायोक्तधर्मस्य समासतो निर्णयात्मकोऽनुक्तत्रैगुण्यवादी चायम् |” - In this Chapter all that was to;ld earlier is reiterated.

1 - 2. Arjuna said: I desire to know, O Krishna, the true principle of emancipation and of relinquishment separately. The Resplendent Lord said: The wise ones declare that relinquishment is giving up of performance of action prompted by desire and renunciation is abandonment of all the fruits of action by those given to wisdom.

Bhashya:

“फलानिच्छयाऽकरणेन वा काम्यकर्मन्यासः सन्न्यासः | त्यागः तु फलत्याग एव | तथाहि प्राचीनशालश्रुतिः - अनिच्छया अकर्मणावाऽपि काम्यन्यासो न्यासः फलत्यागस्तु त्यागः || इति |” - Non-performance of actions which promotes even little desire for fruits is relinquishment. *Sanyaas*, renunciation is giving up the fruits of actions. “Both non-performance of action which promotes desire and giving up the fruits of desire is relinquishment”, thus in *Prachinshala* text.

3. Actions which are defective should be relinquished, say some learned men. Others declare that actions like sacrifice, charity, penance should not be relinquished.

Bhashya:

“मनीषिणः इति विशेषणात् पूर्वपक्षोऽपि ग्राह्य एव | फलत्यागेन त्यागो विवक्षितो यज्ञादेस्तत्पक्षे | यस्तु कर्मफलत्यागी इति च वक्ष्यति | अत एक एवायं पक्षः ||” - In the first part of the verse, the reference is to मनीषिणः the protagonists of the First Part, the पूर्वपक्ष, which is accepted as reasonable. According to the protagonists of the other side, the उत्तरपक्ष only giving up the fruits of action is renunciation. Having said later (in *Gita*) यस्तु कर्मफलत्यागी, the other view has also been accepted as reasonable.

Tatparya Nirnaya:

“मनीषिणः इत्युक्तवात् तेऽप्यनिंघाः | अतः त्याज्यं दोषवत् || इत्यस्यार्थः | सङ्गं त्यक्त्वा फलं च, इति ||” - Having referred them as *manishinah*, learned men, their views are not to be ridiculed, but should be given up as defective, thus it is averred. This is the purport - giving up actions with desire for fruits and attachment to them.

4. Listen to Me with fervor, O Arjuna, the truth about renunciation. Renunciation has been declared to be three-fold.

Bhashya:

“तत्प्रकारं चाऽह - निश्चयम् इत्यादिना ॥” those methods are explained as certain.

5. Sacrifice, charity and penance should never be renounced but should always be performed, because they are the purifiers of the men of wisdom.

Bhashya:

“यज्ञभेद उक्तो द्रव्ययज्ञः इत्यादिना | दानेत्वभयदानमन्तर्भवति | एतेषां मध्ये यत्किञ्चिद् यज्ञादिकं कर्तव्यमेव इत्यर्थः | अन्यथा - ब्रह्मचारी गृहस्थो वा वानप्रस्थो यतिस्तथा | यदीच्छेन्मोक्षमास्तातुमुत्तमाश्रमाश्रयेत् ॥ इति व्यासस्मृत्यादिविरोधः | ज्ञानयज्ञा विद्याभयदानब्रह्मचर्यादि तपसो हि ते | अतो यद् वचोऽन्यथा प्रतीयते, अधिकारिभेदेन तद् योज्यम् | अन्यथेषां गत्यभावात् ॥” - The types of actions are spoken here in this verse. The different types of sacrifices have been clarified earlier as sacrifice with wealth etc. In charity even fearlessness is also included. Such actions like sacrifices etc. should be performed by all. Otherwise it would contradict the statement in *Vyaas Smriti* – “An aspirant, householder, forest-dweller and even a recluse, desiring deliverance have to perform the actions to attain best of the status”. Sacrifice in the form of acquiring wisdom, charity in the form of fearlessness, and penance in the form of being a religious aspirant, should be performed. Those actions also are declared to be of the nature of sacrifices. Otherwise earlier statements will stand contradicted. *Sri Krishna* subscribes to the view that since performance of action by itself cannot be avoided by any persons belonging to the four *aashramaas*, what is desirable is renouncing the fruits and attachment towards them.

6. But these actions should be performed by giving up attachment to the fruits of performance. This, O Arjuna, is My decided and best of the views.

Tatparya Nirnaya:

“द्रव्ययज्ञादिनां मध्ये स्वोचितो यज्ञो विद्यादानादिषु स्वोचितं दानं स्वोचितं तपश्च सर्वैर्वर्णाश्रमिभिरन्येऽचकार्यमेवेत्यर्थः | विष्णुनामस्वाध्यायोऽन्यानां सत्योपवासादिः ॥” - In the sacrifice of wealth, in the sacrifice of knowledge, in the sacrifice of penance, one should perform charity, instruct and practice austerity according to one's capacity and according to the classification (*Varna*) and stage (*aashramaa*) in life, together with other functions. This is the purport. Those belonging to the lowest of the classes should propitiate *Sri Vishnu* by repeating His name, speaking truth and austerity of fasting etc.

7. Renunciation of those actions, which are ordained to be done, is not desirable. Giving up (such actions) through ignorance is declared to be of taamasik.

Tatparya Nirnaya:

“सङ्गफलत्यागमृते स्वरूपत्यागः कार्य इति मिथ्याज्ञानाख्यमोहात् | स्वयज्ञादीन् परित्यज्य निरयं या |” - Non-attachment to the fruits of action is what is said to be the true nature of renunciation; giving up performance of the action alone is erroneous.

8. Renunciation of action because it is painful or from fear of physical suffering, having been declared to be raajasik does not bring any rewards.

Tatparya Nirnaya:

“मोहं विना दृष्टदुःखमित्येव | दुःखशब्देन केवलं मानसम् | कायत्केशस्य पृथगुक्तेः | दुःखं तु मानसं ज्ञेयमामायासो बाह्य उच्यते | विशेषस्य विवक्षयामन्यथा सर्वमेव तु || इति शब्दनिर्णये |” - Unless one is deluded, what one perceives is but cause of misery. Misery is, however, only the mental impression. Because normally what affects the body is spoken separately. “Misery is but a mental state. Exertions should be known as external phenomenon. With proper discrimination all this would be clear”, thus in Shabda Nirnaya.

9 – 10 - 11. Performance of action as one's ordained duty and renunciation of the fruits and all attachment to them, is considered as saatvik. The saatvik renouncer, who is wise and whose doubts are dispelled has neither aversion to inauspicious actions nor attachment to auspicious actions. It is not possible for any embodied being to renounce actions entirely (therefore) he one renounces the fruits of action he, verily, is said to be the renouncer

Bhashya:

“अन्यस्त्यागार्थो न युक्त इत्याह - न हि, इति |” - In this verse it has been clarified that mere renunciation of all actions is not the proper meaning.

Tatparya Nirnaya:

“न द्वेष्यकुशलं कर्म केवल दृष्टदुःखम् | जन्मान्तरकृते पुण्ये न सज्जेत् साच्चिकश्चले | यः सम्यक् तच्चविद् विष्णोस्तदर्पणधियैव तु | फलेच्छावर्जितस्तस्य कर्म बन्धाय नो भवेत् | बहुलं चेदल्पदोषं यावदेवापरोक्षदृक् || इति च ||” – कुशल - the qualified person would not despise actions only because they entail misery. By meritorious deeds done over different lives will not be used by him for enjoying insecure heavens. Knowing the fundamental principles the one, who offers them (his कर्म) to Sri Vishnu without attachment to the fruits of his actions, such one does not get bound (by his actions). However, performance of many actions may become reason for little demerits till one attains the knowledge of the Supreme.

12. Undesirable or desirable and also the mixed ones, thus the threefold fruits of actions accrue to those on their death; none for those who have renounced.

Bhashya:

“त्यागं सौति अनिष्टम् इति |” – Here in this verse, undesirable renunciation is praised.

Tatparya Nirnaya:

“अन्येषामिष्टम् | अस्य तु त्यागित्यादेव नेष्टम् | ज्ञानादेर्मोक्षभोग्यश्च नान्यत् स्यात् कर्मणः फलम् | त्यागिनस्तच्चसंवेत्तुरन्येषां तदृते फलम् || इति च | केवलकाम्यकर्माणां परानपेक्षयाऽप्यकरणमित्येतावांस्त्यागात् सन्न्यासस्य विशेष इत्यत्यागिनां प्रतियोगित्वेन न्यासिन उक्ताः | त्यागित्वं तेषामपि ह्यस्ति || परेच्छयाऽपि ये काम्यं कर्म कुर्युर्न तु क्वचित् | न्यासिनो नाम तेऽन्येभ्यः फलत्यागिभ्यं उत्तमाः || इति च ||” - For the others, it (renunciation) is desirable. However, being mere renouncer (of actions) is not sufficient. For the men of wisdom and for those who are keen for deliverance, there exist no other fruit for action. For the renouncer having knowledge of the fundamental principles, *Eternal Bliss* itself is the fruit. There is no fruit other than this. With no expectation of fruits for themselves, the renouncer performs actions desiring welfare of the others. But the relinquisher (संन्यासी) does not perform actions associated with desire, even as the actions end in welfare of others. However, the renunciation exists for the renouncer as well as for the relinquisher. “*Those who do not perform any actions (associated with desires), even when they are for the welfare of others, are called relinquishers (संन्यासी); these are superior to the mere renouncers*”.

13. Know these five-fold principles instructed by Me, O Arjuna, which are for the performance of actions according to Sankhya philosophy.

Bhashya:

“पुनः सन्न्यासं प्रपञ्चयितुं कर्मकारणान्याह - पञ्च इत्यादिना | साङ्ख्यकृतान्ते ज्ञानसिद्धान्ते ||” - *Sri Krishna* again reiterates संन्यास, the relinquishment of the actions, साङ्ख्यकृतान्ते means in the philosophy (*siddhant*) of Wisdom.

Tatparya Nirnaya:

“कथितं परम साङ्ख्यं कपिलाख्येन विष्णुना | सेश्वरं वैदिकं साक्षाज्ज्ञेयमन्यदवैदिकम् || इति च ||” - *Sankhya* philosophy spoken here is the one propounded by *Sri Vishnu* in the form Sage *Kapila*. This is the one which accepts the existence of the Supreme Lord according to the *Vedas*. There also exists another *Sankhya* philosophy known as *Sankhya* which does not accept the authority of *Vedas*.

14. The seat (of action), similarly the performer of action, the instruments and the distinctive means are variously expressed, the Divine being the fifth.

Bhashya:

“अधिष्ठानम् देहादिः | कर्ता विष्णुः | स हि कर्ता इत्युक्तम् | जीवस्य चाकर्तृत्वे प्रमाणमुक्तम् | करणम् इन्द्रियादि | चेष्टा क्रियाः | हस्तादिक्रियाभिर्हि होमादिकर्माणि जायन्ते | ध्यानादेरपि मानसी चेष्टा कारणम् | पूर्व तनीचेष्टाऽपि संस्कारकारणत्वेन भवति | दैवम् अदृष्टम् | तथाच आयास्यश्रुतिः - देहो ब्रह्माथेन्द्रियाद्याः क्रियाश्च तथाऽदृष्टं पञ्चमं हेतु इति | केवलम् निष्क्रियम् | एनं केवलमात्मानं निष्क्रियत्वाद् वदन्ति हि | इति तत्रैव ||” - अधिष्ठानम् means the basis and the rest. कर्ता is *Sri Vishnu*. He alone is said to be the creator of everything. Besides, *Jiva* has already been explained as not the independent creator but करणम् are the instrument of senses. चेष्टा means actions. With the use of hands etc. the activities of

sacrifice etc. come to be performed. ध्यान, meditation etc. is the activity of the Mind. By such various actions alone संस्कार, the tradition becomes established born. Divine is that which is not visible. “*The body, Brahman, the sense-instruments and their activities, similarly the fifth one, the unseen. these are the causes for the actions*” thus in aayaasya scripture.

Tatparya Nirnaya:

“अधिष्ठानं शरीरादि ||” - अधिष्ठानं means the body and the rest.

15 – 16 - 17. Whatever actions a man performs through the body, speech and the mind, judicious or injudicious, for them these are the five causes. This being the case, the one who considers himself as the exclusive performer of actions, due to lack of intelligence, does not truly perceive. He is of distorted intelligence. He who does not have the attitude that he himself is the doer, whose intellect is not tainted, even though he kills people he does not consider himself being the killer and, therefore, is not affected.

Bhashya:

“तज्ज्ञानं स्तौति - यस्य इति | यस्त्वीषद् बुद्ध्यते स ईषदहङ्कारी च ||” - The knowledge that one is not the performer of the action is further explained in this verse. The one who is bound by actions, he, verily is the one who has the attitude as the performer of action.

Tatparya Nirnaya:

“स्वातन्त्र्यमीश्वरे वेत्ति नैवात्मनि कदाचन | ईश्वराधीनमेवात्मन् स्वातन्त्र्यं तु जडान् प्रति | तारम्येन लक्ष्म्यादेर्जीवान् प्रति च सर्वशः | यस्तदर्थं समुत्पन्नो यथा रुद्रो यथा यमः | हत्वापि स इमान् लोकान् न हन्ति न निबुद्ध्यते | अज्ञस्तदर्थं जातोऽपि बुद्ध्यते दैत्यवद् ध्रुवम् | अपरोक्षदृङ् न जातो यस्तदर्थं मक्तिगं सुखम् | ह्रसेत् यस्य परोक्षज्ञः किञ्चिद् दोषेण लिप्यते || इति च | अस्वातन्त्र्यज्ञानाद्बुद्धिर्नास्तीति भावोऽप्यस्य नास्तीति न हन्ति | अन्यस्य भावोऽस्तीति विशेषः | बुद्धिर्यस्य न लिप्यते, इति रागान् हन्ति | किन्तु धर्मबुद्ध्याः || स्वातन्त्र्यं मन्यमानस्य रागाद् धर्मं न कुर्वतः | तान्निमित्तस्तु दोषः स्याद् गुणश्च स्यात् स्वकर्मजः || इति च |” - Independently human beings being gross and under the control cannot perceive the Supreme Being by their own strength, all *Jivas* from *Lakshmi* downward being in all circumstances subservient to the *Supreme Being* according to gradation (*taaratamyā*), having born as *Rudra* and *Yama* have even destroyed these worlds do not consider themselves having destroyed. But those who even though are born as instruments for destruction are not aware, they surely become like demons. Such ones do not become receptive to the experience of *the Prime Existence* nor do they become entitled to be delivered. But those who are receptive to *satya*, *the Supreme Being*, such ones would not be affected by such defects. Being not independent even though killing, they will not have the attitude as killer. For such ones have the special attitude. ‘*Whose intellect is not tainted*’ means those who kill as their ordained duty. But those who assume themselves to be independent, even though they perform their righteous duties, for them there will be occasion for defects and demerits from performance of his own actions.

18. Knowledge, object of knowledge and the knower (of the knowledge) are the three-fold instruments of action; the instrument, the action and the performer of actions constitute the

three-fold constituents of action.

Bhashya:

“एवं तर्हि न पुरुषमपेक्ष्य विधिः, अकर्तृत्वाद् इत्यत आह - ज्ञानम् इति | त्रिविधा कर्मचोदना | एतत् त्रिविधमपेक्ष्य कर्मविधिरिति त्रिविधा इत्युच्यते | कारणानि सडिक्षप्याऽह करणम् इति | कर्मसङ्ग्रहः | कर्म कारणसङ्क्षेपः | अधिष्ठनादि करण एवान्तर्भूतम् | तथाहृग्वेदग्रिलेषु - ज्ञानं ज्ञेयं ज्ञानिनं वाप्यपेक्ष्य विधिरुत्थितः | करणं चैव कर्ता च कर्म कारणसङ्ग्रहः || इति | अकृत्वेऽपि विधिद्वारेश्वरप्रसादादिच्छोत्पत्त्या उक्तकारणैः कर्मद्वारा पुरुषार्थो भवति || इति | ईश्वराधीनत्वेऽपि विधिद्वारा नियतस्तेनैव | यदि चेच्छादिर्जायते तर्हि कारितमेवेश्वरेण | फलं च नियतम् | वस्तुतोऽकर्तृत्वेऽप्यभिमानिकं कर्तृत्वं तस्यैव | स्वातन्त्र्यं च जडमपेक्ष्य इति न प्रवृत्ति विधिवैयर्थ्यम् | सर्वं चैतदनुभवोक्तप्रमाणसिद्धम् || इति न पृथक् प्रमाणमुच्यते ||” – Even for such persons no similar expectations would arise, having the attitude of the non-performer of actions. Having resorted to three-fold instruments of action, the three-fold consequence of action are also spoken. The causes have been spoken briefly in the later half of the verse. Here consequences of action means the constituents of the causes all actions. In them is included all the basis, (अधिष्ठान mentioned earlier). “*Relying on Knowledge, the act of Knowing and the Knower, the scriptural injunctions become established. The Cause, the Performer and the Performance constitute the Action*”, thus also in *Rigveda*.. Even though a non-performer of the actions, he becomes eligible as a qualified person, through knowledge of scriptures and grace of the Lord, through intended desires and performance of the actions. That is through knowledge of scriptures and being disciplined as subservient to the Lord. Even as he desires, even so he performs the actions and therefore performance of actions becomes only a निमित्त, occasion. But in normal circumstances, even though he is not the performer of the actions, through ego-sense he assumes himself to be the performer. Since the human being has more independence than other gross objects, he is capable of discriminating the scriptural injunctions. Since all this is established through experience, no additional proofs are here adduced.

Tatparya Nirnaya:

“संप्रेरयितुरीशस्य कर्मस्वग्रिलचेतनान् | ज्ञातृज्ञानरूपा प्रेरणा सा स एव यत् | स्वरूपेणैव नित्या सा विशेषात्मतया भवेत् | विशेषोऽपि स्वरूपेण नित्यश्च स्याद् विशेषतः | स्वनिर्वाहकता यस्मान्नवस्था विशिष्टवत् | विशेषस्य विशिष्यस्याप्यभेदेऽपि विवादिना | विशेषोऽस्त्येव नारास्ति ह्यनवस्था कथञ्चन | ज्ञातुरन्योऽहमिति तु कस्याप्यनुभवो नहि | अस्मि ज्ञातैवाहमिति विशेषोऽयमिदानीं मे समुपथितः | इत्याद्यनुभवाद भेदो न विशेष्यविशिष्टयोः | विशेषणं तु द्विविधं विशेषाख्यं तथेतरत् | विशेषमणयेद् येन प्रोक्तं तेन विशेषणम् | विशेषोऽपि विशेषस्य स्वस्यैव गमको भवेत् || इत्यादि तत्त्वविवेके || संग्रहः पञ्चकारणानां सङ्क्षेपः | अधिष्ठानस्य करणेऽन्तर्भावात् | दैवशब्दो दितेश्वरस्यैव मुख्यकर्तृत्वः ||” – Energized by the Supreme Lord, the *Jivas* performs actions and acquires special characteristics similar to that of the Lord. Being of such special characters, they manifest also always in distinctive forms. Being themselves the accomplishers, through them many special manifestations come to be accomplished. Every special form comes to be manifested with distinctive characteristics. Even in such distinctiveness there exists never any conclusiveness. Who does not have experience : ‘*I am the one who experiences the others ?*’ Therefore, how can there be any difference in their knowledge that ‘*I*

know and (therefore) I exist?. Every one perceives the special attributes which are established in them. With such experience there exists no difference between the special nature and their distinctive manifestation. This special manifestation is of two nature, which is called special because of the dual-nature and distinctive in nature. That makes knowing one's manifested form suggestive of the special nature. *Thus in Tatva Viveka. karmasangraha* means the combination of the five-fold constituents of action in brief. *Adhithaan*, the establishment (in the verse 14 above) is caused by the internal nature. The word *daiva* - Divine is the Supreme Lord Himself who, by His principal Action, by His Independence, by the statement, '*Independent Performer of Actions*', is in these three-fold manner referred. *karma* is the performance of actions.

19. The knowledge, the Action and the Performer of Action, on account of their attributes, are considered three-fold in term of the science of attributes. Listen about these also.

Bhashya:

“पुनः साधनप्रथनाय गुणभेदानाह - ज्ञानम् इत्यादिना | गुणसङ्ख्याने गुणगणनप्रकरणे ||” - The way of साधना and the distinction between the attributes is again clarified. The science of Attributes means the method of distinguishing the attributes.

Tatparya Nirnaya:

“एवं गुणसङ्ख्याने परमसाख्यशास्त्रे |” - Here, the science of the attributes is the superior *Sankhya-Shastra*.

20. The instinct by which That One (Sri Vishnu) is seen in all creatures as the distinct, undivided (source of Energy), that Wisdom, know to be saatvik, luminous..

Bhashya:

“एकं भावम् विष्णुम् |” - Single Source is *Sri Vishnu*.

Tatparya Nirnaya:

“अस्तित्वाद् भूतनामस्यः सर्वजीवेभ्य एव यत् | मुक्तेभ्योऽपि पृथक्त्वेन विष्णोः सर्वत्रगस्य च | ऐक्येन च स्वरूपाणां प्रादुर्भावादिकात्मनाम् | तारतम्येन जीवानां भेदेनैव परस्परम् | जडेभ्यश्चैव जीवानां जडानां च परस्परम् | तेभ्यो विष्णोश्च सम्यक् तल्लक्षणज्ञानपूर्वकम् | ज्ञानं साच्चिकमुद्दिष्टं यत् साक्षान्मुक्तिकारणम् ||” - Existence, having been known as *the basis* in all creatures and also in the liberated ones in distinctive manner, *Sri Vishnu* alone is here referred to. Even though manifesting in all forms in similar manner, yet separate according to the gradation in and between each *Jiva*. Those which are seen as Gross, distinct from the *Jivas* and distinct in and between the *Jivas* themselves, they are all distinct from *Sri Vishnu*, which knowledge is their distinctive characteristics. This wisdom being *saatvik* becomes the cause for deliverance.

21 - 22. What is known as distinct in all creatures by multiplicity of instinct, know that knowledge to be raajasik, energetic. That which clings to one action without any goal, without any concern to Truth, the mean, that is to be known as taamasik, obscure.

Tatparya Nirnaya:

“विष्णोरन्यस्य याथार्थ्यज्ञानं राजसमुच्यते | यदि विष्णुं न जानाति यदि वा मिश्रतच्चवित् | अन्यथाकरणीयत्वात् कार्याख्यं जीवमेव यः | अकार्यं ब्रह्म जानाति स एवाखिलमित्यपि | एकजीवपरिज्ञानात् कृत्स्नज्ञोऽस्मीति मन्यते | युक्तिभिर्ज्ञानराहित्यत् स्वपक्षस्याल्पयुक्तितः | अयुक्ततामेव गुणं मन्यते चाल्पदर्शनः | अतच्चार्थं जगत् ब्रूते तच्चार्थज्ञानवर्जनात् | स मुख्यतामसज्ञानी ह्येकैकेनापि किं पुनः | सर्वैरितैर्विशेषैश्च युक्तः पापमधिकः | इति पादमे ||” - The knowledge which is contrary to the supremacy of *Sri Vishnu* and therefore imperfect, is known as *raajasic*. If one does not know *Sri Vishnu* or knows Him with confused understanding or thinks *Jiva* to be the performer when he is known not to be so or even thinks *Brahma* to be the creator when he is not the Creator or thinks knowing one *Jiva* is similar to knowing all the other *Jivas*, then such ones devoid of proper knowledge become contentious in justifying their own inadequate knowledge. These men who have little knowledge, not being able to place their arguments correctly and properly insist that their claim alone is the correct perception. Each of such person is primarily of *taamsik* knowledge. All those who revel thus in erroneous knowledge are associated with extreme demerits, *thus in Padma Parana*.

“पृथक्त्वेन तु यज्ज्ञानम् इत्यस्य व्याख्यानम् - नानाभावात् इत्यादि | सर्वगतमेकमीश्वरं न जानातीत्येतावतैव राजसत्वम् | कस्य कृत्स्नवज्ज्ञानमेव कृत्स्नेन ब्रह्मणैक्यज्ञानं च महातामसम् | किं पुनस्तावन्मात्रं सर्वमिति ज्ञानम् | किं पुनस्तत्राप्येकजीवादन्त्यत् किमपि नास्तीति अहैतुकं ज्ञानं सर्वमपि तामसम् ऽ किमु तदेवोक्तलक्षणम् | अतच्चार्थवत् सदसद्वैलक्षण्याद्यन्यथार्थकल्पनायुक्तमेकं तामसम् | किमु तदेवोक्तविशेषणैयुक्तम् | प्रायोऽल्पज्ञानमपि तामसम् | अज्ञानबहुलत्वात् किमु तदेवोक्तमिथ्याानम् | एकस्मिन् सर्वविज्ञानं कार्ये जीवे पूर्णं ब्रह्मेति सक्तं ज्ञानं निर्युक्तिकं चातच्चार्थकल्पनायुक्तमल्पज्ञानं च पृथक् सर्वेषु ||” - The statement ‘*what is known as distinct*’ is in further clarification of the latter remark: ‘*by multiplicity of instincts*’. Those who do not know that the all pervading one is the Supreme Lord, they are of *raajasik* attributes. Clinging to one's own view (without considering other views) is the attribute of *taamasik* people. And if one thinks that after being delivered by the Lord and acquiring wisdom the *Jiva* would be united with the All-Intelligent, Entirely Independent Lord - when in reality the *Jiva* would remain entirely subservient to Him - that one would be an extreme case of de-merits. Assuming nothing else to be in existence other than *Jiva* is also de-meritorious. What then is there to emphasize that acquiring unreasonable wisdom is the source of great obscurity, when their marks have already been specified? Unprincipled knowledge i.e. the knowledge associated with unconventional perception of the relation of Truth and non-Truth is *taamasik*. In which case, what is the purpose of mentioning such knowledge to be obscure, when it is already associated with the marks mentioned above ? In fact, little knowledge can be the reason for obscurity. And its excess becomes the cause of ignorance and non-awareness. When clarified that illusion due to non-awareness is on account of such excess obscurity, would not then it would be a case of repetition. Similarly, it would also not be repetition to clarify that the knowledge that *Jiva* is embodiment of all-pervasiveness, that *Jivas* are not separate from the Lord of all comprehensive attributes, that such knowledge is devoid of all rationality. Such knowledge which contributes to unprincipled conclusions, which is associated with little knowledge are all cases of *taamasa*, obscurity. In the case of those who propagate the theory of Illusion (*maayaavaada*), all these misconceptions do exist. In other philosophies also similar misconceptions like creation without definite purpose, do prevail.

23 – 24 - 25. The ordained actions performed without attachment, without love or hatred, without desiring fruits are known as saatvik. The actions performed desiring gratification, with ego and with great effort are known as raajasik. The actions which results in loss, injury and without regard to one's capacity but due to one's delusion are known as taamasik.

Tatparya Nirnaya:

“मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा इत्युक्त्वा ये मे मतम् ये त्वेतत् | इति च तस्य मोक्षसाधनत्वस्याकरणे प्रत्यवायस्य चोक्तेर्भगवदर्पितत्वेन सर्वकर्मकरणां तस्य | अध्यात्मचेतसा इत्युक्त्वात् तत्स्वरूपयाथार्थ्यज्ञानादि | ये तु सर्वाणि कर्माणि इत्यस्मिन् श्लोकेऽध्यत्मचेतस्त्वस्य मत्पराः अनन्यैवैव योगेन मां ध्यायन्तः | इति व्याख्यातत्वात् | एवं सर्वमपि भगवद्भक्तियुक्तमेव साच्चिकम् ||” - The Lord having spoken ‘surrendering all actions to Me, with consciousness fixed on the Supreme Self’ and ‘This is My opinion’ ‘This is, what it is’, the non-performance of such actions by one in furtherance of deliverance, may cause impediments. The performance of actions with the intent of surrendering them to the Lord, with the knowledge about the supremacy of *Sri Vishnu*, is known as the regulated form of the performance of action. The statement ‘with consciousness fixed on the Supreme’ Self’ should be understood as referring to the knowledge of the principal form of the Lord. In the statement, ‘(surrendering) all the actions to Me’ the consciousness fixed ‘with reference to Me, with unbroken equanimity meditating on Me’ thus having spoken. All such actions for communion with Resplendent Lord are said to be *saatvic* actions.

26. The performer who performs, freed from attachment, with non-ego in speech, with full determination and real, unmoved by success or failure, are known as saatvik.

Tatparya Nirnaya:

“सर्वस्य भगवदधीनत्वज्ञाननश्चयादेवानहंवादी |” - *non-ego* implies the wisdom that one is subservient to the Lord.

27 - 28. The performer (of actions) swayed by passion, eager for the fruits of action, greedy, of harmful nature, impure, given to joy and sorrow is known as raajasik. The performer who is non-equanimous, uncultured, obstinate, deceitful, malicious, lazy, despondent and given to calumny, is known as taamasik.

Bhashya:

“परकृतं दोषं दीर्घकालकृतमप्यनुचितं यः सूचयति स दीर्घसूत्री | परेण यः कृतो दोषो दीर्घकालकृतोऽपि वा | यस्तस्य सूचको दोषाद् दीर्घसूत्री स उच्यते || इत्यभिधानात् |” - He who points out the defects in others, which are improper, given to calumny and done long time earlier is दीर्घसूत्री. The dictionary also declares that “The one who points out the defects in others done long time earlier, is spoken as दीर्घसूत्री”.

Tatparya Nirnaya:

“भगवद्भक्तिसामर्थ्यात् प्रकृष्टो न कुतो हि यः | स प्राकृतो दीर्घसूत्री कुर्यां पश्चादिति स्मरन् | इति

शब्दतच्चे | प्राप्तकालस्य कर्मणो दीर्घकालेनैव कृतिं सूचयन् दीर्घसूत्रीत्यर्थः || अलसो दीर्घसूत्री च सच्चयुक् तामसो मतः | अयुक्तो राजसः स्तब्धः प्राकृतो नैकृतिकः शठः | एकैकेनैव दोषेण प्रोक्तस्तामसतामसः | दुर्नरत्वं च तिर्यक्त्वं तमश्चतत्फलं क्रमात् || इति च ||” - “*The one, even though by the grace of the Lord is distinguished, but being unrefined postpones his performance, is called दीर्घसूत्री*” according to *Shabda Tatva Text*. The performance which is required to be done at the proper time but is performed after considerable lapse of time also suggests the meaning of दीर्घसूत्री. The सात्त्विक दीर्घसूत्री is called तामसिक because of his laziness. The one who is incompetent is राजसिक; the indolent and the unrefined is तामसिक, the one who does nothing but the malicious. The one who speaks ill of others is obscured amongst the obscure (तामसतामसः). The consequence of evil manhood is correspondingly the three-fold lower fruits.

29 – 30 – 31. Listen now about the understanding and steadfastness according to the three-fold nature of the attributes, O Arjuna, which is being related to you with clarity without leaving anything. The intelligence which initiates performance of action or its abstention, things to be done or not to be done, things to be feared or not to be feared, things resulting in bondage or deliverance, know that to be the saatvik. The intelligence about the propriety of Dharma, the Perennial Principles and that which are not contrary to Dharma, about performance and non-performance of action, is known, O Arjuna, to be the raajasik.

Bhashya:

“यथार्थत्वनियमाभावो राजस्याः | अन्यथा तामस्या भेदाभावात् ||” - Performance or abstention from the proper injunctions is *raajasik*. All the rest is *taamasik* due to differences.

Tatparya Nirnaya:

“किञ्चिद् यथावद् धर्मादीनयथावच्च पश्यति | यया बुद्ध्या राजसी सा मिथ्यादृक् त्वेव तामसी || इति च ||” - The one who perceives *Dharma*, the Perennial Principles some times in righteous manner and sometimes in unrighteous manner is *raajasik* and the one who sees them entirely as delusion is *taamasik*.

32. The intelligence being obscured due to which one cannot discriminate what are Perennial Principles and what is contrary to them and also the one who sees all the things in perverted manner is known, O Arjuna, as taamasik. When by unwavering meditation, the Mind, Breath, and the senses are restrained from being distracted from equanimity, know that state, O Arjuna, to be saatvik.

Tatparya Nirnaya:

“वैष्णवो भक्तियोगो यस्तद्युक्ता साच्चिकी धृतिः || इति च | वितिविषयैवेत्यव्यभिचारिणी ||” - The equanimous communion with *Sri Vishnu* is spoken as *saatvik* intelligence, since non-sensual, it is virtuous.

34 – 35 - 36. When one holds to the Perennial Principles with determined mind, desiring the

fruits of pleasures and wealth, know that state, O Arjuna, to be raajasik. When one is not rescued from the state of dreaming, fearing, grieving, depression and arrogance due to his obstinate mind. know that state, O Arjuna, to be taamasik. Listen to Me about the three-fold happiness, O Arjuna, in which in course of time by practice one revels in happiness and reaches the state or happiness in the end.

Tatparya Nirnaya:

“स्वप्नं भयं इत्यादि सर्वनिषिद्धोपलक्षणम् | तत्तत् साच्चिकमेव स्याद् यद्यद् वृद्धाः प्रचक्षते | निन्दन्ति तामसं तत्तद् राजसं तदुपेक्षितम् || इति हि भागवते - महामानस्तु मां पार्थ, अभयं सच्चसंशुद्धिः, इत्यादिना वृद्धाश्चोक्ताः ||” - Dreams, fears etc. considered prohibited by elders are the subsidiary marks. Intelligence relating to these matters is *taamasik*. Matters endorsed by elders are considered *saatvik* and matters disapproved are *taamasik*. Matters in respect of which they are impervious are *raajasik*. ‘महामानस्तु मां पार्थ’ and ‘अभयं सच्चसंशुद्धिः’ by such statements elders have commended *Dharma*, thus in *Bhagavat Purana*.

37. That which is like poison in the beginning but in its effect from the grace of the Supreme Lord is nectar itself (that happiness) is said to be saatvik.

Tatparya Nirnaya:

“विष्णोः प्रसादात् स्वमनःप्रसादात् साच्चिकं सुखम् | उति पादमे ||” - With the grace of *Sri Vishnu*, one's mind becomes delighted and the pleasure becomes luminous (*saatvik*), thus in *Padma Purana*.

38 – 39 – 40 - 41. That which with association of the sense-objects is like nectar in the beginning but in its effect is poison, as it were, (that happiness) is said to be raajasik.. That which arising from sleep, sloth, and inattention appears as happiness deluding the self in the beginning as well as in the end (that happiness) is said to be taamasik. There is no creature, whether among men on earth or among gods in heaven, who is free from the effects of these three-fold attributes. Among the Brahmins, the Kshatriyas, the Vaishyas and Shudras, O Arjuna, the performance of actions are distinguished according to these attributes born of nature .

Tatparya Nirnaya:

“सच्चं जीवजातम् | मुक्तानां गुणातीतत्वात् - पृथिव्यां दिवि देवष्वित्यादि च विशैषः || यथेष्टं सञ्चरन्तोऽपि मुक्ता भूम्यादिगा न तु | ग्रामस्था अपि न ग्राम्या वैलक्षण्याद्धि सज्जनाः | नराधमास्तामसेषु साच्चिकास्तत्र राजसाः / दैतभृत्या महादैत्या मुख्यतामसतामसाः | राजसस्तु नरास्तत्र विप्रा राजससाच्चिकाः | तत्रस्थशुद्धसच्चास्तु परहंसा प्रकीर्तिताः | हंसो बहूदकः कुटिजो वनस्थो नैष्ठिको गृही | क्रमाद् राजोदिका बाह्यं कर्मैषामधिकं यतः | धर्माः परमहंसानां ब्राह्मा एव शमादिकाः | देवादेः कर्मबाहुल्यं न लिङ्गं राजसः क्वचित् | न हि विष्णोश्चलेत् तेषां मनः कर्मकृतवापि | अन्येषां चलचित्तत्वात् प्रायः स्यात् कर्म राजसम् | यदि तत् स्मारकं विष्णोर्विद्यात् साच्चिकमेव तत् | धर्मार्थहिंसनाऽग्निश्च विशेषो ब्रह्मचारिणः | पैतृकं चापि यतितो दारास्तु

गृहीणस्ततः | असर्गो ग्राम्यसन्त्यागः पश्वहिंसा गृहस्ततः | वनस्थस्य विशेषोऽयं सर्वेषामितरत् समम् || इति च ||”

- *satvam* means the living creatures. To show that the liberated beings are not bound by the attributes, they are specially referred to as the gods on the earth. The liberated ones even though move about freely in this world they are not bound by the defects of the world. For instance even though noble people dwell in *samsara*, the primordial world they are unlike the common people dwelling in *samsara*. Among the *taamasik* the meanest are those whose minds are obscure even though capable of being luminous. The followers of the unenlightened *asuras* are those who are obscure though capable of being *raajasik*. The great *asuras* are those who continue to remain extremely *taamasik*, obscure. The *raajasik* are those human beings, among whom there are *Brahmins* (men of *Wisdom*) who are *raajasik* combined with *satva*. Among them the pure *saatviks* are known as *Paramhamsa*. *Hamsa*, *Bahuda*, *Kutaja*, *Vanastha*, *Naishtika*, *Householders*, these being in stages and in that order open to outside influences, their activities becoming progressively *raajasic*. The *Paramahamsas* are known by their serenity, self-control and outward marks of righteousness. In the case of the Gods, even though they are excessively *energetic* they are rarely endowed with any marks of *raja*. Because even when they perform energetic actions their mind is always in communion with *Sri Vishnu*. As far as others are concerned because of their indecisive, wavering mind their actions are normally marked as *raajasik*. But if their actions are attuned to *Sri Vishnu*, then these ones should be considered *saatvik*. Inquiry in *Dharma* and performance of sacrificial acts are the special attributes of a *Brahmachari* – one who is engaged in wisdom of the *Brahman*. Assuming together with wife the parental responsibilities and leading temporal life is the mark of a *Grihastha*, householder. Remaining aloof, giving up attachment to progeny and possessions, and being non-injurious to animals is the mark of one *Vanaprastha*, a forest-dweller. For the rest, the mark of a *Sanyaasi*, ascetic is similar and equanimous attitude towards all.

“साच्चिकाः स्वल्पराजसः क्षत्रियाः सच्चराजसाः | वैश्याः शूद्रा अतिस्वल्पसच्चधिक्येन तामसाः | ये तु भागवता वर्णास्तेषां भेदोऽयमीरितः | सच्चाधिकः पुल्कसोऽपि यस्तु भागवतः सदा | त्रैविद्यमात्रा विष्णोर्ये सर्वा धिक्ये ससंशयाः | अन्याधिक्यं न मन्यन्ते श्रीशाद् राजसराजसाः | पितृगन्धर्वपूर्वाच्च मुनयो देवता इति | साच्चिकास्त्रीविधास्तत्र श्रेष्ठा एवोत्तरात्तराः | देवा इन्द्रो विरिञ्चद्या इति त्रैधैव देवताः | क्रमोत्तराः शिवो वाणी ब्रह्मा चैवोत्तराः | सच्चसच्चमहासच्चसूक्ष्मसच्चश्चतुर्मुखः | तस्माद् यावद् विमुक्तिः स्यान्मुक्तावेवं सुवक्रमः || इति च ||”

- The one who is *saatvik* could also be to some extent *raajasik*. *Kshatriyas* could be *raajasik* together with *satva*. *Vaishyas* and *Shudras* are normally *taamasik*, obscure with more or less of *satva*, luminosity. Amongst those who are devoted to the Resplendent One, such natural differences are visible. Having excess of *satva*, luminosity, even *Pulaska* (born in *taamasik* family) becomes entitled to be called the devotee of the Resplendent One. Those who perform actions commended in *Vedas* but are skeptical about the superiority of *Sri Vishnu* over all others, or consider others as superior to *Sri Vishnu*, are extremely energetic *-raajas-raajasah*. Those who are neutral, neither accepting the supremacy of *Sri Vishnu* nor despising him, they are said to be *raja-tamasah*. Ancestors, *gandharvas* and ancient seers and gods are all luminous, *saatvik* in three-fold manner, each one progressively superior to the previous one. *Gods*, *Indra*, *Brahma* are progressively to one another and *Shiva Saraswati* and *Brahma* are progressively superior to the previous ones. Luminous among the luminous, extremely and subtly luminous is four-faced *Brahma*. Such progressive gradation continues even in liberation. Even though the attributes do

not exist in the state of liberation, gradation is determined by the extent of bliss which they revel in.

“विष्णौ किञ्चिदप्रीतियुक्तास्ताममध्ये साच्चिका नराधमा इत्यर्थः | राजसानां मध्ये भागवता एव साच्चिकं विप्रादयः | राजसस्थसाच्चिकेष्वेव शुद्धसाच्चिकाः इति वर्णभेदः | सत्वप्रधानत्वादे तानारभ्योत्तरोत्तरं सर्वेपि मोक्षयोग्याः | सत्त्वात् सज्जायते ज्ञानम् इत्यादेः | सच्चाधिको मोक्षयोग्यो योग्योऽन्धतमसस्तथा | तम उत्तरो रजोभूयान् समो वा सृतिपात्रकः || इति |” - Among the meanest of the human beings, *taamasik* ones are those who have least enmity to *Sri Vishnu*. Among the *raajasik* ones, the luminous are the wise ones devoted to the Resplendent Lord. The *saatvik* ones who are purely *saatvik*. *raajasik* ones who are *saatvik* to some extent, *saatvik* ones associated in equal measure with *raajasik* and those *saatvik* ones associated with *taamasik* become differentiated in classification according to the predominance of one or the other of the attributes. Beginning with the *saatvic* attributes each person becomes fit for deliverance starting from the Gods downwards. ‘*With luminosity comes wisdom*’, thus has it been said. Those who are more *saatvic* and similarly those who are not so fit go to the obscure darkness become fit for deliverance. Those who are more *raajasik* or the three attributes are more or less equal, they become the ‘*nitya samsaari*’, those who are ever engaged in temporal life.

42. Serenity, self-restraint, austerity, purity, forbearance, uprightness, wisdom, knowledge and faith are the attributes in a Brahmin.

Tatparya Nirnaya:

“शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च | ज्ञानं विज्ञानमास्तिक्यं विप्रकर्म स्वभावजम् | एते गुणाः किञ्चिदूना विप्रात् क्षत्रिय एव च | अधिका वा ब्राह्मणेभ्यः केषुचिच्चक्रवर्तिषु | ऋषयस्त्वेव विज्ञेयाः कार्तवीर्यादयो नृपाः ||” - Serenity, self-restraint, austerity, purity, forbearance and uprighteousness, wisdom, knowledge, faith are actions ordained to a *Brahmin* according to their natural attributes. These attributes are found in *Kshatriyas* to a lesser extent, more in some rulers than even in *Brahmins*. Some rulers like *Kartavirya* are known to be like seers.

43. Valour, vigour, steadfastness, resourcefulness, not deserting the battle field, charity, and leadership are the attributes in a Kshatriya.

Tatparya Nirnaya:

“शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् | दानमीश्वरभावश्च क्षत्रियेऽन्ये गुणा अपि ||” - Valour, vigour, steadfastness, resourcefulness and not deserting the battle field, charity and such other attributes are among *Kshatriyas*.

44 – 45 – 46 – 47 - 48. Cultivation, cattle breeding, trade are the acts and attributes in Vaishya; the performance of service is the attribute in Shudra. Each human being who is engaged in performance of actions (impelled by distinct attributes) attains perfection. How does such one engaged in his distinctive actions attains perfection? That you listen now from Me. He from whom all creatures are energized, by whom all this is pervaded, by propitiating whom and performance of one's actions the human being attains perfection. Superior is (the

performance of action according to) one's own ordained Dharma, even though imperfectly performed than performance of actions according to Dharma ordained for others however perfectly they may be. Performance of ordained actions according to one's own attribute does not bring any demerits. The performance of one's action, O Arjuna, which is natural to one's own attribute should not be given up, even if it is defective, for all enterprises are enveloped by obscurity, even as the fire is by smoke.

Tatparya Nirnaya:

“क्षत्रियोनब्रह्मगुणो वैश्यः कृष्यादिजीवनः | तत ऊनः शमाधैर्यः शुश्रूषुः शूद्र उच्यते | अधिकाश्चेद् गुणाः शूद्रे ब्रह्मणादिः स उच्यते | ब्रह्मणोऽप्यल्पगुणकः शूद्र एवेति कीर्तितः | नरोऽपि यो देवगुणो ज्ञेयो देवो नृतां गतः || इति ||” - *Vaishyas* are less serene and self-restrained than *Kshatriyas* and *Brahmins* because of their life being that of cattle breeders. Because of service to others as servers, others are known as *Shudras*. If there are superior attributes in a *Shudra*, he is known as *Brahmin*; and if a *Brahmin* has inferior attributes he will be known as *Shudra*. Even among human beings those who have the divine attributes are said to have traversed the divine *Path*.

“स्वकर्मणा तमभ्यर्च्य इति वचनात् | क्षत्रियादिष्वपि शमद्यनुवृत्तिर्ज्ञायते | न हि शमादिकं विना तस्य यज्ञदानतपः कर्म न त्याज्यम् | इत्युक्तवाच्य | शमो मन्निष्ठता बुद्धेर्दम इन्द्रियनिग्रहः इति हि भागवते || न हि क्षत्रियादिभिरपि शौचतपःक्षमादिभिर्हीनैर्भावितव्यमिति तत्तद्धर्मेषूच्यते | युक्ता ह्येतैः सर्वैर्गुणैर्ज्ञैः ||” - It is seen that even when each one performs actions according to one's attributes, some *Kshatriyas* could be seen endowed with attributes like serenity and self-restraint, because without serenity and self-restraint propitiation of the Lord is not possible. Propitiation through serenity and self-restraint alone is the true propitiation and without them perfection is never possible. “*Acts of sacrifice, charity, austerity etc. should never be renounced*”. “*Intellect, abidance in the Mind, self-restraint and sense-restraint*” thus having been said in *Bhagavat Purana*. *Kshatriyas* are never prevented from purity, austerity, serenity etc. because being of righteous conduct, they would not lower them. All these attributes are appropriate as in *Janaka's* balanced behaviour. Those *Kshatriyas* who never desert battlefield are especially praise worthy.

“शौर्यं तेजो धृतिर्दाक्ष्यं दानं च क्षत्रियेऽधिकाः | तद्धीना ब्राह्मणे तस्माद् वैश्ये शूद्रे ततोऽल्पकाः | अध्यापनं च शुश्रूषा जीवनार्थमृते सताम् | विप्रादिशु क्रमाज्ज्ञेयाः शूद्रस्याध्यापनं विना | तस्माच्छुद्धोऽल्पशुश्रूषुः स्वभावाज्जीवनं विना | एते नैसर्गिका भावा स्याद् भावोऽन्योऽपि कुत्रचित् | बलाद् विरुद्धभावस्तु हेयः स्वाभाविकोऽपि यः | अनिसर्गोऽपि हि शुभो वर्धनीयः प्रयत्नतः | याजनैश्वर्यपूर्वास्तु नान्यैः कार्याः शभा अपि | अपलायनं च शूद्राणां ब्रह्मक्षत्रार्थमिष्यते || इति च ||” - Valour, vigour, self-restraint, forbearance, charity these are primarily seen more in *Kshatriyas* than in others, less in *Brahmins*, lesser in *Vaishyas* and still less in *Shudras*. Not merely for the sake of livelihood but for the sake of educating the noble ones it is the predominant attribute of the *Brahmins*, which is progressively less in others. Teaching is never the proper assignment of the *Shudras*. Therefore, the *Shudras* should offer service, if not for livelihood, at least by attending on the noble ones. Sometime due to the force of events even natural attributes are desirable to be abandoned for performing other activities. And even those opposed to the natural attributes are required to be promoted for enhancing propitious attributes. In the alternative, sacrifices and splendour should not be given up, none other actions being more propitious. When the need arises for safeguarding *Brahmins*

and *Kshatriyas*, *Shudras* may even desert the battle field.

“प्रसह्य वित्ताहरणं शारीरो दण्ड एव च | अशिष्याणां शासनं च तथैवार्थविनाशनम् | एष ईश्वरभावः
स्यान् कार्यः क्षत्रियेतरैः | सर्वे विधर्मिणः शास्याः क्षत्रियैर्यत्नतः सदा | अङ्गाद्यहानिकृद् दण्डः शिष्येषु
ब्रह्मवादिभिः | कार्यो देहेऽपि शिष्यश्च स्वामिना स्वेन वाऽर्पितः | पुत्रानुजादयः सर्वे शिष्या एव निसर्गतः |
गुरवश्चैव मित्राणि सुखिसब्रह्मचारिणः | सम्बन्धिनश्च सर्वेऽपि तत्तद्योग्यतयाऽखिलैः | शिक्षणीयेषु भावेषु
शिक्षणीयाः प्रयत्नतः | उन्मादे बन्धनद्यैर्वा ताडनं न गुरोः क्वचित् | पापं चरन्तस्त्वन्येऽपि सर्वेऽदृष्टिपथं गताः |
शक्तितो वारणीयाः स्युर्देशकालानुसारतः | तदुत्तमविरोद्धाराः सन्त्याज्या गुरावोऽपि तु | यथाशक्त्यनुशासैव
कालतोऽपि न चेच्छुभाः | विष्णौ परमभक्तस्तु न त्याज्यः शास्य एव च | शिक्षयंश्च गुरून् शिश्यो गुरवन्नैव
शिक्षयेत् | महान्तो नानुशास्याश्च विरुद्धाचरिता अपि | यदि च स्वाधिकानां तु विरोधं नैव कुवते || इत्यदि च ||”

- Confiscating wealth and giving physical penalty, disciplining those who are disobedient, and destroying their economic power - these are the marks of supremacy. These should be done by none other than *Kshatriyas*. Those who are non-followers of *Dharma* should be properly governed by the *Kshatriyas*. *Brahmins* can punish their disciples without causing any bodily harm. Now here the disciple is one who has willingly accepted such position or a servant who has been accepted by his master and also naturally the children and relations. The Teachers, the associates, well-read relatives all these can dispense with punishment according to their capacity and capability. If the teacher is demented then he should be bound but never be harmed physically. If he is found to follow undesirable actions then he should be dealt with according to the laws of the situation, place and time. If the Teacher opposes one who is superior to him, then this fact should be brought to his notice. They should be treated with discipline but should never be abandoned as that would not be meritorious. Those Teachers who are devoted to *Sri Vishnu* should neither be deserted nor penalised. The disciples should not punish (the Teacher) in the same manner as the Teacher would have punished a disciple. Even if a great person is seen to perform acts contrary to the scriptures, he should not be punished if their action does not interfere with that of their superiors.

“आपत्सु विप्रः क्षात्रं तु विशां वा धर्ममाचरेत् | क्षात्रासिद्धौ न शूद्रस्तु विप्रक्षत्रिययोः क्वचित् | क्षत्रियो
ब्राह्ममापत्सु तदापत्सु विशामपि | क्षत्रियो विप्रधर्मोऽपि नैवभैक्ष्यप्रतिग्रही | वैश्य आपत्सु शौद्रं तु धर्ममेकं नचापरम् |
शूद्र आपत्सु विद्धर्मा तदापत्सु च कारुकः | शूद्रस्तु वैश्यधर्मोऽपि नैव वदोक्षरो भवत्वे | अत्यापदि क्षत्रियोऽपि
पादशुश्रुषणं विना | शौद्रधर्मं चरन् विप्रक्षत्रियेषु न दुष्यति | येषु कर्मसु याच्यः स्यात् स्वामिनाऽपि न याचिता |
शौद्रण्यपि स्वधर्मत्वे क्षत्रियस्यापदो यदि | अत्मनाश्चेद् बलाधिक्यं सानुबन्धादपि प्रभोः | धर्मार्थं सेवतोऽर्थो विप्रधर्मा
धिकाद् वरः | प्रभुणा याच्यवृत्तिस्तु विशेषाणपि
धर्मभाक् | वाह्वोर्बलाधिको यः स्यात् क्षत्रियो विद्ययाऽधिकः | विप्रो भागवतौ चैतो सेशा लोकास्तयोरिमे | इत्यादि
व्यासस्मृतौ ||” - In times of adversity the *Brahmins* may perform occupations ordained for the *Kshatriyas* or the *Vaishyas*. But *Shudras* should never perform the occupations ordained for *Brahmins* or *Kshatriyas*. *Kshatriyas* may perform the occupation of *Brahmins* or of the *Vaishyas* in times of adversity. But they should never beg for their food. In times of adversity the *Vaishyas* may accept the occupations of the *Shudras* and of none other. If the trade is not beneficial to him then he may perform the occupations of carpenter or iron-smith etc. Even though the *Shudras* accept the occupation of the *Vaishyas*, they should never endeavour to study the *Vedas*. In the

event of great adversity a *Kshatriya* may perform the service like a *Shudra* towards the *Brahmins* and other *Kshatriyas*. But they should not offer service to their feet. The *Kshatriya* performing the actions of *Shudras* towards the wise ones or his superiors is not unworthy. Such acts performed for the purpose of concealing oneself, when living incognito, are superior even to the acts of *Brahmins*. It is more meritorious to perform the actions enjoined by the master than remaining without opposing him. Such action become meritorious. If the *Kshatriya* is strong in his powerful shoulders and the *Brahmin* is full of wisdom, coupled with devotion to the Resplendent Lord, then the protectors of the world along with the world comes under their way. Thus s' speaks the *Vyasa Smriti*.

49. He whose understanding is unattached to every side, who has restrained his self and from whom desires have fled, he being in the state of renunciation and transcending performance of actions, attains to the Supreme State.

Bhashya:

“नैष्कर्म्यसिद्धिम् नैष्कर्मफलां योगसिद्धिम् ॥” - Perfection from renunciation of actions is from renunciation of the fruits thereof, which is Perfection of Equanimity.

Tatparya Nirnaya:

“नैष्कर्म्यसिद्धिम् अनिष्टसर्वकर्मनाशाख्यासिद्धिम् ॥” - Perfection from renunciation of actions means perfection from giving up all the undesirable actions.

50 - 51 - 52. Having attained perfection how he attains the Brahman, that you hear from me in brief, O Arjuna, which is the supreme consummation or wisdom. Endowed with purified intelligence though meditation and restraining the self, by turning away from senses like sound etc. similarly casting away the attachment and hatred etc., dwelling in secluded place, eating but little food, restraining speech, body and the mind, ever engaged in meditation of the supreme and always taking refuge in dispassion

Bhashya:

“यथा - येनोपायेन सिद्धिं प्राप्तो ब्रह्म प्राप्नोति तथा निबोध | या सिद्धिर्ज्ञानस्य परा निष्ठा ॥” -How and with what means perfection the *Brahman* is attained, that you listen from Me (says *Sri Krishna*), that perfection which is the consummation of the supreme wisdom.

Tatparya Nirnaya:

“वक्ष्यमाणप्रकारेण वर्तमानस्तदनन्तरं नैष्कर्म्यसिद्धिं प्राप्तो भूत्वा ब्रह्माख्याया लक्ष्म्याः सकाशं यथाऽऽप्नोति तथा निबोध ॥ मम योनिर्महद् ब्रह्म, ब्रह्मणो हि प्रतिष्ठाऽहम् इत्युक्तत्वात् | ब्रह्मभूतः प्रसन्नात्मा इत्युक्त्वा मदभक्तिं लभते पराम् ॥ इति वक्ष्यमाणत्वाच्च | सर्वपापक्षयाद् देहं त्यक्त्वा देवान् क्रमाद् व्रजन् | प्राप्यं लक्ष्मै तत्प्रसादात् पुनः स्वृद्धा हरौ यदा | भक्तिस्तया पुनर्ज्ञानि स्वृद्धे विष्णुं प्रपद्यते | अपरोक्षदृशो विष्णोः शरीरेऽपि सतः पुरा | त्यक्तदेहादिकस्यापि यावद् विष्णुं प्रपद्यते | तावद् गुणा विवधन्ते स्थिताः स्युः प्राप्य केशवम् | इति वराहे ॥” - The manner in which, having acquired perfection through performance of unattached action, one can acquire closeness to the nature of *Sri Mahalakshmi*, known as *Brahman*, who is

being spoken here as “*My womb is the Great Brahman*”. “*In Brhaman, verily, do I establish*” thus and further having also spoken “*Having acquired the nature of Brahman*” and “*attains supreme devotion towards me*” (the word *Brahman* does not apply to anyone other than *Sri Lakshmi*). With the extinction of all demerits and renouncing the body and proceeding to the gods progressively, attaining *Sri Lakshmi* and through her favour pleasing *Sri Hari* with devotion, thereby being aware of Him, he attains *Sri Vishnu*. For the one who has realized *Sri Vishnu*, even while having body and before renouncing it, there is progressive increase in wisdom and on attaining *Keshava*, he continues to remain in the same form. *Thus in Mahavaraha Purana.*

53. Giving up ego, power, arrogance, desire, anger, possessions, egoless, tranquil mind, he becomes eligible to attain the nature of Brahman.

Bhashya:

“ब्रह्मभूयाय कल्पते | ब्रह्मणि भावो ब्रह्मभूयम् | ब्रह्मणि स्थितिः सर्वदा तन्मनस्कत इत्यर्थः ||” - ब्रह्मभूयाय कल्पते means attains the nature of *Brahman*. Remembering Him at all the time, acquires the nature similar to that of His.

Tatparya Nirnaya:

“विमुच्य निर्मम शान्तः - नैकर्म्यसिद्धिं प्राप्तो भूत्वा ब्रह्मणि भूयाय भवतीर्थः ||” - ब्रह्मभूयाय कल्पते means being egoless and free of arrogance, tranquil in mind, attaining perfection through performance of unattached actions, one becomes entitled to attain *Mahalakshmi*. *This is the purport.*

54 – 55 - 56. Having acquired the nature of Brahman and having self tranquil, he does neither grieve nor desire; considering all creatures alike, he attains supreme devotion towards Me. Through devotion he becomes aware of Me, My nature and who in truth I am. Thus being enlightened of Me in principle, he thereafter attains Me. Always performing all actions, taking refuge in Me, by My grace he attains the eternal and undying Abode.

Bhashya:

“पुनरन्तरङ्गसाधनान्युक्तवोपसंहरति - सर्वकमाणि इत्यादिना ||” - By way of conclusion, he speaks again the means for internal *saadhanaa* (practices).

Tatparya Nirnaya:

“विहितानि सर्वकर्माण्यपि मद्यापाश्रयो भूत्वा सदा कुर्वाणः | नहि यथेष्टचरणे तात्पर्यमत्र | तथा सति मामनुस्मर युद्धय च | ततः स्वधर्मकीर्ति च | इत्यादिप्रस्तुतविरोधः | अपिशब्दस्त्वेकमपि कर्मातदाश्रयेण न कार्यमित्यर्थे ||” - Making the Lord the refuge, one should offer to Him the performance of all ordained actions. It is not the intention here that one should perform actions both which are ordained as well as those not ordained. Otherwise, one may have separate opinion about the ordained actions. In which case statements like *fix your mind on Me, according to one righteous duty and for fame* etc. would have been contradictory. In the statement सर्वकर्माण्यपि the conjunction अपि signifies that *without surrendering to him no actions should be performed.*

57. Consciously surrendering all thoughts to Me as the supreme One, exalting them through equanimity of intellect, be attuned ever in thought to Me.

Tatparya Nirnaya:

“भगवत्संश्रितस्य त्रैविद्यस्य च चेतसैव विशेष इत्याह | चेतसा सर्वकर्माणीति | स एव सर्वस्मान् |” - *Sri Krishna* says in this verse that both in those who have surrendered to the Resplendent Lord and also in those versed in the three-fold knowledge, there is no difference. All those actions are performed with the intention of surrendering them to Him alone.

58 – 59 - 60. Fixing your thought on Me, you shall by My grace, cross over all difficulties. However, through self-conceit, if you do not listen to Me then you shall perish. If you take refuge in your self-conceit and say that 'I will not fight', vain will be your resolve, because your nature will compel you (to fight). Fettered by the actions born of your nature, O Arjuna, even though not desiring through self-delusion, you will surely perform those actions.

Tatparya Nirnaya:

“प्रकृतिरीश्वरेच्छा - प्रकृतिवासनोत्पुक्तां नैवेच्छचनन्त कथ्यते | इतादिवचनात् | एषा तु प्रकृत्यैव च कर्माणि इत्यादिष्वपि युज्यते | तस्या एव हि मुख्यतो नियोक्तृत्वं स्वभावकर्मादिभिर्बद्धत्वा ||” - *Prakriti*, nature is the Will of the Supreme Lord. Because it is said, “Your Will, verily is spoken as Prakriti, Attachment etc”. Therefore, “prakriti and also the Actions” are also proper usage. The nature and the actions are primarily bound by the Will of the Lord, being verily, “I am the supreme Lord among all the creatures”.

61. O Arjuna, the Lord dwells in the hearts of all creatures, controlling their movements with His power (maayayaa) like a mounted machine.

Bhashya:

“परोक्षवचनं तु द्रोणं प्रति भीमवचनाद् ||” - These words are like the statement attributed to *Bhima* with reference to *Drona*.

Tatparya Nirnaya:

“तदेवाह - ईश्वरः सर्वभूतानामिति | निश्चितार्थः स तु ज्ञेयो यत्रात्मैव परोक्षतः | उच्यते विष्णुना यद्वत् तद् ब्रह्मेत्यादि कथ्यते || इति शब्दनिर्णये | मन्मना इत्युपसंहाराच्च ||” - The confirmed view of the Lord should be understood whenever one he speaks empirical language. Thus when one declares ‘That is Brahman’ it is with reference to *Sri Vishnu* alone. Thus in *Shabda Nimaya*. ‘With Me in your mind’, thus having said in conclusion.

62. You, verily, go for refuge, O Arjuna, with all your feelings. With His Grace, you will attain the eternal abode of Supreme Peace.

Tatparya Nirnaya:

“शाश्वतं स्थानं वैकुण्ठादि | श्रीरेद लोकरूपेण

विष्णोस्तिष्ठति सर्वदा | अतो हि वैष्णवा लोका नित्यास्ते चेतना अपि | इत्यास्नेये | न वर्तते यत्र रजस्तमस्तयोः सच्चं च | इत्याद्युक्तं च ||” - The Eternal Abode is *Vaikuntha*. In the form of *Sri*, it is *Sri Vishnu*, verily, who abides in *samsara*. Therefore the *Vaishnavas* (the devotees of *Sri*) are always eternal and conscious. *Thus in Agneya Puraana*.

63 - 64. Thus has been declared to you, the Wisdom which is more secret than all the secrets. Having reflected on them fully, perform as you prefer. The most secret of all (the secrets) listen again to My Supreme Words. Well loved and established one you are to Me, therefore, I will tell you what is good for you.

Tatparya Nirnaya:

“तच्चसारकथनं - द्वाभिमौ पुरुषौ इत्यत्रैवोपसंहृतम् | तच्चप्रशंसार्थमेव यदबुद्धिप्रशंसा कृता | अत्र तु साधनसारोपसंहारः | सर्वगुह्यतममिति | मन्मनाः इत्यादेः पूर्वमेवोक्तत्वात् भूय इति ऽ अर्थतस्त्वत्रापि विष्वाधिक्रमेवोक्तं भवति ||” - In the statement ‘*two-fold is this Purusha*’ itself is the foundational principle enunciated. Here *Sri Krishna* speaks in conclusion praising the basic Principle alone, as the celebrated wisdom. Here the means of spiritual ascendance are summarized as ‘*the secret of all secrets*’. Therefore, *Sri Vishnu*, verily, as the sole and the supreme One becomes conclusive.

65 - 66. Fix your mind on Me, be devoted to Me perform sacrifices to Me, prostrate before Me, so that you shall come to Me alone. That is the Truth which I speak to you, for you are dear to Me. Abandoning all constraints placed by Dharma, the Perennial Principles, take refuge in Me alone. I will deliver you from all the demerits. Do not grieve.

Bhashya:

“धर्मत्यागः फलत्यागः | कथमन्यथा युद्धविधिः | यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते || इति चोक्तम् ||” - धर्मत्याग means renunciation of the fruits. Otherwise how can one speak of the methods in battle? “*By which the actions are renounced he comes to be known as the renouncer*”, thus having further explained.

Tatparya Nirnaya:

“अन्यधर्मान् परित्यज्येत्युक्तशेषत्वेनैव सर्वधर्मानिति वचनम् | मामेकं शरणं ब्रज इत्यपि मन्मना इत्याद्युक्तनिगमनात्मना तद्याख्यानम् | सवोत्तमत्वविज्ञानपूर्वं तत्र मनः सदा | सर्वाधिकप्रेमयुक्तं सर्वस्यात्र समर्पणम् | अष्टात्रिंशत् त्रिविधा पूजा तद्रत्यैव स्वभावत् | रक्षतीत्येव विश्वसस्तदीयोऽहमिति स्मृतिः | शरणागतिरेषा स्याद् विष्णौ मोक्षफलप्रदा || इति महाविष्णुपुराणे || अनादिजन्मकृतसर्वपापेभ्यः | अत्र प्राप्यभावात् | धर्मपरित्यागे पापापरित्यागस्य कैमृत्येनैव सिद्धम् ||” - Renouncing all the constraints of the Perennial Principles, one should attain one's *self* by whatever means. In this sense the words, ‘*all the constraints of the Perennial Principles*’ has been mentioned. ‘*Take refuge in Me alone*’ and ‘*Fix your mind*’ etc. are all the words of explanation. Knowing the supremacy of the Lord, one should always attune one's mind towards Him. Then with commitment which is excellent than any other thing, one should surrender to Him entirely. The worship should be uninterrupted in three-fold manner - by

mind, speech and action. ‘*The Lord will then surely protect Me*’, such confidence and that ‘*I am the servant of the Lord*’ such awareness is known to be complete surrender. This will alone bring from *Sri Vishnu* the fruit of deliverance. Thus in *Maha Vishnu Purana*. From the demerits committed in many previous lives not merely the ones committed in this life. Having said that all the constraints other than the constraints of righteousness should be given up, there is no necessity to mention that demerits also should be given up.

67. This will not be spoken by you to one who is not austere in life or who has no devotion towards Me or to one who speaks ill of Me.

Tatparya Nirnaya:

“अतस्कायैव न वाच्यम् | अशूश्रुषवे पुनश्चेति दोषाधिक्यमशूश्रुषोर्दर्शयितुं च शब्दः | एवमभक्ताय कदापि न वाच्यम् | कदाचिदल्पतपसोऽल्पशुश्रुषोरपि भक्त्याधिक्ये वाच्यं भवतीति कादाचनेति विशेषः | अभक्तश्च न वाच्यमसूयोरिति तत्रापि च शब्दः | समुच्चये तथाऽऽधिक्ये न्यूनत्वे च प्रशुयुज्यते | इति शब्दनिर्णये || अभक्तादपि पापः स्यादसूयोर्दोषदृग् यताः इति च पादमे ||” - Not to be spoken who is not austere, to the one who is not devoted and is not obedient to the Teacher. Therefore, the affix *cha* is added. Similarly to one who has no devotion or commitment should this ever be spoken. However, if one is less austere or performs less service to the teacher, this may be spoken, if he has scope for more devotion or commitment in him. This is only to affirm that in the absence of devotion, this should never be spoken that the word *kadaachana* has been used. Similarly, in order to emphasize the non-disclosure to one who bears grudges towards the Lord, the word *cha* has been used. As conjunction as well as absence, the word '*cha*' has been used. Thus in *Shabda Nimaya*. ‘*Since the one who bears ill-will or always finds faults, is more evil than the one who is not devoted*’, thus in *Padma Puraana*.

68 – 69 – 70 - 71. He who communicates this supreme secret of Mine to My devotees showing highest devotion to Me, he shall doubtless reach Me. There is none among humans who is more dearer to Me than he who does the deed dearer to Me, nor shall there be any one else dearer to Me in this world. He who studies this righteous dialogue of ours as a sacrifice of wisdom, by him would I be truly propitiated. This is My firm belief. The person who listens to this with receptivity and without despising, even he is liberated attaining the propitious state through the meritorious act.

Tatparya Nirnaya:

“सोऽपि मुक्तः | न च तस्मान्मनुष्येषु | इत्युक्तेर्मुक्तानां महत् तारतम्यं ज्ञायते | मनुष्येषु इति विशेषणात् तत्रापि देवानामधिक्यं च || मुक्तिर्ज्ञात्वाऽपि विष्णुं स्याच्छास्त्रं श्रुत्वा ततोऽधिकम् | मुक्तौ सुखं तत् पठतस्ततोऽप्यधिकमिष्यते | व्याख्यातुस्तु समं मुक्तौ सुखं नान्यस्य कस्यचित् | ततोऽधिकं तु देवानां मुख्यव्याख्याकृतो यतः || इति च ||” - *He, verily, is the liberated, There is no human like him* having spoken such words the gradation of the men is shown. Specially in the case of human beings and more specially among the gods. Even through listening, the science leads one to liberation the knowledge of *Sri Vishnu's* supremacy brings additional energy. By listening the liberated one receives pleasure, by austerity it becomes established. There is no greater pleasure than to the

one than this who has spoken about the *Gita*. But the gods receive immense pleasure because it is they who primarily sing the Divine Song.

72 – 72 – 73 – 74 – 75 – 76 – 77 78. Have you listened to this, O Arjuna, with your concentrated thought? Has your despondency caused by non-awareness been dispelled? Arjuna replied: Destroyed is my delusion and awareness has dawned on me by Your Grace, O Krishna. I stand firm with all my doubts dispelled. I will do as ordained by you. Sanjaya said: Thus have I heard this wonderful dialogue between Vasudeva and the pure souled Partha, causing my hair to stand on their ends. By the grace of Vyasa, I have heard this Supreme secret, the science of Equanimity, taught by Sri Krishna Himself, the Lord of equanimity. O King, recalling again and again this wonderful and auspicious dialogue of Sri Krishna and Arjuna I am thrilled with elation and even as I recall this most wonderful form of Sri Hari, great is my astonishment and O King, I am thrilled over and over again. Wherever Sri Krishna, the Lord of equanimity and Arjuna, the wielder of the bow dwell, there will surely be fortune and victory, welfare and serenity.

Bhashya:

“यस्य त्रिण्युदितानि वेदवचने रूपाणि दिव्यान्यलम् | वट् तद्दर्शतमिथ्यमेव निहितं देवस्य भर्गो महत् | वायो रामवचनोयं प्रथमकं पृक्षो द्वितीयं वपुः मध्वो यत्तु तृतीयकं कृतमिदं भाष्यं हि तेन प्रभौ || पूर्णा दोषमहाविष्णोर्गीतामाश्रित्य लेशतः | निरूपणं कृतं तेन प्रीयतां मे सदा विभुः ||” - whose three blissful mystical forms have been narrated in *vedic suktas* whose content capable of bestowing eternal bliss and supremacy was eulogized in *Treta Yuga* by Hanuman the servitor of Lord Rama who discovered the whereabouts of Sita-devi, by Bhima of the Pandavas in *Dvarpara Yuga* and by sage Madhva in present age through his commentary, full of wisdom, extremely propitious and flawless may the Lord be pleased and may grant eternal bliss of beatitude,

इति मदानन्दतीर्थभगवत्पदाचार्यविरचिते श्रीभगवद्गीताभाष्ये अष्टादाशोऽध्यायः | भारतीरमण मुख्यप्रणान्तर्गतं श्रैकृष्णार्पणमस्तु ||” - *Thus ends the eighteenth chapter of the the commentary prepared by Srimad Anandtirtha the great Teacher at the feet of the Resplendent Lord, as an offering to Sri Krishna.*

Tatparya Nirnaya:

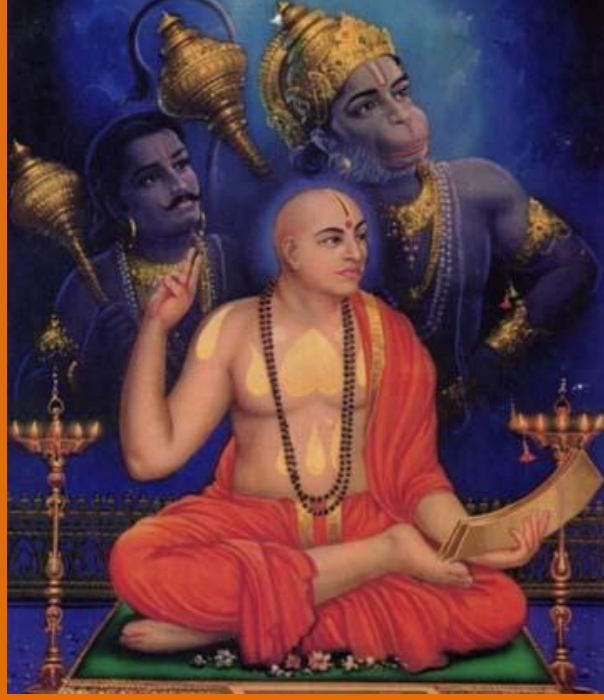
“यथेच्छसि तथा कुरु | इत्याक्षेपपरिहाराय - करिष्ये वचनं तव | इत्यनुसरति भगवन्तम् ||” - *Do whatever you desire, such statement is made to avoid any contrary actions being performed. Arjuna declares “I will do as ordained by You, the Resplendent Lord”.*

“नमस्ते वासुदेवाय प्रेयसां मे प्रियोत्तम | समस्तगुणसम्पूर्णनिर्दोषानन्ददायिने || यस्य त्रिण्युदितानि वेदवचने रूपाणि दिव्यानलं वट् तद्दर्शतमिथ्यमेव निहितं देवस्य भर्गो महत् | वायो रामवचनोयं प्रथमकं पृक्षो द्वितीयं वपुः मध्वो यत्तु तृतीयमेतदमुना गन्धं कृतं केशवे | निःशेषदोषरहितं कल्याणाखिलसद्गुणं | भूतिस्वयम्भुशर्वादिवन्द्यं त्वां नौमि मे प्रियम् ||” - *Obeisance to Sri Vasudeva, the dearest to me among all the dearest ones, embodiment of all propitious attributes, faultless and bestower of Bliss, whose three blissful mystical forms have been narrated in vedic suktas, whose content capable of bestowing eternal bliss and supremacy was eulogized in Treta Yuga by Hanuman who spoke the whereabouts of*

Sita-devi, by Bhima of the Pandavas in Dvarpara Yuga and by sage Madhva in present age through this commentary for the pleasure of Sri Keshava, flawless, full of wisdom and propitiated by *Sri Lakshmi, Brahma, Rudra* and others may please the Lord.

Thus ends the Bhashya and Tatparya Nirnaya of Sri Madhva on the Eighteenth Chapter of Bhagavada Gita, the Upanishad, the science of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled "Mokshasanyaasa Yoga".

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यस्य त्रीण्युदितानि वेदवचने रूपाणि दिव्यान्यलम् |
बद् तद् दश—तमित्यमेवनिहितं देवस्य भर्गो महात् |
वायो रामवचोनयं प्रथमकं पृक्षो द्वितीयं वपुः |
मध्वो यत्तु तृतीयमेतदमुन ग्रन्थः कृतः कोशवे ||

Whose (that of Vaayu) three divine forms have been described in Balittha Sukta of the Rig Veda,; whose nature is that of great wisdom and ability, is the support of the activity of the worlds, is very worshipful (of Vishnu), and who incarnates with his full potency in his first descent (as Hanumana) carried the message of Rama, (as Bhima) destroyed a fearsome army in his second, and as Madhva, composed this work (the Vishnu-tattva-vinirnaya) as a service to Keshava".

न माधव समो देवो न व मध्वसमो गुरुः |
न द्वाक्यसमं शास्त्रं न च तस्य समः पुमान् ||

*Neither any Lord a-similar Sri Madhava Nor a Preceptor a-similar Sri Madhva,
Neither any Scripture a-similar His Speech Nor any Person a-similar his Reach*

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