Sri Madhvacharyya
Bhashya and Tatparya Nirmaya
On
Bhagavad Gita

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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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 Nirmaya (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 Nirmaya, 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 Madhvacarya’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 alog ith the mind returns without achieving the sa,e - “यतन्ते यथं निर्वाचितं अप्राण्य मनसा यष्ठ | आनन्दम्य वमणो विद्याम् |”. 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 – “एक यद विषय बहु रूपां दानिं |” or “तुष्णो विषयं कथं वचो वचनं, एकं नानं वहुरूपस्याननं |” and though the seers sent the first and foremost Speech – वचनः, 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 वचनः, 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 – वचनः, 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 Nirmaya* (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 reveled 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, Nagesh D. Sonde
10th November, 2011
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.

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:

““नेन्द्रमानन्दलोकक्रणातुभिः बस्मर्द्वेदाधिविदितो ज्ञानपरदाय भगवन व्यासोवताः | तत्तथेऽक्षत्रियपरिवाराधनादेवर्धनात वेदार्थज्ञानावच संगरे किल्यमानानां वेदाधिकाराणां स्त्रीधरतिदिनां च धर्मज्ञानहारा मोक्षो भेदत इति कुपालु सर्वविद्यायोपवृहिः, तदनुत्कलेक्त्वरज्ञानुद्वर्धथिनां च, सर्वप्रणाणिनव अव्यावाधमायां केवलभगवात्वस्यवरं परोक्षशाया महाभारतसहितकर्मकृपस्” - 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.
“तत्वोक्तः - लोकेश ब्रमुदायाः संसारकलेषिन जनमः 
| वेदायांजगांधीकायजितं च नित्रायादिकः 
| अवत्त्था पर्यायमामुखेवं पुरुषोत्तमः 
| ततः प्रसनो भगवान् व्यासो भूता च तनं च 
| अन्तवाकारस्य प्रेत वेदानुकामृपितम् 
| केवलान्वोधिन दृढं वेदायंसंयुतम् 
| वेदार्थिः परं च चक्य पञ्चमेऽवेदमुतम् 
| भारतं प्रगात्रं च मूलरामायणं तथा 
| पुराणं भास्वतं चति सभिन्नायस्यां वर्गं ||
| इति नारायणस्यायान्त्रत्वं || ब्रत्यापि तनं जानिति 
| ईशामविषयं जानिति || व्यासपुपपथात्तु भारतं व्रदन्ति हि 
| इयुर्मन्नवदियि || ब्रह्माथि प्राधिद्वदों प्रणुभारं स 
| चक्यार ह | यम्मत दायारि सवन्तने ने वेयामयुङजनत्तुरति ||
| इति नारायि |” - 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, Pancaratra, Moola-Ramayana, Puraanas, Bhagavat Puraana and many other excellent scriptures were created, thus, in Narayanashtaksharakalpa. 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. Beseeched by Brahma and others, Sri Vishnu narrated the Bharata, which has ten-fold meanings, which cannot be known by all the creatures.

“भारतं चापि क्रत्वान पञ्चमं वेदमुतम ||
| दायारथं सत्त्र केवलं विनयुवोकः 
| परस्परं तु सर्वत्र वेदायांयुमं तु यत् ||
| इति क्वादे || यदि विधाय चतुर्वंदनं गाभोभिस्मिद्वादिः 
| हिंज || न चतु पुरुषं सविधानेऽव न 
| स्थ्याविक्षेण || इतिविषुगुणान्मां वेदं समुपवहते 
| विद्येत्युत्शुद्धानमां मामं पचलिप्यते ||
| मन्तविद किवदुवते धागतीकादि तथातः ||
| ततोपैरिवागध्ये भारतं परिचयं 
| भारतं सर्ववेद तुलाभारगिता पुर ||
| देवेदात्रादिभिः स्थ्रिभ्रिवच स्थमिविति ||
| वायसद्वाज्या ततं लघुचित्त भारतं ||
| ग्नात्वाइसाहविलाच्य 
| महाभारतमुखं || यदिहंति तदन्नत्र्य यन्नेनार्थि न क्रत्विति ||
| विग्राहोरस्वातन || इत्यादित्तादकथयाप्नवयि, 
| क्रिष्णसाधारण ||” - 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).
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, 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 Brahma, the Abode. And such other words, thus, in Mahakurma Purana. All these, verily, are known from statements made herein.

Tatparya Nirnaya:

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

But by intense communion, O Arjuna, I am capable to be known, truly seen and in principle established one you are to Me, therefore, I will tell you what is good for you

"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 very 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.

"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). "InteIt, 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 the worlds and welldisposed towards all creatures (the ascetic) reaches peace." (V.29). "Without leaving anything, I will convey this Jnana (wisdom) to you and the vi-Jnana (supra-sensory awareness), knowing which there would not remain anything else left to be known." (VII.2).

"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" (XIV3). “For I am the abode of the Brahan, the Immortal, the Imperishable, the Eternal, the Perennial Principle and the Blissful solitude" (XIV.27).

"When I, O Arjuna, dweller is spoken as the Imperishable. The Supreme Person is yet to 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 माक्खुपो वया विषोर एपस्य प्रमुखे हार्मिकेष्‌ | विदे हि रुद्रो गुद्ध्रमण्‌ महिन्य वायसिट्य बतिरेः ओवीनात् द्रागते || एको नागारण अस्यैन ब्राह्मण न च शाककरह || य मुनिभूवः समनिन्द्य भवते एते व्याजावल || विश्वमहाभरणम्‌ नर्ममण्यैः वृहुदत्तेऽः || एको नागारण अस्यैन ब्राह्मण नेतानो || वायुवंदो वा इदमेण अस्यैन ब्राह्मण न च शाककरह || यं यं कामयां विशालां विमानणे च अर्धकमः || शक्ति मूर्यं यंम स्तं कुर्माण्य अक्षत्तयं न कर्षितं || सर्वकर्मणेऽऽदेवस्य विपर्ययंकर्मणेऽऽदेवस्य विनामहात्मयं नैव चान्यत्र स्ववमः || अन्यान्तर तत्परं तदन्नव्यागे मामनां पुरापर्यंतंतवः || - इति पाण्डुशुक्ले।"

- 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.

"परं गुरुया तन्वा व्रुद्धं न ते महिश्वरं अद्व अशुचिनि || अद्वे गुणमाधानाःपो निर्विकिर्ति || न समा वा धिनिको वारिः विशले तस्य क्रकशं || नामीशं च भविष्यं च परते स्वतं एवं च || इवोदद्वृत्तच || यमान्यतिद्र रहीद इत्यादि तु मुखितदिश्यम्‌ || यस्यवाधस्तैः मुक्तं कार्यं तर्थवेत नासित हि | तस्मान्यतः कर्म योत्त्यां क्रुद्धं सुन्तं स्वयं || इति च स्मानं || ज्ञानसंवेदन्त स्वायम्‌ इत्यादि तु वाहकमवाश्वकथ्यं || न हि कर्मवाहनं महातु तु वस्तुवशकारकू || अग्नियोगिनं च ते न प्रसिद्धदकरकणं || एतान्यान्यं तु कर्माणि सद्यं लक्ष्यं कर्त्तानिं || कर्त्तानीति में पार्थ निश्चितं मातृकम || ज्ञानी च कर्माणि सोविदितानि कृपाणिनानि स्वतं भवेत || न सर्वकर्मणा लघुं कर्मविचित्रोत्तरं कर्षितं || त्यागिनो चतुर्तोष्णं युं सदकर्मा भ्रमणमाव || इत्यादि || उपाध्यक्षति ते ज्ञानं वादात्मानसिद्धिरहस्यकारणवच्चित्र्यं || -"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, anywhere 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 Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna, entitled titlesw the Bhaasyakara’s introduction.
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, Pnujit, Kuntibhoja and Shaibya, best of men. Formidable Yudhamanyu and the brave Uttamaouja, 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. Yudhishthira, the King, the son of Kunti (blew) Anantavijaya; Nakula and Sahadeva, the Sughotha and Manipushpaka. The King of Kasi, chief of archers, Shikhandi great warrior Dhrishtadyumna, Viraia 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 behavioar. 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 are rows 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 Nirmaya 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.
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:

“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:

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

Tatparya Nirnaya:

Those who are enlightened (to the wisdom of the scriptures) are. Those who are opposed (to
the wisdom of the scriptures) are प्रज्ञावादा. Contrary (to the wisdom of the scriptures), is what is अवादा. How? Because of (what is stated in the sentence commencing) गातामूँ.

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 लेवहम् | इवविनिब्लव्याप्रङ्गुतत्वा दृष्टान्तवेनावह - नवेव इति | यथाहं नित्यः सर्वे वदानेषु प्रस्वादे, एवं लेवतेजनाधिपां नित्याः |” - Why is such statement made – नवेवह? 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 वेदांत, even so, you and these lords of men are also ever eternal.

Tatparya Nirnaya:

“वन्युष्महानि ल्या यथार्थिनिरूप्तिः कियते | तत्र देहनाश्रमभायत किंबा चेतनाश्रमभायत्? देहस्य सर्वं विनाशलिंगतन्त्र भथे प्रयोजनम् | न च चेतनाश्रमभायत | तत्वद्विद्धविखावें | न ततवत्परस्मात्मानं मम नाशोष्ठितं | एवंमेव तवावेंचां | नित्यं नित्यां | चेतना: चेतनावें यांमेवं विद्धायति कामां स इवयदि श्रूंतेः | स्वदेशोऽधिविवीणां नाम जन्ममृति पुराः | इवस्यन्त्रेव जीवमये मुक्तेन्तु हृं || कविचत | इति स्कादेः ||

- 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 eternals, 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 नवेव in the verse नवेवह. 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:
“Neither are they possibly be established. Leading the body being identified with the Nothingness, such statement before, such statement can also be an exception to this. Would appear as mere hallucination. Would not be known to you. 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.”
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 देहिनो 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 स्वकीयदेहान्तग्राहितं नाति। इति दशरथिणुः देहिनो इति विष्णुपमम्। भवदानिनां सा भविष्यति इत्यति शोकोऽन कर्तव्यं। देहायामोगियोधनतद्वादर्शानात्।” - To show that for Him there is no possibility of having a gross body, the word देहिनो 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:**
“तत्त्वलीपि तद्भवनाभचाविना शोक। इति चेतन, नेत्याः — मात्राप्रथा हि इति। शीर्षनत्व इति मात्रा विषयं। तेन्तथा स्वरूपाः सम्बन्धाः। त एव हि शीतोष्णसुप्राप्ताः मदारसाः। देह: शीतोष्णार्धिस्वम्भारश्च शीतोष्णार्धिनुभव अस्याः। तत:तः सुप्राप्ताः। निधानः स्वरूपाः सुप्राप्ताः सम्बन्धाः। कुते? आगमापथिः वान। यथावतः स्वरूपाः सुप्राप्ताः। सुप्राप्ताः कुते? अते यतो मात्राप्रथा: जागरुकाएव ते शनिं नायद्। इति तद्यथ्यव्यतिरिक्तात् तत्निमित्तात् एव नालनः स्वरूपाः। आलोचन: तैतिष्ठयमिविपुष्मान्तत्वादन्तः सम्बन्ध: नासी। नवागमापथिः प्रवाहस्यपतेनापि नित्यस्मिति। सूक्ष्मप्रनामायेव एव यथाः अनिष्ठा हि। अत आलोक वहादायमथ्यावत: एव हि सुप्राप्ताः। अतवतलिकुमस्य, बन्धुमणार्धिदुर्दृश्ये न भवति। अतो भोगान् परिक्ष्य तात्र शीतोष्णार्धीय नित्यस्मिति।” - Even then, in the absence of realization, there is sorrow. Therefore, it is clarified, मात्राप्रथा - by contact of senses. मात्रा is that which is शीर्षनत्व हि मात्रा - sense experienced. स्वरूपाः 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 ज्ञात्वमात्राः 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 ज्ञात्वमात्राः, by itself. Why? Because they come and go. If their contact was with the ज्ञात्वमात्राः, 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 ज्ञात्वमात्राः (that is affected). For the ज्ञात्वमात्राः, 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 ‘अतिप्य’ not eternal. Consequently, when the ज्ञात्वमात्राः is deluded relating itself with the body, pleasure and pain are caused. When these two (the ज्ञात्वमात्राः 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 ज्ञात्वमात्राः, perceive cold, heat and the rest.
Tatparya Nirnaya:

“तदः नादिनिमित्त सोऽङ्गविभच्छाः | भारतायाः 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 भारतायाः - 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:

“अतेऽऽयोऽजसि - यः हि इति | वम एते मात्रायाः, न पार्थ्यति न व्ययति पूर्णेःशेषं सत्तमः | प्रवृत्तः इति | विषयाणां कथं न व्ययति? समस्यिदुःखवात् | तत् कथ? क्योऽण? ||” - 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 - यः हि इति | न केवलविद्वान्त्रेयांशुत्दत्किन्तु पुरुषः | पुरुषवर्ण गुणाधिक्यात् तज्ज्ञानात् पुरुषः स्मरन्ति | इति पवृत्ते | पुरुषा सर्णाते पुरुषः इत्युथ्ये ||” 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. Thus in Pravritta scripture. The words पुरुष (full of noble attributes) and सर्ण (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 इत्युक्तः किं आलौकिक नित्य आहोस्विद्वन्दनयार्थः? - अन्यधिपि | तत् किं? इति आह - नासत इति | असते कारणयु, सत्यो व्रतमाणेऽ, आमां न विद्यते - प्रकृतेऽऽत्तपशी निश्चितः कालश्च सत्तमः इति वचनायोऽविणुपुराणे || पृथक्षविद्यत इत्यादंगाः | अमसते कारणां च - सदसद्धर्माः चासो गुणविध्यः | विमुः इति श्रीमार्गाचे || असतेऽऽत्त्वाजयत इति अन्य | अवधीशः | सम्प्रदायोऽवैतकं सिद्धं इत्याह - उभयोगपि इति अन्तः निर्णयं? ||” - 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 असते Prakriti the cause or सत Brahman, because it is declared in Vishnu Purana, "Prakriti, Purusha and Time are eternal". Because the word विद्यते
has been separately used (in relation to गृह and अमृत) and also because it has been said in Bhagavat Puraana that अमृत is gross and गृह is of the subtle form and attribute of the Reality. Besides, अमृत is manifestation of गृह, the unmanifest. According to normal understanding also, it is so established - both of them. अमृत is conclusion.

Tatparya Nirnaya:

“न च यद्वात्यततःकुपयम् इति श्रोकः | अमृतकम् सकाशत् भावो नासति सकृम् सकाशत् अभावो नासिति | इति निष्ठततवात् || सदामावाचिनः श्रव्य कर्म ते गुर्वाचकाः || अभावावाचिनः श्रव्य कर्म ते कुपयाचकाः || इति विनिधिनिः || सदामावाचिनः श्रव्य कर्म ते गुर्वाचकाः || इति विकाश्यामावर्ग | कर्म पर्यन्त युक्ताः || प्राप्ते सकर्मणि तथा सच्छेदः पार्थ युक्ताः || इति वध्यामण्लावात् | एक अस्मेव स भवति असद्वसमेविते वे चेत इत्यादिः | अस्मेव निर्मायो ||” -

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. गृह means that which promotes meritorious disposition, thus the word having been used later. Therefore for meritorious deeds the word गृह is used. The one who thinks ‘He becomes 'a-sat', 'asat brahmeti' for him Brahman becomes 'a-sat', consequently he becomes sorrowful.

“न च विचिन्ताम्यविचिन्तम्यविचिन्ताभागाभिनेदकां लोकं | व्यक्तिविशिष्टम् | मन्तरिल्याविशिष्टम् पदार्थ व्यवस्थिते पांडारातैं च नासिति इति षडयोक्ते | न च विशिष्टयों किचिन्ताम् | इति तु वाक्यमन्यथामिदम् | आद्यन्योऽसकृत्यान्यमेदनिदित्तम् || यदानयों विशेषस्वर्ग जायते कोऽज्ञात्जायते ||

Vyakarapī samā dēita naśatadva layaka: Sabda: sada (kaya) aitana vaat tyrannya AaVnantyaao: savaona ca #yaaitnaa AaVnantyaao: savaona ca #yaaitnaa

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 नमो विद्वं भवानाम are due to delusion, thus in Brahma Tarka.

“न च सदाप्रचलक्षण ज्ञितविद्य इत्यविचिन्तामिदम् | न च वायस्योगातो वाययांतर्भविविलक्षण भावितेषां || अति व्यायामानोऽस्मे इति षडयोक्ते || यदानयों तत्वात्मानकरणः ||

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 sat and asat - Existence and non-Existence; sat,
being the Real and the asat being the Appearance. Both the sat and the asat are subject to
delusion. The asat 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. asat
cannot be proved by another asat. If the sat appears as asat in delusion, it cannot be accepted
as sat. In common practice in any event, the asat cannot cease to be. That which exists as its
form also may appear as sat. Same is the case with delusion. Even though it is indescribable,
where silver appears as sat such appearance cannot be treated as asat, asat only on the basis
of its being delusion. Thus, the sat which appears as asat should also be accepted. Then, there
would be no contradiction.

"विशेषः सत्यः | विश्वाः सत्यमेव | कविर्मानपि परिभृः | स्वयंभूपाययात्यत्यतः | व्याक्तालांश्वतन्त्रः समायः || ईवादधृताभागः ||" - 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? यदैवैत्तनमनून्तं तन्नित्याश्व वेदाभ्यंदिपिः इत्याह - अविनाशी ईति | नापि शापिन्दा
विनाशा इत्याध - विनाशम् ईति | अव्ययं चतु त ||" - 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:**

"वधार्षैर्निविन्यां जीवस्वाध्यायिति | तथापि सर्वप्रकारं विनाशितविनिर्गोंम् इति तु भवः | अनित्यावरं
देवहनिर्दूःखपापितपृणामाः | नाशवतुवर्धिः प्रकटैसवायो हरे सदा || तद्यथापि तु सर्वस नाशः केवलित
हि || ईति महावरे || देशति कालत्मेव गुणत्वं त्रिधाः सति || सा समस्ता हरेरे नवाच्छ पूर्णसपुर्णाः || ईतिः
परमशुः || शरीरसि तु देशहारायात्सि विधात एव | येन सर्वमिदं तत्तम ईति तम्यव लक्षणक्षणानां जीवानां
देशति गुणत्वं पूर्णाः ||" - 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 ‘शरीरिणा’ 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 Jìva.

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 देहायापि कस्यचिन्निवल इति - नेत्याह - अवतत्त्वं इति | अन्तु तहिः दर्पणस्तात् प्रतिविष्णुशद्व आत्मनां इत्यज्ञ आह - नित्यं इति | शरीरिणा इति इंद्रज्ञात्नेत्रः | न च नैमित्तिक इत्याह - अनाविन्यं इति | कुते? अपरंयेववर्गमुपवतात् | नहुपादिविश्वासनिध्यन्ते प्रतिविष्णुशद्वात सति च पदांके च | स्ववेदात् पुराणं | विवाहं | नित्यायंपाधिका किष्किष्सिद् - प्रतिविस्तृत्ति विशेष नित्यायं स्वायम् | विशृः कुते जीवं केकाश्रापिविवक | इति कानवदवचनानात् ||” - 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. शरीरिणा 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 Jìva becomes the reflection of Keshava.

Tatparya Nirnaya:

“अन्तियादैत्त्यायायदेहायापि मुद्तावाविष्णु सम्बातं अनाविन्योपमेत्यं विविष्णुं, पूजार्थं वध्यर्ज्ञ - तत्प्रायायादेहायात दुनिवेक्षलं गुणवत्वं च | ये तु सर्वाणि कमाणि भवि सत्यं भवितात् | तेनायं समुदायं || इत्यादेः | जीवपक्षं नित्यायं इत्यादेः इत्यादेः | अविनाया, यें सर्विवेदं तत्सिवेदवर्गे अनाविन्योपमेत्यं इति प्रतिविष्णुशद्वात | इं देशां इति विवासानात् नित्यर्विज्ञानन्नातकं स्वायमर्भूसि देही मुक्ताभिषं विवाहं इति ज्ञातं ||” - 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 Jìva, and the word अविनाया is repeated, then, the statement "Know that by Indestructible all this is enveloped" and the words अविनायाः अपेक्षयं - indestructible, incomprehensible being in reference to the Lord. By specifying इं देशां, the eternal transcendental form of Consciousness and Blissful state of the realized souls, is made known.
"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, splendid 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 Purana. 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.

“मुक्तः प्रायः परं विद्वं तदहसंख्यित्वा अघिः | तारत्म्येऽन्तिः विगुणगुणन्तर्वेक्षे | भूता भूतयोगाधिशीला देवा पितरं एव च | आजानेऽक्षिता कंठितवर्धदेवे पुर्णर्सः | शिवो विषयं इत्येते क्रमान्यात्मणोऽत्तरा | मुक्तदिपर तदनं ये भूपात्मपुर्णार्वः | न सों ब्रम्हं कविचुस्तुवापि कथवजन | ततः सहाम्युपिनिः श्रीप्रतः परमो हरि: नन्दगुणस्तमसं 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.

“अक्षणनः कहणत्त वेदायो मनोज्वेद्य असमा वर्धुः। कामस्य यत्राया कामाय तत्र गम्भर अपूर्वा वक्ष्य। इति शोकान्तन्त्रा भेकावस्मे। न च यदै तन्त प्रायमि पश्यणे तन्त पायति। न हि इत्युत्पतिर् परिलोके विववते। अविनाशितावल्लु तदा शोकावल्लु। ततो वदं विभवतं यत्व पायेत। परमां वर्त वेद वर्तेय भवति। तत्त् वर्तं, अहं वर्तकमयं। इत्यादिशुत्तिविवः।” — 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 Brahma one become like Brahman”, “That, you are”, “I am Brahman” do not speak anything contrary to the scriptures.

“स्त्रुत्वादेऽ यदि भवेत किं मृक्त्वाय न प्रयोगस्तम। मोहं मोह प्राप्यायम् भवानेति चोदिति॥ याज्ञवल्क्यः पितामह, नां मोह व्रती क्ये। भूतज्ञानालोपों स्वानिन्न ज्ञानं न लुप्तति। न च ज्ञेयविद्वार्त स्वादलन्ताः कुत् पुनं। स्वभावते पराद विषमपी स्वात्। अस्वाचेतयां धिन्निनम विन्धमेव वदेऽस्तु। तदा घणादितित्वम्। स्वात् यव्याप्ताज्ञानशकिति। तदाः स्मानुयविपि श्वायी। वस्त्रास्माच् व पदावनानं विज्ञानानाम नामानं बेव। तथा। पुरुषार्थता कुतु म्यात् स्वात तदभावय को योद्त। तमात्स्वाभावज्ञानमण्डलं विज्ञानासिमिप्त।।। मुखते सर्व भोगावि मुक्तीपाय कामं चान्यं। यत पायेत परो विषमदीर्घीयों च म स्वतं।।। तदि द्विचव न भवति पायार्थ्यों वालकं वचु। प्रज्ञानुपासाय यत तमात्त मिन्नीप्त।।। विभक्तमें नितत ग्यायत्वं गर्वदा। पायनं चतो विज्ञानमद्वें यत पायत।।। चेतनाचेतनस्य नाममेयोस्तिति ततो मुना। नहिः ज्ञानविलोपोऽस्तित सर्वस्य पारितु।” — “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!” Yajnavalkya 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 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 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 सर्वंपि परवर्मणी महति । प्रकृति प्रमं वस्त्र प्रमं महद्वृतं ॥ नेव नुकता न प्रकृति कथायि तदुपूर्वमचि । प्राणुनाथि तदनाति वस्तनुमाप्यते ॥ वधयि परेशिंचि तदा व्यात्वु दु:किता कुनै कुल ईशवनीयः हेक्यु दु:किता ॥ कुल स्विनदवाचि का भवन्यज्ञिा सना । तदानामियो जीवन्यमातातु 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.

“अहंकारवाहनमा भवनात हरिवर्यः । सर्वमात्सर्व गुणपूर्ववच्चवर्मायायसामाननि । असाधिनमात्सर्व तेजस्वत्तथानिमित्ति । गच्छः कियापदेिैव वाच एको हरि स्वयम् । गुणतदेऽ प्रतियाणित तदनें च कियापदेि । असाधिन्यात्तत्तवात कियापदेि तत्वदेऽ । परीक्षवात तदनें च मुखवाचि स एव तु ॥” - From the word अहंकार the word अहम् is derived, which symbolizes the immutable Sri Hari. Since He possesses all attributes He is para Brahman. He is known as असी since he exists eternally and destroys evil. Being resplendent, he is known as आर्यम्. 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 गुणात्म। Since he abides in the heart with His activity, He is called by the word अमात्म and since He is invisible, by the word तत्वम। On realization one will know that all these symbols represent only His predominant role.

“सर्वान्वेदन्यथैः प्रजाष्ठिकययें हेतुना । स्वतंतरहुःक्रायान प्रायशो नार्मि मानुपि । देवा वा केश्राणां वा नैया आश्रन्यथा भवेऽ । श्व महाववृद्धि वर्मवार्यायम्यावर्थ मितुः । सकाशाक्तितात्तादारं तं दु:क्रेिा सत्यमावतः । पितोिाव कुल पुरा सत्यता लप्यपािाता । प्रायो नारायां देवं नेव वं द्रव्यवामसि । यमिनि शाते लविज्ञायाधानादिनां फलं भवेऽ । प्रायायात सु:त्वाचि तदनीनित्तिः स्मुतं । तलुना चेति विजा तवाभित्रि भवेिज्ञाताः । सत्यर्वस्य विजा दिम्याः मिथ्याविसन्यधकृताः । यथा चेतेकम्पुणि:प्रजायाधानादि सु:त्वातः । मुहयस्य तदनाय्ये च झातं मूल्यते वै भवेऽ । विश्रव मूलिकेिादतिविनादमस्वनेतानातः । वाचा: र्भ्यावनीस्य तु झात तन्मुलिमित्यदि । एवं कारणपृति:सी भवानपुरसोतमः । प्रधानं ब्यत्तायत्त तन्मुकामिन्ताज्ञनः । तदाधारं विमुक्ति च तदभोचन य च । सदा सिद्धमाः । स स्वृमाः व्यापकः पूर्णतितितमसि नैवािपि कथ्यन । यथा द्वृत्ती कृतस्य कृतस्य च नतायकसा अधि । यथा नेव समुद्धच यथा वृक्षचावपि । यथा धानः परि:चेव यथेऽ च लवणेऽ । यथा पुरावेदो च यथा नुसंनानावपि । यथा स्तेनप्राप्यं तथा लं च परतुथा । भिन्नो स्वभावो नित्य नायार्यका कवित्त । एवं । भेदोिविधियािपि व्यत्तायत्त । परतायं व्यत्तिर्ये कथितक्यवायानुयात । स ज्ञानसा भवानाः । प्राणायामात्तुनाः । उपचाराय जीविन्याः संसारितिः निघाने । तद्यानेष्वर नायायीनस संवरः ॥” - 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 मूलिक्षा, 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 from 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.

“जीवेवर्मिदा चैव जडेवर्मिदा तथा || जैवभेदो निवेशायच्या जडजीवाभिदा तथा || जडभेदो मियेंचेव पप्चो भेदपचः || स निव्य एवं नोवाय उवाचः योनितपिप || तमादनादिमनेव पप्चो भेदपचः || विषोऽप्रजातिं ययस्तु न भानितिपतम् || अभावं परमशास्त्रेऽभ्य्युव विभूषणयः || परतलं भवतनतलं सर्व अकुलकेवं च || सर्वज्ञं परगतं सर्वभ्य लघुनतता || इत्यादायो गुणाविश्वानिवान्यस्य कल्याणं || अभावं परमशास्त्रेऽर्गं द्या अनरूपित || विकल्पों विनिवृत्तं कलितो यदि केनाचित् || अभावं ज्ञानिनां पशे न तमादितिवते कल्याणं ||”

- 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.
The meaning ascribed to the words like एक, पिंड, नामथेि 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, अत्तथमि - 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.

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.

If it is submitted that neither is the Lord distinct nor is He self-evident, nor is He is revered 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 प्राप्तः इत्यादि - य एनम् इति | कुतः उक्तं उक्तेनुष्ठयो नायं हि न हन्यते | न प्रतिविवर्णनां किया | स हि विचिनकियः कियावान् | ध्यातीव इति श्रुतेष्व ||” – In normal empirical world life appears is delusion, thus says Sri Krishn. How? As said above neither he kills not is he killed. It could not be the action of the reflection - प्रतिविबव. He (Jiva) becomes creative only with the energizing activity of the Creator. The scriptures also say ध्यातीव - being energized by the Lord.

**Tatparya Nirnaya:**

“य एनं जीवं वेत्ति हन्यां स्वातन्त्र्येऽण | अन्यथा - मया हतास्वं जगह इत्यादिविरोधः | चेतं गति य एनम् इति परमात्मानोपि समः ||” – 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 हन्याग् 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:**

“अतः मन्त्रवर्णोप्रस्तोत्तमादि - न जायते इति | नवेयं जनवशुद्ध भूच्छा भविता | तादि - तीव्रक्षत - देशाः कालं योःसाध्यायतः स्वतःन्यतः अविलासवधयात्सदा इत्यादिशुमितस्य | कुतः अजातिदश्यर्वस्युपवाताः | आश्वात् संदेहः | पुरुः देहं अग्नि पुःणं | तथा गिति न हयंते हन्यमानोपि देहं

|” – Here using the words न जायते 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. आश्वातः तदेकुपः - permanent means remaining in the same form without any change. पुरुः देहं अग्नि इति पुःणं means the one (Jiva) who acquires another पुः or देहः. Therefore, the Jiva is not killed even when the body is killed.

**Tatparya Nirnaya:**

“जीवं वेत्ति योःस्वत्वं मन्त्रवर्णोपि इत्यादि - न जायते प्रियते इति | अंतः ना परमपुःपो भूच्छा विधमान एव देहसम्बन्धारपेणापि भविता न | मरण तु देहवियोग इति प्रसिद्धमेव | न हि घटातीनां मरणव्यहारः |
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), bow can such Person (ever that he will) slay any one, O Arjuna, or cause anyone to slay?

_Bhashya:_

"अतो य एवं बंद स कथं कं घातकति हनि वा? | अविनाशिनः पैरितकनाशगतिः | नियम स्वाभाविकानाशगतिः | अथवा अविनाशिनः दौष्ट्यगतिः नियम सदाभावितम् इति सर्वविकः | देवरुपयुपुराणादि गृह्व श्यायवेगातृ।" - The one who knows how and who is hurt or killed? 

अविनाशिनः is that which is by its nature incapable of being destroyed. नियमः is that which is by nature is eternal and therefore by its nature incapable of being destroyed or अविनाशिनः 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 Nirmaya:_

"अविनाशिनः खृष्णप्राप्याविवर्जितम् | नियम स्वरूपतः | एवं परंपरावसम् | कर्तृत्वं स्वतंत्रतं तद्कथसं हर्षमकात् | तत्वायं तत्र जानन्त कथं करता स्वयं भवते। इति परमश्रुतिः | अन्यथा अविनाशिनः नियमम् इति पूरुषकृतिः।" - अविनाशिनः 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:_

“दहाणेवेकानुमायः दुःखाननाथाः बांमासि इति” – In this verse, the Lord clarifies the difference in experience about the body and the _self_, as an illustration.

_Tatparya Nirnaya:_

“जीवस्यापि अर्गंभोगंवियोगावं जनिन्तो यत्ततो न दुःखकारण इत्याह बांमासि 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 निनिर्वाहिनाविनात्यपि केनविनिमितिवियोगं स्वातः कक्षेदवत् इत्यतो विशेषपनिमित्तानि निपेध्यति - नैस्मॊ इति” – In the normal circumstances, though there is no destruction, there may appear seeming destruction like the head of _Daksha Prajaapati_ (कक्षेदवत्). To avoid such understanding it is mentioned that the _Jiva_ cannot even be pierced etc. क means _Daksha Prajaapati_.

_Tatparya Nirnaya:_

“कारणतोऽपि नेत्वरस्वायवात्मकः इत्याह - नैनं छान्द्वन्ति 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:_

“वर्तमाननिपेधात् स्वाते उत्तरत्वं इत्याह - अचेत्य इति | वर्तमानादशर्ताद्व युक्तमयीयत्वम् इति मृचयति | वर्तमानापेदोऽनं कुतोऽयता? निन्त्रमयसरिपतिवियोगेण्वरस्तप्पतवात् | शाश्वत इत्येकल्पात्मानं उक्तम् | शाश्वात् नैमितिकन्यायां निवारयति | नित्यं सर्वं रत्विनिपिण्यम् | अन्यथा युक्तम् | एक्योक्तापि अनुत्तरकोणपादानां नैवेद्योऽयत्तं पुनःस्तं | युक्तां विश्वचण्माँ प्रतिविक्षोऽविगंधे | तता च - स्वप्तं स्वप्तं प्रतिप्रतिप्रतिप्रतिपरम् वचृतं | आभास एव च इवादि श्रुतियत्तिरिष्ट्र | नैवायर्विकोऽधे | तत्तवांशवात् | नैवेकपूर्वांशवात् | प्राणां चोमायविकल्पमेव | नैवायर्विकोऽधे कल्याणम् | गाध्याधिक्षिपं आनन्दाहबलुत्तीतितत्र अज्जट्ट | स्थाणियोपि ऐशात् इवादिविर्मिनोऽवर्गः | उमयविवश्यायत् | अविन्यवशायेन च | न च नायवेकम् - त्यीयवर्गं | नैववस्तं ब्रह्मवो नैव विवश्यायते | न योगिवादिवशायते । चित्रं वचृतत्वत लघु वार्षिकारे इवादिविर्मिनोऽविगंधे।
By denying indestructibility (of Jiva) in the present instance, possibility of such destruction in future is here indicated by the words अवैध. 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 स्थायिन- immovable, any other common doubt is removed. (Similarly) by such words like नित्य - the everlasting, समताः - eternal, निर्वागतः - 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 बिन्न (original) being evident in प्रतिविधि (reflection), without any deviation. By (Upanishadic) statements स्थं स्थं प्रतिरूपं वचृत 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 (Gadhī) has been said to be the fragment (of Indra). Because of many similar other examples.Similarly words like स्थायिन and ऐश्वर न 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.

“महतात्माय च मायेन हि महापुराणः | तत्रापि मोक्ष एवार्थः | अनेकसं रेमिरे धीरा न ते मध्ये रेमिरे च ||
अनात्माय प्रत्येक प्राजुहरुः बन्धमेत्यम् || पुण्यचित्तो लोक क्षीणते || - इत्यादिशुतिमूलिः || स च विगुणपुरुषादेव बिज्ञातिः - वामुदेवनवानर्य को मोक्षः समाधिवाय ||
तुर्वते तु तंत्र किमलकथमां भो || तत्सादाद्वान्मोणि परं सिद्धिं न संयत || येषां मेव भगवान् दयेदेवनमत् यवविन्या शिरतपतो यदि विन्यांकम्
| ते बै विदन्थतअर्थ च देवमायं येषां माहनिति शम्गुणालभवे || तत्स्नं प्रसन्ने किमहास्वलभ्यं धर्मार्थं
कमीरमात्प्रकाशात् अः यद्यमः भव ईश जीवास्तत्प्रत्येकोपहता न शर्म || आनु लभन्ते
भगवेवद्विधिमिश्रायां वविद्यामन्त्र आश्रये || अः भवत्सादाद्विष्ठ कर्ष्य मोक्षे भवेदिह, तत्स्नं
विश्वास इत्यादिशुतिमूलिः ||”

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 l' '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

"..."
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 the 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 Hiranyakagamba, that which exists between the spark and the Fire at the time of Dissolution, the same difference exists between Sri Vishnu and the Hiranyakagamba. 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.

Even the statement of Markandeeya 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 Markaandeyya it is said, “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 विभवत्. 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).

“तत्त्वात यद्यक्ष विशेषता तत्त्वम | अतो न मायामयेकम | अवलोकनं तु अप्रपारभाणन्दम्
अदुःक्षमुरुम् | न प्रज्ञ | अशि | इवादित्तम | कियाट्सिते - तथो में हृदय सावधान कहुविधा कियासकृतिः
| इवादित्तम | अतिरति न मायामयत सर्वम् | ऐवःवाचां मायामयत सर्वमा सावधान में ला भग इवादी स्वप्नानन्दम्
मायामयत गुरुम् | विज्ञानातिरिमायामयात नायाम् | महानन्दगुणासंगो गुणों नायामतिरिमायामसंगो परा
एवति ऐतिहासिक विधेय शून्यते र्यामर्विके ज्ञानविवेकयामितिविचारनातिरिमायामस।”

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-related, non-pleased, non-pained, 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:

“अत्खद्वादिकं जीवाथापि तत्त्वम | अत्खद्वोयम् ईति | निवं सर्वगत स्थितं अपुर्वायम् ईति | सर्व
गतानुषान | सर्वगताः विपुल | तद्धीतातिरिकं तत्त्वः ऋति | हेनतोस्पि तत्त्वः ऋति हेनतोस्पि
नाति श्वदेव सह वर्तत ईति स्मातन | निवं सर्वगते विश्वावर्जीवो वैधिति | नचायस्य तद्धीतोस्पि
विचालयें | निपेधविधितात्त्वः सनतन ईति मृति | ईति महाविश्वामय | अत्खद्वोयम्
इवादिति पुनुक्षितवातिस्था | यस्मिन्नथि सोः स्वतातिरितिविदेशिस्तोः | एवं जातं परमेश्वरं सर्वदुहक्षानां करति
| ईति नानुषाचितुभूषिम | तेताहां समुद्दायं इवादिति |”

Jiva is uncleavable even as तत्त्व - 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 immovable, 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) immovable. Being attributed with inviolable rules (of Veda) be is known as स्मातन - perennial, thus, in Maha Vishnu Purana. 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 लेिवातं जातु नासं स लम्ब्यः इवादित्वोपरिनातवात | देहिः शस्तिनि देही ईति विन्देशिवाच्च
जीवाः तत्र तत्र | आनवाती तु भेन सर्वमिदं ततम | अनवातिसम्ब्रेवस्य न प्रियं भूमिः भविता न अविनाशीनन्
अव्ययम् अव्यक्तं यज्ञविहर्यः यज्ञविकारिः | ईति परमालनाच | नहिः जीवन ततं सर्वम | न च मेवयतो
A Changeless Nature of the Lord as Indestructible, as Independent and as the Self.

cause 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 torn 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 नै 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 the

"यथाद्विद्वृत्तमात्रा स एव स्वतन्त्रत्वीपराशर्यम् | अतः स एव सर्वपुरुषाः | अतस्तूपान जर्जरे | अतस्तर्भ युद्धयं | अनेकानुभवते एव देहाः | पालहसिन्हच अतोऽस्वतन्त्रान हन्तु तेनोऽसामाध्यमः | निवय्यान हन्ते च | तमादवत हत इति मन्यमाणो न विज्ञानीति | यथाद्विद्वृत्तपरं परमेष्वरे शारीरिकमेवत्ययायांपि न मियते ततःत्यागेष्यापि न जायते जीववत कथाःपि अतः स एव स्वतन्त्रवत स्वस्य हन्ता | जीवते तेन शारीरं हन्यमाणं स्वयं न हन्यत प्रतिवा | अत एकुयिविन्द्रावहि स्वतंत्रताः सर्वकतरिः परमाणां यो वेद स कथं धार्यलित हन्ति वा? वायुमुः सर्वानुभवया ज्ञातं वस्तुया ज्ञातं अपि ज्ञातं अपि वेदमेव वेदयातीति वर्तनापदेशं | छेदनादिक चौंगं बीहाय मृपेन दार्शिति ||" - 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 (Purushaarth). 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

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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 एवायतकादिरुपेः” — He (the Lord), verily, is of the form of unmanifest, (unthinkable and unchanging).

Tatparya Nirnaya:

“सर्वगताश्चेत परमाला किम? इति तथा न दृश्यत? इत्यादि वदति — अयते इति | कथमेतद गुणात्मकः — अविन्यःक्तलम् | न च सा शक्तिः कदाचिदन्यथा भवति | अविकार्यत्वः | यानि वाच्यः स्पष्टानि तानि सर्वोपययों भूतानि इति दशायितुं एतर्म् अयम् हेतुद्महस्तम् | जीवे तु सर्वजीवस्य नुमाधम् | सर्वे चैतिन्यलिंगः — सत्यसुविषयः ज्ञानमाः सत्याकांम | ज्ञानभागः सुविषयः स विषयं परमाक्षर | इति पैदागीतुः ||” — 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 एतर्म्, अयम् are used in different contexts. Even so in the case of Jivas, (of being uncleanable 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 Pāṅgī Scripture.

“अदेहः देहांसचेत प्राच्यते परमेश्वरः | अप्रकृतार्याग्विदेशेः इति कथयते || शर्चध्रगमावस्यापिविपियोपययों स्वम् हरिः | स्वमान्यो विगिताय तत्तत्वादेशेः उच्यते || स्वम् स्वप्वानः यस्मादः देहांचेतचेत नः | शर्चध्रगमावस्यापिविपियोपययों स्वमान्यो विगिताय तत्तत्वादेशेः उच्यते || स्वम् स्वप्वानः यस्मादः देहांचेतचेत नः | शर्चध्रगमावस्यापिविपियोपययों ज्ञानान्योपपिविविदी गुम्जाामादिरुपक| || स च विद्यामापिविविदी यस्मादः सांचिन्यःक्तिमाने | देहांचिन्यःक्तिमाने नास्य कथयते || गुरुवापिविविदी गुरुवापिविविदी गुम्जाामादिरुपक| || स च विद्यामापिविविदी यस्मादः सांचिन्यःक्तिमाने | देहांसचेत प्राच्यते परमेश्वरः || अदेहः देहांसचेत प्राच्यते परमेश्वरः || — 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 - देहांसचेत. 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 — अभिमुक्तबोध 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.

“गुप्तं स्रुतां मुखिनिधार्यं देवं सत्यशुमा अपि नवे श्रवण शक्ता | चिन्त्या अस्विन्याः पञ्चवेदेः देशाः |
शुननं नाहीं तथा प्रतिना | हेयां तः ऋजुवं सोपणांश्चातंत्रयम् || एकमनवस्तीयम् | नेव नानास्ति किरुचन |
मूलों स मुखुपानौनि य इह नामेव प्रतिनि | यथादकं दुःखं वृंदं पवित्रं वधावति | यथादकं दुःखं वृंदं पवित्रं वधावति |
एवं धर्मंप्रस्तवं सांनवाविविधावति || एकमनवस्तीयम् | नेव नानास्ति किरुचन |
मूलों समुखुपानौनि इहनानेव प्रतिनि ||” - 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.

“मत्यकृमृदिरूपाणां गुणाणां कर्मणामपि | तथीवयवानां च भेदं प्रव्यति यं क्यचित् || भेदाभेदि च यं पंकाल यति तम एव नु || पंकालोदेकेपिः बुभुषु पुपस्तं || अभेदस्यमि विशेषार्थि व्यवहारस्तो भवेत् |
विशेषाः विशेषाः तथा भेदविशेषाः || विशेषां स एवां नानावस्तु तत् क्वचित् || प्रातुवस्तेदिरपेशु मूलपेशु सारं || न विशेषार्थि सामयं गुणपराशरं कदाचन |
मत्यकृमृदिरूपाणां कर्मणामपि | गुणागहराहस्तं नुमिन्दबुधगावाः || गायबे क्रुणानुपूर्वैः कोलिवद्यानंतरे || दत्तो धन्ततिरियंति कपिलो हंसनापाणि |
सिन्धुगारो हर्षस्यं हर्षं क्रुणानुपूर्वैः || नानारमात्मनाघनाः साक्षात्माणाः स्वयम् |
भस्मात्रू शापपियो शाकाधा नरदथा || सनकुपारः कामानवरं प्रभुदृशो विनयकः |
गुरूधारायुधानी पृथ्वीचक्षुराचारविनि || हृदाय विषुक्तिवर्धता भिन्ना संगमिता गरेः |
तेवच लक्षणायेव त्रेष्वेऽवं ब्रवइत || नारुनादिरूः तथा पुनः पुरावेशं उत्तेने || स्वल्पस्तु पुरावेशं धर्म पुपादिरूः प्रभो || नातजनाति यतमिन्न श्रीतिमय्यांहं ||
ठठक्सतास्तत्र पात्स्तास्मिः च धृष्टम || इत्यादि महावराः ||” - 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, Varah, 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, Mammatha, 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 :

“अस्तेवामानो नित्यतम् | तथापि देहसंयोगवियोगात्मकः पुनःस्वतंत्र परम त्रियत आह अथ इति | कुनोशक्तैः? नियत्वादित्यान्ख - जातस्य पति | तदेव स्पष्टप्रति - अव्यक्तार्थैं 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 ‘अव्यक्तार्थैं’.

Tatparya Nirnaya:

“तिन्द्रतु यावदं विस्तारं | यावन्तः जीवक्ष्य जन्म बलं न तु नियमं | तथापि तात्वात्मार्थं त्त्वानन्दे रूचिः || निर्विक्षणं प्रकोट्त निर्विक्षणं विद्यव च | इति शब्दनिर्णये || अत्र तु नियमं | ज्ञातस्य हि ध्वजः | इति प्रकाशानात | तस्माद्नात्राशुचर्युवितं कर्तव्यं ||” - 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 :

“देहसंयोगवियोगस्य नियततारु, आत्मांबंवस्रस्वप्नवात् सर्वका अनाशान शोकतः कार्य इत्युपसंहरितभवत् सामर्थ्य पुनर्दश्यते - आत्मचित्यतं इति | दुर्लभवेन इत्यथं | तदथांचर्यं लोके | दुर्लभाभावस्यस्वप्नवात् युक्तप्रवच्छ आत्मस्यस्यत् ||” - 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 ‘अव्यक्तवर्त’.
'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 तद्याचर्यं? भगवानेवेत्राहः – आचर्यवर्त इति | आचर्यवर्त गतमेव आचर्यवर्त्त पश्यति | न पुनरः ह्यवर्षः – गगनं गगनाकारं सागरं सागरोपपमम् | इत्यविदत | आचर्यो भगवान्विन्युर्मून्नयोभृत्ति विचित्र | तम्मातोपर्रां ज्ञां तद्योगचरवेदं तु || इति पञ्चतकं | आचर्यवद्यमुगायां पश्यति | इति विवचित्र 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. “अत्यद्यं भगवान्विन्युर्मून्नयोभृत्ति विचित्र | तम्मातोपर्रां ज्ञां तद्योगचरवेदं 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 un-enlightened. Therefore, the use of the word क्रिया.

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 | शूद्रतत्तचविज्ञानं सांख्यिनित्यमित्यभिध्यते | इति भगवद्वर्मद्व व्यासमूतैः | योगः उपायः | दृष्टां योगः प्रयुक्तां पुंपं श्रेयं प्रसिद्धिः | इति प्रयोगः भाष्यते | नेतृं सांख्यिनित्यमित्यभिध्यते सामाजें सामाजें | कर्मयोगः इत्यविप्रवृद्धिः | निषिद्धवाच्यतेर्यों मांक्षेममपु भिन्नतत्तवं उक्तात्र पञ्चरागमनव युक्तम् | तत्र चिरप्रविष्कृतां पञ्चरागमनव युक्तां दीपयोक्तं | एवं सर्वसत्त्व सांख्य योगः श्वायथ उपादेशं वर्णितवर्षं सांख्यमयो यवथा बाह्य बुद्धिस्ते स सांख्यिनित्यमित्यभिध्यतेः” – सांख्यम् 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 Pancharatra 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 be known, by those words it has been explained.

Tatparya Nirmaya:

“रोक्योऽयम्? यमादययोऽयवः सर्वस्य जीवस्य युक्ते सन्निकः स्थूले च देहे रक्षकलेखावस्थितः अत अक्षयः | न यथासमायः कर्यायिः | द्यन्य कर्म च कालः यथायोऽयेव च | यदुरुच्यः सति न सति यदुरुच्यः || इति हि भागवतेऽऽति तत् तत्त्वे स्थिते विषयमित्रः सति निवद् | अतिसद्विचारस्य च निवाचारस्ते तत्ततः | सन्निः सावल्लक्ष्मयः हि लोकः पुरुषोत्तमः || इति पादपः” - 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.

“जीवा स्वर्ग हारी च | वे युद्धः प्रथमेन्द्रूरायः || क्रांतेऽऽति सम्बंधिताः साम्यस्य | देवोत्तेः नेतिमेति योगस्तुपायम् - सन्यकः क्यदृशः साम्यस्य हयोतात्त्वस्य स्मृतम् | इति शब्दनितिः ||” - 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 Shabda Nirmaya.

“प्रभुशर्कारकारानां विषुनां यत्समार्थपति | अक्षपादकरानां च सांक्ष्यस्योऽहृतकः || बोधशुत्दायानां पायंदा इति करोति || मिमांसा त्रिविधा प्रोक्ता भाष्याः दैवी च विश्वातः || विश्वनाथदेवेऽविनावशिष्यनां समस्य सक्षमः || इवज्ञाणांतर्गतेऽविचाराधीनः | सांक्ष्यस्य निर्भवनाजुक्तव्यवहारम् | सांक्ष्यायिनिः च विधितायाम् अवनन्दितुवाहिनीकारात | अत तु युद्धविधानस्य | गोऽत्सर्वस्य वर्तमानसैं पहास्यम् इति | परमांत्यां नेत्रोऽवकालकर्मवर्तभवते ||” - 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 atheistic 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 Brahm. Brahmata and Mimaasa 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 Purana 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 बुद्धि श्रुतु इत्यक्तम् | कथयो हि जुलयो मतभेदात् तत् कथेक्कर्ता निष्ठाः करोमि इत्यत आह…
- व्यवसालिका इति | समयः वृत्तिर्निर्धारणां मातनामेक्यमेव इत्यत् ||” - 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:

“प्रामाण्यार्थियच वा विपुरयघ्ने न निष्कला न चायत्यन्तराक्षाकार्यन्न्यमुन्यायम 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 Purana.

“स्वोतिष्ठैव धर्मण विरूपसमाप्ते कार्यत् | नापृताः प्रृतितवाः यत्थ धर्मस स वैणवः ||
एव धर्मस च देवाया वर्त्तने सालिकिता जनाः | एवं कार्त्तिको धर्मस पाज्जगात्रस्य वैदिकः ||
तत्प्रीत्यर्थ विनाद्वृत्याम नेविषु नं तंकुलम् | व्यावसालिका च सदा मात्रदर्शक केश्वः ||
एव तत्प्रेरितिके वायुपि शुचिकाकार्पि कवित्य जानेयो तद्विन्मय च सर्वोत्तमं च च ||
चद्धार्कम्य ते देवायां तात्त्वितिदिव च | एव भागवतो महद्वेदितादिपि विपश्ययं ||
एव धर्माः सतित्तकनो वाक्यम पुनः कली ||
ध्व भागवतो यज्ञ च एव हि मनुष्यवत् ||”
— 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 (Dharmas) 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.

“त्र्यूविविधमय्यप्यथ धर्मां नानाद्वयताप्युदृञ्जस् || सम्यक्यति
| यज्ञायममततततो विविधः || त्र्यूविविधमय्य पुराणां व्ययां भवन्ति निवर्तते || पुनः कुर्यामप्रृयाम व्ययां यावदेववि ||
| सर्वनां देवां प्रविष्टाः तत्कालं सदा भवेत् || सम्यक्यति तत्वार्ज्जनायन्त्यकृतमृते पिप || त्र्यूविविधमय्य चेदनायां गानादेवार्ज्जनायां ||
| सदा विविधर्ममर्गश्रावतः त्र्यूविविधो नामनुययां परम् || केवल नुवयन्ति विविधो कमायने समयं यन्त् ||” – Superior to the three Vedas is these Perennial Principles (Dharmas), 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 सर्वरूपिण्य नियमाज्ञमभिविध्यमानं || परं विविधं यो न वेवि कुर्यामप्रृयां त्र्यृविविधिः ||
| नायाम त्र्यूविविध तत्वतः वेदवादी सं उच्यते || वाद्विविध सम्यकात वादो वचनमव च ||
| वेदवादिं विविधाहतां विविधमय्य पदावपण || अथवा निर्यकातूं पाठं वेदवादी सं उच्यते ||
| वेदवादिनां न स्थानं पापण्डि न हैदुकी || तथावित तत्मयो च तमसविविधमय्य भावरूपिण्य ||
| वरं वरंद्र्मं वरं ज्ञानमवर्तिण ||” – 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 vaadvaaad – 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 वरं, (from where there is no return), where dwell people who are not enlightened. “वृद्धिनिर्मितितत्वानमेकादिविविधाधिन || बहुनाधि
| प्रविष्टाः तत्वार्ज्जनायां || इति केवलौवर्तको ||” – singular is Sri Visnu;s worship which provides multifaced benefits, thus in Brahmalvaivarta 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:

“स्थःवैदिकानि मतान्यवसायकानि, न तु वैदिकानि | ते पि हि केवल स्वाधिविन्यासानि हि इत्यत
आह - यामिनाम इति | यामाहुतिया इद्यनया | मोक्षसाधनपेन यथाप्रयुक्तां वचं प्रवद्विन्त | वेदार्तराः
कर्मवाचकवेदराः | वेदनामयुक्त उच्चते तत्वं रताः, नायदस्तीति वादिनः | परेक्ष्यविवे वेदाः, परेक्ष्यवि इव
हि वेदाः, मां विधेयं मिथ्येते इवभिधिः परेक्ष्येण हि प्राप्यः भगवनं वदन्ति | भोगे-वर्गितं प्रति, गति तत्यापिनेण
प्रति - तत्यानिकला एव वेदा इति वदन्ति - इत्यथः” - 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 वेदार्तराः - 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.

“तेनां स्मार्युलिनिष्यागिनका बुधिः, स्माधि समाध्योऽनि न विधीयते | सम्प्रदिनिणिताधिनां होऽवरे
मनःसाधानां स्मार्युलिनिताः | भवति | तद्देव मोक्षसाधनम | उक्तं वेदार्तम - न तस्य तत्वगहणाय साक्षाद वरीयविपि
वाचं समामन् | ज्ञापे नियमित्वा गृहिष्ठाद्योऽवृत्तं न यथा हेयायुभित्वं स्वयं स्वयं 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:

“अव्यवसायुद्धिः केम्पामः हृ वाचमविपित्तं प्रवद्विन्त | तयाःपहतञ्चसाम | बुधिःविसाध्यामिकतेः
समाधाने न वर्तते || यथा वर्तु तथा ज्ञानं तस्मायात समीरितम | विपर्य लक्ष्ययानं समाधानं समस्थिति || न तथोऽवभवसाध्यायिष्याकृतञ्चसाम | यथाप्रयुक्तवाच वचनं वदवेदसाम || न मनःजन्तु फलं मोक्षि
विद्यामित्यस्युपक्षम | फलं च न मनःजन्तु तं विषेण ज्ञातः पलिनम् || भोगेवर्गितानुवर्त्योऽक्षियाहुलयुगमताम ||
वहुलयुगमतामन्त्रे समाहातिपालिनिः || यं वदन्ति दुग्मामाना वेदावुक्तविविविदिः | तयाः समाहितमायं कथं
tतत्वज्ञातं 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.

“इष्टपूर्त मन्यमाना विरिघ्न नवर्चन्ते वेदार्थं प्रमूहः | नाकश्च पृथुं गुणुः तेनुपूवर्ता इस्म लोकं हीनतः || विशिष्टिः || इति चाइयमीप्रशुन्ति || वेदवाद्यस्ते न न्यान्यापण्डिते न हैसुकी || इतिः हु भागवते ||” - Those who consider that fulfilling desired objects is supreme and nothing else is more virtuous, they are the deluded ones. Enjoying the heavens' 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.

“यों न जानन्ति तं विषु याधवाय या संभायन् | विज्ञानमवच्च नितर्गां भद्रवलं मुखाबरव || निग्नं तुणामभावनं केवलं जानवल्लिन्ति || ते यातिकं स्वाममभागं चालिव नान्ति मुनि नमाम || भैरविंपतं परवते तु विषोः पायो न यातना || वभूमायमिषि यानानन्नं चिरं न तु || विशेष एवं तेपं न तन्नेयं विपरयव || ये तु भागवतापतः सप्तं यत्सिद्धं कुर्वते || विभूमुर्वा भागवतोर्निवृताण्वि विकरणं || दक्षिणात्पतिनां तु ताइतारात्वधि तु तेजसमं || याति यथि तत्त्वं तथा तमोष्ठं प्राणवल्लिन्ति च || तदन्येव च वत्तं याति विभूमुर्वा || इति नार्दीयो ||” - 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 :

“तं योगुच्छिंगात्र त्रिगुणविषयवा इत्यदिनेतपल्लवः || वेदानं परोक्षस्यतः त्रिगुणमयोनी यवाग्नि प्रत्यक्षोऽवधा इव भवति || परोक्षवादी वेदाअस्य इति द्रुकम || अतः प्रत्यक्षकं च भान्ति च मा कुं इत्यथा || वायो विपरयकृतं व मुग्नतो वधनम् मुमुक्षु || इत्यमिथाम || वेद्य समायण च च वर्णा पुराणं भारतं तथा || अद्वांस्ये च च तेषां च विषुः सर्वं विन्याते || सर्वेः वेदाः || वेदाविलाप धर्ममूलं स्मृतिशीलं च तद्दादान || अधारांचेव
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.

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:
“तत्परः काम्यकर्मणि फलं ज्ञानं न भवति, इति यावानं इति | यथा यावानं प्रयोजनं उदाहरणे कृपे भवति तावानं सर्वं सम्पन्नकं नर्मवत्सवेयं, एवं सर्ववेदेऽवं यतं फलं यतं विज्ञाता ज्ञानिनां ब्राह्मणस्य फलं नर्मवत्ति | व्रतं अपि इति ब्राह्मणं अपरोपक्षानी | स हि व्रतं गच्छति | विज्ञातं इति ज्ञानफलं तत्यदार्श्यं ||” - 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 Brahma all benefits are included. He knows the Brahman, therefore, he is called a Brahmana. He alone goes to Brahman. “विज्ञातं” suggests having the fruits of Wisdom.
Tatparya Nirnaya:

“उदेकालं पार्थुसहिन्यांवनलाच्चाल्य च | पिदवे धुधुपानं्सभ्यवानं हरिगःनर | प्रकृतिस्य मूर्त्तिप्रपीत स्वर्गालाप्न तिर्यकत | प्रकृत्यास्तं तेन प्रातु स्वर्गं समुज्ज्वलितकम् || इति च | यात्र प्रथोजनं विषयं सुकाण्डासाधकस्य च | धर्मधामाशिरिकं तावतं स्वयंवर्तिदो भवेत || वेदार्थकिर्णंयो रथोद्वारभिः प्रकृतिनिमित्तं
| ज्ञानात्मनंश्च हरितोपविभाजनरथणं || इति च | सर्वेन्द्रस्य अपर्याधिर्देकं पालकवर्तितं, कालाधि यो विनाशस्य यावतं फलं तावतं स्वयंविदुप्त वियोजनात्मवै भवति || इत्यदि | सर्वं हि विणायोपयोजकां नात्यितं | ये योगिकं मुखं रथं च तेपं न पालकवर्तितं, विणायोपयोजः || न च मृतं कालाधिपे किं तेयो तत्तं, अत उदयो वियोजनं | प्रवीणं वियोजनं || अनीद अवायेत स्वयंरथं तद एकं तस्माद
ध्यात्म न परं किं च नाम || तम आत्मतस्य गुरुहम् अयो || प्रेक्षं सलिलं सर्वं आ इतम || आयो वा इतमो
सलिलमात्रं || सलिलं एकं इत्यहादेशतो भवति || इत्यादिशुल्भं...”

- 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 Veds. The meaning of the Veds 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 Veds. 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:

“कामालो निन्दा कृता कथपापम्? स्याभचारो येतनेत् इत्यादि कामप्राप्तियो विनिर्धार इत्यत आह - कर्म प्रेबं इति | त इत्युपलक्षणम् | तत्र ज्ञानीश्च न फलकामकार्यता | किमन्येपाम् | नत्वंति केकाण्डिनां
तेथस्तिति | यहि ज्ञानी नरस इत्यत् | महोदिनिभिमवदेः | यदि तेषां शुद्धिस्वार्थो न स्याभासम् कथपापम्?
उपायेतेवेदिन्फिश ज्ञानं तेपाम् | पायाधिशिप्यं - इत्यादिशुल्भं”

- 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 Adivaraka.

"कामवचनाम तु तत्कर्मं भवाक्त्वेलोकम् | गोवर्णीयं फलश्रुति, यथा भूपण्जोरोचनम् | इवादौ भागवते | अत एवं कामी, यज्ञं, इवर्थं | न तु कामी भूता इवर्थं | निष्काम ज्ञानपुर्वं च | इति वचनात | वश्यमाणेयंच | बसने बसने ज्योतिम यज्ञं, इवादिश्च | अतो ज्ञानामहेंतुपुः | कर्मसंसारं तत्कर्मं हेतुयस्य श कर्मफलेंकु | स माभूं | ताहेन न करोमि इवत आह - मा त हेि इति | कर्मकाण्डं सहें मास्तु हेतु इवर्थं | अन्यथा फलाभावेति, भवाक्त्वेलोकाभावात् | इह च तत्व युक्ता - वृणीमें ते परितोषणाय इवादिश्चर्गतं | अनिन्दत, विशेषतं इतरनिन्दनाचः | सामान्यं विशेषं वाधतं इति च प्रसिद्धम् | सर्वानांनय नैंकः भूतान इवादी | अतैव नैकालं मे स्मृवधनात् केवलिं, भक्तिमनविचालिं, बलमिहलव, विज्ञानां प्रणं कुवितिं, द्रष्टव्यं इवादिश्चर्गतं | स्वार्थमेवं प्रति न तथा संहें किं ददामि? इत्युक्त, संयाचिदिवं प्रति बहुनरं संहें इति लौकिकन्यायच भक्तिज्ञानादिपराधनं कार्यं इति सिद्ध ||" - 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 Purana. 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 तेन’ - 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. ‘अनिन्दताः’ 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,
A combination of wisdom and devotion to the Lord appears proper.

**Tatparya Nirnaya:**

“कमाधिकारिण एव चावादयो जीवा | फलं तु मदायतम ह्यं ह्यं | माकर्षंत फलहेतुम्: - नेवरगेधम् ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं हेलेता: | तत्त्वमस्त्विति: |” – 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:**

“पूवां तोकोत्वां स्मार्य्य द्वारार्थं योगाधि इति उपायम्: | संहयं फलस्थितेत्वा तत्त्वमेव एव सिद्धसिद्धघं समो भूवां | स एव च मयोक्तो योगां: ||” – 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:**

“संहयं फलस्थितेत्वा:” – संहयं 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:**

“इत्तथ योगादु मुनय्यस्य इत्यद्वेषं - दूरेन्द्र ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं ह्यं हेलेता: | तत्त्वमस्त्विति: |” – Fight (endeavour) through equanimity (Yoga) and Wisdom, thus Sri Krishna says here in this verse. दूरेन्द्र means discarding बुध शरणम means surrender to the Intellect and steadfast Wisdom, फलेणवच means with fruit of his action as objective.

**Tatparya Nirnaya:**

“बुधाः जनायामपि विषुपेय शरणविच्छ | - अज्ञानं ज्ञानिन् चैव मुक्तां शरणं हरि: | तं वे संक्षेपे मन्यन्ते सर्वं च गुणोपयात: || कृपणे तस्माते निपतनि न संधायं | न मेवामुच्चितं कवापि प्रियतार्यादिषु दिवलिनाथम || गुणमेतेव विषणोणमेवसंविदा: || देहकमालिते तथा प्रामुखाविदेवकृपि वा || ख्यातिकान्त तद्यथा निन्दा व कुवलि येदिपि च || सवेभवपथाधिकेलेप्या गतिरेप्या न संधायं: || इति नारदीये: ||” – बुधाः
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 - बीतसुक्त इति | सुकृतसमयिपिं मनुपदि जहाति न बुहकलमयुपामानादिनिनिमित्तम् - न तत्त्व कर्मशीतले | अविलासिन्मन लोके जहाति जयाते तपस्याते वहृिनि वर्षसहयोगवन्देवत्य तद् भवति || इत्यादिशुरुतिष्य | अतः कर्मशुरुतिष्यजनिनिपिं सर्वत्रं | उभवक्षयशुरुतिष्य अनिष्टिन्याय | नहींपुष्यकश्ये विठ्ठन्त प्रयोजनम् | नवेचतनो ज्ञानिनो युक्ते | इत्यध्यें केचिदं विन्यया - य यदि पितृनिक्रामो भवति सुडकृतवंदनाय विद्तेः समुतितिङ्गित | पञ्जापेक्षे सामपुं वेंख पधेये | योह हं भवामि | वीभिभावां तीनिव्रां | अभस्मुक्ते लल्लो यथा कामवेत तत्तत् गृहेते || कामानी कामसुनुसचर || य एकथाभवति | इत्यादिशुरुतिष्य”

- Sri Krishna speaks of बुहीसुक्त, 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 Prajaapatii’, ‘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.

‘बहुतेःप्रायानयुवयुव पुनरुपल्लात कर्मगुणे न विरोधाः | अनुभवशासिष्यंस्वप्पवारात् 55 श्रतेश्च 5 न च शरीरपातात पूर्वितस्ता | तत्र पश्यति एतमानन्दमालामालुपपाक्रम | इत्यादित्रश्रवणात | नवेचित्तवृत्त एव वत्सणा सं मनस् हि परेऽसाय न दुःखरत भवेद | इत्यादिनिन्दनानीश्चर्यां | परिहरय पृथ्य भोगमित्यावाच | हृदशुल्किन्तृ पृथियं हृदेःश | नवेचतनो युक्त नवेचतनो युक्त | इत्यादिनिशिकम साध्यस्मान || इति च | इत्यादिनिन्दनानीश्चर्यां | परिहरय पृथियं हृदेःशाः मान पथाम || आसं दुःखि नास्मि | इति ज्ञानशीरोदिच्च इवयथ्य | अनेन रुपीय इति च | भेदभावत | नः प्रतिविविध विषेषत लोके पथाम ||’”

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 be 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).

“उपाधिना नाशच प्रतिविवर्त्य | नवैकृष्णस्य पृथक्कृतं मानं पायम् | आम् दुःखी नामम् | इति ज्ञानविरोधयते ईश्वरी | अनेन रूपं इति च | भेदभावात् | न यह प्रतिविवर्त्य विवेकं लोकं पायम् | उपाधिनां मानं वा - मन्यं हि परेः ज्ञाने इति तुण्डिकक्षोऽकं: | यावदाननमविद्वात् इत्युपाधिनिविवर्त्य अभिधानच् | अतोऽन्यवंतं प्रतीयामनन्योपचारिकम्।” - 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.

“इन्द्रजनसंहीनं भवन्ति भगवान् | प्रतिमाः च स एकथा इत्यादिपु भेदेन प्रतीयाने | विगंधे तु युक्तिमत्तामेव वलम्यम् | इत्यादायाः मन्यम् हि | इत्यादायाः | अतो जले जलाभिभवदेवकीमाविभवाः || उक्तं च - यथात्मकम्, यथानां इत्यादी | तत्राप्यवन्यालकेन वृद्धसम्मवः | अतिः चपववः समुद्रपारिर्हि | महावान्वपुरुषः | ता एवापो द्रावी तत्सामं स छपिः संविधितवात् इति शाश्वस्त्रां सदिवीत | नेच तत्व प्राप्तिवन्यां-ब्राह्मणानां सुगृहः | यत् ते पदम् हि बीकलम् | इति नियंत्रघातः नार्यादि ||” - 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 (Vasishthha) 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.

“सविवाचन निर्णयनं कुलो भोजपथमपु | बावाचन सविवाचन निर्णयों वाक्यात्रात । अतो सत्यत पद्यित | इत्यादिपि तद्धीनसतावचि | अन्यथा कर्मविवाहित स्वातः न च मन्यमभिः इत्युक्तम् | अन्यथा कर्म तत्वेन एकथा

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Similarly, ‘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.

What is use of speaking more, so that they 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 Aadiya Purana. Even those (like Sishupal) 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 acquiring human body one enjoys through that body even so in liberation one enjoys pleasures, thus in Narayanaashtaakshara Kalpa.
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:

"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:

"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:

"When your Intelligence crosses over the delusion (contrary to scriptures)"
For those who have experience of misery, 'devotion which without devotion that of your devotees, by your devotion and wisdom. This statement of devotion does ever exist'. Even if devotion is perceived here, even so distinctive marks are seen even though not so desired. 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 marks are 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 Brahma communion. This is the meaning.

**Tatparya Nirmaya:**

“निर्वेदं निर्तं लाभम् - पुनःमोहो यदा न स्यादनयथाजञ्जनलक्षणः | श्रेष्टिवश्युतसाधस्वं तदा प्राप्तिः मानवः || श्रुतिमार्गप्रपन्न तु तद्व्यञ्जननिःचला || समाधानन तु पुनःपरमाश्चत्व निःचला || विषणीप्रायत्नं तदागः मुको मूचया तद्व्यञ्जने || - इति च | श्रती विशेषाणं प्रतिपन्न ||” - निर्वेदं 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. 'shrutipratipann' 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 जान यथा म स्थितप्रज्ञा | भाव्यतेनन्या इति भावा | लक्षणं इत्यथः || उक्तं लक्षणमुपवनुज्ञ्य लक्षणाध्यतं प्रवचनम् इति ज्ञापित्युपु - समाधितत्वं इति | कं करणं ईशं गुरु च वर्त्यंति इति केवलं | तथाहि निरुपितं कुट्या हरियंशु पुज्येण कृपलस्यास्यायाम् | हिरण्यगम्भीरं कं पोत्कं ईशं शक्तकं एव च | सृष्टियदिना वर्त्यंति तो यत्र केवलं भवान || इति वचनान्तरगच्छ | किमसि - किं प्रवासीत? न च अर्नुमांन जानाति तलक्षणातिकम् - जानिन्ति पूर्वगाजानं देवपर्यस्तभवं च | तत्वं हि धर्मान् पृष्ठिनि वाताय गुहक्तिते | न ते गुहा पतिन्य सुगणोपपवुडिनाम || इति वचनात ||” - 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. Hiranyakartha 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.किमसि means, किं प्रवासीत 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? केगुणं? समाधिस्तम्य विपणविभृत्तितम्य’’” - 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:**

“गमनादिप्रतिकृत्यं समविशिष्टेऽवक्त विद्यति - या निशा इवयदिना द्विधिप्रम्ण लक्षण प्राधिक आह - प्रजाहित इति | एवं परमानुषतत्वं किमेपु प्रकृतिकरोति? इति प्रजाहितायां | प्रार्थक्षम गोपतिगहितवस्यं वामनवारो अल्पभिमधिकृत्यं गमनादिप्रतिकृत्यं समविशिष्टेऽवक्त इति आवाजवान परिहति | प्रायन सर्वं उपहति | शुचार्धी आमवपूर्णानि | चतुरात्मकमञ्जिक्षिनि ज्ञानसमविशिष्टेऽवक्त इति | यदा तु इवयदिनाः आहार्येत तदाधिकृतं तेषां ज्ञानम् || तद्विषयम् - अधिकारिकानि तु वृक्कप्रभावकारणात् | उद्भवामित्य ज्ञाननि ततोऽवेच्चेत विश्लेषण || इति | अत एव वैधानिकायानिधिकायाकामप्रागतिश्रेयो वेदं अपि न ते ज्ञानम्, इवयदिनयम्’’” - 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 सामाधि कुर्वति लक्षणमुच्यते | प्र सामाधिसिद्धां हि संविशिष्टेऽवक्त हि संहितेऽवक्ता | न निष्ठावित्वं श्रुताभविष्यति | अमणिस्तम्यसमविशिष्टेऽवक्त | सम्प्रज्ञाते तु अविवेद्यं | तदाधिकृतं न तवेद्यं निवादेऽ | - कामदेवो न जाऊने द्योपि विश्वेत्वेवविदम् | ज्ञानिनां ज्ञानिन्द्रृत्यमलानं देवसंधितं || इति सूने | मनोबन्धं हि कामं | अक्षेत्रैव तत्रवाक्यावतिस्तु युक्तं हरसः तेषां इति दश्रि करति | - मनोबन्धं इति | विवेकोदपमेर्यंतर, रासोपययं परं द्वृष्टि निवेदते हि | चतुर्वेदम् द्वृष्टायपयायम् | पुरुषदेवोधाय अत्यन्तं परमाणम् | परमात्मेऽवति सनं | आमायेष तथमन स्थित्यं तयात्मदेव तुष्टिभवति | विवेकात् परिधियं गमं स्थितिस्तंतरं | देवद्वेद भवति वै तुष्टिनायथा तु कहचनं || इत्युक्तं हि नारायणाद्वर मेव | अतो नाराय जीवं”” - 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 मन्नोगातन. This contradiction (between attachment to senses and to the self) is further spoken “गमोपययस्य परं दृष्टव्या निवर्तति |” - 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. आल्पना 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. “विब्यान्तु परिवर्त्य गम धिनिलिलस्तः | नेन्द्र कलित वै तु हर्यन्यथा तु कदचः ||” - 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.

**Tatparyya Nirmaya:**

“सार्वकारिनिवृत्तस्त जानतो न कथाजन | अनिप्पकामित्वावातो धाकामित्वानिति भिः || अपेक्षाओपि स्यायदा नास्त्यप्रकृतं | क्वचिद्विद्वकामोपि यथासिद्धान्तः हि रिः || अतो निमित्तः वावद दृश्याविनिगतेऽः नियतप्रज्ञास्य कायारचिन्तित्यि वा दृष्टिः || नियमचन्द भोक्ताय भवेभाया भवेभादि | अयोग्या भक्तिजाता चेत कमान्तुत्रयेऽभवतथा || ॠति स | आत्मिन विषुः तपसादात्वं तुस्तः ||” - 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. आल्पना means in Lord Vishnu, आल्पना 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, he is called a sage established in awareness.**

**Bhashya :**

“तदेव यथ्यस्वतः त्रिधाः लोकः | एततानेव ज्ञानोपायानि च | तत्योक्तम् - तेन नियुत्तिति साध्यं ज्ञाताना चतुर्लक्षणं इति | शोभनायाचारं गां | राजं रागस्त्वा रूक्तं | शोभनायाचारं स्तुतं ॥” - 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 ग (sentiment) ग (attachment) and ग (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 :**
“सत्यार्थिनिर्देशस्तः प्राप्यः नाभिनिदर्ति न त्यौऽि” - 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:

“न्यैताज्ञात्वदां ज्ञानन्यौत्सव प्रविष्टः विभिन्ने विपर्यमाध्यां भावेन र्वातः काञ्चाद्विविधनिनिवर्तते च। स लघुर्क्ष्णानादेव निवर्तत इव दया - विश्व इति। इत्याज्ञात्यो निरुच्चिवासु निरगहर्मर मनोहितं वर्जितवा तु रसनमीय स्थे च वदात्ते। इति वचनादि भागवतेः। र्वातः र्वातः गणवचकलाथ्व।” - The attributes of the men of wisdom referred earlier does not come about without effort. This has been said in the following verses. “निरगहर्मर न्यैताज्ञात्या भावेन र्वातः काञ्चाद्विविधनिनिवर्तते च। स लघुर्क्ष्णानादेव निवर्ततेः।” with abstention of food by the body, there comes weakness 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. र्वातः also means attachment and also feeling.

Tatparya Nirnaya:

“र्वातः र्वातः।” - र्वातः means र्वातः, attachment.

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

Bhashya:

“अपरेक्ष्यानहितानिनोऽपि साधारणवलालोऽपि मनो ह्रुद्दीन्द्रियाणि। पुनः स्वागितिभिमाहिनिः। कोदेशस्ते? प्राधीनिः प्रमोहीलानि पुरस्य।” - 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? प्राधीनिः 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:

“तत्त्वायनेव इत्यह आह - तानि इति। वह्यवविविद्या अतो वल्कुण्डित्या इवाभिः। वुकं मनोऽस्तित्वभवो। अहमेव परं संस्मादुकुट्टोऽर्थः स मत्यरं। फलाह। वो 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. 'युक्तह' 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 :

“रागादिीपकारणमाह विरिकाराय लोकङ्ख्येन | सम्मोहो अकार्यच्छ | तथारि मोह श्वार्ध उक्तं
वर्गशत्र वर्गाय यया विनाय पाथ्यकर्ममु || इति | तथाचावन् - सम्मोहोऽधर्मकामिता इति
| समारत्वमेव सर्वालोकान्यत्र दीपुनुक्तविनायः | विनायतन नरकायन्य प्राप्तिः || तथावतम् - अधर्मकामिनः
शायद्र विमृश्रृतिजित्यर्थेदा | दीपुष्टेक्तकूलतेष्च नर्कं प्रतिपद्धते || इति”
- With these two verses, the origin for the defects and means of removing them are spoken. सम्मोह means the desire to create delusion. Bewilderment of memory leads to destruction of intellect. Destruction of intellect is the non-awareness relating to the all pervading Self. विनायत means going to worthless worlds of hell. This has also been mentioned in other places. “अधर्मकामिनः शायद्र विस्मृश्रृतिजित्यर्थेदा | दीपुष्टेक्तकूलतेष्च नर्कं प्रतिपद्धते ||”
- One who has unrighteous desires incurs forgetfulness of scriptures. Then due to defective perception and performing erroneous actions, he goes to lower worlds.

Tatparya Nirmaya:

“सम्मोहिनमथाजऽत्रम् | ज्ञातमथायथा सर्वेन | वाव्यार्थानाम्यथायथाप्रणालितं ज्ञानपि नयंति ||”
- सम्मोहित 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, be attains the state of satisfaction.

Bhashya :

“इन्द्रियन्यमितमाहोतरानां श्लोकामित्रम् | निपुणत्वप्रतिनिधिविध्य आपि मनो यथय | जितालम् हिर्यथ
| प्रसादम् मनोप्रसादम् ||”
- 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 सर्वदुःखहितं? प्रसन्नचेतसो हि वृद्धि पर्यवतित्वति | ब्रह्मापरेश्येण सम्यक् तिथिं करेति | प्रसादो नाम व्यतिरियः प्रायो विन्ययङ्गितं || ” - 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:

“प्रसादमात्रेवं दोपमहोत्तरः लोकाध्याम् | नैह प्रसादमात्रेयं युक्तिश्रिविनाशं | अयुक्तं च वृद्धि सम्पणः | ज्ञान नाति | नेदेवोपयायर्यति - रचयुक्त्यं इति | शानिकं मुक्तं शान्तिमोक्षाय निर्वाणम् | इत्यभिध्यानात् ||” - 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 - रचयुक्त्यं - not for the one without concentration. peace means deliverance, Peace, Deliverance, Nirvana have similar meanings, thus has it been said.

Tatparya Nirnaya:

शानिकं भगवन्निः - शमो मनिष्ठता 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:

“कथं रचयुक्त्यं भागवते न भवति? आहं - इत्यक्षमः इति | अनु विद्याभो क्रियते नन्दीवर्णेयदियायामु | वृद्धिज्ञानम् इत् इतः विकाः प्रसादात्वात् | प्रसादम् परसादाम् | उत्पत्तिपि निवार्यति इत्यथं | उत्पत्तिस्याधिपिन्वेव भवति इति ” - 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 सर्वानं निरृद्धिहियं एव ज्ञानी इति नियमयति - तस्मात् 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:

"उत्तरलक्षण पिण्डीकृत्यांह - या निधा इति | या सर्वभूतानाम, निधा परमेश्वरस्वरूपस्यकणा यस्या गुप्तानीव न किविद्विजनन्ति तथाः इद्दियंदमूत्रको ज्ञानी जागरीत - सञ्ज्ञागरीक्षेण पञ्चात्तरत्ऩिः परमात्मानाः | इत्यतः | यस्या विषयनामां भूतानि जागरीत तस्यां निःशाब्दिकगुत्त्स प्रायो न जानाति | मताविभन्न गमनाविद्युत्तविः | ततुकम् - देहं तु रो च चमकं, देहायोधि देववाणं इति श्लोकाभ्याम | मननयुक्तो मुनिः | पञ्चात्तर 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. पञ्चात्तर means one who perceives.

Tatparya Nirnaya:

"देखेवनाघ्या यदा ब्रम्म पञ्चात्तरन मूर्तिः | निःशाब्दिक मुरुतकं यशास्नेवः क्रोऽवेत | आङ्खर करुनूर्गं यहद्व व्यक्तमन्नन पञ्चात्तरत्वाः | एकस्याः मुरुतकः देवाः मूर्तिदेवेऽव | प्राणाः सर्वंविशर्यतनातापि तुतर्गस्वरम् || इति बलात्तरकं ||" - 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 विपयानुभुतिक्रामांह - अपूर्वमाणम् इति यो विपयानुभुतिक्रमाणाः पिण्डीकृताः भवति | नालेकं प्राप्तिः | न च चयनं करति | न च चयनं करति | न हि समुंदं सरितवेभावं भावित्वविद्युत्तविः | मुहर्गं प्राप्तस्य | पवनं करति || यो मुनिमानाति इत्यतः ||" - 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:**

“मूँग्नानोऽपि हि यः कामान भर्यां न तरेत् क्वचित् | समुद्रमभिः नावं कामी स उच्यते || केन्ति कुसितवार्ह स्वतं कुसितं मानवं तु कामोऽधिवरेत् स्थानं सर्वं च विरुन्निनि || इति च | न च सर्वषामाणे जीवनं भर्मति | शाक्तिमाक्षा यतो ध्यान विद्विषिक्षा भवेद्धुया || 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 :**

“एततेव प्रपञ्चवति - विहाय इति | कामान् विक्षयान्, निःपृहत्या विहाय यः चरति भक्ष्यति | भक्ष्यामि इत्यहादकामकारकिंतबः | म हि पुमान् | म एव च मुनिकरिण्यन्ति इत्यर्थाः ||”

- 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:**

“निष्पदुःप्रमाणाभ्रोच्न सर्वविपणाः विहाय | अस्वरूपे स्वस्वप्रभवतं द्वहद्वृढः | त्याः सर्वत्र ममता ज्ञाय गर्वो हर्वेऽ || 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 Brahma, O Arjuna, attaining which no one is bewildered. Abiding in that state at the time or departure, one attains the Bliss of the Brahma.*

**Bhashya :**

“उपलंगतिः - एप इति | ब्रह्मी स्थितिः वश्वांपि स्थितिरक्षणम् | अन्तकालेऽपि अस्तयाम स्थितिविव । व्रतं गाछिति, अन्यथा जनान्तरं पापोति | यं यं वापि इति वश्वांपि स्थितिरक्षणम् | ज्ञानिनमिः सति पारस्यकरमिः श्रीरामात् युक्तम् | भोगिनि नितिः इति सुकृम्य । सति वहुरीरकलानिमाणि - सम्बन्धायेऽपि ध्यादि । इत्यादः । तथायुक्तम् - विश्वास्प्रोतंः प्रस्तृधिः प्रायं रुपस्यं ततः ||
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 ये ये 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 परं जन्मस्तं मूर्तिः रूपमेव ।
O Mahadeva, deliverance for you is spoken to be in your subsequent life thus, in Narada Puraana.

“विशिष्टतं च ज्ञानम् तथं तवदेव चिरम् ।
तद्विषमेव विद्गम् ।
वषु च नार्थिमेव विस्मयम्यतः ।
इत्यादिश्रुतिः ।
न च कायमूह्यंपतिः ।
तदौैैकायस्तम् ।
तद्वषु पुष्करपलोकः ।
नामनिः सर्वकर्माणि इत्यादिविवेधे ।
प्रार्थव विविधेः ।
प्रामाण्यावस्था ।
न च तच्छाल्यं प्रामाण्यम् ।
अक्षरपदंकर्मणिः साध्योपजलपूलुभावाः ।
सतालमञ्जरिः ये वेदं तुप्रायुक्तवेष्टस।
इति नितन्तर ||
यत्र तु सतुतिस्तवं शिवभक्ताना शुतिपर्वदेव न सतवम् ।
न हि ते पापोपीतगन्धविदार्थं प्रामाण्यम् ।
तथातुलकम् ।
एष मोहगुणायायु यो जनानोहिनियति ।
तथा च गुरु महावाहो मोहमात्राणि कार्य ||
अत्यथानि वित्तारणि दांडिस्य महापुणिः ।
प्रकाण्य कुरु चालानप्रकाण्यं च मा कुरु ||
इति वर्गे ।
कुलितार्थि च मिथारणि गुरु विज्ञप्तिविदित,,
दर्शिताद् धरकाणि नस्तवास्त्रसमयेन ।
वच्चुवदेशं ब्राह्मणेन विवेदें ।
पञ्चरागं भारतं च मूलगमयणं तथा ।
तथा पुराण भागवंतं विज्ञुवेद इत्यतिरिः ।
अतः श्रीपुराणानि योज्यावन्याविवेदें ।
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 कृष्ण 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-Kaanda-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, Mahabharaata and also Mula Ramayana are declared as Vaishnava texts eulogizing Sri Vishnu. Similarly Bhagavat Puraana eulogizes Sri Vishnu. Therefore, the

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

“तत्त्वशून्य - ज्ञानिना कर्मपूर्वकोशा काव्याग्नाशः यदा | विषयमाया तदा तेपां मनो वायुः करोति हि ||
इति गाँडः | नवानयेशा तदा मूर्तिनिविवर्ति - वाहुन्मयिकण्येन भक्तिज्ञानेन ये हरिम् भवनित |
tप्पुरुति लन्ते देवो वायुः याति नवानयेशा ||
इति इत्यादिवर्ततं | निवारणम् अशरीरम् काशो वाण शरीरं च इत्यथाधानात् |
एत वायुवर्त इति प्राप्याः साधनम् | निवारित्वम्
इति प्राप्यमध्यम" - 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. निवारितम् means being without a body.

कायो वाण शरीरं च, having been used as equivalent words. Myself having acquired this body having used such statements. The word निवारित्वम् 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 तद्वक्तः अशीर्ष्ट्वात्तंत्र कर्मम् | तस्यापि श्रीश्रवणं - आनन्द्रूपमसमृतम्, सुष्कारण्योतिः,
वहाणेऽसिन्हताकाः इत्यादिपु | यदि रूपं न यताः, आनन्द इत्येव यताः, न तु आनन्दश्रूपं इति |
कायथे च सुष्कारण्यसः स्याः अस्थियः? कायथे च दहतम्? दहत्यथा केवलं सदीहाकं रूपसुपुष्टेऽ
| यहाँशपीष्टं पुष्टं, रूपवर्णत्तमसः अतिद्वित्यं तस्मा परस्तात्, सर्वं पाणिपां तत्, विवर्तं चहुः
इत्यादिवर्तन्ते विस्मृत्तिध्वायादेवं रुपवावनवींते || अतिपरिणाममहांंवर्त्यवींवान्द्रित्यवींक्तवािविंसे भवाप्वां भागवां -
परायं श्रुतिः, यें सर्वं, आनन्द व्रतम्, इत्येवान्द्रित्यानामी भूतानि भारापुपुर्व्यानि, अनाधिक्यमाननवस्यायम्,
यहाँशपीष्टिकान्तिकानावाः, मध्यन्त्रिगुणोंनते गुणावोंनतिवर्गाः, विज्ञानशिक्षित्यमाननयानांकों, तत्त्वं तत्त्वं त तर्थं
शृद्धं, अतातात्वं च त स वेयं विहितं, अयथांतो मुक्तांतो को नाम लोकेः भगवानंर्धरं, ऐर्यथां शरमं,
अतीत अस्तिरूपं तो मुखं जानं च सामाप्वां | यववायुक्तं सन्तु वा शक्तं कर्तुष्टं परं ||
इत्यादिशुर्म् ||” - 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 Be mediated 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, Bhagavan and Glory. Even if one considers oneself having accomplished, that is entirely due to Yourself being the Supreme

“ताति च सर्वायंग्योष्न्यस्वप्राप्तिः - विज्ञानमानं ब्रह्म, अनन्तं भवेति व्याजितः, सर्वं ज्ञानमानं ब्रह्म, यथा ज्ञानं तत्, स मा भग्‌, न तथा पक्षः मूलविश्वामेतोऽस्मिन्मयावर्गः। न योगिज्ञानविवल्लतं, सत्यपाच्युन्तो विस्मयं। सदेवः सुचिपरिच्छेदः ज्ञानमानं सत्यार्थकः। ज्ञानालं सुभविश्वासं स्विच्छिन् परमाक्षरं। इति पैदागुणविवालयं। वेदोऽयं न मद्यान्तः नायं प्रकृतिभिमभितं। परिपूर्णं च सायं तत्तं नायं अस्मिन्मयावर्गः। इति द्रव्यविवर्तं। तदेव नीलेश्वर विश्वात्तिनिरंतरिनिर्मम् दैवोऽयं भ्रामण। न च गर्भं वस्तुं द्विश्वातमार्गितं। नवविव गायत्र्यातो नवविव जनाधिनं। नियामनस्तं स्वविश्वास्यं स्वविश्वास्यं कविते मोघदर्शनं। इति पादम्। न वै स आलम्। सत्यानविवल्लतं भुक्तं हि दृढः भगवान् वामुदेशः। सुबंधितं तं परमसुबंधितं ध्वर्पूर्णश्च विवाच लोकानां दर्शान् यो मूलविश्वासं प्रभिज्ज्यं जगाम। स विश्वविवर्तं नरसं वालपी। स्नास्वानिरंतरं रतिं प्रशंसिकं सर्वसंवैरं। पूर्ववन्यविवर्तं यो वचं दाशार्थं। स्वविशम। उपविश्वामूलं कृतुभिमभितं जितवित। सिरृणं। योः जितो योः भक्त्याः गायिम्। न जाधान ह। न वाय्या प्रह्यामान कुरं कोऽपस्ततं। इत्याविषयेऽक्षेत् न तं समारम्भं निरूपः।” - 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 Purana*.– 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 Purana*. 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 reveals in this manner for creating delusion, *thus, in Padma Purana*. 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, be
haved 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 पारावर्भेऽवायुः तत्र ज्ञानविविधप्रेमवायुरवर्त्तैः | विश्वामरणप्रेमप्रायान्त्र | तत्वोत्कर्ष | परिपूर्णा
निर्पराधिसमानायप्रधनम् | तथा ज्ञानविविधप्रेमवायुः दृष्टि तामृतप्रपायीपि तु | पारावर्भेऽवायुः द्वितीयसे निस्पर्शं विद्यानीये ||
\[it gaurde] | n chruta kishchidupuraritaturdhyayam | avignapramukhena paravddhichitram cha yadrutkram ||
कृष्णगामादिस्परिपुरूसानां सर्वदा | नाचारणार्त्त भिन्नानि तथा ज्ञानमानि विमोहिसि ||
इयावेंि नारदीये | तस्मात् सर्वदा सर्वरुपेष्वपि अपरिपरितानन्तनामणि नित्यनिरमात्सानोपयोगम् व नारायणां यम परं व्रमापी सत्यानिनी ऋष्यति 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 ,
"परिपूर्णा निर्पराधिसमानायप्रधनम् | तथा ज्ञानविविधप्रेमवायुः दृष्टि तामृतप्रपायीपि तु | पारावर्भेऽवायुः द्वितीयसे निस्पर्शं विद्यानीये ||
- (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. "कृष्णगामादिस्परिपुरूसानां सर्वदा | नाचारणार्त्त भिन्नानि तथा ज्ञानमानि विमोहिसि ||
- 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:

“बली वर्धिदिवयाः स्वातिनामद्यनकालोऽध्यात्मां पारंथकर्मभावादभावातः ||
पारंथकर्मनालकाल
निवेदने भावस्मृतिं सदाः ||
तदोऽक्षेत्तर ||
\[it vaip apyana madanaM driyaM vaamaRYaao|ip tu pravarM vadan%yaova (Ba>anaaM ivamaaohnao
\[it gaaruDo]
नां ca ikiHcadupcairtaid vaacyama
\[it gaaruDo]
Aican%yaSa>o: pdaqa-vaOica~aScao%yau>ma
\[it gaaruDo]
kRNYaraaid$paiNa pirpUNaa
-ina saamaanyaiKla$pt:
|tqaa|Pyapoxya maandaanaM dRiYTM %vaamaRYayaao|ip tu
\[it gaaruDo]
pravarM vadn%yaova ()Ba>anaaM ivamaaohnao
\[it gaaruDo]
因此，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). वाण 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”.

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**Chapter III  
Karma Yoga**  

**Bhashya:**

“अत्मस्वेत्र्यं ज्ञानसाधनं चार्तें पूर्वतः | ज्ञानसाधनेन अकर्म विविध कर्म विविधात्मं इत्यादये \||” - 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:**

“कर्मणेण ज्ञानसृतम् इत्याभिप्पितं भगवता - दूरेण ध्वरं कर्म इत्यादि | एवं चेत, किमिति कर्म घरे युक्तां नियोजितस्मि, निवृत्तस्य विना? इत्यादि - ज्ञायति इति कर्मं सकाशात्व उदित्ज्ञात्सी चेत ते मता तत् तीन्ह? ” – 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 Nirmaya:**

“ज्ञाने योगायोगः | तत्र कर्मयोगं विशेषतः प्रपञ्चवननाध्योतन | दूरेण ध्वरं कर्म इति प्रणवाजस् |”
- Wisdom is integrated communion - ज्ञाने योगायोगः. Therein action is primarily is endorsed. दूरेण ध्वरं कर्म - Action is enveloped by obscurity, thus being clarified

3. **The Resplendent Lord said: In this world two-fold means ban 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:**

“ज्ञायस्वऽपि बुद्धिधारिकरिकतः चं कर्मण्यप्रभृतकृत्वा इति तत्र नियोक्ष्यायायासववान् भगवान्महाः - लोक इति | हि विद्या अपितनाः सन्ति | गुह्यस्वात्वं कर्मयोगेन ज्ञानिन्यसः सनकादिवत | तत्थत्साध्यन्त्यस्य जनकातिवत | मद्भ्रस्थिः एवं इत्यथं साहा यानाम | ज्ञानिन्य सनकादिवत | योगिनां उपायिनां जनकादिवत | ज्ञानिन्या अथाधिकारिकाएः इव वर्त्याय लोकसंग्भार्यताच्य | ये कर्मयोगेऽय भवति तेवि योगिः | शिष्यति मीर्यति | चतु नु जनकातिवत सकृत्तिन ज्ञानयोग्य | न तु सनकादिवत तत्योगेन इत्यथं || सन्ति ही वर्त्याणायेव कर्मकृत्वा पियवत्तद्य ज्ञानिः एव | विद्या इति - इव वर्त्याय विविधात्मकारिकाः 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:

“जानपदीयो योगी ज्ञानयोगीः | कर्मपूरुणयोः सांख्या ज्ञानप्रज्ञावादः देवाः यत्वत्था | मुख्यांस्यामात्र देवा ज्ञानेण महद्द यतं || वहृत्कर्मवस्यते ततोऽपि वहृतेदनात् | मुख्यांस्याः इति ज्ञायस्तन्यं कर्मयोगिनः || ज्ञानिनः ज्ञायुवाहुपातः कर्मणः कर्मयोगिनः || नोभयं तद् विना कथितः पुमानं हि पुपार्थभाकः || नहि कथितः क्षणमं जातु लिङ्गकर्मकृतः || न च ज्ञान विना कर्म पुपार्थकर्मं भवेत् || इति ब्रम्मवैष्ठेऽः ||” - 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 bas it been said in Brahmandaivartaka Puraana.

“निष्ठा पर्यावस्थितिः || ज्ञानिना मोक्षनियमस्तत्थाः प्रभुकर्मणा | आनन्दिक्रियन्वें द्वारा ज्ञान तु कर्मण || इति परमस्थितिः || न कर्मण्य न प्रज्ञा धनेन इत्यादिविरोधो न || अन्यथा न कर्णमनालमो इत्यादिबुध्यमविद्यायो विद्याय || समतं च नहि कथितः इत्यादः || नानां प्रज्ञाः इत्यादि ज्ञानमृते न मोक्ष इत्येवाः ||” - 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:

“इति नियोक्ष्यानां इत्यादि - न कर्मण्य इति || न कर्मणां गुणादीर्मां अनगम्भेण नैष्कर्म्यम् निष्कर्मत्वाः ||
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*.
performed without desires and with purified heart and wisdom, liberation comes about. Therefore it has been said in *Bhagvat Puraana* that for the one 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 Bhagvat 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**

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“न तु कर्माणि सर्वाणि व्यतुं शक्यानि | इत्यह - न हि इति | तथा मिशक्तितस्य यां कार्यं इत्यद्वाह - कर्मविषयाणि इति | मन एव प्रयोजकस्य इति दश्यतुसभव्ययनिरक्राह - मनं स्मरण, मनं नियमं इति | कर्म योगं स्वर्णश्लोचितम् | न तु पूर्वस्तमं नियमं | व्यावसिधिशिलानानाम् | सामान्यवशनाच्”
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- 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, मनं स्मरण, 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:**

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“कर्मूद्र द्विविधं प्राणं विकारः स्वतन्त्रः | विकारं प्रकृतोर्व स्वतन्त्रः || इति पैदिक्षुदेन् | कायेन
झ्वसं इत्यत्तावशो विगुवशं | अः इति तस्मि इत्यदि शुद्धिः ||”
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- 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 कार्यसत्ता यथवः means being dependent on Sri Vishnu. The scriptures further clarify that अ 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 निर्यतम् वर्णाश्चोरितं कर्म कृष् | कर्माणि बध्यते जन्तुः इति कर्म वन्धकं स्मृतितम् आह - यज्ञायद्य इति | कर्म वन्धनं वर्य, लोकस्य, स कर्मन्धनः | यहो वै विष्णुः | यज्ञायद्य संग्रहितं कर्म न वन्धकम् इत्यदं मुक्तसङ्ग्राह इति विशेषात् | कामान् यद्य कामते इति शुने च | अनित्यािमित्य इति वक्ष्यानावाच्य अन्तायिनितुं इति च | तस्मानोष्टयाजुकः स्वातः इति च | विक्रेष्यवचने संमन्त्रिप्रवर्णं परिचिप्यते ||" – 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 बाया - 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 मुक्तसङ्ग्राह 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 - सहस्याः इति ||" – In this verse 'along with sacrifice', rational words are spoken.

**Tatparya Nirnaya:**

"कर्माणि बध्यते जन्तुः इत्यादिकम्ब्रह्मच्योणवकर्मविपयन्वितच - यज्ञायद्य इति ||" Saying by action a Jiva is bound, Sri Krishna points out the desirable क्रियात्मक purpose in life saying यज्ञायद्य, "जो सम भगवान् विष्णुः वाहुदेव एथ यः | स यह इति सम्पादने विहिते कर्मणि क्षितह् ||", thus in Barkasruti.
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:

“हेत्वारथाः - अनद्र इति | यज्ञः पर्याप्तिवताः तत्कारणं उच्यते | पूर्ववाचविवशयों चक तयं चक्रयां न भवति | तदृयास्य कर्मविधयों | न तु समान्यमात्रेनावर्ती वाक्यम् | मेघवकाभिमानी च पर्यन्तः | तच्च यज्ञाद्भवति | अर्थाः प्रस्ताः हुतिः सम्प्राप्तिमुपपतिः | आद्यमात्रेण वृहद्धितन्म तत्र प्रजा। ||
इति मृदूमयं | उभयवचनाविवशयं सुमुद्रवतिर्नेपिः | अर्थाः यज्ञाद्भवतिः पर्याप्तिमुपपतिः | सम्बधिः। यज्ञाद्भवतिः विद्यावगत्यं | कर्म इतरकमः ||” - 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.

“कर्म्य ब्रह्माण्य जायते एव द्वेष साधु कर्म कारयति | बुद्धिभ्राम्य हत्यारिधम्। न च मुक्तेः समपावयतेः न च जडानों स्वतं पूर्विः सम्भवति। एतस्य वा अक्षरेः ह्यादिशब्दं नियमनक्रियं कल्याः। न च जडानों स्वतं पूर्विः सम्भवति। एतस्य वा अक्षरेः ह्यादिशब्दं नियमनक्रियं कल्याः। इति धेयदेशस्य। अचिन्त्यातिशीलं च जीवाः। च प्रतिविस्तरं विव्यूहवचं चेता। न कर्तृत्वम् ह्यादिशब्दं। कर्म इतरकमः। ||” - 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 प्रतिविद्यां | तेऽथ ब्रह्मभवजायते परं ब्रह्म। अन्यां नविनैतियां। तथा विनिधयं परिपूर्णमिथि ब्रह्म को जानानि। न च रूढः विना योगार्कीर्तीं युक्तं। परस्मािच्यं - तथातं। सर्वगतं ब्रह्म इति। निहि। कालविधि दितं भेदेद्वृत्ति विना वर्णावर्तं कृतविद्ययते। || तानि चाक्षराणि नियमानी। वाचा विश्रूप निययाः। अनाचारिणाः। नियया वाणागुप्ता। स्वर्य्याः। अति एव च। नित्यमूलं ह्यवादि शुगुणमित्विभागकणं। || दोपं। चक्तं सक्रतुं।। नवानुपूर्णमुष्यानानि। तदानामाभावत्। निविनिधिस्वस्वकंजनाभिप्रयाः। नवानुपूर्णमुष्यानानि। ||” - Akṣara (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 अक्षरागणि, 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 bee. 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.

“सोकामयातपवदिः | इष्टर हुतम | इयायि स्पपल्वत्सहातात्माच्छ | महातायण्यिनेवधाय तच्चोत्तेन पंतस्वात | न द्यव्यातात्वंरेण कन्तु पाधार्यम | अवात्तस्वं च तदमल्पूर्वक्लेन भवति | यथा रंगेदातं पुरुषम तत्तवलेपि | उत्तमितवनान्तमिन्तकस्तूर्यन्त्यवियमिनेवतिवाक्याणि च | नित्य इतिप्रायस्त्र उरुम्या इति वचनात् | अभिव्यञ्जके कतचवं चाहि | कूटं अतपथं च ओके इति कथाकाल्यत्तथा वेदार्तः सिद्ध इति? वचनानायणि निर्वाच यात्रामारिकोकं बलवत् | शास्त्रं गौरिपत्र प्रत्य तु शास्त्रोनिन्नम | जनाध्य यतं | इत्यः, प्रमाण हि ततपक्षम् | न तु तय जाततं वेदक्षरणं वा | नहि वेदक्षरणं वा | नहि वेदक्षरणं जगत्कारणं हेतुः | नहि विचित्रज्ञहुंडरेवलुक्षितावक्ष्या गृह्यले | न च सववस्ये | वीदि वेदसूत्रं सववः इति मिति न जगत्मुद्रा? तरसाद वेदप्रमाणकल्येस्वद्र विक्षितम् | अंते नित्यायक्षरि | यतं एव परम्पराय वद्याभियवधायं ब्रम्हतमात | तनं निंदं यस्य प्रतिनिधित्वम् |”’ - 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 Yajnyaavalkya). How can the Vedas, which were posited in the Sun, may be said to have been created (by Yajnyaavakya)? The statement clarified after deliberation is better than the one spoken on the spu of the moment. The Vedas are the sources, origin, hence, the statement शास्त्रोनिन्नम्. Because of the previous sutra (1.1.2) जनाध्य - 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 परस्परस्यादेः परजन्यो मेघसन्तति || य ज्ञात् कर्मण् सोतपि समसत् कर्म केशवात्स || स
विनीत्व्यक्षकः स्ततीयुपविवारः वाक्याळ्टि गमते || वाक्यपुनर्वारः भूतस्तश्चायनात् तथ्च मेघमः ||
तस्मात् सर्वातो
विश्वमितिः यथेऽतिचिन्तिः || एव प्रवर्तितं चक सन्नितत्वतीह येः ||
य पापो विश्वासनुवाचनकर्मण्यात् सज्जति ध्वमः ||
वाचको मानसो यशो न्यायिना तु विषोपः ||
वनस्थितार्कर्याङ्गः कथादशुङ्गिः विद्विलः ||
शुचुपाध्यायोऽवसो वनो विचित्रो वस्मचारिः ||
विधाः संसारसिद्धान्तं च स्वरूपाणि समात्मभिः
गृहिणो विद्वितान् तु वनस्थितान्नूपविकम् ||
सवें
कारं तथा धेयमिति यथेऽतिविकरणम् ||
इति नारदीये ||
ब्रह्माक्षरश्याम्योद्ययासे तस्मात् सयपगतं वस्तम इति ||
प्रव्यभिज्ञाविश्वज्ञवद्यकाकानुपवेश्य ||”

For giving birth to vegetation etc. the clouds are known as प्रज्ञाना. 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 (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 own 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:_

“तवहृत्, अलोचनामाधानभपु न कर्यमेव इत्यत अह - यस्तु इति || ग्रामणि पारस्तातिनिमित्तं सुधम्
| पृथिवियानालयविदुः || संतोपत्तुष्कमुखम् ||
| संतोपसृवुगुकारणमुष्क इत्यथाधानात् ||
| परमालाक्षः निमित्तते सुखं प्राप्तेः ||
| अन्यत्र सर्वाश्चलविदुः च || महाच्छो तद् सुखम् ||
| तेनिवात्तान्तुविदुः इति दर्शयिति - अलोचनेच सन्नुप्त इति ||
| तथा एव सन् सन्नुप्त इत्यथः ||
| नान्यतं किमिः सन्तोपकारणम ||
| इत्यथार्थम् ||
| आलोचनाता तुम्पेः ||
| नन्दासनि अलविदुः मुक्ता ||
| तद्विवर्तं - च चयं तु न विस्मयां उत्सन्नालोकविक्रमः ||
| इति प्रयोगमित्तुः ||

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यो भवसे स तु न बुधाल् | इत्यादि | अन्यसमझातसाधयं ऐवेंत् | मानव इति - ज्ञानिः एवासमझातसाधयंभवति | इति दर्शयति | मनु अवबोधने इति धातोः | परानुमुनंचात्र विवशिष्ठा - विष्णोऽवव रतिष्ययय किय तत्यङ्ग नासित हि | इति वचनात || -

“अन्जायन्यतिरिपपत सर्ववध्वभवति | न च तत्तत्रलङ्खोऽःर्थममुक्तम् | आलतुवः इति पृथ्वाभिधानात् | कर्तुः तद्वः कालाकृतिमेववप्य प्रसिद्धः - यो भवसे स तु न बुधाल् | इत्यादि | अन्यसमझातसाधयं ऐवेंत् | मानव इति - ज्ञानिः एवासमझातसाधयंभवति | इति दर्शयति | मनु अवबोधने इति धातोः | परानुमुनंचात्र विवशिष्ठा - विष्णोऽवव रतिष्ययय किय तत्यङ्ग नासित हि | इति वचनात ||” -

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 would 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 प्रार्थक्षम - acquired results, as in the performance of supreme action like killing Vritra.

“यतोःसमुद्रपश्चात् तस्मात् कामं यथा चारते |” - Only in Sanadhi 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 Nirmaya:**

“तृप्तिमनोपवन्द्योत्पादिपी पर्यायवेगः परमानना तुजसं, परमालने तुजसं इति विशेष: - विषुप्रसादः ग्रहांशुभावो विषुप्रसादं | विषुवेदवातितृप्तवच मुक्तोः सिद्धगोचरं || इत्यादये।| तत्ततं उद्विधवित्वरितुष्टु | कृतस्य कर्मजो निज एव च || इति शब्दनिर्णयं || सन्तोषपुष्टगृहरूपति, प्रत्येक पर्यायं यवाचकं || इत्यभिधामसं | यदायुक्तस्य कार्यसत्वं तस्मादसकं | असतं आचरनेय यस्मात् परमालने || मुक्तयेव कार्यं नासीत्वविकारं इतू इति तु शब्दनावगमं || तस्मात् कर्म समाचर इतन्तुद्विधवित्वरित्यवाच्यं | ब्रह्मविनिद्ध वर्णन व ब्रह्मानुजगुरुपिनं ||| पाण्डवानं च मुक्तामानां क्रियते देवी हि || इति भविष्यत्वरववच्चनार्जुनस्य हुमायुवाधिकारिता | आलोकितं स्वातं इत्येवश्रेणेव मुक्तात्मामायो विशेषो दर्शितं ||| एवं कदाचित् दुःखानामि पथाितं।” - Words like contentment and satisfaction are specially used as synonyms for contentment from Supreme Self. “विषुप्रसादं ग्रहांशुभावो विषु प्रसादं | विषुवेदवातितृप्तवच मुक्तोः सिद्धगोचरं ||” - 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. र्तिति is delight and आनंदि is bliss, two fold, either from contentment and friendship or from satisfied performance of actions, thus in Shabda Nirmaya. santosha is satisfaction, तृप्तिति contentment or अपूर्तिति feeling of incompleteness, प्रत्येक 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:

"आचारोपयोगिति इत्याह - कर्मणेच्छति | कर्मणा यद कर्मकृत्वं एव | इत्यर्थं | कर्म कृत्यद्वितिः सतो ज्ञानं पाव्य वा | न तु ज्ञानं विना | प्रेमसद हि तेषां ज्ञानिन्यं भारतदिनु | तेषां विद्यानु इत्योद्दिनंभिः। | तत्र अविना कर्मणां ज्ञानसाधनवोपायं एव - बुद्धिसिद्धकं | इति | गत्यतः च नानाः पञ्चाः इत्यस्य नाशिः | इतरेऽपं ज्ञानोद्दिनंभिः | यत्र च तौर्थस्थिति मुक्तिसाधनमुच्यते - ब्रम्हाज्ञानं वा मुक्ति प्रयागमरणं वा | अथवा स्नानमार्गं गोमयां कृपामिनियो | इत्यादि तत्र पापंदिक्षकं | मनुष्यपति च | तत्रापि हि कृत्विद्र ब्रम्हाज्ञानसाधनवोपायो यथामुक्तिः निपित्युः। - ब्रम्हाज्ञानं विना मुक्तिः कथित्विदिपियते | प्रयागितज्ञतन या मुक्तिज्ञानोपायं भेद हि || - इत्यादि | न च तौर्थस्थिति वायूनि तत्प्रभावसु मुक्तिज्ञानियं जनि | यथा किंविद् देवतन्त्र भूतः प्रयुक्ताति | अवयेव हि राज न कि राजा इत्यादिनि | यातहं भवनामन - यान तौर्थिदिविवायनैव कर्म लिंगपतिणि च | स्नातकांस्य तानि यथुज्ञानां मोक्कानि वा | भवेमोक्ष्यां पुनर्वस्तुतिन्यायतु कथितं \| इति मार्गिये \| अतिर्परमितानेव मोक्षेद् | कर्म तु तत्साधनेतेऽ" - 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 नानाः पञ्चाः - 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 यतू वाक्यादिकृतम प्रणाणीकृते, तदुच्यूक्तोऽगत स्रिपति | इत्यर्थं |" - 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:
Janaka and other kings performing actions with wisdom and according to one’s stage of life and classification 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) and lacking in intellect

Bhashya:

“विद्विद्विदुपने कर्मभेदमाह - प्रकृते इति | प्रकृतेः गुणेः इन्द्रियाभिः | प्रकृतिमयेक्ष्य गुणप्रभुतानि हि तानि | रल्लवान्यानि च | न हि प्रतिविक्षय किया ||” - The difference between actions of the wise one and of the ignorant one is shown here, qualifying with words like प्रकृते - by nature, गुणेः by attributes. इन्द्रियाभिः - influenced by the senses. The senses are lower than प्रकृति and गुणेः. Further because of the association of the (senses), not actions of the प्रतिविक्षय - the Jiva.

“कर्मभेदगुणभेदमयेच च तत्विवत् | गुणाः इन्द्रियादीनि | गुणपु विषयेपु | प्रकृतेः गुणाः इन्द्रियादीपु | सम्मुख्दि इन्द्रियायथिमानसंदेश विपयादिवज्ञाः | गुणकर्मस्य विषयेपु कर्मस्य च | ‘सत्त्वग्यः इन्द्रियाद्वि सत्त्वाद्वि सुभानि च | अष्ठानानि च गुणा निगमने निरुक्तिः || इत्यभिषानात् | सत्त्वाध्विकवर्गेऽदिन गुणाः गुणपु इत्युतं स्वात्?/ ||” - Knowing in principle the distinction between actions and attributes). गुण here means the senses. Therefore, गुणपु 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 गृह कर्म्यु means sense attributes and consequential actions. Sense objects like sound etc., senses like eye and the rest, auspicious attributes like luminosity (Sativa) etc. should be understood as Secondary attributes, thus according to the meaning in the dictionary. By association of attributes like satva etc.

“अतः स्वरूप कर्मणि मय्योप सन्तप्य भाविन्तो जीवंध्रापितानि मय्योप विवृण्यः - भगवानें स्वरूप कर्मणि करोति इति मनुष्य। इतिव च | आत्मानां मामविक्रष्टं यथेतं तद्धायांचावतं | सन्यासातु भगवान करोति इति | निमेंतवें नाह करोपि 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. निम्नमेतः means Jiva does not perform any actions at all.

“फलमाहं - य ये इति | ये ये निवृत्त्रकर्मणि तस्य च मुख्यान्ते ज्ञानद्राघे | किं सायपंक्षानन्दीः ? न तु साधनामयूग्याते - निवृत्तदीर्घ कर्मणि ध्यायेष्ठुत्भावे | अपरेक्षतुष्टियुत मुख्या किल्लिम माशर्शति | सवं तादनाराध्य ज्ञाते साधनं भवते | न किरिदन्ताराध्य निर्वाच्यायपूत्रोऽक्षिय || - इति हुकं नागाध्यायास्थकर्षिये | अत एव समुद्धिपायतं निषिद्धे ||” - 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 shtakshara Kalpa Therefore, contention that Wisdom and performance of Action alone constitute for deliverance is not correct.

Tatparya Nirnaya:

“नाहं कर्ता हरि कर्ता तत्तर्जा कर्मधापियो | तथापि महत्ता पूजा तत्साद्वे नानां ||
तदभिषततरबं मय्यो तत्पादात पुनं पुनं | कर्ममया हर्वेय विगोम्योविजीरं सदा ||
ययमात् स्वतन्त्रकर्तुर्व मिन्तैरेद न चायन्यम् | तदां मय्यो स्वतन्त्र स्वारोप्यन्येव तु ||
जीवय विकृतिनाम कर्तुर्व जहायायम् | पुरानं
देवा च गौयोध्व चातन्तो दोम्योविलक्ष्मणां ||
इति बस्मतन्त्रव्यायार्यपूत्ते वर्ज्योपकृतानि कर्तुर्वक्षुर्वं च विभागेन ज्ञातवं सर्वं ||” - 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.
“कर्मचित्त स्वाभाव: प्रकृति: कर्मचित्त त्रिगुणालिका | कर्मचित्त प्रकृयाकलन भगवान: प्रकृतिहरि: | इति
श्रवणिनिवधे | स्वाभावत्सोवीर्या जीवा उत्तमोदयमध्यमा: | उत्तमोदय देववाहा मर्त्यमयात्मु मध्यमाः || अधमाः
अगुरुदात्च नैपायसन्यात्माः | शरीरावत्नायते स्वार्ती पूर्वयति || उत्तमा गुरुत्वोपायच: गुरुत्वोपायात्मु मध्यमाः || अपरेः
स्थत्तरत्रोऽपि: प्राप्ति: साधनपूर्वतिः || पृथ्विभावं न सत्यपानादि संस्कृति: संतोऽन्नति | नैव पूर्वतिः
सवेदाः नियमालिकारित्यपय || अतोऽन्नतेऽतिः निंय: संयात:स्याममिश्रिताः | अतोऽन्नताः जीवाः नियमालिकारित्यपय ||
वायुस्मानोऽतिः ||
स्वाभाविका गुणा वा वेदना मध्यमाः || तद्भाविनोऽन्नतिरिवाय देवदिपुर || कार्यत: त्वपि: कर्म सवेदं: प्राकृत्तिः ||
वायुस्मानोऽन्नताः हेतु: कुल्लेवत्र विभावाणि: कर्ताहितमिति मुल्यह: ||
भवन्ते तत्तविविदा विगुणाः इच्छायस्तु: ये || गुरुत्वोपकंके: जीवस्त्री: कामायु: संलोऽन्नति ||
प्रकल्पेन वर्तन्ते स्वातन्त्रय: मम न कर्मचित्त ||
इति भवन्ते सत: स्वाभ: प्रतीत: कर्म भवति प्रभुः ||
स्वाभावाणमूल्या ज्ञानांदिप्तुन्ततः ||
स्वातन्त्र्यापीव कर्तारं स्मान: प्रतिज्ञानते ||
तानु गुणां कर्म तत्त्रेव विभावाणि: न ते विदुः ||
तेवथोऽत्थु: तत्त्वस्वतं नातिप्रकाश्यते ||
वेदेऽविदादशेना नापूणसात्माना कर्मचित्त ||
सम्बुधस्नेन वीयातः पूर्वं: स्वचित्त वा ||
बुधाः: यस्य सत: निंय: स्वाभावाणुगिधिः ||
स्वाभाव: यत: भूततिनि निगहं किं कर्मचित्त ||
इत्यादिप्रकाशांतियां ||”

- Prakriti is to be understood in some cases as one's inclination (svabhavaa) 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 Nirdvaya. 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 Samhitā.
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 चेतन किम्? इति ते मतं नानुलिप्तति लोक इत्यत आह - सद्दाश्च इति | प्रकृतिः पूर्वार्थिकाः ||
इति | तथापि शक्तितो निगहः कायः | निगहात गद्धः प्रथमपरांमानोऽसि भवत्यावतिपपलत इत्यादायवायाह -
इन्द्रियः | तथायुक्तः - संस्कारे वल्लवेन्द्र बसमया अपि तढाः | तथापि सोर्वनवाकर्तु
शक्तिः|पिपपलतः || तथायुक्तः गुरुर्मयम इत्यत आह - श्रीयान् 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. प्रकृतिः 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:

“बहवेकर्मकारगणाः सान्ति कोठाद्य कामच | तत्र को वल्लवान इति पृष्ठितं अध इति | अध पति
अर्थान्यः | तथायुक्तम इति पुण्यापकम् ||”

- 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 अध 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:

“यथतु वल्लवान पर्वतकं स एप कामं | कोठोऽप्रय सत | तजजात्वात | कामात् कोठाधियायते इति
हुक्तम् | वेनापि गुरुनिदानिनिमित्तं कोधत्रापि भक्तिनिदितानिदानाकामनिमित्त एव | ये लब्धव्यति वदति ते
सद्युक्तम् गृहं जातिः | उक्तं च - श्रेष्ठ कामं न कोपाय जायते हि कथजन इति || महाधवः महात्मनमहायम्
| महाब्यवहारावनायात् महापापमा | सार्वपुरुषाधिकारिवधिवाद 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 महापापा- all devouring. Since it becomes cause for even great demerits like killing ब्राह्मी, a wise one, it is called महापापा. 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 विधति सः? इसमेंद्रावतम् - यथा धौपण्यिनिरावृत्ते, प्रकाशे स्वयं स्वेयामवर्तनाय, तथा परमात्
| यथा स्वदेसां मलेन आभुवोऽयामिन्यधिकिर्तनम् भवति, तथा स्वदेसां करण परमात्माधिकिर्तनम् भवति, कामेनावतम्
| यथोलेनावृत्यं वशीत भवति गर्भस्थता कामेन जीवं || शाश्वतो जातमवः ज्ञातं परमात्मासेवेयाय न प्रकाश्ये
| कामेनावतम् || ज्ञानोपप: || किमु अल्पज्ञानिः? कामेन्याये, कामेन्याये नियंत्रिणाः || दुमुर्गे, दुखेन हि कामं
| पूर्वत, निहीदादिमं सुदेहं लयम् || यथोपदिष्टपरं प्राप्तं पुनर्वस्त्रायिनेऽपिगते अल्पज्ञातिः इति अनले ।
| उत्तं च || ज्ञातवं बलम् चामोऽधूर्मूषीमुद्धरं तथा || आदिशुचियाध जीववं गर्भेऽवलोि हि कामवः || हृतं च यदार्थ
| श्वेतायथपिष्टिनामह - ईंद्रियाणि इति || एते ज्ञानबलव । उत्तं विस्तिर्मिहि विपयेऽज्ञानावृत्यं भवति || हताधिपितानो हि
| शुरुण्यंति” - 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? कामेन्याये means in the form of desire. Desires comes to be fulfilled with great pain. Even if the position of इंद्र and others is not easily attained because of the insatiable desire even the the position of ब्रह्मां 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:

“परमेश्वरं देवेन्यायांवायिन्यानं पृष्ठति – 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? “अखिलेऽको विषयस्नायाच्यात्वात: || अयुग्म अनुमेष्टे कामदेवभिमुक्ति || तद्
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, kalānemi 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 ‘anāla’. 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:

“The means of destroying the adversary should be known through wisdom, says this verse. The scriptures declare that “अध्यात्मानं मनसे अति च |” – 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 Purana.

In the verse Jīva 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 अलानम् means the mind and आलना means by intellect and they are for realizing the Supreme Self.

**Tatparya Nirnaya:**

"सर्वभृत्यं वचो देवो इश्वरा इन्द्रयानकः || तथेऽयो मनं पिंडमानी तु गुरुस्तायमात् सर्व्यात्म || बुद्धालिका ततो बल्म महानां परं सुक्तं || अत्यक्ष्मु पतिक्षीय वर्गशतोऽहि स्वयम || न तत्समोधिको वेति ह्यानुपूर्वी प्रक्रीति ता || यथा कर्मचर्य वाक्य वादयतवः || प्राप्तेः च परं स्थानं मित्रोपायुतसम्म || इति च ॥ न च इद्रयं धर्मं परायतं शोभेः सर्वोष्ट्रवियोगे ||" - 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 older 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.

"सर्वभृत्यं देवो सर्वोपयो गुल्लोलतं || अधिकं कर्मचर्य वेदोपायुपोहिते || अधिकं कर्मचर्य एवात् शांततावर्षियमिष्यते || स्वान्नु लिपिः च परं स्वर्णं न चेतारं || तथावपि पितुरः यथा पुनः स्वायमपरायतं || अत्यक्ष्मु पदियार्थां सर्वं तदिशमानं || 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.

"घर ह बच क च घुल्ल तनं पितुरः यत्र पुनः लिपोः पुनः च बचले ह तनं बचले विद्यार्थी || बहुवाचिनां तु अवश्यं लिङ्गमिकादिगतिः निर्वृत्तितोऽविद्यार्थीनां स्वान्नु चरित्रं गर्भेण गतं च || लिङ्गादिनां यथा श्या श्यायगोविधिमेव तु || बहुवाचिनां निर्वृत्तितं च तत्र तेनस्यात् गुरुह्रुयं || इति पञ्चतनं ||" - 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”
Chapter IV
Jnyaana Yoga

Bhashya:

“कुपुर्वयोगमाहात्म्यं कर्मभेदो ज्ञानमहात्म्यं चोहयते स्मिन्ध्यायेः" - Hari Aum! Wisdom and the performance of actions, has been spoken in detail in this Chapter.

Tatparya Nirnaya:

“उत्क्षोबगाः भयार्थं सिद्धार्थं वितारणकर्ममध्यवसे" - 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:

“पूर्वतिथितः ध्याः इत्याहं इत्यम् 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:

“ब्रह्मद्विद्विप्रेंस्यैः सवः विष्णुयायाः पुरुषां प्रेताय पाण्डवेऽपि तत् || तेषामेववतारंपु
स्वस्विन्नैपुरुषः पुरुषां प्रेताय पाण्डवेऽपि तत् || त्यांः कुविति कर्मणि यथा जानि नमि देवता ||
सवः कार्कुंवचेव वर्णां भुवुषवकः || ज्ञातव्य चेव कर्तव्यं यथा स्वामियुपुरुषिः || त्रैतादित्रिपु जातिः गौतमां
तदुपास्तात् || प्रेताय पाण्डवाया श्रमकान्ति || करिन्यां च जानन्ति || तह्वं तेन गौंतिः नारि शाय यम सम्कप्ति ||
वेदार्थपूर्वकः चेव पञ्चग्रां यज्ञोक्तिः || अस्वाग्नकां गौंतिः तस्मानायां सम्कप्ति सोऽकिर्मणि व वस्यावेऽपि ||”

- 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:

“भाष्य सर्वार्थं इत्युतं तन्माहात्म्यादित्तो ज्ञातु पृथ्वि - अपरम् इति ||” - In view of Sri Krishna’s earlier statement "surrendering all the actions to Me", Arjuna asks this question.

Tatparya Nirnaya:

“ज्ञातु पिथपार्थ्यानाय स्थापनाय वा | पृथ्वि निति साधवो यज्ञलेन पृथ्वि पारिष्ठव ||” - 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 तद्वनिद्धिपतिः इत्यत आह - अन्नोपि इति | अव्यय आला देवेऽपीत्य्यालाः | अनन्तान् विषयोपकं इति हि रूपविपर्ययुपासु | अन्तनाय निधानं भीजावयम || इति व | अर्जुने इति तु व्यक्ति | युक्तमुनि | अलंकावल तु सर्वसमु | कथमनिविविवय जनिः? प्रकृति र्यामाधिन्य | प्रकृत्या जातेपु वामुदवादिपु | तथाव तेन जात्व इव प्रतीयत्व इत्यथ | न तु स्वतन्त्रधेत्य इत्यत आह - र्याम इति | इव्य कर्म च इति इति इति इति वुक्ति | ता हि तत्रोक्ता | तत्संगुणात आल्याया आल्यानेन | प्रकृतेः पृथ्विबिधानां | केतुः केतिलितितिविवतं मतिः कर्तुमनीया माया | इति द्विधानम || सूक्तिकारण तेन अर्जुनादि मृदुण्डा विमोहितकारण जात एव जात्व 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 आल्या 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, अर्जुने 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 र्याम, i.e. through one’s own wealth and actions, thus is spoken. Even so, मा हि even they (Vasudeva-Devaki) are referred. In the same manner the entire creation. आल्याया through one’s own power of Wisdom. केतु, केतिलितितिविवतं मतिः कर्तुमनीया 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.
Further said: "SaoVaaja means greater than Svar: You who are superior to those who are greater than Brahma, Rudra, Shree, Shesha and others, you are known as Svar and none other. Further he who is self-established is called as Svar. Further You who are superior to them is Svar, thus, in Brahma Vaivarta Puraana.

Tatparya Nirnaya:

“आमांमयया आंबेयया | पकृति स्वाभिधय भेमभावम् | डेवलैग स्वभावोऽयम् इत्यायिरुत्वेच् | अत एव स्वालैग विवेपेन्म् - पकृति स्वाभिभय इत्यायिरु | मथाध्यक्ष पकृति इत्यायिरु तु न स्वालैग | पकृति विबिधो न पार्थ इत्यायिरु समवेदवय सवेदवय | अत तु स्वालैग स्वालैगाव | स्वाभाव इत्यायिरु स्वालैग भावः स्वाभाव | माभृदूतु मालव्याकां क्रित्नित्यं | स्वाभाव इत्यायिरु तु स्वालैगपरमितिवेदपाल्याकां नित्यमितं || सुभूत्वात् स्वाभावावल्लभेयाय विषुर्व्यं | सुभूत्वातिकं करोऽस्मतः स्वालैग च बहुधा भेतवः | इति नागेयशुरितः ||” - आमांमयया means by one’s own self Will, establishing oneself in Nature is becoming inclined to one’s own character temperament, which is divine, luminous, thus scriptures having declared. स्वालैग denotes one’s special luminous attribute, therefore establishing in one’s own inclination. ग्रष suggests one’s special intimate relationship with ones’s inclination. भेतवः 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 जनसेव परिलक्षणादि कार्यम् इति नियमः | तथापि लीलय स्वाभावेच यक्षेप्तवारी || तद्वरुत्तमः | डेवलैग स्वभावोऽयम् ,लोकवत तु लीलकेल्वम्, कीडी बालकेयव चेपामय निशायम्, अरिविधाविद्य स्वयं पुराद्यक्वलो वदननात्विकं || पूर्णानमस्यात् न क्रियदायं ताधारिपि सर्वं कुमे परुलीं | अतो विद्वद्युमम वदाश्व परावर्ज्जु मुनि प्रशान्तं || इत्याविधेयहमेलुप् || - 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 the 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 सर्वज्ञानिनियमर्द्विनाथं | न तु तावमार्गाणं मुक्तिकृत्यकृतम् || वेदाहुकं तु सर्वं यो
ज्ञानमापति सत्ता हि माम् || तत्यतीव दर्शिनपथं यामि नायत्य कर्यचितं || इति महाभारतम् || अवलोक्यतज्ञानिवच जनम
नैतिः कर्यचितं | इति विष्णुवाचानां नायत्य गतिः || नायत्य कर्यचितं इति विष्णुवाचानाम् || तत्त्वं इति विष्णुवाचानाम्
वर्ण ज्ञानमापति || ततैव भवति तन्म मद्यतः || इति विष्णुवाचानाम् || उच्चं च “एकं च तत्त्वं ज्ञातं विना
सर्वज्ञातां नरं || न समर्थं महर्षीपिं तस्मां सर्वभ निजःमेतं || इति स्कार्ते ||” - 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.

“सत्यं च तथा गुण्यं इवाह – बीतरगम इति || मन्यतां भवचुरं || सार्वभ नाम विना न किण्ठित् पश्चिमं इत्यथं ||” – By renouncing passion etc. they become delivered, says Sri Krishna in this verse. मन्यतां means having firm abidance in Me. In all directions seeing none other than the Lord, this is the meaning.

Tatparya Nirnaya:

“येष्कृ सुन्दरणं ज्ञाते महाभारतम् || वेदायुक्ति विष्णुप्रथमम् सत्ता हि माम् || तत्यतीव दर्शिनपथं यामि
नायत्य तु कर्यचितं || इति ब्रह्मचिष्वर्तववचनातः जनम कर्म च इत्तिरिपु न तावमार्गाणं मोक्षः || मयं प्राधानमनमित्र
प्राधान च चैव महादेवं || भगवानमापति विष्णुवाचानां युज्यते न चापे ||” – By Wisdom gained and understanding the attributes spoken in Vedas and Itihás (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:
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.

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:

- 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 taamasic (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:**

“सत्त्वसाधिकरोजोभिस्मसा तथा | वर्ग विभक्त च चावाः साविका एव ३४७ | इति च | कर्म विभागां शोभा दम इपाटिनाः वस्त्रिति | वैण्णाः साविका एव तामसा एव च चापेरे | दैत्यभूमिभन्य तेषां वर्गाँ दिविनताः || इति च || स्वामाविको वास्तवाइति शर्यािरेव मिहते | योनिभेदकृतो भेदो ज्ञ्य आपाधिकस्वयम् || विणुभासिंचुनुगता सर्ववर्णणु विषयिनम् | आर्यां हैवस्यापि भेदं स्वामाविकस्तति || इति नागदीये || कर्तारंपि भवायाः स्विनुरकृतिं च कथयते | तत्थ कर्ता यतो नाय्य श्वतन्त्रवाच्यानाः || इति च | अपि शब्दो गुणासमुच्चयादी || कर्ता यो नापि इद्यपि विभि इति जीवामेदनिवृत्तय गाम इति विप्रेषणम् ||” - 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 – अनख, he is said to be अकम, 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:**

“अतः एव न मां क्रमाणिस्पृयति | इत्यथ्य न लिमाणिः इत्याद्य न मे कार्याद्य मुद्राः | इत्याद्य तत्त्रां लवणा | न तु तत्राद्यानिवेशं | तत्त्वातिः – आकाशायनपि देवोपि नेन्द्रे लोकवत् परं || नत्या इत्यहस्तय विणंत्रां कामो हि तत्थ तु || इति न चत्तिति क्रमं सर्वभूतिः || तत्त्वाति वृल्लिः – ज्ञातम अत्मेन्मनसं हतम च भूषो। || सृष्टिप्राप्ति विम्यानिति कथं वा | इत्यन्तता इत्यन्तनविद्यति 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 अनत, without end so the Time is also अनत, without
end.

“एवं ज्ञान कर्मकरण आचाराः ज्ञाति इव एवं इति | पूर्वतरं कर्म पूर्वभावात्यथाः ||” – In the previous verse, he said, perform your Actions. Since the advise was not clear, he speaks here in detail, what constitutes Action. “कर्म कुर्य” इत्युततः | तत्थ कर्मणो दुःखविवाह सम्यग तस्मान किं कार्य 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 तपज्ञात्वा मोक्षये, ज्ञातवेत्यमानानह कर्म इति | तत्वोक्तम् – आज्ञावो भवावानं कर्य कर्माक्षरकिर्मम् | दं धनं यति हि मुने कुलो मुक्तिः च तद्विना || इति | अकर्म कर्माक्रमम् | कर्मकर्मचार विकर्मः | निष्पदम् | वन्तंकलताः | तत्व विविध कमाडि बोध्यमिल्यादि | न च शापविना | कस्योक्त्व्यत्र मोहिताः | अशाकर्म चेत्वज्ञातमित्वा – गात्र 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 गात्र, bewildering.

**Tatparya Nirnaya:**

“कर्मापि नः मल्ल इति बोध्यमित् ||” – 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:**

“कर्माख्यातमहाः – कर्मणि इति | कर्मणि क्रियापाणि सति अकर्म यः पश्येत विज्ञापिर्य कर्म नाहं चित्यतिविष्यं किंचित्ता कर्मणि इति | अकर्मणि सुत्याववकरणवशाभ्यं परमेष्वस्य यं कर्म पश्यति अयाव परमेशः सर्वदा सर्वप्रभुवधादि कर्मणि इति | स दुस्तद्भीष्मान्ज्ञानी | स एव च युक्ते योगयुक्तं | सर्ववकरणात् स एव च कुप्तकार्मकुप्त कुप्तफलात्व।” – 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.

“This and the subsequent five verses Sri Krishna describes the nature of karma 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:**

“कर्मणिः जीवः || अर्थशत्रयाःकर्म || कर्मविधिफलोभावात् || अकर्मणिः विषयो स्वातन्त्र्याः सर्वकुलत्वम् || कर्मोपसिर्वत्त्व इति कर्म जीव उदाहरणः || विश्वादेशानांमिति कल्पकमणि भागवन्हरिः || इति नारदीयः कर्म इति जागरणांदस्तृत्वावची || किष्तिवची वा || तद्धीन्त्वात् || परिच्छेद जीवः कर्म अविद्य व ज्ञानवात् || कृत्तकुलत्वात् कृत्तकर्मिकृत् ||” - 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 कामगंडकम्पाभेनालम् || अयसौम समें च त्यक्तः || ज्ञात्वपूर्वमाह पुनः || नित्यतुष्ण इति || निर्भयेऽऽवस्पर्शोपि इति तत्तथ्विधि" ||" - 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.

“कामाद्वियांगोपायमाह निगा: इति || यत्विविलाय भूवत निगाहीति सिद्धिः || आत्म यसोऽवस्थामः || परिरहस्यां गृहसिद्धिः || नेतृ किशोरति करगति इत्ययामप्रायमाह नाशोति किलक्षमः 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.

“यत्विविलायमो लक्षणमाह यद्यक्ष्यालाभिः इति || कर्म इत्तात्वतत्त्वम इति आह - समें सिद्धि 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. आला 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:

“अनिग्रहयो 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 फलस्मेहरिहितस्य | मुक्तस्य शरीरार्धानिष्ठानिः | ज्ञानाविश्वांतचतुर्य परेक्ष्वार्जानिः” - 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 ज्ञानाविश्वांतचतुर्य: means one who has established his wisdom in the Sup reme Lord.

Tatparya Nirnaya:

“मुक्तस्य खत्तरत्याभिनन्दनः” - 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:

“ज्ञानाविश्वांतचतुर्य स्यंस्यति - वस्त्रार्पणमेव इति | सर्वभवत् ब्रह्म इत्युच्यते | तद्धीतोस्ताप्तीतिवात् | न तु सर्वस्वप्नपवात् | उक्तं हि - “ल्योधीनं यत् सर्वभवत् सर्वो भवानिति | वदन्ति मुनयः सर्वं न तु सर्वस्वप्नपवात् || इति पादमः | सर्वं तत्त्वोपन्तर्मेव | इति च | एतं ब्रह्म वहि इत्यादि च | सुमाधिना सह ब्रह्मेव 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:

“कथमभिमानतयायेः वस्त्रार्पणं इत्यादि | वस्त्रार्पणं ब्रह्मपञ्चवः | ब्रह्माणेहि | ब्रह्माणेव भवेः”
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 (fevour) of restraint; others offer the words and others the objects of sense in the intensity (Ore) of senses.

Bhashya:

“यज्ञामेवान देवम् इत्याविना | देवम् भगवन्तम् | स एव तेनां यज्ञः | भगवदुपासनम् | यज्ञम् इति कियाविशिष्टपणम् | नान्यत् तेपामिति यज्ञोत्तरसिंहविचलः | यज्ञम् भगवन्तम् | यज्ञं यज्ञम् | यज्ञं विपुर्वता इत्याविशिष्टपणम् | यज्ञं परिथावैनात् | यज्ञं प्रति यज्ञं जुत्वति इति यज्ञव ग्रहितम् | तं यज्ञम् इत्यादी | उक्तं विष्णु युद्धेण पुज्या ज्ञेयेंद्रि सुश्रुणा | अपूर्ज्ञानमेव क्षो पितरं पितामहं ||” - Krishna speaks of the different forms of sacrifices to the divinities and others, देव 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. यज्ञः, Sacrifice itself is the Resplendent Lord. By performance of Sacrifice in the Sacrifice, Sacrifice is the Divine Vishnu thus, the scriptures have spoken. यज्ञं means that which has become famous as sacrifice. Through performance of sacrificial act यज्ञः, the oblations are offered in the sacrifice, यज्ञम्, thus everything is said to be तो यज्ञम् - to Him are the Sacrifices. ब्रह्म, 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:

“आलमंयं अख्योपायानं ||” 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 जुत्वं इति द्रव्यवज्ञः | तपः परमेश्वरगर्भरुद्ग्यं तत्र जुत्वति तपःयज्ञः इत्यादि | इदं तपो हविः
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:*

“Apye prāṇāyāmāparyāṇaḥ prāṇampane jñātvāt āpānā ā prāṇe | kumbhaśṭhaḥ āvā c bhavatā ēśvarīm ||”

Others who are devoted to the regulation of breath – prāṇāyām offer prāṇ breath in āpān downwarf breath and āpān in prāṇ. In that manner they arrive at the stage of kumbhaḥ (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:*

“निवरत्तचन्द्रेव प्राणायामपरायणः प्राणपारे ज्ञाते अपाने च प्राणे | कुम्भकस्थानां च भवति इवत्वम् ||”

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:*

“वैविष्णुवेद यज्ञ इत्युपाये | स्वमोहकलात् स्वमेव यज्ञ | ब्राह्मायणोऽक्ष्यायां तेनेव यज्ञोन्यानि स्वादिशसंपतिम् कुर्व निति | तपूजानन्दोऽविधासंपतिम् कुर्व निति | वैविष्णुवेद यज्ञोऽस्मात्सहस्तिनितिम् कुर्व निति | तपूजानन्दोऽविधासंपतिम् कुर्व निति | वैविष्णुवेद यज्ञोऽस्मात्सहस्तिनितिम् कुर्व निति | तपूजानन्दोऽविधासंपतिम् कुर्व निति | तपूजानन्दोऽविधासंपतिम् कुर्व निति || इति वचवल्ले |”

- *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:

"ब्रम्णं परमात्मानं मुखं | अहं हि सर्वं ज्ञातां माता | नामसचिककारकं एवं हि ले सर्वं | एवं ज्ञातं कर्मं कृतं विमोक्षये | युद्धं पतित्वं यन्मोक्षं कर्मं तदमथ कर्मं | अति विविधता न व्याप्तं इति भावं ||" - ब्रम्णं, 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:

"श्रद्धालूनि इत्यदिविधेन विद्वानं सवाज्ज्ञाति इति शक्ता निवार्यति - विविधं ब्रम्णं मुखं इति || सर्वं ज्ञातं प्राप्तं विज्ञानं विप्रकटं || 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:

"अयंलम उपायमादं गुणवत्तं | ज्ञानकल्पवर्थं ||" - Every action recommended above are useful elements for उपयोग, engaging oneself in adoration (of the Lord). Wisdom is the resultant fruit, this is the meaning.

Tatparya Nirnaya:

"सर्वं कर्मं अयंलम् - आ समन्तां अपरं ज्ञानं परिमायते ज्ञानं जातं पूर्यते 5 समाप्तिविद्यान्तुजी - श्रद्धालूनि वि- सवाज्ज्ञाति पूर्वित्वाय | ज्ञानिनासत्तं | छोठैं संशंयं योगमाहिनीलिंग | इति ववनात ||" - 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 वभावं 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:

"इदानींति ज्ञाने | तथा स्मरितमिति | मा तूकां | चेत ज्ञाने गुणवत्तं सर्वभूतानि अथ इत्यं ||" - his
mind. Therefore, the words, येन ज्ञातं – 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 तेहैं सङ्विज्ञानम् | इति वक्ष्यमाणवचालवयमेवोपेक्षणः ||” Knowledge along with Wisdom, thus saying Sri Krishna intitaes.

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 :**

“कारणपूर्वं ज्ञान स्तूतित पुनः लोपत्येण ||” - 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 :**

“तसाधनं विगधिकलं वच दुतेनुक्क्रोपंहंगति ||” - Having explained the means of acquiring Awareness and the disadvantages of non-awareness, He concludes.

**Tatparya Nirnaya:**

“आलम्बनं व्याप्तं भवि | अथो तपस्तं व्याप्तस्वादव || आलम्बनं परमालभक्तम् ||” - By Self means enveloped by Me. Therefore, Myself having enveloped in all the beings. परमालभक्तम् ||” 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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Chapter V
Karma Sanyaasa Yoga

Bhashya:
“तृतीयोत्तमेव कर्मयोग प्रपज्वयत्वनात्त्थयेयेन | यदृच्छलभामाननुष्टी इथि सन्यासम् | कुर्कर्म इथादि 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:
“योगसंन्यासायालक्षणं युप्त्यदननात्त्थयेयेन |” - Hari Aum! In this Chapter the features of renunciation and performance of action are explained.

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

Bhashya:
निन्यनानिना सकललोककर्मणात् कृष्णं | तच्छोर्तमं | यतं कर्मसि देवेश नियम्य सकलं जगत् | अतो वदन्ति मुनयं कृष्णं लां ब्रम्मवदिनं || इति महाकौमं | सन्यास शाणायं भगवानेव कव्यति | अयं प्रकाशयस्य - यदि सन्यासं अंेयोधिकं यातं तत्त संन्यासमयेष्ठ विरोधि युद्धम? इति |” - Since 0 Lord, you attract all the world through your actions, the sages, who are the knowers of Brahman, call you Krishna, thus in Maha Kurma Purana. 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:
“योगसंन्यासकर्मणां इत्यादिः नवासं शाणं सर्वकर्मणांगिरिय इथादिहृद्य योगसंन्यासयोगिं नापुनिश्चयत्वप्रायनं पृङ्खलं संयंसं 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 or action.

Bhashya:
“नायं सन्यासो यत्वश्च - दंडित्यागातं तु सन्यासात् मन्त्रौजवगरीयसि इति वचनात् | तानि वा प्राणायणि नित्यार्थं नवासं चावलि चर्चनात् इति च | सन्यासस्तु तुरियो यो मिलिकारयायं सर्वकर्मकरणे न तस्मातुनमो धर्मं लोकं क्रयात् विधिते | तदभविषम् हि यद गच्छेन् तदुपहिर्नयं न धार्मिके | भवोद्वनिश्चित विद्विस्ताद्विद्विदिकारो निग्रहत यत्तादिकारो भवति वस्मच्छिन्यंच प्रवृत्तं || इति नादीं | वस्मच्छिन्यंच प्रवृत्तं | यदहर्षेऽविषज्जतं || इति च | सन्यासो तु तुरियो वै प्राणायणि गारीयसि | वस्मतात्विकारो न तत्परः कर्मति निःचयं || इथादिः व्राह्मे | अतो
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.) sanyas 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 (अर्थ) 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:**

“एकपुंजयाओतै तयोऽध्यो योग एव विशेषतः इति परिहारितंप्रयां उभौ सृष्टिनि। सन्यासस्तु महायाजो दु:खमानुमयोगतं इति कृष्णमाण्डलानि।” - 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:**

“सन्यासं शर्यतः आह - झेव इति। सन्यस्य निःश्रेयसशक्रं झापितं तत्त्भव्यमायतेऽक्ष्य सन्यस्तित हि इति।” - Sri Krishna speaks about सन्यास in this verse, to emphasize the superiority of sanyaas as a means of deliverance reiterating the meaning earlier explained.

**Tatparya Nirnaya:**

“हर्षविपर्यायं संययं शर्यतं न ययमाण्डलामापितं इत्याह। झेव इति। न च कामायां कर्माणां कर्म पाण्याः सम्बन्धेन विगोष्टं। तेनापि सहितस्य न्यायलाल्प। न च ल्याग्य सृष्टि वहुः सम्बन्धेन। कुमाङ्कवयमाणावलगे मेलमाल्यात्र ल्याय।” – elimination of hatred is assuredly the meaning of the word सन्यास, not the life of an ascetic. सन्यास 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 सन्यास, 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 ज्ञानात्मकाद्वेदोऽन्तः - न तथो तत्त्वगृहाय इत्यादि | अतः कथं सोःयेः? इत्यतः आह - संन्यासोहि इति | उमभोग्यंतत्त्वद्वेदोऽन्तः | अविभोप्धो हैव धृतान्तः स्तं लोकं न प्रतिज्ञाति | मा वं पदयुः पितामहोदिति या यज्ञशालास्त्रध्वनिकर्मनाम || इत्यादि तु कामकर्मविपथमिति भावः | ये वनयथा वर्धित से बालः ||” - 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.

“एकामपि इत्यिथ्याधिपत्यामाह - यतसंन्यासे इति | योगिभिः पि ज्ञानडारा ज्ञानलं प्राप्ति इ्यथे ||” - 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:

“बलास न्यायध्वेदं यथार्थमेव यथौक्त्यत्वात्मकाद्वेदोऽन्तः अविभोप्धो हैव धृतान्तः स्तं लोकं न प्रतिज्ञाति | तस्मात ज्ञानमयं कर्ममार्गं च ययात्सायिस्तमेव उम्भोपि फलं पारिति | कर्मणं समय्याधिकारं भगवानं | न हि ज्ञाने विना कर्मणा समय्यानुपानं भवति ||” - simple minded people assuming that ज्ञान 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.

“सत्चकम् ज्ञानपूर्वं च नित्त्रूलतेः वेदोऽन्तः || कुदर्याविहिंसनं पुष्पेः प्रणवेः समायेत् | वामुदेवालं बत्त्व मूलमनवेण वा यति | मुक्तिस्तलस्वित्यमो बस्तूः यथं विवेत् | स्मायौ न्यायनादृकः स्याद वैत्यं कर्म कुर्वेत् | कर्म बन्धुशा हीं न मुक्तिस्तलस्वित्यम || स्मायौ न्यायनादृकः स्यादिण्यं कर्म कुर्वेत् | कर्म बन्धुशा हीं न मुक्तिस्तलस्वित्यम | तस्मात् कर्मं तत्त्र प्रायूः स्त्रयालिन || एतमान्यामिन्यं लोकं संयतिः गृहिणोपिः हि | ज्ञानमार्गं कर्मांपि इति भेदवते न हि || यस्मात्वामेवकर्मं कर्म सुड़केवस्म्भवं || इति वामुदेवेः” - 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:

“इत्याह संन्यासाद योगम वर इत्याह संन्यासतु इति | योगमायेः मौनाक्षिदिफलं न भवति | अतः कामजयादिदेशेऽर्थं तथा | मोक्षोयं हि फलं अन्यत् तस्फलमल्यादि-दंडं विद्यायायं | तच्छौकेः - विनामोक्षफलं यतु न तत् फलुक्तियते | इति पादमे | यतु महाजनवयं तस्याल्यं फलेऽवेयः न भवति | यथा पदमाघ्यं तंडुलमुद्धिः | महाफलवनं योगायुक्तं संन्यासं इत्याह - योगवुक्तं इति | मुनिः संन्यासी | तथा चोक्तम् - स हि लोके मुद्दिन्नम ये कामकृत्वाहिनितं 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:

“मौनाक्षिनाम योगः इति तद्वपो न्यासं एव तु | विवर्णिततस्या भवद्व नायो न्याससं कथवचन ||” इत्यपमे | विवर्णिततस्याभियोगाच्यं विना केवलकर्ममायानं नरसक्फलं एव | यं गण्यमातिः प्रासुएयं तं विचित्र पाण्डव इति वस्माणालात् | योगविक्षोपवानसास्य पृथवुक्तिः ||” - 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 प्रपञ्चत्वयति - योगवुक्तं इति | सर्वभूततममतं परमेवः | यथ्वावृत्ति इत्यादि | स आत्मात्मेऽसर्वभूतात्मानाविकतो यथा, सर्वभूततममततः ||” - 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:**

“सर्वभूताभिभावा इति मुख्यवाक्यः | आदिनासर्वभूतानां विषयुरामा प्रकीर्तितः | सर्वभूताभिभावा तत्र भूतमाता पुनः || 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*.

**Bhashya:**

“सन्यायं स्पष्ट्यति पुनः श्लोकं येन” - He further clarifies renunciation in these two verses.

**Tatparya Nirnaya:**

“यथा न्यास्य सत्यमेव क्रियंति इत्यादिना | विषयनाथवाचरीतानि मन आतिनि सर्वं | वर्त नेत्रेन्यो न इतवर्तनः इति जानन् हि तत्वविलित || इतिच |” - 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.

**Bhashya:**

“सन्यायं स्पष्ट्यति पुनः श्लोकं येन - 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:_

“तत्पूजायिने तत्सृवनावति सम शुभार्थं इति ब्रह्मणानम् | स्वातन्त्र्याभावा पेशवैव जीवयाकर्तुल्मम् ||
स्ववदनं यत्र पिता कारितं शिशुकर्तुल्मम् | एवं पूजा विषयवधीना भवेवजीवकृत्युपि || इति प्रूढः ||” - 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 सत्यार्थं स्थापितं सर्वकमाणं इति | मनसा इति विशेषणादिभिमानयां ||” - Again the renunciation is clarified by emphasizing _by all actions_. By mind especially, to show renunciation of pride.

_Tatparya Nirnaya:_

“अतो मनसीच कर्मयथायहाः स्वातन्त्र्यंपेश्य ||” – 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 (ajnyaana), 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 कर्मादि वस्तुतं इत्याह | न कर्तुल्मं इति | प्रभुः हि जीवं जड्मंपक्ष् ||” - 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, be is the superior one. “ज्ञानेवायज्ञाननाशकम् उत्याह ज्ञाने इति | प्रथमज्ञानं परस्परम् ||” - _Wisdom_, awareness alone destroys non-awareness, thus He says in this verse. Primary awareness is the supra-sensory experience. “अपेक्षाज्ञानाव्यक्तिसाधनमहात् तद्भवः ||” - _Sri Krishna_ declares the means of being aware of the supra-sensory experience in this verse.
“

“yatha pitand paalakam rajanuaramaiva parmaalam kasyamvataanuvaksan karunam | kriyaniypahnaarhmbh dhrepankam | svatantray ch jeevanamaprishta iyavashka parhirtam | n karunam iyavatna | kriyamndephoapadnam phila ch svatantray lokam n sujnatvavr iyavam | anyaiva lokam iti vidhopyad vyam | jyotipide nisamaha taarlbhujnaamaparishtayadrataan dalya janapada rashka svopanamalihitvam | karmanalardhayaanagapani tatahnwayaanaat n sujnat iti yugamte | svamvabhakht bhavytva iti iti svamvahobe bhagan | svamvabahu | svamat svatantrav karunavivip pravattan | svatantrayadhavaninvaru | svamv iti keertitam | tatahnwaya kardavip nayan yugntkarvat | svatantrayad papanidambha kurnato piru | ajananuvashidvayitrant n janante iti mahayaah |”

— 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 rightous 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.

“ah suh samv vam | tamaam samyag vam nisugapam | parasya abhividechha shruvate svamvahikin janabalkya ca | n abhiharam nriyamva vaksara | devamayap svamvaatvam | lokvaata lilaakavalam | ivadanaa svamvahikin svatantramkorva ca |”

— 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, 0 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.

“viyogitaamanyaabachch | anivrshchyanimatadv ch nisrotya paau | n ch svamvatayahvatvamiva dhunyavan karchat vishaya | n hi svamvatayahvatvamiva dhunyavan karchat vishaya | n hi svamvatayahvatvamiva dhunyavan karchat vishaya |

vachatyakshaanahitaanamayi vishayaat | anyah jeevanam prakaraakadhyayo vapi | vahanabhisayanskaryaanavindvindyan ev | anyhanyakshagaban svatv | n ch svamvadavayaayatadhyayaat |

n ch svamvadhavaninvaru | nisamaha taarlbhujnaamaparishtayadrataan dalya janapada rashka svopanamalihitvam | karmanalardhayaanagapani tatahnwayaanaat n sujnat iti yugamte | svamvabhakht bhavytva iti iti svamvahobe bhagan | svamvabahu | svamat svatantrav karunavivip pravattan | svatantrayadhavaninvaru | svamv iti keertitam | tatahnwaya kardavip nayan yugntkarvat | svatantrayad papanidambha kurnato piru | ajananuvashidvayitrant n janante iti mahayaah |”

— The Lord is known as Parasamaprabha. 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.
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, स्व इति 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 (सूक्ष्मवाद) do not have any special significance.

“हरि स्वाभाविक कर्ता सत्यम्यता तद्विरीतिः | अति सा कर्तुर्मा तत्त्व न कार्यविचित्र विनिध्याति || इति गृहस्वर्ण 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:**

“प्रमेयं वर्तकुपायान्म सन्तान साम्यदर्शन चापागालानस्यमन्म इत्यायवककाह विद्या इति || इति गृहस्वर्ण श्रुति |” - 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:**

“विद्यापीते जीविणा सभौ विष्णु सदैव तु | वैद्याचिन्यक्षीये गुणाः पूर्णा हरे 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:

“तद्व स्तैलि इति हृदि इति | मंकायोगाणानि भिलिब्ध पप्पवत्ध्यावोपेण ||” - 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:

“पुनर्योग्याः धिष्ठितं स्थितिः वाध्यमुः पुरुषः इति | कामरहित अमाना वत् गुर्वं विनदिति स एव वनम्योगाः कहाला चेत् तद्वाश्रयं गुरं विन्दिति | व्यभिचारो योगो वन्मोगः | ध्यानादिरुत्पत्तिः समुद्धकामस्वरूपः नेतृत्वं ||” - 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.

“सम्यक्षेत्य कामपोषणे निदित्यति - ये हि | इति ||” - For the sake of renunciation, enjoyment of desires are censured. “तपस्यां प्रांवंतिः - शक्तिः इति | कामकार्योपबंधं वेणो सोऽः शक्ति शारीरिकोस्मिऽक्षणप्रत्ययथा यथासुन्तयोगरीयो सोऽः सुकंतेत्र तथा नान्त्रत्र इति भावः | वात्सलयोक्तिः संज्ञानानावेभ्यं भवति ||” - Sri Krishna again praises सम्यक्षेत् renunciation saying he who resists desires and anger is the true सम्यक्षेत्. 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 Brahma-loka 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:

“इन्द्रियापि परमानि मुनिमात्रे मुखं विनदितिः यतदा स एव सम्यक्षेत्रं किंमु? ||” - 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? “इन्द्रियक्षणां पप्पवत्ध्यावोपिः 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:**

“Aaram: prdSa-naaidinaima%tM sauKma | A~ tu prmaa%madSa-naaidinaima%tM tt-sauKma | tUpd`vaxayavya<ma | A~ tu kamaaidxayavya>amaa%masauKma | svayaHjyaaoitYTvaad | Bagavat: two: Antjyaa-oit: | savao-Yaantjyaao-itYTvaoip vyai>iva-SaoYa: | Asamp`&atsamaaQaInaaM baa(adSa-naat | dSa-nao|PyaikHca%karadovaSabd: | >M caOtt-dSa-naspSa-samBaaYaad

“आराम, परदार्शनिनिराम मुख | अत्र तु परामाणार्थिनिमित्ततत | मुख सूचक क्षयक्षयम् | अत्र तु कामाविश्वात्मकालमुखम् | स्वज्ञातिः भवन्तः | तद्रक्तः अन्तर्यत्तिः | स्वप्नात्मात्यतिः व्यक्तिविशेषः | अस्मात्मात्मानी वाप्रयादार्थम् | द्विनिष्ठेन्यौज्ज्वलिकाविवेकभव | उक्ते बैतात् - द्वितीयार्थार्थसम्भापद वर: गुणं जायते नृणाम् | आरामसः युक्तं विज्ञातं गुयं कामक्षयार्तितः | इति नागदीये || स्वयस्यत्स्रवहितस्वगीतन्तन्तैत्कृतः सृष्टम् इति च | अन्तः सूचलविदे कारणमाह ब्रमणिभूत: इति ||” - आराम: 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 समान (सम + घन = 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, aaraam, 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:**

“ब्रमण: भूतं | अन्तर्य: पुनर्वृत्त गच्छति इति विगणाच | अन्तर्युक्तिनिर्दलिं च ब्रम्हदानात ||” - 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:**

“पापाक्षायातैः भवतीत्वा - लभते इति | क्रीणकल्पाः भूतवा ज्ञाणविधितात्माः द्विभाभो द्विधं संस्कृतं विपर्ययो वा || तच्छेदनम् | विपर्ययं संशयो वा यथा द्विनिष्ठं लक्ष्मीत्वान्तः | ज्ञानसिन्धु तु तत्त्वद्विमानं परं वज्रत || - इति | ज्ञानविधितार्थं एवा तत्तवतानं ज्ञानविधितात्मानं || दीर्घमगनमाः सर्वं इत्यर्थं | तत्ते एव | ज्ञानविधिताः | तत्त्वद्विमानं - क्रीणपाय महत्तत्वाः 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. ज्ञानविधिः means the sense of alienation, of doubt or of distinctiveness. Therefore, for those who are no pure in feelings for them doubts and delusions, known as द्विध, 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:**

“गुरुभे तेषां वनं इत्यादि | कामकोशं इति | अभिमा सबचि |” - 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:**

“ध्यानपकारामह स्थानं इत्यदि | बाध्यानं स्थानं वहिःकृत्वा | श्रीलादिनि योगेन नियमं इत्यथं | चक्षुः भूवेऽर्तरं कृत्वा | भूवेऽद्यविद्यामरं इत्यथं | नासाये व भूवेऽर्मध्ये ध्यानं चक्षुः विनियोजितं इति | प्राणापानाऽणं समा कृत्वा कुम्भकं स्थितं इति |” - 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, i.e. 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:**

“अगुरुद्धूतान्यन्युक्तवि हि तच्चुदकः | किन्नु भूकितात्मकस्मांभावविधिकं नरं || इति नारदये ||” - 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:**

“ध्यायामहं 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 sience of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Karma Sanyaasa Yoga”.

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Chapter VI
Atmasamayama Yoga

Bhashya:

“ज्ञानार्थं समाधिवेष्टते मनोहार यायायेन्” - Hari Aum! Here in this verse Sri Krishna speaks of meditation through communion.

Tatparya Nirnaya:

“ध्यानमनोयते” - 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:

“विवेकिनं सम्यक्योगो यह - अनाशिर्तः इति | चतुर्द्वियस्मिनं व्यस्तनं किया चोक्ता देवमेव इत्यादि |” – 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 वात्सल्यस्तु वर्तिमानम् ध्वनिगमिनि च मुखे जुहोति | इत्यादिनं योगमनित्यम् | आत्ममार्गवाच्याः ||” - 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 enjoiner 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:

“संन्यासोपि वाग्नाल्पभूतः इत्यादि - यं सन्न्यासम् इति | कामसंकल्पायादिनां कथमुपविवान स्याद इत्यागाणि |” - 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:

“योगविवेच एव संन्यास इत्यादि ||” - 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:

“किचकलं कर्मकार्यम् इत्यादि – आनुशूमनि इति। योगमारुपरिवर्तिति इति। योगासुद्ध्य सम्पूर्णपायय | अपरोक्षालिनिवर्तिति इत्यादि। कारण परमसुपकारणम् | अपरोक्षालिनिवर्तिति समाधिविद्यालुक्तम् | तत्त्वां साधोपनाभ साधित्वं कारण पाराप्रथमपर्यंत: | तथापि यदा भोजन्योपरस्तद्व महामहान्यात्मानाधिनायते | अन्यदा तु भगवद्विकारं विठितः।”

- How long should actions be performed? By fulfilling 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.

तद्विभं – “इस्त्र वां पशुयति भगवंश्व एव मुखिनः परम्। तेषांभेद सम्यक् तु समाधिरजयते नृणाम्। भोजन्यकर्मयोजनां जपेन कथयाःपि वा। वर्तणि महामहान्यात्मानाधिनायते।”

- 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:

“सम्पूर्णापरायं योगासुद्ध्य।।”

- The comprehensive means (for liberation) is abidance in equanimity. “नानाजन्य मुद्रिन्य कर्मया कर्मिन्ते। योगार्थिना तु सा कार्यं योगार्थेन हो स्थितः।।”

- (As in the case of) collection of the taxes, diverse people are required to perform diverse activities, योगार्थिना 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.

“श्री विश्ववं यथार्थं कर्मयोजनाः। इति प्रहावनानि मितरोचाः।।”

- 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:_

“योगास्त्यन्त्रमाह - यदा इति | सम्माननुप्रकाशस्वयंव भवति | उक्तं च - स्वतः संपर्कतः दृष्टवा \nचिन्तयेत श्रवणेऽपि 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 नापुनयते ? सर्वादंक्षयणयामी | मयं सर्वाणि कर्माणि इत्युक्तत्वत् | मदधीनिमित् झालवा मल्लास्मामिति चोच्छते इति च 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:_

“म च योगारोहि प्रक्षमेत्यत्वमेत्याह - उद्दितं इत्यादिना | कस्य वस्मुराला ? इत्याह वस्मुराला इति | आल्न मनः | आल्नं जीवय | आल्ना मनसा | आल्नम् जीवम् | आल्नं मनः | आल्ना वृद्धया जीवेनेव वा | स हि वृद्धया विज्ञयति ||” — Only by constant endeavour and action can one abide in equanimity, thus has been spoken. For whom is the _self_ a kinsman? Here _आल्न_ means the mind, _आल्नम्_ means _Jiva_. _आल्नं मनसा_ means mind and _आल्नम्_ means to the _Jiva_, _आल्नं मनः_ means mind and _आल्ना_ means by the _Jiva_, because by his intellect only does the human being succeeds.

“मनः परं कारणमामिति, भन एव भनुष्याणां कारण बन्धुस्कचरोः, उद्देशमनसा जीवं न जीवमवात्वेत् | जीवय वृद्धं श्रधुः मनं एव न संभायः || जीवेन वृद्धया हि यदा मनो जितं तदा वृद्धं श्रधुस्त्रथं चायस्य | ततो ज्ञेयसुविद्वेदलो नरसद्य देवे च भक्तमा मधुकैर्थारि || इत्यति वत्मवेवत्वंके ||” — _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 Purana._

“अनालनम् अजितानम् पुपुष्य | अजितमनक्य | यद्यपि मनोलुप्तकारि इति अनालना | सनन्तिप मृतयो यस्य भृत्यपदे न वर्तिः स श्रमूष्य | तत्याला मनं एव श्रुतार्थं श्रुतवे वर्तिः ||” — _अनालनम्_ 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:**

“उद्देश्यं संगाराजीवानां परामर्शं | विवृत्ति: सत्तो निज्यं परमाम ह्रासतामिः || तत्समावाजया भक्तया जितो यथा वृद्धि व्रत तत्यं तय मित्रं सदन्यम च श्रुतवत् || ईति 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.  “परमाम सामहितः ईति वाक्यश्रेণितः ||” - 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 :**

“जितालम फलमाह - जितालम ईतिः | जितालम हि प्रशान्तो भवति | न तत्य मनः प्रायो विषयेषु गच्छति | तदा च परामर्श सम्बन्धं हृदयाहितं यन्तिहितं भवति 55 अपरोपक्षानानि भवति ईतिः | अपरोपक्षानानि लक्षणं स्पष्टयति - शोताणं ईतिः उवाच | शोताणानिदिपु कृत्यं | ज्ञानविज्ञानात्मकाना विनिर्देशितः ईति कृत्यं हेतुः | विज्ञानम विद्यां अपरोपक्ष ज्ञानम् | अपरोपक्षानां 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. विज्ञानम means specialized Knowledge ज्ञान, or Wisdom experienced from supra-sensory sources.

“तत्त्वं - सामान्यं वविज्ञानं विशेषं मम गोचरं | देवादेवां तु तज्जां मित्रान्मिति कीर्तितं || अपरोपक्षानां चेत यज्ञावंपुज्याते | तज्जां धर्मं विष्णूविज्ञानं शार्मवृद्धितं || विज्ञानं ज्ञानमचन्देरविवश्चाप्तं दर्शं यथा || ईव च ||” – 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*. विज्ञानम is also supra-sensory Wisdom through perception acquired from *scriptures*.

“कृत्यं निर्विकारः | कृत्यं स्थितं ईतिः विज्ञानं || कृत्यां | कृत्यं च विद्यां योगसंधिगकाण्डं उवाचते ईव | योगं कुर्वत्नं | युक्तं | योगमूर्णं | एवम्भतो योगनुपुजयता योगमूर्णं उच्यते ईतिः ||” - 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. 
yaaI is one whose 
yau> is one who is completely in communion (with the Supreme Lord).

Remaini

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:

Tatparya Nirnaya:

"sava~ivaYNaaoru%kYa&anaM&anaimatIyato
tWSaoYapir&anaM iva&anaimait gaIyato\
In all the places the awareness of supremacy of Sri Vis

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.

"sava~smaad\ivaiSaYyato saaQaupapaidYau
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.

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 

themselev 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.

"n tu sadaupapaM%naaM puJaa\ivaiSaYyato saaQaupapaidYau
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 Brahma 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.

“युह्दादिपु शास्त्रोक्षामुजालिकृतिर्मूनानविधकाः या सार्थपि समता | तदपयाः - “यथा युह्द्वदु कर्त्तव्योऽपि मित्रशुधुसन्तु च म तथा करोति पूजायं स मद्भिषुः स उद्घते || इति गएः || प्रलुप्तकर्मिनिर्पक्षोपकारकूटाः सुहृत्तोऽपि केशरस्यां विनियमोऽपि रक्षा करोति तत्त्वद्विभव अर्थविधिकृतः || कर्त्तव्यं उपकारपकारं च य उदास्ते स उदासीनः || कर्त्तव्यमन्यमिष्ठः येः करोति स मध्यं || अवानिकृतः देवयाः ||” - 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. युह्द्वदु is one who performs actions without any expectation in return. विभव 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. मध्य is one neutral who does not act when any thing is required to be done. One, who does the unpleasant things, is the hateful.

“अह चेतनः | देवयाः वानिकृतः कार्यवृत्तार्थकरी तु मध्यं || प्रयक्तकृतः पिताः निर्माणपि केंद्रं ये परिपक्षितेः || स निद्रापुकारः तु दयनन्दकर्मकृतः || यत्सदः स सुहृत्तोऽपित्त्वसुधुपाणः सत्यदक्षिणः || 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 :

“सन्तप्तप्रमुग्यांगाः योगी युज्ञित इत्यभिन्ना | युज्ञित समाधियोऽयं कर्यात् || आत्माम नां ||” - In this verse Sri Krishna speaks योगी the process of Equanimity. युज्ञित means ever persevering in meditation etc. आत्माम 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 hannon of his self, fearless and establishing himself in wisdom (of Brahman) with subdued mind and intelect, attuned to Me, let him abide in Me.

Bhashya :

“योगम् सन्तप्तप्रमुग्यां युज्ञायात् ||” - For the sake of equanimity, meditation should be undertaken.
15. Enjoining himself in this manner, the equanimous one with subdued mind attains to peace subsequent to the supreme state of renunciation, which abides in Me.

Bhashya:

“निर्वाणपर्यं शरीरसमागतकलीनाम्” - निर्वाणपर्यं 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:

“अन्ननिर्वेश्यो शात्रेत् | उक्तं हि - निद्राशनं महाखेरं तन्निद्रादिवर्जनम् | कृत्वा निमीलिताशक्तु शलो ध्यायनं परिसिद्धयति || इति नारदेयं” - 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:

“युद्धार्थविहारस्य संपायाः | यावता श्रमधामायो भवति तावदामागरिन्याः” - युद्धार्थविहारस्य 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:

“आलमन्लिङ्गविलयिति ||” - आलमन्लिङ्ग 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:

“आलमन्लिङ्गविलयिति | योगम्” - आलमन्लिङ्ग means any thing related to the Supreme Lord.

Tatparya Nirnaya:

“ययं यत्र तृतीयंतहता वर्तनं तथा | जानं वाति समवं तद्गर्भासमवतंतवत्वात्स्यथा || इति महाभिषुपुराणं |
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:_

"आत्मनां विश्वासः | आत्मनिवेदः | आत्मानं भगवतं प्रवेषः |" - आत्मनां means by the mind. आत्मनि means in the body and आत्मानं means the supreme Lord.

_Tatparya Nirnaya:_

"आत्मानं विश्वासः | आत्मनां तत्प्रसादेन |" - Here, आत्मानं means Sri Vishnu and आत्मनां 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:_

"तत्ततेऽभगवदूपात् |" - तत्ततेऽ 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 विनियम्यते स | दुःखसंयोगादिवियोगः | न केवलमयं दुःख नाशयति उपत्तिमेव चिन्तायते हि दर्शयति संयोग शब्देन | निःचयेन योक्तव्यः, योक्तव्यः एव तदभूमण्या 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. निःचयेन 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:_
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 यथा यत्र | यतो यथा धार्मिक स्वरूपयोगात् | आलाप्योऽध्यात्म वां संयतेन आलोचयपि एव व्यक्तयुद्ध इत्यतः” - 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:**

“व्रतमाणे 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:**

“पूर्वाकां परमात्मनि एवम् युजन् इति ||” - Whatever was said in previous verses is further reiterated here. “ध्येयमाह सर्वभूतस्यम् इति | सर्वभूतस्मानानाम् | परमेश्वरम् | सर्वभूतानि चाच्चाचानि परमेश्वरे | तं च परमेश्वरं वस्मनुष्टि विश्वां भायति | परमेश्वरं सर्वं भूतं तिथिनि 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. “तयोक्तम् - आलाप्योऽध्यात्म भगवन्तमवश्यात् | अपप्रवतं सर्वभूतनि भगवत्यपि चाचानि ||” - 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:**

“सर्वभूते 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 प्रणामयिम् इति सर्वं योग्येष्म वहस्यम् इत्यत्| स च मे न प्रणामयिति सर्वम् मद्यकोश्चेत्ति भवति | तत्प्रायाप्रायं व्यवहारस्यनाथं एव यथोपप्रयजन्यत्वं इति हि प्रमितिः समं सर्वं भूतेषु नित्यं 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 स्पष्ट्यति सर्वभूतिष्ठतम् इति | एकालंबितं स्वतिकं एवंश्चरं इति स्थितः | सर्वप्रकारं वर्त्ता मानसिपि मयेवं वर्तते | एवमपरेश्च प्रर्थतो ज्ञानवत नित्यं इत्यत् | तथापि प्रायो नाथम् करते ति | कुर्वलतम् महचेद्दुर्खसीचवं भवति इत्युनं पुरस्तात्।” - Dwelling in all the creatures thus Sri Krishna explains. एकालंबितः means one who singularly exists in all the places as One Lord. In all respects, even in the present instance, the Jīva 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, “आहं च - कवाचिदिपि नाथम् वृहद्धिरीमुद्रां भवेत् | प्रमादालु कृतं तवं पापं भस्मदीविश्विति | आदिरजिष्ठा द्वैवर्त्रिपि किष्टं किष्टं | वासुदेवाः कर्मणस्तेपां दुःखशूचिकमेदं त्रन || 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 (प्रार्थ्य कर्म) however become only pointers for perceiving pain.

Tatparya Nirnaya:

“सर्वं विभिन्नेष 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:

“सामयं प्रकाशतः योचें - आत्मीपासन ” - 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, 0 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:

“एतुम्य योगाय स्थिराम् स्थिति न पत्यामि मनस्चचललवात् |” - I do not perceive the state of equanimity firmly established, because of the restlessness of the mind (says Arjuna).“मनस्चचललवान्तः स्थितिथियोगाय वै स्थिरा | किनाद्भ्याग्नान शक्या तु वैग्यायद्भा न संभवे || इति व्यासयोगेष्वे ||”- 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 कदाचित्त स्वयंवति मनो नियत्यते | शुभ्यागहितानां च श्रेष्ठानां च तामापति || नास्तिकानां च वै पुंशनं सदा मुक्तिर्न जायते || इति निपृढार वास्मे ||” - 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 विष्णवंज्ञातः स्वचत्त स्मां कर्त्यात् ||” - Those who are devotees of Sri Vishnu treat everyone as they would treat themselves

37 – 38 – 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, 0 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 equaaimous, 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 - अप्रयतः |" - अयति means absence of exertion

Tatparya Nirnaya:

"अयति अपयतः | प्रयत्नाध्यत्मानस्तु इति वाक्यविवेचनः | योगाध्यक्षपारं तवोपयोपिकर्ष्येत् एव ध्यानायोगार्थिनिः इति न विरूपः |" - अयति means one who does not endeavor, प्रयत्नाध्यत्मानस्तु 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:

"योगस्य जिज्ञासुप्रस्तावः, ज्ञात्यो भया योग इति यस्तातीवेष्टः संस्करति | अद्वितितिवर्तते, परं बस्मानोलि इत्यः |" - 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.

"नेकाज्ञानानि इथार प्रयतनाद्विति इति | जिज्ञासुर्त्त्वः प्रयत्न कर्तारि | एवमेकाज्ञानानि संस्कृतः परं गुरुः नित्यमेव यति |" - 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. "अतीतश्च श्रद्धा युक्तं विज्ञानविविवेचनोऽयति | ज्ञाता ध्याताय द्रुतवः च ज्ञातिकोविविवेचना युक्तः | विद्यान्वर्धणं देवं नधा तु कथजन ||" - 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 Purana.

Tatparya Nirnaya:

"होक्षोपापग्रहों जिज्ञासुर्त्वः केवलपाठकात् | विशिष्टं किमु तदिविवेचनं किं पुनर्विवेचितं | इति परम्योऽऽम ||" - 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:
“सातनिन्ध्वो योगात्मक अनिन्ध्वो द्वितिविचारिन्याः” - “सातनिन्ध्वो means the knowers of equanimous state. तस्ताविचारायाः means the austere ones and performers of rituals. “कृत्यद्विगुप्त यज्ञद्विधायं साविभाषित्वेत् | तत्तति अश्यमेवानिविधिविचारिनोहि | ध्यायं कोंठिगुणं प्रस्तवितं वा मुनिकुण्याम् || इति गारुडः” - 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. “अज्जात्वा ध्यानमेव ज्ञानं स्थायित्वेत् | ज्ञात्वा ध्यानं ज्ञानात्मव ध्यानदीपि तु दर्शनम् | दर्शनाचेव भक्तेन न किञ्चिद साधानाधिकम् || इति नारदेये” - 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:**

“तपस्यावेच यज्ञदेवाच ज्ञानदीप विषेश्यते | अज्जनित्वात् ज्ञानं ध्यानं प्राचर्यात् हि || तत्तति तद्विभक्त्यां नात्भुतानां यज्ञद्विगुप्तम् || अन्यायं विद्यायो यथा यथा भवति पद्यति || अवर्ग्ग्वादयां विशेषि चेतानि प्रवेदस्तानिन्ध्वो || चतुर्भुजानि हि कायाः हि काया�如实्य यो ध्यायं कोशालाणां नात्भुतानां तस्मात् अवर्ग्ग्वादयाः || परिवारामानुष्यां || इति च दलितविद्वनम् ||” - 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 scripture of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Aatmasamyama Yoga”.*
Chapter VII
Jnyaana vijnyaana Yoga

Bhashya:

“साधनं प्राध्यान्येऽनोत्तमतितैत्याविः | उत्तरस्तु पद्धतंभवन्महात्म्यं प्राध्येनाः ||” - 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 विशेषत् 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:

“आसांमात्र अतीवस्तु वृत्तमाण | मदाश्याम - भगवानेह मया सर्वं कार्यति | स एव शरणम् | तत्सनेव चाहं स्थित इति स्थितं | असंशयं समग्रम् इति क्रियाविद्यापणम् ||” - आसांमात्र means extremely attached to mental disposition. मदाश्याम 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:

“भगावन्महिमाविशेषत् 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 मदिष्ठं ज्ञानम् | विज्ञानम् विप्रेष ज्ञानम् ||” - ज्ञानम् - Knowledge concerning the Lord. विज्ञानम् is Wisdom, special knowledge. “दैविकं ज्ञानयाःह - मनुष्याणां इति ||” - Inadequate is this Knowledge among human beings

Tatparya Nirnaya:

“अनन्तानं तु जीवानं यतनं कर्पिष्ठेऽव तु | मुक्त्यं तेपु च मुच्यते कंचनुरपंचु च गङ्गुभस्य || कंचनेऽव हरिः सम्यं वस्मुद्रयं चिन्हः | अन्यत्र यात्तू मुक्तितलावतः ज्ञान हरिः परम् || इति पादमे | मुक्तानामधीपि सिद्धान्तं नारायणपरायणं | मुल्लमेः प्राप्ततासा कोटिप्रोणि महामति || इति भागवते || संवं मुक्ता हरिः भक्तस्तु दीनेऽव मुय्यते | विवणों परमर्तंत्रु तमात्र जीववनों मनं || इति सत्ते ||” - 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:

“प्रत्येक स्त्रियां ज्ञानमाहि - भूमिः इत्यादिना | महतो अहंदकरे एवान्तर्मायेः ||” - Reiterates the wisdom about the Lord again. Mahat is the ego-sense referred here as inclusive of the I-sense. “अपरा अनुरुत्तमा वस्त्रमणामपेश्यं | जीवमूत्ता श्रीं - जीवानं प्राणाधारिणि, चिद्रूपमूला, सर्वदा सति | एतनंहदृ भूतम् इति श्रुतं | जगद् च ||” - Aparna 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 - एतनंहदृ भूतम् are the words used in the scriptures.

“प्रकृतिः तु देवयं जडा चैवचज्ञा तथा | अवक्तायया जडा सा च गुप्त्या मिनानाधिनथा पुनः | महान् दुर्ग्यनन्देव पज्ञमूत्तानि चेति ह | अपरा सा जडा श्रींच परेयं धार्यंंत्त तथा | चिद्रूपा सा ज्ञात्ता च अनाविनिधना परा | यतम सु प्रियं किबिञ्जनासर्व विद्यंचालना | नागार्यमृण्य महिपी माता सा व्रतमणोपि हि | आध्यात्मिं जगत् सर्वं हि गुजति भूतराद || इति नारद्ये ||” - 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 जगतकृति महो इत्येकात्वनविद्वयं इत्याह - अहम् इति | प्रभवादेः सताप्रतीच्यदिविन्दितां तदेकोक्त्वाच्च प्राभव इतिदि | तथा च श्रुतिः - सर्वकरः सर्वगतः सर्वर्गमव सर्वविदम् प्रवयनादादेः 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.

“सुप्रा बाला च संहरं निवन्ता च प्रकाशिता | वते सर्वं तेनां सर्वोमनकर्षिताः सर्वसे | सर्वस्तु सुरुचिः सर्वां च चिद्रूप भोज्यान्तर्वस रूपं | अनगिन्तां सुर्यं च चिद्रूपमायेत्त सर्वपितर | तथाः प्रविन्त्यकश्चिद्रूपायां गुणमत्वच च || इति नारद्ये ||” – 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:_

“अनेतना चेतनेति द्विविध प्रकृति रमना | विगुणां चेतना तत्र चेतना श्रीरिमिताः || ते उभे विषयवरो जगतः कारणं मंते | पिता विषयः स जगतो माता श्रीमायं प्रभावं | उपादानं तु जगतं मैथ सिंव विषयवरोतिः || 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 परतर | मलोऽयत्त परतरं न किंविदपि | इत्य ज्ञानम |” - I, alone am the Supreme Principle and there is none else. This is the wisdom.

_Tatparya Nirnaya:_

“मलोऽयत्त परतरं नाति | परतस्वहेमेव इत्थः | अन्यथा अन्यत्वं इतिवर्षम ||” - मले परतस्व नोऽयत्त means that He alone is the Supreme, none other. Considering anything else independent of Him is futile.

“अर्थ दुःखसंबन्धाजीवा एव प्रकृतितः | इत्यनिर्दंख्स्वतः परा श्रीरक्तिव तु || दुःखसंबन्धितत्तु मय्यां वाज्ञायते | अन्यन्याभ्यंशवाच्छां विवेदिनीयतः || ततनवाच सर्वविषय विमुः परतग मत | अभावाभिन्नसन्यास विवेदकाथां तपस्मी | यथाः समवत्योगवालाजीवा अन्यवर मताः | तथा ज्ञानाः प्रकृतिमवलेव कसंधाय अधावरता ये तु विमुखावेतना हरे | निहुजाः जम्मोगवालान्त्तु स्वाधेतने || अते परतर रिषः यो केवल य विमुखाय | मुक्ततु स्वात पराभास सुनिविषयवाजनात || तत्त्वम स्वात तेषु ब्रमाः दिको मत | विवेदाधिकायसन्धिकात सर्वमाज्ञानामुच्यते || एवं विवेदी ततज्ञाने विज्ञानमितती कौन्तितं | नेच्च तात्त्वमयेव वर्तते कूस्तादिपु || मुनिविज्ञानानो विषुः किंविदिज्ञानिनं दिषम परे ||” - 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- _स्वात_, 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 - तारतम्यः. 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 - तारतम्यः. 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 :*

"र्मादां इत्यादि विज्ञानम् | अवादयोः पि तत् एव | तथापि र्मादिस्वामावानं र्माणं च स्वाभवेले र्मावे न विशेषतोः पि स एव नियामकं | नत्वादिनियामानुविकं र्मादिस्ताग्नात्वदिदिशं इति दश्यात्वं अप्नु र्म इत्यादि शर्तं || भोगस्व विशेषतोर्मानं इति च || उपसनायं 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 उपसना, spiritual practice.*

"र्मादिनां र्मादि वें स्वाभवेले तथेऽचं || सारे सर्वभ्यूः विक्षेपणाय सर्वम् || सारोपकोच्चि सर्वेऽर्मो यतोत्तरं जगद्द्वसंग्न र्मादिमानिनां देहे स सर्वस्त्र व्यवस्थतं || अवादयं पार्वत्यं एव ध्येयं स ज्ञानिना हीं || र्मादिमक्यास्वेवं वामुदेवो जगवति || इति ||" — *The essence in flavours and their inherent attribute are due to special reason of its Dharma. The enjoier 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.*

"स्वाभवो जीवं एव च || सर्वस्वाभवो नियतत्तनियं किमतं परम् || न तद्रति विना यत् स्थानन्यं पूर्वं चराचरं || इति च || धर्माविरुद्धं कार्यातन्त्रेऽविज्ञानं इतं च परस्यास्वामणाश्चं ||" — *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.*

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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 Will alone the awareness will be attained, thus in Gita Kalpa.

The pure fragrance, thus to show expectation of enjoyment. Thus in scriptures, the merits alone reach Him. In the World of meritorious, cosmic law alone is enjoyed. is that which is meritorious. and  are the auspicious actions that are followed due to such statements. is attribute of the Mind; Truth is what one puts in practice.

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 is not mentioned because of reference earlier to the being endowed with a body as in a dream state. In this verse the is not mentioned because of reference earlier to the being endowed with a body as in a dream state, thus in Garuda Purana.

By the word the Lord alone is referred. The body is assumed both for the and for the Lord. One is with the eternal bondage; while the Supreme one is ever liberated, thus in Narada Puraana.

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.

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.
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.

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 ब �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:

कर्मानं तदात्मानं सत्त्वतः सर्वात्मानं तदर्ज्जस्वतः सर्वात्मानं तद्वात्मानं सर्वात्मानं

- 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 मात्रेन भावमात्रयां रजसात्मानां तदर्ज्जस्वतः सर्वात्मानं

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

**Bhashya:**

““तथा कथमेव न जायस्? इत्यत आह - त्रिभुः इति | तादात्माय यावर्त | तत्च्योक्तम् - तादात्माय विकारार्थ प्राचुर्याय यावर्त नियता इति | नैत गुणाकार्यभूता माया | गुणमयी इति च वस्तित । ग्रिस्तः क चार्यस्यापि
तादात्माय - तादात्माय कार्यवर्तमादि सम्योगोभिन्नाय सम्योगोऽविदाया व्यासयोगः।”” - 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.

“भाविः पद्याः | सर्वं भावा दृष्ट्यानां गुणमयाः एत | इति दर्शितेऽस्य | त्रिभुः इति | ज्ञानियाः प्रत्येकः -
इतम् इति | गुणयोगद्वार्यां क्रद्यद्वद्वद्वार्यां तातः इति मायमाहितं इत्यर्यं | जनात च व्यासयोगः - गौणाम्
ब्रह्माववद्वस्य उद्वद्वा विशारदायिता | देहादिरिति मन्वानो मोहितोऽत्र जनो भूमिं || इति | एवः गुणमयैथयाः |
गुणमयैः परम् इति कालमार्गातः | कंकणो निगुणवच | इत्यादि श्रुतिपथः | तै गौणमयितः इति 
चोकम्।”” - One's inclination is compatible with one's nature, association is with two distinct objects. भाविः means by inclination. All objects become perceivable by us because of their attributes and inclinations. By these, they are दृष्टि. इति 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 Vyasa Yoga. एवः means by things having attributes. Sri Vishnu having been spoken as beyond the (threefold) attributes, entirely formless, devoid of three-fold attributes.

“कथमानंदिकले मोहावस्यो वहनाम्? इत्यत आह - देवी इति | अयमाध्यं - माया देवायो मोहिकः | या
च सम्पूण्यार्थाचार्यां देवसमविनिवारिताः दुत्याः | तथायः देव शब्दाः परन्तु – विद्व
क्रियान्तिस्मतिविधाय अश्लितमस्क्रियावस्यकनकन्तु सुविदिता इति | कथ देवी? मद्यपावल अहिः हि देव इतिः।”” - 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.

“श्रीसुन्दरायत्थि यथा मिलान महायान तु दृष्ट्याः | तत्त्वस्यानुसारं अश्लित्याः देव | अनन्तकुमारवर्तर्याः शक्तिः कलाः | हि | तेषां दृश्याः अपेन विन्यायसायसाये || इति व्यासयोगः | तथैव न
कथानदिवमले अपेन इत्यत आह - मायेव इति | अन्यत् यवं परिलव्य मायेव ये प्रवाहनें | गुणविदेनां च वर्षमेव
सम्यातिति | स एव च तद द्वितिया गुणविद्वेशनायाः परितिधिः।”” - 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.

“तार्किति स्वः नायायः ? इत्यत आह - न माम इति | दुष्कृतिवान् मृदा | अत्य एव नगर्धमा | अपहारामृदमवर्गमा | अत एव अमृत भावानिताः | स च वधयते - प्रवृत्ते च निगृहित्र् इवादिना | अपहारामृदमिभवः | उक्तम् वैद्याग्योऽ - ज्ञानं स्वभावो वीणानां माया चावभूताः || इति | अपूरु रताः अमृताः | तत्वंक्त नायायीव - ज्ञानस्पताम् देवस्तु अपूरु रता अमृताः || इति |” - To the question how can माया 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.

“एकमनेन भक्तिः इति एकभक्तिः | तत्तोक्त गारुडः - मध्येव भक्तिनियन्त्र 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”.

“वहृतां जननामामन्ते ज्ञानवान् भविति | तत्वंक्त ब्राह्मवं - ज्ञानभिभुतिर्भवति ततो मां प्रतिपदते || इति ||” - At the end of many lives he becomes aware, therefore, it is said in Brahma Purana: “Being aware after taking many births, he attains to Me”.

Tatparya Niranaya:

“अन्यायोऽ अदेतनया तन्मेकवालु माया | लक्ष्या वशगया लोको विनायक विमोहितः || ये तु विनुष्प्रपहने ते माया तां तर्भनि हि | लक्षिति सा ज्ञानवायय देवत ते उभे अपि || विनायकोऽ तत्रान्य्ययः तं शरणं वनेत् | यादृशी तत्र भक्तिः यत्र तदृश्यं नैऽचेि चेत || अनन्य्यभक्तिः सा इंद्रा विनायवेन तु सा भवेत् | अन्य्युपू वैणिक्षेवं लक्ष्यदीर्घायदिपु | कुर्वाद भक्ति नायाया तु तदृशा एव तेथं ||” - 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. 

AnanyaBai> uncompromising devotion should be known as that in which one is attuned to Sri Vishnu in all entirety. The form of fullness of devotion is not possible to arise anywhere else.

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:

“पुकृत्य स्वभावेन | स्वभावः पुकृतिवृद्ध गंगारं वासनिति 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.

“याम् यामः ब्रम्हिषोऽपि तनम् | उत्सर्ज वाशीये अथो ब्रम्हीविनिर्विनिनां सर्वत्रां अस्वारशी | इत्यादि | मुक्तव्य कां गतिः गद्वेहेवः स्वाधिकम्? इत्यादिः | परिवर्तनमं व्रेष्टो वेदार्थालं | अस्वारशी महाविनिर्विनिनकः कृत्रिम च मुच्ये? इत्यादिः विनिवृत्ताः ||” - Here याम् तनम् 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 Purana. 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 Purana.

Tatparya Nirnaya:

“विणु तद्य झाला ग्राविलहरिवदेन् | यज्ञन्ति तमोद्वयं नित्यद्वूह वयाति हि || अजानान् तु कुले जातो याबद विणुः भस्मोऽपि तमोद्वयं नित्यद्वूह | सम्बर्यन् | विषुतवं च जानियत तावत चेत सव पृथक कृत्रिम || विराजित्विनिर्बोध || यज्ञन्ति तु || परिवर्तनात्मक कुर्णेण देवार्थात्मक कवित्व || अजानान् कृत्रिम च जानियत तच्च न देवाय भविष्यति || जनादिप्रदेश्व स्वाद्याः पुरस्तु || क्षिप्र च ज्ञाप्येच्यो भण्डारः स्वामेव न || यज्ञन्ति तु | यत्र यज्ञन्ति तव्रो मिनितिकृत कर्तव्य || इत्यादि च ||” - Even after knowing Sri Vishnu as the Supreme One, those who propitiate Rama, 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.

“मत एवंति तांति विष्ठः इतुपंशागच्छ तकारणवालं ततनमेत्यत्ति | मथि सर्वमिदं प्राति | इति भेष्टेन्नेव शाश्वाच | अन्योन्वति विष्ठुस्थ्यविश्वास्वाति | ज्ञानिनि | आर्यन्वति वदादते इत्यादि | आर्यन्वति स हि, मां पपश्वते इत्यादिवायोपाच्छ | बहुं मननां ज्ञानानां भवलि | ततो मां पपश्वते | वामुदः सर्वमिदं पूणमिदं जानन् | पपश्वते-न्येवेताः इतिवायोपाच्छे भेष्टेन्नेवाच | देवानु देवयज्ञो यानि मद्यक्ता यानि मामोपि | इति च |”

Knowing Me in this manner...- with these words of conclusion, He clarifies that He alone exists in everything. मथि सर्वमिदं प्राति - 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, आर्यन्वति स हि, मां पपश्वते - 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.

“ज्ञानं परः विष्ठु इतुपंशागच्छ देवानु यज्ञनाः | यानि देवं सिद्धात्मात्मान् तम एव पपश्वते | तथापि यावंत्येतु साम् हीनान्वेश्वराम | निर्भवश्वत्वं 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 विष्ठुव्याध्यक्षम्? इत्यत्र आह अयत्कष्ठय: इति | कायविद्वादिविज्ञातम् | तदाविशारदीय: | इवत्ति आह - यथिमाप्पन्नम् इति | कायविद्वादिविज्ञातम् | तदाविशारदीय: | इवत्ति आह - यथिमाप्पन्नम् इति | कायविद्वादिविज्ञातम् | तदाविशारदीय: | इवत्ति आह - यथिमाप्पन्नम् इति | कायविद्वादिविज्ञातम् | तदाविशारदीय: | इवत्ति आह - यथिमाप्पन्नम् इति | कायविद्वादिविज्ञातम् | तदाविशारदीय: | इवत्ति आह - यथिमाप्पन्नम् इति | कायविद्वादिविज्ञातम् | तदाविशारदीय: |

- What is the special from the other gods? This he speaks in this verse. अयत्कष्ठय: - unmanifest is that which is devoid of body and of actions. Therefore he clarifies by saying यथिमाप्पन्नम् इति - by assuming action as the form. कायविद्वादिविज्ञातम् - by assuming the body for action. etc. It is also said, न तयथ कार्यम् - superior hunfred times to the manifest prakriti, न तयथ कार्यम् - having no actions to be performed, अयत्कष्ठय: - having no hands or feet, अन्तःप्रचुं - 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.
Such non-awareness is by the power of the illusion of the supreme Lord alone, says Sri Krishna in this verse. The thoughtless ones do not know (that everything is) on his account alone. 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 Purana.

**Tatparya Nirnaya:**

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 :**

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:**

To the extent Sri Hari knows Himself, no one else can know Him. Other like Rama 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 :**

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. सगाहै 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.

**Tatparya Nirnaya:**

There are also some who are exception to this. Thus, in this verse.
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 दृश्योऽहं. 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:**

"जगमणिश्रावे ज्ञातकोषर्वतायम् | मोक्ष यत्र सत्तुप्यम् वा | न विदिः | मुनिश्रावमुष्मान्तु वरी द्वेकातिकिष्ठभाक् हि नैतसर्वतनार्थम् || नायतिकम् || 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 गुणलिङ्गानामाश्राविकर्मणाम् | सच एवक्षमणो वृत्ति स्वाभाविकी न या | अनिन्यता भयजिति भक्तिः निर्मितीर्याः || जयत्वाहु वा कोश निर्गोणनमलो यथा || इति भागवते लक्षणावच ||" - 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 वेदमस्तु देवार्धः देवा नागायमांधर्मः | नागायमातु मोक्षे मोक्षा नानाधिप्ते एवं मध्यभक्तिनामेकान्तानां न कर्यचित् || अर्थ नागायमां देवं सर्वमयामत्वात्मकम् || 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 Sriyan Narayana, the knowledge of Sriyan 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 विवुः | ग्रंथेषु तुषुपूर्वे इति श्रुते !" - they, the एकालिन, 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:**

"तद ब्रह्म इव तदब्रह्ममायाविवेकाः निवार्यति - माध्यमूर्तिष्ठितमुप्ये इति ||" - Brahma 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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Chapter VIII
Aksharabrahma Yoga

Bhashya:

“भगवानले कर्त्तव्याधिकृतमन्नथाय उपदिङ्ग्यति |” - Hari Aum! The renunciation of action at the time of death is spoken here in this Chapter.

Tataprya Nirnaya:

“उक्तव्याख्यानपूर्वक ब्रम्मप्रतिमुखते |” - 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:

“परमकरं ब्रह्म | वेदादिशक्त्वारुर्यथभित्ति | आल्पन्यविषय यत्, तद् अध्यात्म, | आत्माधिकार्य यत्, तद् इति वा | तथाहि चेत् स्वभावः | स्वायो भाव स्वभव इति व्युत्त्वा जीवो वा स्वभावः | सर्वदाःस्वेव एकपकरण इति भावः | अतःकरणविभावुर्त्त्वरथिः भाव अद्वितीयम् | ब्रह्माकरणकरणति स्थितिनां करणांदेव | चिकित्साचार्यत् | भव श्च इवव्यावृत्त्वरथिः | भूतानां जीवानां जडोद्धाराः चोद्वंकरंवर्षकियो विसर्गं | विगेयेण सर्वं विसर्गं इत्यथाः |” - परमकरं, Supreme Immutable is Brahman, thus to remove any doubts about the importance of the Vedas. अध्यात्मः 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 भाव connotes the relationship with the Lord. The action of the Lord which creates the gross objects and the creatures to be elevated is known विसर्गं. विसर्गं is the special creative activity of the Lord.

Tataprya Nirnaya:

“तद् इति विद्यायत् वसेव्युत्त्वमन्देव | पूर्वादिनां मध्ये यत् किञ्चित्ति उपरि साधित्वां च || इति | च | शाद्वादिशय्युत्त्वमन्देव ब्रह्माश्चात्मा ब्रह्माश्च इति संवृत्तथा किं तद् वसेव्युत्त्वमन्देव भवन्तारम् ||” - 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. “परमाकरे विद्युरं मुख्यं इति प्रसिद्धत्वात् यथा परिहारित्” - अज्ञानां तदपि ज्ञापितं तथीव परिहारः | पुनर्हििति नोकं इत्यादिका अव्यक्त व्यक्तिभापनम् इति विद्युरं प्रयुत्वेनावय्कशादेन अव्यक्तकः इत्यत् इति परिहारते | ये चायकारस्वयम् इत्यत् तु पुष्करः प्रयुत्वेनावय्कशादेन फलार्थ्यकथनात् कृद्दशाः इति पुष्करः इति अव्यक्तिः वोतलम् इति विद्युरं प्रयुत्वेनावय्कशादेन यथावत्.es| - Again for the removal of doubts, ‘*those who think the Unmanifest as the manifest one*’ saying thus *Sri Vishnu* Himself by the word अव्यक्तयां भावेऽविनाशिकारःपदार्थाः | अन्याच्च अव्यक्तचः इत्यत् - *That which is immutable unmanifest* is for the clarification of the nature of gradation to the aspirants, having made a reference to कृद्दशाः, 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:**

“मृत्तकि संगीतने जीवान् अधिकृत यत्, तद् अधिभूतम् | क्षेरे भावेऽविनाशिकारःपदार्थाः | अव्यक्तान्नां तथायत्वायाभायाभायायेन विनाशःपदेवः” - That nature which elevates or is useful to the creatures, the *Jivas* along with their bodies, is अधिकृत. 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. “तालोकान् - अपयक्तं परमेयम् व्याभायेन संपन्नीते | इति | तस्मायत्वातःपुरुषम् तथुगुणं हिजस्तमः || इति च | विकारस्वर्थकज्ञम् हि | इति च स्कण्डः | पुरुषोऽविनायेन | च स संज्ञयणोद्भुतम् वास्या वा | स सर्वविदर्शनाधिकृतं पति: इति अधिवेशतम् | देवाधिकारस्य 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 Purana.* Since he dwells in gross forms he is known as person, पुरुषः, verily as विद्वानवर्गः or विद्वानवर्गः. Sheltering all divine forces as the lord, he is अधिवेशतम् or since he has supervisory control ove other divine forces.

“सर्वविदर्शनाधिकृतेऽधिवाय: | अन्यो अधिवेशन्मयाद् स्पितिः प्रमृत्तः इति | देव इति विमोचणम् | भोकां विद्युरं मुख्यं, त्रिविधा माम्, ज्ञातप्रमाणं अव्यक्तम्, प्रपोषणं तद् च भजन्म भवेत्।” - इत्यादि: | कुतो ध्रुवं तथा ध्रुवं कुतो नैसृयम् परम्? - इत्यादिपरिहारेऽविनाशिकारः मोक्षः | भगवान्वेवत् तद्योजकदिन्ययं विनाशित्रित्य: | इत्यादि: | सर्वप्राणिदेशकथणं अधिवायः | अत्र इति स्वदेहितेरोऽधिकृतं | न हि तद्यात्मात्मा निवर्त्तुन्मृत्युमभावः | नात्रात्मा वस्त्र भगवातोऽन्तः - ते
Being the enjoyer of all the sacrifices - He is the Ādiyajña, the supreme sacrifice itself. There are others who are also known as Ādiyajña like Agni. Therefore in this context the adjective वेदेः, 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 Ādiyajña. The word आत्मा 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 Ādiyajña (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 माय - Myself also says immutable.

“चन्द्रभविष्युपाणिष अधिवर्ध्य प्रौढायम् | कर्म-वर्गय गृहायनं तत्वापिच्छाद्यचुवते | अधिमूलं जयं प्रोक्तमध्यां जीव उच्चते | हिरण्यगम्भीरिडिवं देवं सबकार्याणिर्पिव व | वृत्त्व नारायणं देवं स्विदिवेन्वरः ||
इति | आप च कल्यं || यथापिनीं वा सर्वत्र वै न विगुदयते | इति च ||” – “Sri Vishnu dwelling in the body is known as Ādiyajña. Creation is the object of the Lord of Action. It is the product of His definite Will. अधिमूलं is the Gross form of the Nature and Jiva is known अधिवर्ध्य. Hiranyagarbha is the अधिवर्ध्य 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 Pramana.

“आनामिभिमानाधिकारस्यभिनिम्नमुचितं | देहाद्व विनातिवादवादविदिवेदिवतम् | देहाधिकारं सर्वं महाभूमाधिकारं ||
तक्षां कं तथा कार्यामिभूतं तदनिकत्व ||
इति स्कान्तें | अध्यामं देहापर्यं कंवलामोकारकं || संधेर्जूभूमि यत्त्वसमुपकारकं तक्षत ||
अधिमूलं तु मायान्तं देवानाधिवेदिवतम ||
इति महाकोमं च ||” – That which is dwelling (within) exercising authority over the Self is called - अध्यामं. That which is external to the body being alien to the body is called - अधिवर्ध्य. All else which are different is the cause of the world creatures. Therefore, that activity is known as अधिमूलं, thus in Skanda Purana. अध्यामं 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 अधिमूलं. Beyond the pale of illusion that which becomes helpful to the gods is अधिवर्ध्य” thus in Maha Kurma Puraana.
Further when the words accompanied with sacrifice along with the elements which are useful to the creatures—AiQaBaUtaid, 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 AiQaBaUtaid 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.

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 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 adhidaivata by the human beings” thus in Tattva Viveka text.

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:

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

Bhashya:

"सदा तद्भावितवर्तने त्यम्भरति - अभ्यास इति | अभ्यास एवं योगाः | दिव्य पुरुषोऽपि पुरियाँ | स वा अर्थ पुरुषो सर्वाँ मुहुर्तेऽपि नैनेन | किज्ञानावृत्तिः नैनेन किज्ञानावृत्तिः | इति श्रुतं | दिव्यम् गृह्यानिग्रहोऽपि | दिवु कीड़ा ... | इति धार्मि ||" - 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 पुरुष 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 दिवा - to revel. Enlightening his creation and the activities therein.

Tatparya Nirnaya:

"मद्भावम् गृह्य भावम् | सदा तद्भावितानामेव समर्न्यज्ञतिः केवलं तकालम्यर्गं भवति | न चेत भावति स्मरस्तोऽपि समाधिस्थानस्य अपरि कृतानुसारसुरेण्य तत्त्वपरि: भवति | अपरोक्षानिः प्राणकम्यवस्य समर्न्यज्ञतिः भवते | प्राणाकलेपिः च मां ते विद्वु || इत्युक्तात् | युक्तेऽपि: इति विद्योपयनिः स्मरतायेऽपरेऽक्षाणं जायते ||" - In strict meaning मद्भावम् means गृह्य 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 samsaara 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 युक्तवेतरं - constant remembrance spiritual status is attained.

“भक्तवा ज्ञाननिर्लिप्ताः त्यागनिलं हरिमुक्ते। अरगाद्विजितायागादिवेत्रेव संयुते। अपरोक्षदर्शन
विच्छेदनिष्ठासनानाया क्षणं। इति सततं।” – “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 - कवीम इति। कावीम सर्वज्ञम - यं सर्वज्ञः इति हि श्रुति। वं कविः सर्वविचारात्। इति वामे।
धाताम् - धारणपोषकताम्। इति धाताः। धारा विथिताः परमो मन्तूः। इति वं श्रुति।
मामा स्थापणं इत्यागम्। तत्तत्त्वादिर्क्षिणति तदाविष्टः गतिम्। इति च।”

- 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”. धाताम् means upholder, sustainer and the performer. धारणा, पोषण अनिष्टका तथा, जो “upholder, sustainer and the form of supreme wisdom”, thus in scriptures.

“तमयो अवयक्ताः परतं विथिताः। तमसं परस्तताः इति। अवयक्तं वं तमसं।
परस्पराः सतं तत्तं। इति पिंपलादशायाम्। गुरुवाच तमसं। गुरुवाः तमो ज्योतिर्मुनसं। इति श्रुति।”

– The Supreme Being is inconceivable by mind obscure transcending the manifest as well as the unmanifest - Prakriti.; unmanifest is indistinct, abiding supremely beyond, thus in Pippalada Samhita. Obscurity is verily death and Illumination verily immortality, thus in scriptures.

“वायुज्ञात्विद्ययुक्ताः मृतिकालकर्त्त्वमाह विश्वेषत। प्रज्ञकाल इति। वायुज्ञातादिर्हिताः गामिनिः
ज्ञातविगत्यसम्मूहाः। भवत्वमुखः। तदति। लोकज्ञानाशयसम्मूहिनिः। निपुनाः।
तदाति। कर्षितं भवित। इति विश्वेष।”

- 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 वेदस्याध्यायः पुरुषाऐवधाय विश्वासः इति। वैशाखसारं प्रतिभां बोधं यथा स्वस
लाल्यपुष्कुमलदिनिम्। तथा परं लाल्यसात्विकोऽध्वेन जिल्ला प्रकृति विलाषम।
लाल्यं धीरः पुरुषं विषाले तेपं श्रमं स्थानात सृष्ट्यात। इति।”

- “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 तद्भविता लोक एकान्तित्व समाधितः | एवद्भथिकं तेषां तत् तेजः पविष्ट्यन्युत || इति च भागवद्” - “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 प्रभवोज्जो विरीक्षानामान्तित्वमिः | निन्देयते तदा प्रज्ञादेश्यत्योगिनाम् | यद्यावनमस्वध्वपत पूर्व मग्नते धुम्र ||” - “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 Nirnya:

“तमसः परस्तात् अपाकृतु देहः || - तमसः परस्तः 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 मध्ये यथासत्यतिः - यद्भक्ष्म ह्यादिनाः | पापेऽति मुनिक्षिप्ततः इति पदम स्वरूपम | पदलु गती, इति धातों | तद विभेद पदम इति शुंतेश्च | गीतं खचिवं मुनिनिधिः पदंसं यतं | इति नागाश्रय |” - The noble goal is explained explaining the immutable nature of the Lord. Since the aspirants attain that form, it is said to be पदम. Since that state is reached it is designated by the root गत. “That supreme state which is Sri Vishnu”, thus in various scriptures. Since this state is acquired by ascetics, that state is पदम, the state” thus in Narada Puraana.

“विना वधन्य गच्छति तत्ति विना मोक्ष्य स्थानात्तरं प्राप्तिः इति सर्वद्वराणि संयंप | निन्न चांचचुर्य मूर्त्य दिशा शोभार्व | ह्यादिवचनाद य्यायायेन मोक्षायेच च || हदिनारघायने - हदिते घाय जलाद यमादुविधेय यमायायं || इति हि पादमे | निि मूर्धिन प्राणप्रितिः हदिनल स्थितिः सम्भवति | सु घायाय समस्त तन जीवः परस्तः || इति व्यायामे | योगयोगारागमास्तः योगारंग एवामिन्युक्त इत्ययः ||” - 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**

“भन्न आदिनां वस्त्रणिः चरणं वस्त्रचर्यम् |” - Brahmacharya means attuning one's mind etc. at the feet of the Lord. “एकाक्षरवचनवादिक्षरः परं ब्रह्म |” – Singular and immutable is the supreme Brahman.

14 – 15 – 16. Whoever with unwarved 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**

“नित्यरूप्यं नियमपायतं | योगिनं परिपूर्णयोगस्य |” — Equanimous is one who constantly endeavours. The Yogi is completely in equanimity.

“तत्प्राप्ति चौतीति - माम इति | परमा सिद्धि गता हि त इति तन हेतुः | महामुख्यज्ञानमार्गम् पुनरुगृहिति | तत्त्वजनेनं नागर्यंगोपालकल्यं | आमुमुख्यमार्गावलोकैल्यं जनित्युचि | तथाभावं गर्भं पापं गर्भं वर्गं जनमं | 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**

“नीमाज्ञानमोऽभाद मुक्तस्य तथापि तु | महलोकतीतानां न जनांशालयी विना | तत्त्वावशं तत् स्थानं तेन सिद्धं पुनरायते | इति भावे ||” - Deliverance from samsara and attaining the supreme Lord is possible only through exclusive devotion or Bhakti. Those whose desire is 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 पाप्य न पुनरुगृहितं इति स्थायितुम अद्वित्यावाल्यसाध्यं दशिनवितुं प्रठ्यादि दश्यविति - महसुमुह इत्यादिनः | सहस्त्र शोदेः जनानेकवाचि | ब्रह्म परम् | सा विश्वस्य 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. सहस्त्र 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”.

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Tatparya Nirnaya:

“सहस्रा इति वशंबेव | बल्मिकः परवर्मिकः | अच्यताद व्यक्तिः सर्वाः प्रभवत्वहरागमेऽगतःगामे | प्रलयते तत्वबायस्तःसिद्धं || इति वाक्योपात | न विरुध्यहयेव सर्वव्यक्तिलाभं || नियमापि हरे कालो विपश्चितःसत्यम् || अह व्यासो निमेपणेयेवपरंत्योपयोचर्चितं || इति च ||” — सहम means immeasurable. बल्मिकः 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, 0 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:

"हिपर्युष्ट्रपति एवात विविकितः | अच्यताद व्यक्तिः सर्वाः इतुशुरूं | उक्तं व महाक्रोमं - अनेकुमार्यम् 
नमहाविश्वस्था निश्चा | रात्र्यादी लैवते सर्वहारार्दी च जायन्ते || इति | यस स रेबुपु इति वाक्योपात् ||” — 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:

"अच्यतो भगवान् | यं प्राप्य न निर्वर्तन्ते इति, मायुपेय इतुश्च परमशृंगं || अच्यतो परमं विषमुः इति प्रयोगः च गार्दः | धाम वर्षम् | तेजः वर्षम् च गृहं प्राकृतिकर्मिति गीते इत्यामितानात् ||” — The unmanifest is the supreme Lord, यं प्राप्य - by such statements’ and अच्यतो परमं विषमुः with such usage in Garuda Purana. धाम is abode, one’s form. Having explained thus तेजः वर्षम् च गृहं प्राकृतिकर्मिति - 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:

"परं प्राणनमाह पुरुषं 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 Brahma, 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:**

“यत्कालाधिमानिनिदेवता गता आश्रयनांशुली गच्छति ता आह — यत्र इत्यादिना | काल इतुपलक्षणं | अन्नादेशं विश्वामिलवत् ||” - 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, yatru kaale is only a qualifying statement Since ‘through Agni, the splendour’ etc. are also the avenues, he also speaks about them.

“ज्योति अर्थं | तैःविषयमपविनितं | इति हि धृति | तथाहि नारदीये — अपिन्य प्राय पत्तथारिच सत्त्वाधिपतिकम् | इति | अमिनिनितवतावास्यद्वं | कथमव्यथा — अतन आपूर्यमाणपक्षम इति पुन्येत्र? | दिवाविवेकाभिस्तू पूजिताः वस्त्र यात्ति हि | इति हि बाल्ये | मासामिनीयोऽयनाभिमानी च पृथक् | तथाकालं गणँडे — पूजितस्मयजनानांगामः परिष्कृतेन ह | इति | अहरिभिनिताः अध्वन हैणाम ाणामायां अपि विपुवा सह ||” - Jyotiniti is represented by the deity known as अर्थं, it is so declared, “They attain अर्थं”. Similarly, in Narada Puraana - “After attaining Agni and then अर्थं 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 Brahma 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 fortinights...”, this in Garuda Puraana. Along with the presiding deities, अह, शुक्लं and अपि and other related presiding deities like विपु are 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 विपु one who has realized Brahma attains Keshava”, thus in Brahma Vaivarta Puraana.

**Tatparya Nirnaya**

“यत्र कालाधिमानिनिदेवतायु मृतुन्नतरं प्रयत्नां || अपि न्यायिन्योऽभास्यतमकालाधिमानिनिदेवतायु काल इतुपल || अपि न्यायिन्योऽभास्यतमकालाधिमानिनिदेवतायु || इति स्लाचे ||” - 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.

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.

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:

“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

“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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Chapter IX
Rajavidya-rajaguhya Yoga

Bhashya :

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

Tatparya Nirmaya :

“सप्तमोऽक्त्य प्रञ्जनित्य” — 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 । प्रवृत्तं ब्रह्म अवगम्यते चेन तत् प्रत्यक्षायाम्मः | अक्षेपु इन्द्रियेऽपि प्रति प्रति स्थितं इति प्रत्यक्षः | तथा च श्रुति: - यं प्राणे तिष्ठति, प्राणदेहां चं प्राणो न वेद यथा प्राणः शरीरं च प्राणमन्त्रो प्रमाणतेष्ठ अत्य अन्तर्याम्यमृतं, यो वाचि तिष्ठति, प्रत्यक्षु! तिष्ठति, इत्याद: | यं अपेक्षार्थिणि पुरुषो इति च सुप्रभाते श्रुती: इति च | अरुणसन्तानं पुरुषो अरुणं च सामाधित्व: इति च | तव भवस्य चतुर्मास्तं वायुद्गातिः, इत्यादि चैव शस्यायितं || सदाप्रत्येकं सोऽस्मात् सः सभवति य एवं विद्या प्रवृत्तं वेदं | इति नामे वेदं वायुं श्रवणं अवायम्, ध्यनं एवं ध्यनं प्राणं च वेदं | स्वर्ग: जगत: ध्यति इति धर्मः: | पुनः परिमूर्त्तिः इति प्रथागामेनात्मस्य: | भार्तृयुतं कथितो योगी इति च | भर्तं सन्धिमण्यां विविधता इति श्रुतिः: | यथासेव वा इमम् आशीनी पुरुषिणो न वायुनाः काः । चं ब्रह्म न रूढः नेन्द्रो । चेदा न ऋषयाः । ... सोऽस्यायतनः | इति च नामेवं वायुविद्या प्रधानायाम् ॥” - Sovereign wisdom is the Prime Wisdom, प्रवृत्तं ब्रह्म अवगम्यते चेन तत् प्रत्यक्षायाम्मः, known only through direct experience of Brahma. That which is established by alternate, archetype vision is प्रवृत्तं ब्रह्म अवगम्यते चेन तत् प्रत्यक्षायाम्मः (प्रति + अक्षेपु). 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 Baabhravya 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 Baahhravya 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 them, sustain them, yet I do not abide in them.

Bhashya:

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 them, sustain them, yet I do not abide in them.

Bhashya:

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:

“Bhahmyaachalayamaikasena Saha vampaa || In him are established the entire creatures, unattached, his Self - transcendent 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:

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:

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:

“पृथ्वीवस्तुम्या यथा जीवित समर्थः पादेः गतिः अवटय गतिः | सर्वभूत्गुणसः तं नैव च ज्ञातुभासि इति च मोक्षधर्मः | सर्वभूतगुणसः देवं च ज्ञातुभासि इति च | विविधा गति यूकभाणि पद्यं च महेश्वरः | प्राप्तदिगित्य यथि च | न कुद्रविचित्तिकर्मनन्तरः विहन्ते तस्य महेश्वरः | तथाः मियायामुखः देवः प्रवर्तित सृष्टिविलायनेपु | इति ऋषिवेद्विलेपु ||” - 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.

“नन्ते गुणोऽन्तिविगेहे || इति भागवने || एथ कमधुच्ये पर व्रम्भ कृत्यति च || इत्याध्येषे || पराश्य एकसिदिविधेषे युक्ते || इति च || विज्ञानु हु संगो वै बोधे यथा विचार विमुखे गर्भी || .. न ते विज्ञानो जायमानो न जयो देव महिमः परं अज्ञा आप || इत्यतेषे || पुक्तेश्वरः || अवस्थे || लब्धेत्तर्गते सर्वकर्मणुव्यतिकर्मोऽपि समायेधे || मायावण्व चावशं लोक्तेतः सशक्तपि पार्श्व विज्ञाने || इति मीतमृतिलेपु ||”’” - “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 उदासी न | तद्भमाह अपकर्म इति | अवाक्यानां इति हि श्रुति || दयं कर्म च कालश्च स्वभावो जीव एव च | यदनुगहतं सन्निः न सन्निः यथेष्ठाय || इति भागवते || यथायथायेषे सर्वकर्माभिरं कुलस्तत्र कर्मवनस् ? इति भावः || न कर्मणां वर्ध्ये नो कार्यायाम इति हि श्रुति || यं कर्मापि नियमयति कर्मं तत् तत् वर्धति ?”’” - 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:

“If indifferent then does the Nature evolve the Universe on its own? Therefore, the word maya - 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:

“अन्यस्योःधिषिपति सोऽऽोऽऽन्निर्भरितोऽऽोऽऽुपोधिषिपति || इति शब्दनिर्णयम्” - अधिपित is spoken as One who has supervision on each of the created beings. Therefore, He is अधिपित, 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:

“ज्ञानस्य अन्यस्योःधिषिपति सोऽऽोऽऽन्निर्भरितोऽऽोऽऽुपोधिषिपति || इति शब्दनिर्णयम्” - अधिपित is spoken as One who has supervision on each of the created beings. Therefore, He is अधिपित, Lord of the Creation.

“अवतारायणस्य चैतन्यमम || अतो नाववातार चैतन्याय च श्रद्धा कः || रूपान्वयनकायस्मृतां पादुर्मोचनवाय सः || वागाः नारिगिं च वामाः मनुष्यम तथा || इति तावृ प्रत्यमात्रविपर्ययेऽवतारारुपविविधातुः || अतो न लेपां”
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 | मोहयाति इति वृद्धयाति | भगवद्ध कृपितोरितामूलिकां न किष्ज्यादयते | यज्ञदिकमां पिण्य च तेषां गृहेव | जानं च | - केनापि ब्रम्हुदिकतयुपायप्रवेण न किष्चति पुणपार्थ आमृपिक्षन्तीगावयति | इत्यथा | वक्ष्यति च — तानं हिदृष्टः कृत्रूपं इत्यदि | मोहयाति च — कर्मणा मनसा वाचा यो हिद्याय वियुपवशयम् | मध्यमपित पितरस्य सर्वलीलेण समाः | यो हिद्याय वियुपवश्यं देवं नागवश्यं प्रमुखं | कथं स भवद्ध इश्वर नालोकन्तयेत् कर्मयित || इति | सर्वोक्तेऽज्ञातं ह विश्व नागवश्यं पुक्तविश्यं सर्वोन्न इश्वरुतं न तमसं मूलाण्तन्ततोपययं समं संचेव || इति च सामवेदं शाणिद्यकायायम् ||” - 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.

“इश्वरायादो नृपाः | वैण्य वन्यपतृकः गिशुपाल्पृणपाल्यादयो गोतिविलासविलेकनादाः | श्यावत् आकृतिवर्गः अवनासनार्थं तस्मायममानुष्टत्तिकाः पुनः किंस || इत्यदि तु भगवतं भक्तप्रियवादपनार्थम्, श्यावत् नित्याधारन्ततं च श्यावत्कस्य कदाचिह्नापवनाद एव च द्विपिणिपि भक्तिफलमेवभगवान् ददाताति ||” - 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.

“भक्तं एव हि ते पूर्वं गिशुपाल्याय | शापालादेव कृपिणाः | तत्रत्रां पूर्वपार्थ तत्सामपापदिकान्तवांद्रवज्ज्याते | अन्यथा किंस || इति तद्पत्रसुगुणं? भगवतं साप्तवर्धनं तु द्विपिणापि इश्वरणिः पूर्वविनमतिक्षसद्वद्याति इति | नेमो भक्तं पण्डितं इति च चक्ष्यति || न च भावो हि
Bhavakarana: Jayadi Vigyan | Devbhaktaasaa Deeyoh Euan Bhati Isi hi yuktam - Anyada gurdeenapam guruv Bhati Jayadi Abhimanyadapi

- 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.


Tatparya Nirnaya:
“मानुषी मनुष्य साहसीम् - तन्वा विषुर्नेत्यापि स्वाधीनत्वः तदाधिकः || इति च | ब्रम्हुद्वाराधीनां साम्पादित्यनात् | पार्थिवागत्यापि द्वापारित्पूर्णात् || धमिनिहाताः दर्मिनेत्रूपिश्च सुडङ्गः || अवतंत्रितिः श्यवमवानाः जनाः || सर्वो श्रुत्यं तत्र योगाष्टाजनाति केशवः | अध्यायं यात्र च तमः पार्थिवागताः || श्यं केवलित्वेऽनिर्दिष्टं पूर्वसर्गः || इति भविष्यत्वर्णः || - मानुषी 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 :

“सत्यिक एव नारायणः स्थितः. इति एक्तं | पृथक्तं सर्वतीनिर्भयन || वदुधा तत्र रूपम् - आपाति शुक्लेविष्वलोहितायाय नीलमार्ग्युम् || इति हि सनन्तुजाते || देवभरवे प्रसुक्तपकारण वहों वदुधा ||” - 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 :

“एकमुलित्वमुलि:षया पञ्चमूलित्वसम् | छैदाबिप्रस्थो वा पूर्वते संज्ञानीसि || 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, Yamana, Sreedhara, Hrishikesha, 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 the 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 :
It is also been said that in reference to the Lord the He sees thus, He is known as stabkRitsva%p%vaat Tatparya Nirnaya: Existence are Caused, the consequence and hence has it been explained. This verily, is made up of both existence and non-existence, thus it is evident on manifestation, therefore,) the wise call it, the manifest form (of the manifested form) is called the Cause. 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”.

Since He is knownable by those who are freed from demerits”. Hence he is not supported by none other than Himself, He is non-orgyanaM prayaNama Asat therefore he is the resting place. Having pure Vision, I iBaQaanaat kAaYama ignaYTaomaadya: saMsaarBaItsya &Aaya: saMsaarBaItsya|gaitYau vaaiSaaKayaami%

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 मुँगिभिः, इति गतिः | तथाहि सामवेदेऽव वासिष्ठशाखायाम् | अथ कस्मादुच्यते गतिरिः | स्त्रीः गतिः तदाच्यते पापमुक्तः || इति || - Since He is the ultimate knowable, be 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”.

“साशाक्षिक्त, इति सार्थः | तथाहि बालकाध्यायाम् - स साशाक्षिदेवदासीद यवदाशीत तत् साक्षिणः यागिकम् || इति | अश्रुम आश्रयं संसारभीत्यः - परम् यस्य पारायणम् इति भूकम् | नागयण्य महाकें विश्वासान पारायणम् || इति च | संक्षिप्तक प्रकृति जगद्वत निष्ठत्वं, इति निबद्धम् | तथाहि ऋवे मिलेपु - अपः प्रपाधयाम् नायाया विश्वकर्मणिः जगन्निष्ठः सुधचुः || 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 - सत्तमभिमयक्तरुपलातां कार्यमित्वेनुक्ते बुधेः | असत्तमभिमयक्तरुपलातां कारण च चापि शुद्धितम् || इति हृदिभिघानात् || असत् सत्यचिषरं च यद्व विश्वस्तत्र परम् || इति च भारते ||” - सत् त एकैव सत्तमदेवो निविष्ठ्य साम सं यज्ञवल्ल नवयां वर्ज्ञात पुरुषोऽलमः || कनुः कृत्वश्रव्यस्तव भवानुवन्युष्टम् यतंः | मांवत् त्रांतित मनोऽवयुप्तानाः निधिरिप्रसिध्दम् || आ ज्ञायस्त्वाध्यायनामा दम्मों दर्शभो यत्रः | आहात्वास्सुः चतिमिष्टितंगतेवचं || इवचानाम् ||” - 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 यज्ञवल्ल. Being the knower of an sacrifices, He is यज्ञ or offerings. Since He is the motivator in universe, He is कनुः 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 नन्त्र the Vedic chants. Since He is solace to the afflicted, He is आयय. Since He is superior, He is ज्ञान the first offering of ghee. Since He is तेर, the holder of the conch. Since He is himself the oblation in the sacrifices, He is 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 त त Existence and असत् non-Existence. Such is the universe. Both तत् Existence and असत् non-Existence are superior (to this Universe), thus in Bharata

Tatparya Nirnaya:

“अच्छलावृक्ष समवाच्च निजगृप्ति साम सं यज्ञवल्ल स्वर्ज्ञात पुरुषोऽलमः || कनुः कृत्वश्रव्यस्तव भवानुवन्युष्टम् यतंः | मांवत् त्रांतित मनोऽवयुप्तानाः निधिरिप्रसिध्दम् || आ ज्ञायस्त्वाध्यायनामा दम्मों दर्शभो यत्रः | आहात्वास्सुः चतिमिष्टितंगतेवचं || इवचानाम् ||” - 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 यज्ञवल्ल. Being the knower of an sacrifices, He is यज्ञ or offerings. Since He is the motivator in universe, He is कनुः 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 नन्त्र the Vedic chants. Since He is solace to the afflicted, He is आयय. Since He is superior, He is ज्ञान the first offering of ghee. Since He is तेर, the holder of the conch. Since He is himself the oblation in the sacrifices, He is...
Since He is the energizer of the earth, He is in essence.

"सत्तलयवर्धिन्योऽपि तत्तन्मेवमच्छु। व्यावत्तठ्ठत्तर किरुत्त्वान् गुणानन्यायों केतकलम्। इति। च। ओमिन्याकियते रसादीतोऽकारोऽकार परः।। इति। च। पारीतिः काम पिता सामान्यता यति। यम पितुम्भवः। पितामहेऽ निधात्त्लसनिधिः। भूपाशक्षणविश्वस्य भीममिद्युच्छते भ्रुः।। इति। च। प्रत्यक्षवले संहतुत्त्वान् प्रलयः।। अन्यदायः। पीतिः मृगः। प्राणपरः। प्राणधार्यः। यद्यूत्तः। प्रविज्ञापनः।। विधिः। प्रलयः। इत्युद्गुरवर्णवायुः। मारणां।। इति। च। सत्त। गाधुगुणपूर्वलादामनायते। गुणाविशिष्टः।। यतोऽतोऽरदितिः। पोक्तं। विणवायन्तं। 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 Śrī Hari in the sacrifices Śrī Hari is Śrī Kar. 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 grand sire. 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 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 Śrī Viṣṇu, 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 fleeting 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। मद्भजनेवचन्देवतभजनाद। वर्म। इति। दर्शितः। त्रैविश्वा। इवादिना।।"

- Even then he shows that worshipping the supreme Lord rather than propitiation of other gods is superior, thus Śrī Krishna demonstrates here.

“अनन्यः। अन्यांविनिविभवः। तथा। हि। गौतमविलपु। सर्वं। परिपूर्ण। मनोगतं। यद्र्विना। देवं। केवलं। शुद्धमाये।। येच। चन्द्रयानी। तमेव। थीर। अन्नाध्यात्मकेवस्यायतिः।। इति। कामं। कालनं। महता। एकानित्वात्। समाहितं।। ज्ञानं। दुर्ग।। स्। भवन्य।। पंभासर्वद्विगुणमन्तः।। इति। परक्रमवा।। नित्यमितं। सर्वं। युक्तानाम्।।"

- Ananya 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.
“ताहिः अहं कलुः इत्यादमस्यम् इत्यत आह | येंयपि इति ||” - To remove the doubt Sri Krishna explains that “He is the subject of all the sacrifices”.

**Tatparya Nirnaya :**

“अनन्देवतायागाद्भक्तुद्रेवकामानाद् | सदा योगाच्य वैषिण्याय वैश्वयाद वैण्वादिपि || स्वाधि भगवत्स्यैव तेन वर्णयोऽविलाः | अःवेधादिभिषिङ्गार्णि केषवयाजीनां || वैण्वात् इति वृद्धीव मानवन्ध्वयंदेवताः || इत्यानाम् | सम्भवेण गुणसाधनादुपामा पर्याप्ताः || 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, अविविप्रवर्क्यं अहं हि इति ||” – Though not in the prescribed manner, the Supreme Lord himself is the ultimate goal of worship.

“फलं विविधां हि यान्ति इति ||” – the devotee receives different kinds of fruits.

“तुर्किस्मचे पूजायुगनिये महत्त्वाचिनयाओ गये हि प्रमात् इति | नवदिनित्यतादि | तत्तात्त्वायुगनिये गये हि स्वार्थां तुर्कि इति भावाः | भक्तियथ सकलशालीमकुर्तां च || इति भारते | एतावाने लोके समिन्द्र उपस्ऎ उधर्म्यं वर्षति स्वार्थां | एकस्थतिकिर्तिविवेच्ये कर्णामाहं नर्मदानन्म || 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 (बलात्मक) 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 कर्नेपि ||” Whatever is offered (with devotion).

**Tatparya Nirnaya :**
“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. मोहव्या मोक्षकरणः इत्युक्तव्यायः न केवलाविवादः मिथ्याज्ञातिविवादः वा च, तदादि तदस्मात् स्वाधिकं विष्णुज्ञातं जगतिनां तत्तपरिवाराविवादं ज्ञाताततां दलम्।”

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:

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 Nirmaya:

“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 भव्येव पायसत्वत्वातो दुराचारः | तथापि वहुपुष्येन यदि कथाचिदं भवति, तर्हि साधुरुचि मन्तवयः |

- 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.

“कुंतला | देववेषादिवेष चाचतः भवति | उक्तं च आविभावायाम् - 

- How? Soon be 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 Srimal 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.

“वेदात्स्त्यवत् सम लोकनाथ तत्त्वं तस्मान अनूठपुर्वसम् | पूजां गुरुः सततं कर्मम् परस्य गुणं नव नव 

- “O Lord ! having studied Vedas, I am ever engaged in austerities. In 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.

“वानाभाये च साध्यगमनत्वाभावात | तथा हि गौतमविलेप | - विना ज्ञानं कुतो भक्तिं कुतो भक्तिं 

- 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:**

“पापादिकारिताःचिव पुर्णा स्वाभाविका अधि | विप्रत्यायास्त्र पुर्णा स्वाभाव्या एव मुक्तिगाः | वात्ति

[श्रीवं पुर्णोंपि पापरक्रमोपिव न स्त्रीयो याति पुर्णं तु स्वाभवदेव याः स्त्रीयं || पुर्णा सहृदं पुंदेहि

स्थिति स्याद वरदानति | तज्जनानि वरा पापजाताभ्यो निजस्त्रीैवतः || सर्वयास्मापि जीवानामन्येद्भो यथा

निजः | मुक्तः च निजभावः स्यात् कर्मावस्थांतिपि च || इति भविष्यत्यवचनात् पापयोनयः पुर्णा 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 dermit 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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Chapter X
Vibhuti Yoga

Bhashya:
“उपासनाधिकृतििङ्गकरणम् केशाचिच्छदनेन अथ्येनाहं” - 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:
“प्रीवामाणेय 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:
“प्रभवं प्रभावम्, मदीवा जगदुपलितम् वा तद्ग्लावम् तत्य इत्यत्वे | वदस्ति तद्यद्वा जानिन्ति सर्वज्ञावां अतो नारिः इति भक्ति | अहमादिर्हि इति तूर्यतिरिपि - यथ वशा कुलक्षेत्र जानिः? इति ज्ञापनादिम् | अहं सर्ववं जगतां प्रभवं इति चाँकिम्” - 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 आदिः 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 चेतनं सर्वभन्दायपि - को तद्यद्वा वेद क इह प वोचत्त कुत इत्य विमुक्ति | अवां वेदा अप्य चिरगुज्जनाधिप ते देव क्षण आच्छादिः | इति | न तत्त्वावधामपि देवा विदुः क्लोश्वेतपैिङ्गपितरभा | इति च क्रोदिज्ञापलिपु | अन्यत्त्वेऽयो मामजां इति वाक्यं गोविन्द जायते” - 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:
“उपलक्षणाऽथ सर्गाणं इत्यादि” -To make reference to all the subsidiary divinities the word सर्गाणा 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:

“अन्तःचेद्यिता आदिःच सर्व्येति अनादि || अजचेत निरंतरितर्गत ||” - अन means that which energizes all and आदि means earlier. Therefore, the Lord is अनादि, the energizer without any beginning. From the word अन His being unborn and without beginning is established.

Tatparya Nirnaya:

“अनस्यायाधिराष्ट्रियः” - 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 - बुद्धि इत्यितन | कार्याकार्यविनिर्वाचयो बुद्धि | ज्ञानम प्रतीति: - ज्ञान प्रतीतिरु ढियन्तु कार्याकार्यविनिर्वाचयम् इति अभिधानम | तम इत्यितनिग्रह | शान परमालिनिग्रह - शान मनिन्तता वुद्धिम इत्यितनिग्रहः इति भागवन्ते || बुद्धि: अल्मुद्धि: - अल्मुद्धितथावतुपित ह्यायित्रिधानात् ||” — Sri Krishna clarifies intelligence about performance and non-performance of action. Wisdom is awareness through intelligent experience about performance and non-performance of action. तम means restraint of the senses, शान concentrated abidance in Lord. “शान is unreserved abidance in the Lord and बुद्धि is restraint on senses, thus in Bhagavat Purana. बुद्धि 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:

“बुद्धिवोधधिष्ठितानं तद्रतासार्यात्मकयातर्कता: | इति शब्दनिग्र्यां ||” - 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:

“पूर्वप्रत्यायां - रगविचर्यायां सुवेद्यां | पुलस्य पुलस्य कलश: बोध्य: महातेजः | इति मोक्षमहोक्तम | तेष हि संवेद्यांग्यानां | तच्चार्य प्रथमाय स्वायम्भुवार्याः | तेषां हि इमां प्रजाः | नहं भविष्यतामहाम प्रजा इति युक्तम् | विभागा धारानाच प्रभ भविष्यवादिव भविष्यवादिव | तद्याचार्याय गौतमदिलुपा - स्वायत्तिः स्वायत्तिः स्वायत्तिः रूपतन्त्र व तथात्तत्त्र | वेद यह सः प्रजावाच इति: | पूर्वायां ध्वलगऽ जायतेन इति च तेषां प्रजावाच | अजनांतु च ज्योग्यम् |
Earlier the seers were seven - Marichi, Atri, Angiras, Pulastya, Pulaha, 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 इमां 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 descendents of the Lord and it would be incongruous with the statement मनुयां मनसा जाते, 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. मनुयां - from My nature., Even though they were born from Brahma’s mental impulse they were integrally born of मनुयां.

**Tatparya Nirnaya:**

“मरीचिनिर्विद्याणि पुरुस्तः पुलहः करु || वसिष्ठच महतेजः पूर्वः सप्तर्थः सूतः || इति वाचः मनोऽब्रोधः अग्रें विपणी विपणी || दीनव्यास देवनामानसः जनयितिमकः || अवेषणाधिको यात्र वैनेकेषु भुजस्ते || शेषेषु कृत्यो यथाहृ वेवस्ते मनुमातकः || मरीच्यायत्तु तन्तुः मनवतः नामतः मृतः || तन्तुः मृतस्मिनि मनवतः मानवतः || तथ्यो मनुयाः इथे वपूर्विद्विभोः समुपलिताः || इति महाविवणुपूणाः” ||” - Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vashishtha of the great splendour were known as the earlier seven seers. Because of the exceptional intelligence, Brhma 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 Brahmns 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.

“प्रायेरे श्रे-ब्योगः सादृश्यः अलंकारः व || इति चिन्तित्वः भवन्व विभृष्टि || महत्मः विभविभवः वा योगः सामस्यः” ||” - 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:

“सत्ति च भजन्ते केवल इत्यादि - अहम इत्यादिः” - Here Sri Krishna clarifies that even those who worship Me in such manner, exist.

Tatparya Nirnaya:

“भजन्ते मायं इत्यनेन जीवंक्वर्द्वय्यंकां निर्वित्ति ||” - 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 कमानुपाते परं व्रतम | वृह्ति वृह्यान्ति च इति हि श्रुतिः | भ्रूह भ्रूह हृदि हृद्रृद्धः इति पठन् | परमं यो महद व्रतम इति च | विविधमात्रि इति विन्दः | तथाहि वारुणशाखायाम् - विन्द प्रभु प्रथम संहवानं इति | स खेब प्राप्तवद विविधोभवत् इति | सोंकामयत वहु स्यां प्रज्ञेय इक्ष्यंवच ||” - Brahman is entirely complete. Why is Brahman called the supreme? Because, He is complete and makes others also complete, say the Scriptures. वृह्ति वृह्यान्ति means विविधमात्रि 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 जातेऽर्द्द्यति च समार, इति जनार्दनः | तथा च वाप्वचशाहायम् - स भूतं स जनार्दनं इति स ध्यायतं स नासीतं मूद्द्यति || 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:

“मद्गतपाणि मद्यिपवचेव ||” – 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:

“विष्णु सर्वव्यक्तिन्त्वप्रविशितवात् | विष्णु व्यानो | विश प्रवेशने इति हि पदन्ति || गतिः सर्वभूतानां प्रजानां चापि भारत | व्यानो ए गंदगी पार्थ कायन्ता:चापी: मम | अधिभूतानिविष्टं च निदिष्टंचापि भारत | कमणाच्याणं पार्थ विष्णुणियोचितं || इति गोक्षक्याम ||” - 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:
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:

“... Having pleasant form, pi to nourish and le is to absorb the worlds, hence kapila. priti is Love, sukh is pleasure. kam and amanand meaning bliss are corresponding words. Similarly, prana is Brahman, krm is Brahman and krm 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.

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:

“.. the meaning of the word dov has been explained earlier. Enveloping the entire world, I illuminate like the rays of the Sun. Being indweller in all the creatures, I am vaisvata.

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“Being especially in all the things as the best, he is Vyasa”, thus in Moksha Dharma text. “He is Vyasa, व्यास 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:

“भया विना यद भूत यात्र? – तनासित। विश्वास अन्तागं अन्ताभाग अन्ताग अन्तादि हि मोक्षायम्।” - 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:

“चेष्टा विश्वासानां सृष्टिनर्मचनास्वतुपु | विविधत्वेन स्वनामते स्वादेव विभूत्वायणि ततानि तु \। वर्णनमान वर्णगतः सर्व देवतास्वचाल | आदिक्षेतृस्तमेवमात् सामस्यिः सामानंक | आदिक्षेतृस्तमेवमात् वर्णस्यिः हि \। उदात्ततुस्त्रीक्षोऽव एवा वर्णनांक | इत्यति विभूत्तितवे।” - 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 अवक्य, Hari elevates the wish-fulfilling अवक्य tree. Thus the principle of manifestation.

“केशु केशु भावेशु हस्तुक्ताच व्रम्माधिदीविवेयोऽवदेव विभूतिलिप्तम्। दिविधे वेमवं रुपं प्रवर्तं च निर्गोहितम्। कपिलव्याकुर्मणां प्रस्तं वेमवं गृहीतम्। पदिन व्रम्माधिदीविवेयः जड्योगचापि तद्गुरम्। स्वज्ञायिकवं सेषं तत्ति निर्गोहितवेभवम्। इत्यति 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).

“आसाः तत्तुहारनाश ब्रह्मोऽव यतो भविष्य | उदवनंवचलनामस्थितो समागमत: \। सुभाषत सुमितातु | श्री वेदो वेदनतो हरिः। वामवंति वामतोऽसी चेतोमनाता तु चेतना \। पालकेवर्तीयवातः पवनो वेधनामन:। पावकः श्रोदनात्मरुपिणी वन्मास्य साम: \। सार्यस्य गरणात यद्बंजो जगत: स्नदनाद भूमि। भर्तानाः।” - 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 Bhrgu. Being adorable, He is Recitation. Being propitiated, He is Yajnya, the Sacrifice.

- 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).

- Since knower of all that is to be known, He is Aryama; 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 uninstructed, He is the Alligator; being the controller, He is Vajra, the thunder bolt; since He brings out the world from His stomach, He is Skanda. Having defeated adversaries, He is Skanda. Having defeated adversaries, He is Skanda.

- 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.
41. Whatever there exists endowed with glory, grace and vigour, all that know to have emanated from fragment of My splendour.

Bhashya:

"यथाद विभूतिमाद इति विस्तारः || विभूतीनितु स्वप्पायेव || अन्यानि ते तेजोःशुक्लनिति || तथाच पैदिविल्पु || - विशेषकर गुरूवेयंदेवराजायाद्वां अंशुतान्नाजीवाः || कृष्णव्यासी रामकृष्णनाः च रामः कपिलायां पुरुस्कारः स्वयं सः || इति || स एवेको भार्तदसरणीकृष्णायात्वत्त्वमात्र अन्नाजीवाः इति च गौतमचिलेपु || ऋषयो मनवो देवं मनुपया महीजसः || कलाः सर्वं हरेव सर्वजलपतं स्मृताः || एते स्वास्तकर्म पुरुस्कृष्णस्तु भगवान स्वयम || इति च भागवते || कृष्णानि भूतानि वराहादिनि स्वप्पायेनाः || तु यजान एव अर्थः || अन्यस्वा विषयोऽन कृष्णायागतः || अंशलः च तनावायागतः - उदवहारस्तुः केवलः इति || मृदयत्ति इति वहृदचन्त चायुक्तम || नन्दनराज्यालक्षण सूर्यमपमुग्नाय तत्कात्वा वधायां दृष्टा कृष्णचितं ||" — 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 Paeingi 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 मृदयत्ति 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 तेजोऽभिर्गां 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:**

“किं इति वक्ष्यमाणप्राधान्यज्ञापनार्थम् | नूतनार्थिन्यज्ञापनार्थाय | तथा सति नोच्यते | अज्ज्ञातं सर्व 
विशेषयुक्तं देवं परं कि हि मुख्यं वन्यनात् || इति च ऋग्वेदप्रणये | तथं तु वह्यज्ञानतियोग्य इति तव इति 
विशेषणम् | अन्यत्तुष्ट्वे श्रीमिन्द्रश्चेद्य किं शब्दः - गांगेजी यदि यथा तथातं तपस्वा कि प्रयोजनम् | ततुपी यदि 
न स्थतान तपस्वा कि प्रयोजनम् || इत्यादैः | प्राधान्यं च प्रसिद्धेक्त दर्शानात् सर्वं भगवद्रश्यन || यो मां पवयति 
सर्वं इत्यादी ||” - Using the word किं 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 वक्ष्यमाणस्याधिकार्यमेव अन्त्योत्तेरेऽव वैयव्यात् | अन्याविकार्यस्य शुभेच्छिन्यात्ते काचित् | न तात्त्वज्ञ स्थत्वभवायायग्रेष्टता | उभयं मिलितं चैव तत्त्वस्य ध्यानोऽभ्योऽभ्यन || 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”.*
Chapter XI
Vishvarupadarshana Yoga

Bhashya:
“यथा श्रुते ध्यानं कर्तु शक्यं तथा स्वप्नस्थितिः अननास्यायनगच्छसे” - 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:
“पुरः समर्थः - नासित तमात् परं भूतं पुरुषं सन्तनात् इति मोक्षम् | पुरः समर्थः समस्यं इत्याभिधिशालात् ||” - पुरः 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 पुरः 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:
“हरि सर्वयान्तक्रियाय:हृद्यन्तु हं भागं कर्तव्यहम् | चरण: न हरितं श्रेष्ठसमाधुर्गिति स्मरते || इति मोक्षम् ||” - 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:
“आलम्बनयः प्रमं रूपः वसम् ||” – form of his Self, which was immutable and of supreme resplendence.
“सर्वाःचर्चयां देवमननते विश्वसः पुरुषम् | इत्यादिसपूजोपकासच्च रूपस्युः वर्षाशालत्वस्य पस्य नित्यस्य तत् एव विद्यानन्दाधिष्ठाति च सिद्धम् || समं देहस इत्युक्तवाचविद्याधिनीं भवेः सिद्धः | मे रूपाणि, सर्व तोःस्तत्तुष्णम्, द्राक्षाधिस्माति ते रूपम् इत्यादिचिन्तयाचिन्तामिनान्तरस्य 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 difference between the Lord and His forms is firmly established.

“एकं रूपं हरिनित्यनिचित्तवर्ययोगक्त || अभावो यथं भेदस्त्र प्रमाणवासितो भवेत || विशेषो नामा तत्र विशेषववहारवान || विशेषोपि वर्णथं स स्वविबंधक एव च || ववथाना स निबोपि विन्यैतै जायत || निल्व एव विशेषं कीविदं द्वितव सं || वनस्वरुपस्वववेयवादित्वमेवदिन || विशेषोपि नभवापिव जायते सर्ववस्तु || नवविनिगमवक्तिविनिविवक्त वाचय लक्ष्यं तथा मितम || विशेषस्य स्वतंस्यप्रवृत्यो भवेत नानाभाववच सो भवेत || स्वयमिल्यपि हि स्वल्विविवेण विविनिगतम || न ज्ञेयं तदविवेण च तदवेयवनविनिगितम ||” - Even though Hari is singular eternal and inconcievable, 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 विषधत्वित स्त्रातःसत्यं यतःविकलपः || तदेव ज्ञात्सत्यं ज्ञातस्तात्मनः || अभिन्यविशेषत्वान दोपद्ययानुप || एकस्तुनुमवाचचवियोधनुभवापि || तद्ववथानानमवाचचवियो न दोपद्यस्वभवः || भववमेधी च तैं नैव कुर्णोपक्वविवेणेपि || गदन्य इत्यवनो यतो नैववस्त्र केष्मित || भवोद्विशेषणामपि नानायत्य क्वचिद भवेत ||” - 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.

“शुद्धस्वरुप इवादायमेघवेययं दर्शनात || अग्रधनादेविनिक्षिप्य बलज्ञानिधि || एकं वाचविवेयेपि प्रणानं न तन तु || विशेषहलवभवापि भैविक्यं कल्यंते यदी || कल्पनाचारैध्वस्तु विकारातिगत || नैव कल्यं प्रणानं मानवास्तववेयं च एकमुर्त्त नानायत्य क्वचिद भवेत ||” - 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.
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.

"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.

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 Sun were to blaze forth all at once in the sky, that light might then resemble, (perhaps) the splendour of that Great Being.

Bhashya:

“सर्वत्र चर्च्यमानः सर्वांयोऽलक्ष्म ||” - of wonderful form, of wonderful Self. “सहम शाद्योऽनन्तवाची | तदापि पाकशामनविक्रमं दियाअितं प्रत्याखानमेव | तथा हि ऋबेदिकंलपु - अनन्ताशिकं परमोऽनन्तविश्वरं सोऽनन्तेजाश्र तत्ततंतोपि इति | महात्मायायाश्च पालवम | न च परिमाणांन्त्रस्त्रि किंतुः प्रयोजनम ||” - सहम 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 not the middle nor again the beginning, O Lord of the universe, O universal form!

Bhashya:

“अनेकाः च अनन्तवाची | अनन्तवावस इति वचनति | सर्वत्र पाणिपां तत् हृदयदचि | विशवच्छुस्त्र उन विवधामकुणयो विशवतावहु उन विशवस्माल | सम्म वाहु मया द्वितीय संपत्तिः जनवन् देव एकं || इतिषुवंदे | विशवच्छुस्त्रु विशवोत्तमयो विशवोत्तमा उन विशवस्माल | सम्म वाहु मया द्वितीय संपत्तिः सप्तचक्रापि इति वयुवंदे च || विशव वश्वाचानन्तवाची - सर्व समस्त विश्व चानन्त पूर्व-मेव च | इत्याधिनात् | अनन्तपां तमन्तवाहु अनन्तवक्रं पुरुषं रूपमेकम् इति वाहवयाधायायाम | महावचुरिनति | तदानन्तवेनापि भवति | अन्या, अनाशिष्ठिं परं प्रस इत्यादिरुष यमात्? | एकं त्वादनान्तपण रूपमेण इति अनन्तः || अनाशिष्ठिं परमभिप्रियान इति | उत्क्र द्रुभममपि - परगतं परं यमातो महातं वदेक्षात्मकमन्तरपम || इति वयुवंदे || अवयक्षयान्तन्तवेदेव महतो महते परमिभियं सिद्धमनि - महातं च समायद प्राणां समविस्मितम | अनन्ततः न तयाचान संघं अच्छी विधिने | इत्याधिगुणाम | तानि चैस्कालनि रूपाणन्ताति इति चैक्र भवति - अस्मायाता जानकालाश्र देवेन सर्वं परिमाणविविध्यंता: इति ऋबेदिकंलं पु || याहवाङ्क्षामस्तात्तिथयोंंतरहद्व्र आकाशः | उपमिन्त वायामुस्की अन्तर्वं समाहिते | उपयामितव वायुवं सुर्यचं दज्जन्मात्मुम || 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.
“Endless arms, endless feet, endless forms, this One Lord possesses” - thus in Babhravya section. If the word महात्र व is understood as His Self, then the subsequent statement ‘supreme Brahma without beginning’ becomes contradictory. अनन्तायस्य 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.

“कृपाय गर्भजगतोऽतिभरवसनपर्याणपहार परिप्रभुप्नासतद्वर्तः || इति भागवते | न च विद्युक्तम् | अचिन्त्यशक्तिवेदीवर्षभ | अचिन्त्याः खलु ये भाव न तत् तर्क्य योजयेत | इति च विष्णुपुराण | नैपा तर्क्याः मिलाययेच | इति च श्रुतिः | अतिप्रभुप्नाति महात्तत्त्वायुववाद वाक्यवलालयपनेच | नति ह घटतु चिट्ठीपरिवर्याः न दुस्तः इतेतावता प्रभुण्डस्य स निरुक्तिः | केषुचित परचर्यपु वाक्यवस्था विन्यशक्तिवेदीवर्षभवाय निरुक्तिः || गुणाः श्रुताः गुरुवुद्वार्य देवे सन्यशुनाः अपि नैवाच अंको | चिन्त्याः अचिन्त्याः चत्वर्द पोपाः श्रुताः नाब्रह्मोत्तद तथा प्रतीतिः | एवं परेव्याः श्रुताः शुनाः गुणागुणाः च कमद्वायुववाय || इति जातिकलिकपत्रेश्च च || उपचारविपरीताय न मध्यम इति | अन्यथा आयतनायावेच निरुक्तिः || विश्वस्य पूर्णस्य स विश्वस्य पूर्णस्य गतोव्यं सोऽस्यनाम नहि नायोर्वित तथय || इति शाणिद्वार्यायायाम् ||” - 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 Nirmaya:
“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 Purana.

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:

“�नलाक्षणुलिम् इत्युक्ते मितलिङ्ककमानागति – अप्रेम्यम् 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 imperishable, 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:

"शशिपूर्वनेत्रम् इत्यपि अहं कनुः इत्याविवर्त् - तदवजनाः सर्वसुग्राहिः पितु तगडगेलि ऋषिभिसुताति || इति ऋग्वेदजिलु || चन्द्रमा मनसो जातवष्कोः गृहयो अजात || इति च ५ बहुर्पत्वादस्वत्वाकां म तेषां तुयमम ||” - 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:

“मातयोपोग्नि स एकरुपेश्च चान्य न एकृपेण स एकं || इति वागुण्डूपर्केन रुपेण द्वारावृक्षावर्तनारं व्यापको गुणितम || प्राचीनम् प्रतित्वाति || मातापिरी च पृथिवीवाच्च न मा नो माता पृथिवी दुर्मिलो धार, मधु धाररं अर्थुं न अथोः पिन्धस् || इति भवहो इति रूपण्यो धर्माय विभिन्न मनो भवायत || न तु निमित मनोर्ध्यं तस्य रूपम् नारसेय तदावात || क्षेत्रितत्ता तथा दर्शनकं भणाय || प्रायन्ति केतियं तस्य रूपस्य इति विचिन्तं के केवलकर्मसः सर्वविन्दुः || इति हि वागुणार्धावायाम || न तु तं सर्वं प्रकृयम || अहंप्रापि तत्त्वेऽनुभये द्रष्टस्वथा प्रतिभाति || तथा च गौतमजिलेशु पुरवोहयते || द्रष्टस्व देवं मोदमाणि अहंप्रापि अपेतद्वियद्विभयो द्रष्टवत्ते ||
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:

“The supreme Lord’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 stent 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:

“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, Sadhyaaas, 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, 0 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:

“अनन्येवेत्ता कुर्वतामपि भगवच्चे च विद्वेदिकर्ताय वाणां प्रवेशवतः प्रवेशो गुणयते | स्नायुनामयो भगवन्युजीवकामायिनायं समतात तत्र प्रवेशस: | ये तु तर्मित्वो महत्त्व महिष्यति तेषां द्वारायते चूर्णितपिभिरः सूक्ष्मतट्टीयोगवा वनानां पुरुषार्द्धायता तथा न दृश्यते | तथा भिन्नांपि घटानिक्यो यात् गृहं न पति तावण्र्टुटिनां न ज्ञायते | सघ नुष्कवसं जगातिविभायमेव वृद्धा ||” - 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:

“थर्माभिजनार्थेऽवं को भवान् इति पृष्ठति | यथा कर्षितं कितिवचनानामिकं जाननांपि जातिजानाय | पृष्ठति कल्य इति | यथा तत्समं न जानमि | तांहि विभूक्तं इत्यत्य सम्बोधनं न स्वात् ? लभ्यस्मि 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.
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:

"Kaal शब्दों जगद्वधनन्तर जानादि सर्वभावधर्मयायी | कल वचने, कल चढ़ने, कल कमथनुः
अव तरं विशामो लोकस्य हर्ति पञ्जा | बहुवा तिष्ठति मा गौि पूणूः राजनया यथा | िति मोक्षधर्मं विश्वनु वाचस विलनिति |
विनो चार्थितचैंचित्त धार्यनु कलविवहे िति हि भागवते ||" - The word कल 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 क्ला, 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.

"प्रवृढः परिपूर्णाः नाविवादः - िति हि श्रुति | एततु महाद्भूतमन्त्र िति च | प विनुए अनु तवस्मू तवीयात् तें त्वम घर्ष्य स्विनि नाम | िति च || न तु बर्तनम् - नायी जजान न मरीयति
नैन्दनेः | िति हि भागवते | यथ विद्व िि तद रूपं हीयते वर्तते न च | िति मोक्षधर्मं | न कर्मणा िति तु कर्म
्पोः न, किन्तु यथम िति | लोकानम यमहुनिः विश्वेश्वरिण फ्रुतं | भागवध्वर्च्छति िति अपि त्वम् | पत्तनिकलब
तु परस्परलय | सवं हि न भविष्यति | अपि हिसंधिखिडितं बहुवचनं च युक्तं ||" - प्रवृढः 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 वर्तनम् - 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 िह is used. Excepting Pandava brothers, to convey this message the word अपि is used. पत्तनिक means of both sides (not Kauravas alone). Because of the many subdivisions of the armies, the plural word पत्तनिकलब is used.

Tatparya Nirnaya:

“विनो चार्थितचैंचित्त धार्यनु कलविवहे िति हि भागवते ||” - 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:

“यो विशिष्टमव्यूही पातमिति, तत्ततो भेत्तदि इति तत्तथो विशेषणात् सवर्ग वासविः शक्तिः इति कर्मेऽ॥” “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:

“जयद्रथायपि पितुरवादय विशेषः | नित्यतः निहतप्रायः | पञ्चादुरुसूतिः स्थितवा स एव हनियति ||”
- 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 Hrishikesha, 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:

“पद्धति वस्मणां, तत् ध्याने युक्तेन, इत्यथां | अन्नोपपायनत्यानित्या जगद्धर्मनाद हरिकेः | केशलं लम्बूरु तनियन्त्रविधैः | प्रमाणं तु शरमुमः इत्याभित्र म | हरिकेः, इन्द्रियाणीव सत्याच्य हरिकेः | तेन अविपरेत ईशवं च यद्रापान निखर्तं इत्याय मित्रम || न मे हरिकेः पत्त्यसम्बवे इत्यादियोगाच्य ||
इतर्गतं मोक्षर्मिन्तु | मूर्तिनां शंवति चौक्षेण अपुस्तितिः | नोधवन स्थापनवैचैव जगद्धर्मान्तं पूजाक | बोधनातं स्थापनवैचैव जगतो हर्षसंभवात् | अनन्तोपपायनं कर्मेऽपि पाण्डुनन्दन | हरिकेः हरिमोहानो वरंदे लोकभावान || इति ||” - What has been said thus as तत् ध्याने is what is proper, the place where Fire, Moon and the Sun abide in Him, whose rays enthral the world over, He who is known as Hrishikesha. 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 Hrishkesha, 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 | पूर्णवाच्या आलाम | इति महाम | आलम अहवाच्योको भारते - वचानौत सदादेव वच्यविवपवानि । वच्यामय सत्तो भावसमादामीति भण्यते ॥ इति । तपयम् सदस्तों परम | अस्वच सघव च यद् विशव सदस्ताः परम । 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 आलम – 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:

"वचार्यवन्यायाभावांकों तिर्मायांकितः | इन्द्र स परमेश्वरायिति नानाभिषो हरिः । इति च च ||" — व �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:

"एकसमेभ कार्यिता, नानाभिषि, अथापि ॥" - एक is one who is singularly supreme, no one else. Also knower of all things.

Tatparya Nirnaya:

"एको गार्भाविभिक्तं | एको स्वाधिको श्रेय एक एव करंति यत । 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:

“तैनावं स्पष्टं भवेति अनन्तसूपयोपने तदेव प्रकाशयत्वेऽऽः | पञ्चाननं चिन्तमणिविंयर्वपमं पद्मानं गोपिनिष्विंयर्वपमं || इति हि बैठःयमाणितायाम् ||” - 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:

“विवर्णामासमाप्नेन यतः पूर्णगुणं प्रभुं इति पादमेऽऽ | लदनानं न दुर्गम्पुरुङ्गम् इवननेन तन्वैन्द्रागीरणं द्रष्टमिति सावर्ते | लदनयनेन तद्वगपेक्षा | तेलमय पद्मविंयर्वपमं | विन्यर्वपं प्रथमो द्रभमाः प्रयच्छनुस्मृतः | तत्त्वात्तोिन युस्मु सततात्तोिन वासवं | यथेन्द्रेण पुरा द्रष्टामपवतर्म स्मृतोिपि सनं | तद्वर्मनं करन्यागेन | तचहत्तान्वदिशितः || इति ब्रजमाणेऽऽ ||” – The supreme Lord is known as विवर्ण, 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:

“वेदाधिभिः सक्तेन द्रष्ट्वार्गैव द्रुष्टवःक्षम् | अन्यथा द्रष्ट्वाद्यस्मृतं रूपम् | इत्याविरिष्टं ||” - 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 wonderous 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:

“स्वक्रृपम् | तु भातपतीया | अन्यथा तदपि स्वक्रमेव | प्रमाणानि तृतानि 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:

“स्वतिनियते इति स्वक्रृपम् | विभवरुपमानां स्वरुपवनं दायिति | एवतदानामपि तथेऽव दायितीति विशेषः | अन्यथा द्वादशीमां ते रूपम् इति विदुः स्यात् || परावर्षिणेदि मुभोपश्चपंक्ति तु | प्राप्तमावरुपाणां विभवरुपं च प्रभोः | अन्यथा न विदुपेः स्मि व्यक्तिर्विभवपंक्ति || 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:

“किंचननव्यवद्द्वं यथामानामामुपमः ||” - 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 दर्शनकालिकाः तत्पतिः 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 Nirnaya 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”.

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Chapter XII
Bhakti Yoga

Bhashya:

“अय्यापासानां भगवद्वासांवृन्दस्मां प्रद्यूर्य तदन्यां प्रद्यूर्यविस्मिन्दत्माये |” - तद्युपसनांमः हि मोक्षार्थं प्राप्तयते ||

- 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 Nirmaya:

“साधनानिर्मया ज्ञान ||” - 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:

“विविष्ठं व्याख्या अनुत्तमं आयनं भवति सत्या गमिथा मित्रवः इति ||
अनायानं महतं परं सुवं निवाय्यं त गुणुपन्नं प्रन्यवतैं इति च |
अय्यानं महतं परमेवम् इलुक्तपरामार्गातेऽपरते ||
उपायस्ता दिखणवन्तस्मां भक्त्यं मुद्यवतं सर्ववस्तीत ||
इति सामवेदे अनिवेश्यावायम् || महं भवान्तयं तया
वेदेपूर्वते | चतुर्दशपरिवर्तो सुपेष्या दृष्टप्रतीकार वसुनानि वस्ते |
tयायं गुप्ष्यां दृष्पणा नि पेतुरु तत्र देवा दद्धे भाग्येयम् | इति
ऋषवेदपुरुषो च | चतुर्दशियंह सुपेष्यं दृष्टप्रतीकार वसुनानि वस्ते |
tयायं गुप्ष्यां दृष्पणा निपेलतुव्रत्र देवा दद्धे भाग्येयम् || इति च ||”

- All those who worship Sri Lakshmi, the imperishable unmanifest have all their desires fulfilled. But all those who worship the supreme Lord, Brahma, who is superior to the beginningless and eternal Sri Tatva, they are delivered from samsara, avyakta 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 गुप्ष्यां व्याख्या अनुवह्म आयेरं उत विश्वेषे | इत्याभयं, अहं गुप्ष्ये संगमी वसुनां
विकतुषु प्रथमा यज्ञायम् | तात� न देवा व्यावहरे अद्यं प्रणुशा भूस्यात्सत्राः भूमिः आयननाम ||
भवा गो अनुमृ अति यो विपेशार्थ्य यस्मिन य ई दृष्टानयां उत्तमं ||
अन्तर्यगो यो त उप विश्वायति उद्धिः दृष्टानयं ते वर्णमि ||
वं कामये तं तम उभयं कृत्ताँ तं बल्माण्य तम ऋष्णं संमेधायम् |
अहं गुप्ष्यां धनुरं आ तनोमि वर्तहिते आर्वे हन्तव उ ||
अहं गुप्ष्या पिताय अनु गृहस्त समयां औष्णर अवम् अ नं समुद ||
परे दिवम पर एना गृहिष्या इत्यवती
व्याख्या अनु व्याख्या || इवादिति च | लया जुष्ठ ऋक्षिप्यति देवि लया वस्त्र गतितीति लया || इति च 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 unspoken. 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”.

“The seeker proceeds learning that “You, verily, are the wise, the manifest, the immaterial. 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:**

“यो जाति यो नित्य यो नित्ययोग्यो दाति | यो वसानां अमृतप्रावर भवति |
उपासिता मुक्तिदा सद्य एव हर्षेश्वरा जगतो विभुपन्नी | या श्रीलोकेशीफलचायक्षेत्रः श्रीयङ्गदुर्बलामयिन्यो मुखिया |
इवातीतियमः | श्रीं मुनुप्ता हर्षेश्वरो मन्येयं श्रीप्रमेव तु | अनुप्ता तदनुप्तीं च तस्माद ध्येयेव सा सदा |
अन्यं पदृथिकतं पाहुं कृष्टमच्छरं च नामम |
प्राणामिति पुष्पमहापुरुषु | ताम वनमहातिवध्येष सरी किन्तु तस्माद तदनुप्तीं परि जीव एवं परम विभु तस्माद तदनुप्तीं परि जीव एवं परम विभु तस्माद तदनुप्तीं परि जीव एवं परम विभु तस्माद तदनुप्तीं परि जीव एवं परम विभु तस्माद तदनुप्तीं परि जीव एवं परम विभु तस्माद तदनुप्तीं परि जीव एवं परम विभु

“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, also as the abiding one, the immutable, the primal and also as the great Person, maha-t-Brahma, supreme Jiva, supreme consciousness. Sri Vishnu is superior to her. Therefore, He is known as supreme maha-t-Brahma. Thus, propitiation of the unmanifest having been spoken in Brahmaanda Puraana.

“कृष्टमच्छरं उच्चते | इवातीतियमः | कृष्टमच्छरं | इवात्माध्यक्षः | अभिव ये लो परिपुष्टे | ये चायक्षः | तेषां के योगितवाम || इति भेदेन प्राणामुपरितिः || परं वसमप पञ्चमस्पं भवान || इति सेवनोक्षाल || ये तु ते मे युक्तमच्छरं मता || मथ्येव न्य आद्यम || इवाहै भवातिकिर्त्याभिप्राप्तामहकामिकियम वदिते ते वपस्याक्षरेय इति || न चलैति स्वातिं पदाद्ये यमातवला श्रीमतीमय मता || इवतमे || गुस्तकांदप्रमहापुरुषु || आन्तिदोषौ तथा || वत्कावचतिवतीश श्रीं शाखमाध्य | इति नार्दीये ||” - 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 unmoving 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..
“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.

Bhashya:

“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 देवमन्ये परे, where देव means Sri Vishnu and क्रम 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”.

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:

“महाभारत एवोतमाः | इतरेऽयां तू च चिन्तनम् | इति आह | येतु इयादित | अनिदिष्टायं चोकं भागवते मायाः - अपत्तकार्यनिनिश्चित्तिकर्णिकिञ्चिन्यः || इति | इवसरसु दैव श्रेणोनकर्क दैवमन्ये परे इत्यत् | उक्तं च सामवेदे कालप्रकाश्यजन्युति - नामदारातीनो सदासीति तदानीवितिः | न महाबृहत नोपभौत तदाससीति इत्यार्थं, तम अर्मितु तमस गुहाह्याय इति | तमो द्वायत्तिंजरभिनिदिष्टेऽयमेण हृदेन प्रकृतिः | इति | सर्व गापिन्यात्तिक्षणेच 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 दैवमन्ये परे, where दैव means Sri Vishnu and क्रम 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”.

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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 uchyate - immutable is the one abiding within. That which is abiding within in the space is, kootastha. “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 त्रस्ति व्यापकाकानामुतमिवम् | इत्यत आह - क्लेश इति | अव्यक्ता गतिदुःखं द्वापयते || गतिः मां || अव्याप्तमायेषवर्तिमाणः हुःखमयत् हेम्यः || अतिवर्याप्तसमन्विन्य अतिविनमस्वयमवृद्धि वर्स्वभूतिकत्र्यात्मितुजुटवाचारसमयं, विपिनसत्वयति साधनसंन्ह्वून्तनाथ्वाक्षारोपयोपय | तृत्ते च न विशुपासः || सत्वपि तस्मिनं स सय्रण भगवद् उपासनमृते | नर्मं च तं मोक्षं | विनाश्वाक्षारसं भव्येभेष्य भगवद् उपासकानां मौक्ष इति कलसिद्धां माण, इति भावः | तथापि अपराधीक्षात्मानां युक्तं भगवद्यापासमयं - इत्यतत्वाद् प्रयोजनम् | तत्पि योः व्यापकर्षेऽथ प्रयास्ववतात् प्रयास्व यदि भगवन्मृतस्व, उज्जेन बि, तदा भगवद्यापर्याभ्रेष्य भवति | इति द्वितीयाधिकम् | इविनाश्वात्मानाधूःपासते गति उपासकायापि देवी नातिप्रतिमति इति | देवस्य तानि साधनानि भक्तिमां स्वयम्भोवापयनेन ददाति | इति वाचितोक्तविभित्ति भक्तानां भगवद्यापासनें | इतत्र च कालेष्ठ्वष्टकें | तदेतति सवर्णं पुरुषाः | सन्ततिः अधिकतरं इति परिसर्वतर्पणं 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 गति 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 तरपू in the words पर्युपासने, सन्तिष्ठाविक अधिकतरः.

“सामवेद साधुचन्द्रद्वारायायो चोरकम् - भवतां येवतीव विभावतीव जितनिदिमः संवामायायुक्तः।
उपासने तां वामुद्यवच तेषां देवी दुष्यने नेत्रेयम् | हुष्टा च सा भक्तिमीतीव विगुणि द्वापुपासो सब्बिन्धुरिषिन्ति।
उपास्य तं वामुद्यवं विदिता ततसत्ते शान्तिमल्लमिति || इति || उक्तं च सामवेदे आवायायायाययम् - प्रसनो भविता देवे गोद्वर्यकन शेषव तु | यावाता तद्वायो हि तावैव न संयात् || न तद्वायायायम् तिनयोते स महेश्वरः।
| तस्य मवें तु सर्वस्य प्रतितु भवती धुमम् | वयं दुस्लोभानादिकस तथा नरण मुक्तिवश च ऐवं कान्ताहसेव सुचन || 
| इति || मायावनामायण्यं वर्तने पर्यायनन् || इति मोक्षर्थमृ धीर्वचनम् || धर्मनिवेशे महाबुद्धिः वस्म्ये सत्याविदिन् || पुष्टिते वानीले च संदेव निवासमयम् || इति च इति।” - “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 इन्द्रिय | तयांहि भगवता सुगुणानां अभिहितम् | वदनीति चेन प्राणो हि, त्रययामेव चैवमुपणयम् प्रनाशं | इत्यादि | 
| तस्य इति पुलिल्वगच्छितसिद्दिः || महत्तर्वं वाचकस्वर्य भवेत् | तथा स्वात्मनिवेद्य सायंमः।
| अविनाशनं महत्तं परं धुम निवायं तं मुदुमायात निपुच्छत इति || परो हि देवं पुरुषं महत् ||
| इति || नवचारावर्णम् भगवता निपिद्यम् | भवति साधितवात् || शुभस्वरूपविवर्जनं इत्यादि।
| तत्र साधितवात् || शुभस्वरूपविवर्जनं इत्यादि || 
| निपिद्यसंवाचिन अत्मेवौक्तयं | तथा च सौक्रमणशृङ्गं - शुभस्वरूपिका सायं क्रमायणम् विवर्जनं प्रया सा नात्मकः प्रफृङ्गः।
| इति || सुलभानां फिन महेश्वरं देवी दद्यति न देवं || इति च विवेकः || गुरुङ्गवाणि पदकलम च देवी सर्ववर्णं व्यापनजां च वुँटरा || गैवेषिते च सुलभानां तु मायावनामायण्यं श्रीमु धान देवं ||
| इति अविशेषिनेव ||” - “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:

“विष्णुपासकां न कर्मित कलेष | इति दर्शयति ये तु इतविदिनां || उक्तं च सौकरायणशुनीं | उपास्य स पुरुषं वायुदेशवत्तानि वैवचारिणिन्तं किं न तैपानम् || इति | तेष्कोमकान्तिर्मेव श्रेष्ठाः चैव वायुदेशवततां || अहमेव गनितकेरां निर्माणाः कर्मकारिणां || इति मोक्षयं ||” - 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 understaning 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:

“मुदापासकानां न कर्मित कलेष | इति दर्शयति ये तु इतविदिनां || उक्तं च सौकरायणशुनीं | उपास्य स पुरुषं वायुदेशवत्तानि वैवचारिणितं किं न तैपासऽ || इति | तेष्कोमकान्तिर्मेव श्रेष्ठाः चैव वायुदेशवततां || अहमेव गनितकेरां निर्माणाः कर्मकारिणां || इति मोक्षयं ||” - 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:

“अज्ञानपूर्णवाच्यामामात्रामेव विषिक्येऽज्ञानाष्ट्रात् ज्ञानास्मात् ज्ञानम् | तथा च सामेवदी 
अनामिकाम् पुराणायाम् - अधिकं केवलाभ्याज्ञानं तत्सहिततं तत् | ध्यानं तत्कालपरे तत् आतिरिक्त विषिक्येऽज्ञानाः
|| इति | ध्यानात् कर्मफलवायः इति तु स्तुतिः | अन्यथा कथं अस्मात्सि इतुच्छेतः? तथोऽयु कर्मसम्यासात् कर्म 
योगो विषिक्येऽज्ञानाः | इति चोक्तं || सवर्धिकं ध्यानुपयोगिनि ध्यानाधिकं ज्ञानं प्राप्तन | कर्माङ्कारकाः
विषिक्येऽज्ञानाः न ध्यानकलालाः || इति च कापायणात्मायाम || राशिसामयं द्यसमथविध्यव उक्तेनलयाः
भाव इतरं प्रतियेऽज्ञानाः || ध्यानप्राप्तिकारणवाच्य त्यागुच्छेत इत्यामः | केवलाद् ध्यानात् फलवायुक्तः ध्यानाधिकम्
ध्यानुपयोगम् एव चतुर्कतः | अन्यथा कथं त्यागच्छेत्यतरं इतुच्छेत ? कथं च ध्यानाधिकम्य ?| तथा च 
गौपवनामायाम - ध्यानात् केवलाद् त्यागुम्यं तवदिकं मद्वेदं || इति | नह त्यागच्छेत्यतः
भवति च ध्यानुपलं | केवल्यात्मकतिरियम्यं भवति || यथा अनेन युतो जेता, नास्त्या इत्युरुः || -
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:

“वैषेषयेव कर्मायेँ येन कराति सदा नरेः | जपार्जार्जानावदो यथाश्वेतकानि यानि च | स तर्केऽनि
विज्ञेऽयो योपनवदादित्युपनः | तत्र पूर्वं विषेषः यथाविधित्यात्तसः स्तुते | अवलं च निन्याया
विष्णुस्तद्रमातस्य यत् | भनसा कर्तवेऽयोऽिव यथाविधिः हरिःसृष्टः | पूर्वक्योऽहं भवति यदि नितं तदविष्टिः
| अस्मात्स्तद्रामानिनि ध्यानाठानमेव विषिक्येऽज्ञानाः || इति तस्मात्स्तद्रामानिनि
भवति च ध्यानुपलं | केवल्यात्मकतिरियम्यं भवति || यथा अनेन युतो जेता, नास्त्या इत्युरुः || - 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 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:_

“सर्वभ्यप्रतिलिव्यागी, शुभ्युपपरिविलिव्यागी इत्यादि | सामान्याचेतावच्चानवायायथेःशयोण्मालिवृक्षेऽहनि | हर्ष विद्युष्क इत्युक्त कादाविक्षम प्रभवति, इति यो न हर्षायत इत्यादि | उपाचारपरिवेशाय पूवम् | आधिक्यापनाय भक्त्वपमेः | वेतु सर्वाणि कर्माणि इत्याह पपज्ञ एव |” - सर्वार्ज्जपरिविलिव्यागी - one who has renounced the performance of all actions, as the attribute common to all and शुभ्युपपरिविलिव्यागी - 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:_

“इत्यादि अवैप्पणवर्ग्गमभ्यप्रतिलिव्यागी | सर्वार्ज्जमामालिव्यागेन फलवाणेन भवलम्बर्ग्गरूपण च्यागी | सर्वकर्म फलवाणे प्रान्त्याणे विवक्षण | मयां सर्वाणि कर्माणि सण्यायाल्पाद्वेतसा इत्यादि |” - 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:_

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“भक्तिः ज्ञान च वेदार्थमुक्ते यो नेष्ठितः कथितः सुभाषितं परिवर्त्यात् विद्यितं कृतिततो हि सः || इति च || प्रायः मुख्यादिपु समः प्रायः हर्षाविविषिः || तद्यथावतः यथातत्प्रयो निःस्य इत्यत्यत जनः || नहि मुख्यात्मा सामः कथितैः मुख्यादिपुः || न च हर्षाविविषिः यावनुविषिः कुतःचन्दन || इति च || हर्षिन्दरदृढार्थपित हर्षः नाम प्रकृतिरती || इति श्रवणिकां ||” - 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:**

“प्रिणीकृतसमहरूति – य तु धर्मामृतम इति || धर्मो विषुलुलहियां च धर्म्यं, नुक्तिरिंद्रामरानाशकं च इति || धर्मामृतम || शदास्तिप्रम || शनामातस्तिप्रचतयते इति हर्षिन्दधाम्य || तद् धार्यन्य श्रह्यान्यात ||” - Collating all earlier advises, Sri Krishna concludes in this verse. Dharma is Sri Vishnu and anything 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:**

“विद्यन्निर्मितसमतोत्तिः | निम्नोदातातिप्रतिः | यस्मानोदाताति इत्यं ग्रहिः स चेतनेन भक्तिगुप्तत्स || धर्मो धर्माय धर्माय तद्वातातिप्रचतमृत्स धर्मामृतम ||” — 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 Madhava on the Twelth 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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Chapter XIII
Kshetra-kshetraajnyavibhaga Yoga

Bhashya:

“पुर्वोक्तानामेवपुरुषाः पिन्दीकुल्य विविच्य दर्जयथनेनानेन ध्यायेन्” - Hari Aum! Whatever was said about Wisdom, object of Wisdom, Field and the Purusha has been recapitulated.

Tatparya Nirnaya:

“सर्वंतर्जन्योऽयम्” - Hari 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 kshetrajnya, 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 विकारण युक्तम | यत्च यत् यतो याति वर्तते | न च प्रवर्तकः | यत्च यदिव्यमात् प्रवर्तते क्षेत्रम् इति वचनम् | स च य इति स्वव्यायमात्रम ||” - यत्च यत् यतो याति वर्तति means by what modifications it is affected. यत्च यत् यतो याति वर्तति means by Him alone the क्षेत्रम्, the field is energized by specifying, स च य इति His Form is indicated.

Tatparya Nirnaya:

“हिंसोऽहतुऽव Jīva यथं प्रवृत्तेऽव यत् | अवभक्ति शरीरम् तु तत्क्रिया श्रीरं वत् | इच्छा द्वे पुरावं दुःखं देहो यत्च यत् यताति विविच्य यत्च यत् यतो याति वर्तते | तद्विकारणात् यह विचारोत्तरता तु तत्क्रिया श्रीरं वत् | विकारणातिनिमं किछु भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र भित्र

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.

“क्षेत्रात्रोऽहगात्र विविच्य न्यान्य ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय ध्याय

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The Lord alone is known as the unmanifest. 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 the unmanifest, inaccessible to senses. Since He is without sense organs, without the attributes, with pure auspicious form, immovable, without any modifications, 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.

Therefore, and even though the Lord alone is known as the knower of the field, immediately thereafter would have been useless. If it was otherwise, then having said that Jiva is the knower of the field and the knowers, He is also sometimes referred to as the knower of the field and the knowers, 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 the unmanifest, inaccessible to senses. Since He is without sense organs, without the attributes, with pure auspicious form, immovable, without any modifications, 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.

Thus, in Bhagavat Purana.
distinction all will be spoken as the क्षेत्र - the field as well. But it is improper to consider both as क्षेत्र. In that case, there would be nothing special calling Him as क्षेत्र of all the क्षेत्र. Therefore He alone is the क्षेत्र, thus it has been spoken.

“यतः यत् - यत् परमेश्वरानुभूतः यति प्रकटः स चारुमन्त्तर् | अनुमािणी महतर्मुद्गः प्रेरण | प्रेरणामुद्गः प्रेक्षणं सबूतं उच्यते | प्रेक्षणातु भगवानमुद्गः प्रकटः || यति व | उपदेशामुद्गः च | उपदेशामुद्गः प्राक्षणं सबूतं च | चेत यत् तत् इवादिनः यथाभासः इवादिः ||” - यतः यत् - By whose energy. By the energy of the Supreme Lord all this is energized. He is the One who is the energizer. अनुमािणी 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 अनुमािणा - the ordainor of thoughts. उपदेशा - the Witness. The one who induces, energizes to have thoughts is अनुमािणा - the ordainor. ‘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:

“वस्मृतार्थ सारिकिर्म् |” - वस्मृतार्थ means सारिकिर्मा. “इच्छाद्वयो विकाराः” — Desire and such other modifications.

Tatparya Nirnaya:

“चेतना विचित्रार्थं | सहस्रो देव उदिन्तिकृत्वार्थं प्रतिष्ठितं चेतना इति च |” - चेतना means (awareness) the entirety of the mental faculties, not Consciousness. सहस्रार्थ 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 यथाभावः चेति वत्तृ तत्प्रातिवधानानास्य | अमानितम इवादिनः | आलाप्यन्त ज्ञातार्थम। महात्मेन्द्रानं दम्न। ज्ञातार्थव्याख्यातानं दम्न। भाभु माहात्माभावनम। इति द्विधानम। आलाप्यन्त।
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.

ANEKADUANA

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:_

“स्वर्णिद्रयाणि गुणाद्वारा भास्यति इति स्वर्णिद्रयगुणाभासम् | इदिर्विज्ञत्वाध्यायं उत्कं पुरस्तात् | विकारानन्दांनां साधनां प्रभावं।” - 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 immovable 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 प्राणायां ज्ञानानि। स्वयमेव ज्ञानानि। अन्यज्ञानलयं ज्ञेयं यत् तत् इति पूर्वोक्त || वेदां वेदं वेद्यां स्वेदोऽवेदां स्वातं प्रेतं कथितं।। तत्सां विना कर्मिनन्दं वेदं हि शक्त्यात्।। स्ववेदनां न्येन वायु नामावपयतेः।। स्वप्रकाश इति पौर्णस्वेयं पुरुषोत्तमं।। जीवानं स्वप्रकाशां तत्सां वेदनां।। 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 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-illumined; 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:_

“यतं यदं इति वक्तु प्रकृतिकारपुर्णानि मंक्ष्यात्।। गुणं सत्त्वादं।। तेषामेव विशेषं लयात्।। सर्गं इति विकारं प्रतिपुर्णं।। कार्यानुसारं गुणार्थस्त्रो तत्सां वेदार्थं।। इति हि माधुर्यशास्त्रयाम्।।” -
Before he explains in detail the query यक्ष यद (what is it and what are its powers), the modifications of Prakriti and Purusha are explained here in brief. The attributes are स्वाव, र्या and त्मा. 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 भयि भावय | प्रकृति पुरुष च इत्यत पुरुषादेशं जीवपरियों प्रकृतिश्चेतन चेतनास्तरप्रकृतयों स्वीकाराय | उपदेशमुमला च | इत्यादि वाक्याणवाल | गुणां च विकारलेविधिविकारविविधायां नौपं विकारांचु गुणांचु || इति पुरुषगुण ||” - मद्भावय means भवयि भावय – attuned to My own nature. In saying प्रकृति पुरुष च, the insentient prakriti and sentient purusa are suggested to be distinct from one another, using the word उपदेशमुमला. 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, उपदेशमुमला - the Witness, अनुमला - the ordainor 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 - धर्मम् | धर्मं कार्यं मुख्यते इति विवधाननम् | करणानि इन्द्रियाणि | भोगोंनुभवं | स हि विद्वानवदोभवति | प्रकृति च जडवात् विरुधामि | कार्यविकारकुर्वले कारण प्रकृति विनुा | भोक्तुः गुणदुःक्षणां पुरुष प्रकृतें 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:

“स्वदेहनन्दियेतहुलुक्य ज्ञीवकार स्वकारम् | आवृत्य विभाजनं तदहुलुक्यकृतिमता | जीवस्य गुंवदुःस्कारं भोगाभिमयें सदा | परम् पुरुषो विनुा सर्वकारादुपि सदा सदा | विभाजनं काैजितुकां तदहुलुक्यतं | उच्चतं सर्वपतिको विवश्चणं स्वकारम् || इति च || परमेश्वरविभवेदयं परमकुर्वलयं परमकुर्वलयं परमकुर्वलयं अद्यप्प्रृण्टिर्मिति दादिहिं उच्चतं | इति स्वामद्येशः गुंवदुः | कार्यविकारं स एव मुखवेतुः | तथापि भोक्तुः गुणदुःक्षणां तपस्या अधिक कार्यविकारं हेतुः प्रक्षृतुलुक्यतोऽ || इति | सहीतुनन्दियेशौ विनुाम् परमकुर्वलयं प्रति भोक्तुः पराज्येशौ सर्वस्य हेतुवाचनाथुंविनुाम् ||” - 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 – उपद्रव तथा इति - 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:

“यतःच यद् इत्याह - उपद्रव तथा इति | अनुमल्यन्त अन्वयनु विशेषातो निरुपकः ||” - To the query यतःच यद्, the reply is given in this verse as it is the उपद्रव तथा - the Witness, अनुमल्यन्त refers as one who, thinking again and again, ordains.

Tatparya Nirnaya:

“पुरुषः प्रकृतिः इत्यादि जीवः | उपश्रयिग्निपुज्जिवम्भेन पूर्वः प्रत्युत्तः || यथायासांयमस्यान्यः | निरलेक्षी भूमिने पौराणिक इत्यादियां, भास्वाप्यते | तत्सांत्यासांप्राणमेव | पुराणाः | मुख्यप्राप्तबिद्धारम्भों ज्ञानालालक्षणमेवति तस्य भृणामुनि भृणामुनि विविधा भृणामुनि | नति वृत्तिः ||” - 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.

“स्वातत्त्वतः न तु प्रमः एवेत्याह - उपद्रवःनुमल्यन्ति || - सर्वभ्य उपगो द्रव्यः यथूपूर्वनन्यनात्मकः | स्वातत्त्वतः स्वात्त्वानुकृत्यन निष्ठेन प्रेयति सम्यः यताः | अनुमल्यन्ति क्रियातं स्वयं प्रमुखो महाभाष्यविवेच्यं हेतुर इति || परमावच्छ तस्येव स्वात्त्वानुकृत्यनात्मकः | स एव सर्वेश्व देहिनोऽन्यो व्यवस्थितं || इति च | मां विष्ठ स्ववक्षेत्रः इति देहस्युकः | तेनाहमेव स इति दशायितं ||” - 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 उपर्युक्त. Since according one's own volition, he energizes the mind independently, He is known as अनुभव, 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 सब्जीप्रभु, 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:

“पुरुष प्रकृति जीव उक्तं | पुरुष प्रकृति व जीव जीवः जीवाः महे जीवाः | अन्यत्र महात्मापि विरोधः || उक्तं हि महात्मयेऽऽ्म | तथाहि सौक्रायणशुनिः - अवाच्याकर्मेऽऽ्म महत्वात् सब्जीप्रभु सब्जीप्रभु च महत्वायस्य | विषमोरणन्त्यऽऽ्म परात पराय प्रस्तुतेऽऽ्म न तत्र शक्ता | अतो विदुर्दु तु यद्य मां तद्भवायस्यायस्य च युक्तः | न लत्वा प्रमाणं कवयो वदनिः न चापि युक्तिभूषणशुनिः क्रुद्ये - इति || अतो युक्तिशिरोऽंतत्वाय मम गुरुः | अतो यथा युक्तायऽऽ्मविशयन्तर्वादि कल्याणे साधनयाभासपेति सब्जीप्रभु सब्जीप्रभु वेदस्तु इति मुद्रयति | अवाच्यं च तापाय तरातिः | उक्तं च तृतीयं - अवाच्यं तत्ततवं च सच्चे महाद् वा सोऽऽ्मकालु तयोगरते इति ||”

Here the Purusha referred is the Jiva. In पुरुष प्रकृति, 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.

“शायमाबायभिधाश्च - युक्तं च पुरुषप्रकृतिकल्यात्युक्ताद्याभासपेति | अजनासभावं च | न तु महात्मायं बेदवचाभासपेति | अदश्यं च सम्भवच्यं पुरुषं भुविग्रहाद्यानाति | तद्भवायस्यायस्य विपर्ययोऽपि स्याद् इति च न वाच्यः | यज्ञसत्सवंह - नैतिकिर्मव - चायचंतिकिर्मव युक्तः इति ह प्रज्ञनिरिपाय ह इति | तत्तवं च जीवमायमं - अभाय एव स | इति चोक्तं ||”

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.

“वत्रं पुरुष वस्तनं उताहों एकं एवंतु | को भवं पुरुषप्रकृतं भवानं कल्याणं || वेदस्यायनं - नैतिकिर्मव पुरुषमें कुरुक्लोदभव | वहृतां पुरुषां हि यथितं योगिनः योगिनः || इति मार्गमं | न चैति तवं
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: “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 refection. Of this there is no doubt”. “I am subservient to You is what is meant by the statement - ‘I am subservient. 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:

“Purusha Pārvatī śivubhāsita pityāḥ | sah tataḥ-pūrṇām śāntaḥ śravaṇa pāṇah gocchvita yā puṣān | sarvahā vāraśmaṇo vāpi na sa śrēṣṭho bhājyaṣyaḥ ||” - 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 equanimous 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 वेदोत्तमगत्वं पञ्चानेन | कर्मणामपि ज्ञाता ध्याता दृष्टिः | श्रवकाणां च ज्ञाता ध्याता | सांख्यानां च ध्याता च ध्याता | तथाच गौपवनभूते - कर्मकृत्यापि तं श्रुत्या ज्ञाता ध्यातानुपयोगति | श्रवकाणां तथा ज्ञातानां ध्यातानां प्रयोगति || इति || अन्यथा तथ्य दृष्टिः कथ्यित्वनोपज्ञाते || इति || अन्ये इत्यादिकानम्यपदेः दर्शानाथं” - 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 सांख्यानां 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 realize 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:

“अन्तिनामेयादात् पुंसा दर्शानाथं | नरव तत्र विषयोऽनुपादात् वैण्यं वचः | स्वयं विज्ञाते किष्टवने किञ्चिदनात् | तथा ज्ञाता हर्षं ध्याता वस्त्वं पश्यितं केरन | ऋषयं कवित्वमयो नादर्शानात् बहिःप्रीति | देवा विज्ञानादात् लघुप्रतिभावलत् | सर्वं कर्मण्येव गतिकारयापिताकमात् || पश्यितं बहिःप्रीति विश्वं ध्यानमुस्तपितं तु | येत्वा ध्यानमुस्तपितं ध्यानं ध्याति दर्शम् | यात्रं संघ्योगात्ते देवा ब्रम्हदिकोऽव | केतिष्टु श्रीरिवासा अवमेधार्दिकिंधिम || यज्ञानो भक्तिमन्त्रं यज्ञागायतंगम | श्रवणप्रतिभामयां च संगतं पुरुषोत्तमम् | पवनयेये तथाभयेये सर्वं शूरवासुण्यम् | उपयोगं तु पश्यितं नात्या तु कथ्यते | ऋषयं गाज्यतं सर्वं प्रतिभाशिकाकमात् | यात्रं ध्या वatform | पश्यानांतपितात्तुपायो नाप्रतिभामितम् | विषयं श्रीवर्धमावयं श्रीतं प्रायो श्रीं | आन्येयानं श्रवणं ज्ञानं कर्मो मान्यात्तम | अत्यन्त्युपितिकर्माराम | श्रवणं ज्ञातं इति विशेषितम् | मनुष्याणं प्रतिभाशिकारणं विभागं | सयं ध्याति अन्यथा श्रुतिरागिनं || 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. 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 same 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
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 Shruts (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.

The male who measures from his neck downwards nine times the size of his face and similarly the female who measures her neck downwards 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 fingers. 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 :

“पुनः प्रकृतिपूण्यवर्गस्य अरुः साम्यदिधिमृदुमाह - यावत् इत्यादिना ||” - After telling all that is related to Dharma, Sri Krishna speaks again of the form of Purusha and Prakriti.
Tatparya Nirnaya:

“क्षेत्रक्षेत्रजसमोगात् इवत्ं क्षेत्रं श्रीं - मम योनीमहद्भव्यमायमण्यम | इति वश्यमाणात् ||” – In the combined existence of the form and the essence, the form is the resplendent Sri Devi, thus having been later.

“अय्यतं च महद्भव्य प्रधानार्कानिधिपथि | उच्चते श्रीं सदा विषों य्या निर्दयोपिच्छिदः | सा हि न व्यवज्यते विषुभ्रति क्षेत्रं महागुणा | जीवोत्सवा च तन्तः अक्षारवतीयाः || महान भवता जीवमहान् पारमात्र प्रेसित कियाः | अहं कर्तवे वनायां जीवो संस्यायैं शिवाः | अहंकार इति प्रातो जीवाहकृत्वांकृत्य यत् | उभा बुद्धिरिपते श्रेयो शोभाविदिव्याः यत् | मतिवदे मन उद्दित इत्येक्षो पतंजलिः | थोसं तु दीवार्यंचनं शरोऽवयुं भवति | चलो सूर्यंचयति जिवा वारिपतिहल् | अधिबोधी प्राणमार्गानंतर्विन्यासायाः || हस्तो वायुतुं श्रेयो मुखो हान्तलालाः | पाहो तु विषुपावस पुराणो भुतायार्यावर्तं यमं | सतत्पर्यंशिन्तितस्तुस्य साधियो मन् | विनायंश्चत्वार्याकास्तो निराकृत्य अप्रकाशाः | प्राञ्चायुंजो भूतायार्यावर्तो महिषक्ष | अपैत्व पृथिवी वेव प्रमीयो युगुणो जलम् | अदनायायुज्जलनायंतर्यात्मायाः || श्रवण्याः पञ्च शिवास्त्रां अधनात् स्पदनायाः | रूप गणदेवाचैव गधमाणाय तथायाः || सुर्यं तृणात्मचनं च शुभः विश्वार्गं | वेत्सां तृतीयं शुभगुणयुज भ्रमणी | श्रीवेच्छा चेव सा वयों पली लंबे धृतिमत | इच्छादानातु सैवेच्छा स्थानेत्तरसुब्जिताः देवताः | पृथक पृथक व कथयते लभ्या माया उदिता अपि | दुर्हातिशीलस्विद्वाच अस्यगों बस्मण गुरुं | प्रराम्भायुर्गुणां त्र गुर्गायते प्रस्तापः | एव भविष्यमां यज्ञ तत्त्वानामस्वच्छिन्याते | चेतनाचेतनं लेतता स्वर्ग क्रेरमित्रितम् | एतमात्रां क्ष्रीमेतेन जातीमहत्यावियः | इच्छादानां क्ष्रेत्रायामायिना वानां मृत्युम् | विकारम् इति वास्मात्र ते विशेषिकृतिस्थिताः | विशेषित कियते वस्मात्र विकारम् वार्मिनिनम् | विशेषवर्गं वास्मात्र भुज्यं भ्यं भुज्यं भुज्यं भुज्यं भुज्यं भुज्यं भुज्यं भुज्यं भुज्यं भुज्यं || 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 जीवालास, she is expressed singularly as Sri. Energized by her, the Great Brahma, the best among the जीवालास, engages in creation.

Having said by her - I create जीवालास begets अहंकार, 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 be expels, discharges the things eaten. Shiva and Manu being the progenitors are known as Upastha, the establishers. Since He removes the obstructions from people Vinaayaka 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 sustaining. Five sons of Shiva are the presiding deities of Shabha, the sound etc. being associated with them. Primal Breath is known as happiness, Saraswati 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 Devī 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 श्रेणी, the field. Because it is the place of abiding (क्षत्रिय) of the Resplendent Lord, it is known as the श्रेणी. Or since at the time of the dissolution of the cycle He destroys (श्रीमाणि) the animate and inanimate world, and similarly at the time of creation, recreates (मानि), He is known as श्रेणी. With modifications of the इच्छा the desire it is also is known as the श्रेणी. 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 श्रेणी, the knower of the field.

“यस्याला शरीरम् इच्छातिशुद्धिवेदनस्यापि इदं शरीरं कृतनेति इति शरीरवोलितुरुपते || सच्चं जीवं क्वचित् प्रातः क्वचित् सच्चं जनाति: || सच्चं नाम गुण क्वचित् क्वचित् यातुमुखतये || इति शिवद्विवर्णे || तयोर्मये पिष्मलं व्यावास्तिनि सच्चं इति च पैदंगी श्रुतिः || जनीत पादमाविति इति धारोजीवस्यापि शरीरं व्यक्त्येप्क्ष्या जनीतुरुपते ||” - 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 Nirmaya 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 Pangi Scripture – “One relishes the fruit of the Pepul tree, therefore be is referred to as satva”. Being manifested as one born, the Jiva is also said to have been born in the body.

“जीवायु दुःख्योगातिशेषितं विन्यास्यवेदनशास्त्र मूलम् - दुःख्योगातिशेषितं जीवेपुरुशितथापि | दुःख्योगातिशेषितं स्वजीवातीष्ठितयो सिद्धम् | गुणः स्वर्गः समा नित्यं न हीनो हीनग्राहपि सन | इति पश्चात्तियो द्विगुणं स एव न तामो व्रजते || इति पादेः ||” - 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; be who perceives the Self in this manner, he, verily, perceives.

Bhashya :

“आत्मानम् चाक्तारं पश्चात्तियं स पश्चात्तिः ||” - He who perceives the self (Jiva) to be the non-performer, he perceives the Lord.
Tatparya Nirnaya:

“प्रकृति स्वयंभृ भगवान कर्ता। किसान निरंजन जगत्। नैव कर्ता हृद किशोरकर्ता तेन केशवः। इति स्कन्दः। तेनेति प्रतनुलोच्यते सिद्धम्। अहं सर्वम् प्रभवः। स हि कर्ता। कर्तरीशां पुरुषं दत्तयोगिनः। जनाधाय वतं मतं एवेद्वात् तान विद्वत्। इत्यादिकलप्प्रभाविषयवाचनः। प्रकृतिकार इति च शब्दाचू। तेनवं सिद्धयति। प्रकृतेन कियायों च शब्‌ क्य्विकीर्द्येत्। क्वातं सुमुच्छयाय बूयाय। क्वातं वैलोक्यावचकः। इति शब्दनिर्णयं इति।”

- 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 प्रकृतिकार इति च विवर्तिते 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.

“प्रकृतेऽ कर्तृवं रचनाकुपशत्व नानुवाच इत्यादिना च निर्मलं। न इति च च्यते किस्मानार्। इति च। केवलप्रकृतेऽ कर्तृवािकीर्द्याछेच्छ अद्यो स्वव व्यस्तः। तत् एवं विस्तारं। इति वाक्येष्व विरोधम। अहं दौजप्रदे पिता। इति वश्यमण्ड्रायपि क्रेक्ष्यक्रमश्यागाः। इति प्रकृति तेनापि विरोधं। चेतसं करतावेति। स्वामिनिरोधम्। इति प्राप्तिक्रियायां नानुवाच मुह्यमित्वां। इति हि गैडगिक्रियाः। विकारलक्षणम् कर्तृवं तु प्रकृतेन वाक्यात्। तादाय एवं लक्ष्यसम्पन्नमुकुटाय तदमात्र। तस्य इत्यादि। इति। यद्योपयथ। पापित्यं। अचेतताविदितं कर्म। विकारलक्षिनमित्वां। इति।”

- Since, for the inanimate there is no self-motivation as mentioned by Veda Vyasa in Brahma-sutra, 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 ksetrajna’, 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”.

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1. 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 - एकमिनेव विज्ञोऽस्तिन् । ततं एव विज्ञोऽस्तिस्त्राम् ॥” - एकस्थम् means dwelling in Sri Vishnu alone. From there alone is the all pervading quality of Sri Vishnu.

Tatparya Nirnaya:

“एकविज्ञानाचार्यानां रज्ञानेन भद्रवेद यानं ततं पद्मं श्रेयं तारत्म्यं प्रत्येकं | विज्ञानेच्छ च विज्ञानां जगतं स विनिभयते ॥ 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 or 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 illuminates the entire world, even so does the Lord or the Field illumines. O Arjuna, the entire Field.

Bhashya :

“न च व्याविद्विस्तरय इवाह - अनाविलातेऽद्विति | साति हि प्रायो व्यधि गुणार्कं च | न करोति इवादयथं उक्तं पुरस्ततं । न वलिकिः किवादित्विस्तरय | अति न प्रज्ञस्तिः इवाविद्विति ॥” - 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:

“शरीरस्यो जीवं । स्थितं शरीरभिमभ्याग्नुपं गुणाभिमिककाचति । इति श्रुतं ॥ शरीरस्तु संसारी शरीरभिमभत्तेति । विषुः शरीरम्यथे न शरीरस्तु चूचति । शरीरभिमभवित्वाश्चायायायायायिति कदाचन । तदात्मानं तु दुःस्वानां भोगेषु भिमभित्वाच्यते । तदात्मानात्मानिमानी भग्नाय दुःस्वानां पुरुषोपत्तम ॥ इति च । अनाविलातेन गुणावाच्च परमाः जीवोपि न । किमु जडः न भवतिः । शरीराभिमभलक्षणमया तदस्तिः त | सच्चादिगुणविभविति । सर्वं करोति परमाः । तथापि न लिप्यते । वादित्वमिदुःखाच्च । कुर्वानांपि यतेषु सर्वं पुण्यपल्लिपिः लिप्यते । जनमस्यादितिहति सच्चादिगुणविभविति । विषण्डितप्रदेहस्ती जीवोपतत्तस्ती प्रथं 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 अनाविलातु - 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, नेम नेम - *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 :*

“भूमृत्य्यु प्रकृतं च मोक्षसाधनम्; अमानिवधिकम् ||” - The way of deliverance for the creatures and from *Prakriti* are the qualities like absence of pride etc.

*Tatparya Nirnaya:*

“जीवनांचतत्तप्रकृतमृत्यु समेतं प्रकृतिरिमोक्षम्” – 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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Chapter XIV
Gunatrayaviibhaga Yoga

Bhashya:

“साधनं प्राथाने नोतिरग्रह्यचेतिः” - Hari Aum! The means (for deliverance) are hereafter propounded.

Tatparya Nirnaya:

“केत्रकोश्त्रीयन्योग्योक्रियपूर्वक त्रपुण्य विविधं 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:

“महद वस्म पकृति | सा च श्रीभुदुगा या मिना | उमासर्वस्वाधास्तु तद्भजुलन्यजीविः || तथा च काशायण्यदृशी | श्रीभूमिदुगा महतो तु माया सा लोकसूक्तिर्जगता वश्याचि च | उसावाधाः अयजीवात्सर्वमिदात्मना सर्ववेंद्रधु गीता | इति | मम योनि। इति गर्भाधानाथवा योनि।। न तु माता | वाक्येयापत् | तथा हि सामवेदे शार्करकस्मृति - विनियोणिर्विनस्फलविशारणार्था महामाया सर्वदुडैविविठिना | तथास्त्रायामं दुर्दिक्न्योनाधिष्ठि पकाधायति यह विद्युता सा || इति | अतः सीतादुडैवाधिकं यव मुपापदर्नमेव | तथा च कृष्ण पुराणेन | न च येव भू | तथात लोकसूक्तिर्जुतिः - अन्या भूमिमुखिः रथ छाया भूतवाम सा हि भूमिक्योनिः || इति | अवाप स्वेद्याः दशतं जगतां प्रिषितंमही | इति | अनार्यान्तःतुमात्सत्यपुराणकृतस्मिं स्वेद्याः || महद्वस्म श्वेदवाच्चाय्पकृतिरेव - महती वस्मि ते तु पकृतिः महदवसः || इति तत्रिव।” - महद वस्म 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 Sharkarakshhya 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 Sakaranya scripture. “She accepted servitude willingly even though she is the grandmother of all the worlds”, thus in Anahimaan Shruti. “Both Prakriti and
the great Lord are both known as mahad Brahma”, even thus in Matsya Puraana.

Tatparya Nirnaya :

“योनिबिभवो तथा स्थानं योनिः कारणेऽव | इति शब्दनिर्णयः || अत्र योनिभवों - तस्मि गर्भं दधाम्यहम् || इति वाक्यशोपषः ||” – There are three meanings for the word योनि - wife, female generative organ and the cause. Here योनि 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 द्वारायति साधनानुपन्धनाय - 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 : 

“तृणासंगरघों समुद्भवम् | तथों 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 : 

“अन्नाजनं यात्रे यत्स्तद अज्ञाजनम् | प्रामाणोऽहि तदम् | इति वाक्यशोपषः |” - 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, in-attention, 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 satvic with result which is pure; while the result of the rajas is pain and that of the tamsic 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 satvic, in the middle, stays the rajasic and the tamsic, being established in lower attributes sinks downwards.

Bhashya:

“रजस्वस्य फलं दुःखम् इत्यत्पुरुषं दुःखम् | तथा हि शार्कराश्रयायाम् – रजस्वो ह्येव जात्वते मात्रया

गुरुं दुःखं तथा गुरुः दुःखिन्य इत्यचावकते इति | अन्यथा दुःखप्रतिवेद्वात् तामोःधिकवः रजस्वो 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 be 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:

“परिमाणिकतार्गुणेऽं म प्रत्यति | अन्यथा, यदा प्रवेशं प्रवेशं गुणवत् कर्त्तामां पुरुषं

व्रत्मायिनम् इति शृङ्गितेऽदि | नाहं कर्त्ता न कर्त्ता च कर्त्ता च न कुन्तु सदा परमेः | इति मोक्षम ||” - 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:

“एतैव सच्चारुणेऽं कर्त्तामां यदा प्रत्यति तद्वायां ना पुरुषं | अन्यथा पुरुषसं | न केवल

केवलं किंतु गुणेऽं उत्तमानं च | कथं स एव ना? यमात भद्रां मोक्षम शुभि ||” - 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 be attains My nature.

“महालक्ष्मिति परं भार्या नामवण्य यथा | प्रकृत्विनं या ज्ञेया प्रकर्षण करोति यत् | तत्स्यं त्रीणि

स्तुयणि सवं नाम रजस्वः | गुणंकाले विश्वस्य च श्रीं सदापुरुषभाः | रजस्वो रज्जनकुल्वाद् भूः सा

सृष्टिकरी यत् | यदावेशादियं वृृं भृतिमित्र्येव कर्मवां | जीवां ग्लप्नाद् दुःश्च तम इत्येव कर्त्ता | एतामिक्षितिमित्रिवाः सवं बदर ज्ञुक्तिकाः | सर्वं व्यवहिति सर्वं चतुर्थि तिति विशेषतः | श्रीवेदमलक्षिका गृहाः

भृदेवानामाधियाः | एतामिक्षिताः सवं एव ज्ञेया विशुचिते | जीविक्षिताः यादां नेतृत्वाय विशुचिते परं | इति

यावद विद्वानि तत्वाच तं पुरुषं बिद्वतु | तमात्मा धिक्षुगुणों विभुवें यदवं च || इति महाविभुगुणों ||” -

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 य, the earth, in the process of creation she is creative (enterprise), she is called raja. Since she manifests as this earth she is called पृथ्वी. 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.

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 :

“प्रयोगेण दृष्टि न कार्यक्षति | तथा हि सामायंदेभाल्लेयवेयायायाम् - रजस्त्वमः सत्यग्नानप्रक्तकार्योऽन च दृष्टि न चापि कार्यक्षेत्र | तथापि सुहोमसत्यानम् यदि प्रविक्त यदिः ज्ञानात् || इति | न हि देवा मृप्यवच सन्त्या नुस्तातम | हीनाः सूक्ष्मस्तिव सत्वन तवं वैकारिकं युमणे | कथं वैकारिकं गच्छेन्तु पूर्वं पुरुषोत्तमम् || इति हि मोक्षमेवां | सातत्तिकं पूपायां भवेन्मोक्षात्पिनिविचतिं | 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 not 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, 0 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 :

“लोकतिथिन्त्र प्रकाशजीवनं प्रयोगेण दृष्टि न कार्यक्षति | वायुप्रकाशी भोजस्यस्त्वापिनिकृत्तिः | विन्योः प्रकाशं तेषां यथा नित्यस्थितस्य मनोक्तिः | गुणवत्स्वदिभावमपि विन्योः समस्य सदा | अत्याधृत्वा वा प्रयाधृत्वा वा नित्यदीनां भवायति | न विन्योः किंवदं विन्योः समस्य सदा | अवेदाविद्वर्तिः विन्योः यात्रा न संस्कारः ||
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:

“तुल्यालार्थ उक्तं पुरस्तवन् | वस्मवत् प्रकृतिवत् भगवतियं वस्मभूतम् | न तु तानवियल्लम् | किलु पियल्लात्मम् | वदा वा अपितु मुक्ता वा न र्मावत् पिया हरे | 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:

“उदासीनविद्युट्यवेंच न केनलोदगीनवेंच | नेवघन्त इद्युदगीनवृत्तिविद्यमा | सर्वायर्गुणपरिया | विशेषयोजनाया | नावैंवर्गम हितं | इंगगं श्रेष्ठं कर्म दीर्घमार्गम उच्चते | इति अवद्विनयपथं ||”

Being impassive does not mean being unconcerned with essential principles (concerned with Sri Vishnu). nengate means being indifferent to influences (of the attributes). sarvaarambha parityaag 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.

“लक्ष्याविभिन्न कुन्तो भन्तो यो विनायकः पुरुषस्य तु | तमावतीत यो विद्या भवितोगुणायती || इति च | पप्पते || तल्कुतवध्यायम | तद्यक्रियाविगुणावेन | तद्यथैव चौरच | तथा द्वारायमदीती राजानां गच्छति || अतीय त्रीण स्वापणि महालक्ष्मी उपचित | तथा ल्युगीताम् तीव्राणां विनुगो भवेत || 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, gunaateeta. 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:**

“ब्रह्माण्डो मायायां” — Brahmana means the Illusion, Sri Lakshmi.

**Tatparya Nirnaya:**

“ब्रह्म प्राप्तो मत्याप्त एवं भवतीत्वाहं ब्रह्माण्डो हीति | मदवियोगात् तया अस्मि भवस्य एवं भवतीत्वायः ||”

- The words ब्रह्माण्डो 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. एकानिष्ठ नित्यत्वित्यागः 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”**.
Chapter XV
Purushottama Yoga

Bhashya:
“मंगायस्यपतन्द्वोपायविज्ञानायमिनध्यायार्थ्यं ||” - Hari Aum! The nature of samsara is being explained in this Chapter.

Tatparya Nirnaya:
“अवोद्वोक्तं विविध 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 Ashwathha tree. Who knows this is the Knower of the Veda.

Bhashya:

“I am the upright virtue dwelling in the Immortal One”, thus in the Vedas. उध्वः means base, vile. The branches are the creatures. अध्वः 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 च्छन्दसा means the leaves conceal the fruits. It is never possible for the fruits to come, without there being leaves.

Tatparya Nirnaya:

“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:

“अव्यक्तेःपि मृक्षस्य प्रति फूल भूतानि इति अथवा वर्धमानं च प्रसूता, युगाः सत्त्वविभिः। प्रतीतिमात्रयुक्तवात् प्रवाहाँ विषयाः। आयु मूलदृष्टिवानि भवानिः कर्मगतवें एवं फलं ददाति तथाति भालव्यायाम्। - वस्त्र व अयो पुष्यमूलं पंक्तिः समूल सत्त्ववायो अवर्तीत्वमूलम्। भूतानि आयुष्यान्तवांमि प्रताशिष्यमेव वायु प्रक्षिष्ठेत। प्रवेशो हि फलं जातं एव। ब्रह्माः शिष्येनुक्तक्षेत्रमुक्तः कलमुक्तः फलिमुक्तः। सायनः गायकः च आयु व्यक्तः च आयु अव्यक्तं च गूढः यथावदोपनाध्यायं जातं नानायत्त जातं। ∥ 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 Brahma 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:

“कारणेऽपि स्थितं कार्यं कार्यं कारणम्। अन्योन्यसंयुतात् शाश्वात् मूलाति तु भेदतु। विप्रवर्ता दर्शनो नीतियो विकासार्थणं भवति। ∥”

- 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 विश्वानाम सूक्तितथा मूलप्रत्यतेत | अत्तीतवित्तमणं | ल्युगाविरितनं जगतं ः प्रथमं इति भागवते। अनं भवन्तः परं ब्रम्ण न देवा ऋषयो विदुरः। इति च माक्षर्यं। असंगाध्यानं मद्गमानित्वसहस्तेन जनानें। ज्ञातिश्वानेश्वराय शितं इति हि भागवते। चोद्यश्च विषयं एव। तत्तच तयेत्यावस्थं भवति। तथाहि मूलः ब्रम्ण प्रतीतयेत। तत्तचेऽति च तत्र क्षणं। विक्षणं हामस्य चैव छूठेय। स तं वश्यति चान्यां इति। ∥”

- It is not perceived as it exists. अन्त्यन्ति 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. अम्बागाध्यानं 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.

"तद्ध च तमेव पुनः पर्वेन | तत्वोऽर्थं तत्रं - तं वे पर्वेन वं वे पुनः न शोचति न हृदयति न जायते न मियते तद् ब्रम्मूलं तत्प्रचिल्लुः || इति | नारायणेन हृद्यत्च प्रतिवर्ण भवेत् पुमान || इति हृदकार्मे | छेदनोपाये हि अत्र आकारिकते | न च भगबतं ह्यां हरं प्रयोगतः ||" - 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 Sriman Narayana has graced, he verily, becomes eligible person for reflection on the world", thus in Mosha Dharma. The means of severing attachments for the spiritual. No one other than the Resplendent Lord exists as refuge.

**Tatparya NIRNAYA:**

"जगद्धश्वरामेयं द्विवज्जववक्षामकः | अव्यवहारे यथा द्विवाहक्षान्तिति | विषोद्दस्य समक्षप्रनागच्छन्तमाश्वकं | नदियो अव्यवहारे यथा द्विवाहक्षान्तिति | विषोद्दस्य समक्षप्रनागच्छन्तमाश्वकं | नदियो अव्यवहारे यथा द्विवाहक्षान्तिति ||" - 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:**

"स्याध्यात्मेऽथ - निर्माति इति | यथा कथ्यति - न तद् इत्यादिना ||" - In this verse Sri Krishna tells other means of spiritual discipline. He explains His divine form.

**Tatparya NIRNAYA:**

"किंचिन्तलोपूर्वके मिनोथ्यं इत्यावधि | इत्यावर्तु यदा त्यथा शरीरं विशालं प्रभुं | मनं प्यावृत्तियापि प्रकृतिस्य स्थिति ||" - 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:

“Kaarya it nitya jivasya sthathanvam pratiti | tattvabharita - shrigram iyadina | yat, yat shirgharmanoity 
- utkramiti cha jive - tadatar evata greevyam sanyati || yatr trayev saumuktam athara gaman puna puna | tatra trayev
vartati n yatra sthavaramchinti || isti cha mokshabharam || bhavaamavabijnanam gariyo janaami ahyo n tu tatt karogra || 
Aamrah shra yogamah shrayam kurvan | yatra nityaupasmanyam tatha vaham || isti cha | haiva jilva cha bhavana cha kriyata
purnayate | aksata eva bhavati kartara eva karanti tatt || isti cha | tathā tatt gangamahitam utsajnayaya dhanaavayaya | 
Sarira aamrah shra bhavana shruitya usajnaya yati || isti cha | vadhmanasa samyighth man na prajna prajnausams 
atevaya dukanavai || || - 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 merits 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:

“Ahara vicchaya yada jivavat yavat || greevyavatam sanyati vayyuragnivahayat ||” - 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:

“Bhojya sthita virati purusottam | invidyadhaa hi srothi bhuvakte | tad y avane vahangaman gavaitya | isti cha
shruitya ||” - 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:

“गूणान्तितमेव भुक्ते | न है देवान पायं गच्छति || इति श्रुतं | ताहि कथिति न दृश्यत | इति आहि - उक्तान्तम 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:

“यतानो ज्ञानं प्राप्यं अक्षुतानन्दनं अशुद्धबुद्धि ||” – Those who ever strive do perceive Him through wisdom. अक्षुतानन्दन means those who are having undisciplined mind.

12. The splendour emanating from the Sun which illuminates the whole world, that which is in the Moon and in the Fire, know that splendour to be Mine.

Bhashya:

“पूर्ववाक्तमेव ज्ञानं प्राप्यचति - वदादित्यगतम् | इत्यादिना | ” - As was done earlier, be 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 भूमीप” - गाम् means Earth.

Tatparya Nirnaya:

“सृष्टितः सृष्टितं सोमं जलेन्द्रस्य ग्यायः | ” - Sri Hari enjoys the propitious ones established in the organs of senses.

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:

“वेदन्वयात्स्का स्मांसो वेदं तथा श्यामवेदे पांचीवाशाश्चूर्ति | स वेदात्मकुल स कालक इति | स लंबं वृक्षमूलं 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 एवानिनियति विज्ञानोमिना वेदवानः सदा | सर्वेणां स नरणां यद्यपिज्यः सदेव 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 चायामপेय वेदान्तकृद्वाहति ||” - 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:

“शर्मूर्तानि वर्त्सादीनि | कृत्स्थः प्रकृति | तथा च शारीरस्वत्वति | प्रज्ञापतिप्राप्ति सर्वजीवाः
क्षोरोऽपि पुरुषो वै प्राध्यमः | तदत्तम चाच्युतात्माति जालाजाल मातार्यामंकम || 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 Sharkaraksya scripture.

Tatparya Nirnaya

“ब्रम्हरूद्रादश सर्वं शरीरकुशला क्षण | श्रीरुद्धदलितः नियतविद्वेद्वक यदै | चेतनाशचतुर्वाय्य गदोः
संस्थापकत्वेत | कृत्स्थ अति या ज्ञेयं परमानं हरि। स्वयं ||” - 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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Chapter XVI
Daivaasurasampadvibhaga Yoga.

Bhashya:

“पुरुषमाधदनविरोधीनेत्रनाध्यायेन वर्णिति” - Hari Aum! The obstacles in the course of spiritual aspiration are further explained here.

Tatparya Nirnaya:

“देवागुरुलक्षणम्” - 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 ब्रम्हचार्यादि ब्रम्हचार्यादिकं तपेः | इति ध्यामिति || पैशुनं परीपत्तिनिर्मितानां गजादेः कथनम् - परीपत्ति कथनम् दोपाणे पैशुनं चचं | गजादेः मद्गय भीततुष्टिर्दीर्घं उच्चते | इति ध्यामिति || लौक्यं गभेः - गाणे लौक्यं तथा रक्षन् | इत्याधिकारानि अवालम्बम् वैध्यम - चपलः चव्यिरलः | इतिप्रायानां | क्षमा तु कौशिक्यं सहायस्युपनः || अक्षंडोपिष्टिः कृप्तमेवः क्षमावानु तु निगद्यते | इतिप्रायानां ||” - 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 gives rise to arrogance. Fickleness gives rise to affection. ‘Affection is attachment as well as fickleness’. Absence of unsteadiness is steadfastness, चपल (wavering), वच्चल (unsteadiness) अधिक्रमिक (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 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, सम्पदभिजातो, प्रतिजाति” – 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 ईश्वरः विषुः - तद्विपरीतं आहुः | तत्त्वान्तिपत्ति सत्यस्तयो सत्यमिति | प्राणा वै जगतं तपामेव सत्यम् || इति हि श्रुतिः | द्वे वाच वद्माणो रूपे मूर्ति चावामूर्तं च सिधं च यच्छ सच्छ लं च || इति च | तत्त्वान्तिपत्ति सत्यस्तयो सत्यमिति | एष वैवेतस्ति सादयति यामायति चेति || इति च प्राचीनशास्त्रश्रुतिः | परम्परा-सम्बन्धो हृदं अनाद् भवलि || 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”. aparaspar samkhya 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:

“दुपूरो हि काम् | पाताल इव दुपूरो मा हि कलेखसं सदा | इति हि मौक्षरम् ||” - 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:**

“येवतीनांन मन्वन्त परमेश्वरोऽहिनिधः || मिथ्या जगदिं सवं भमजवान तिष्ठति ||
मिथ्यावादेऽग्रास्याति परमेः न च जायते ||
श्वासिनपि तथान्यभिन्न नियतानां नीतिः ||
पश्चिमायंगुरवाति तु सवं यान्यथरेति ||
अयोध्याभकामाच्छ लोभायात्मसमर्पणे ||
तद्विविद्यु कौमच्छ तस्मात न इलेच्छाः ||
अश्वालोकानां च स्वोंतरंपि निविधितं ||
यथात तेनतोऽगुरु ज्ञेय एवबंधेन पिताः ||
ये तु विष्णुः परं ज्ञेय यज्ञेऽन्येवदेवताः ||
पुन्ताकाद्विविशब्दानांत्विवियुक्तिः इति बस्मवेवः ।।

- 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.

“निवृत्ताय नीच्यात्नेवेत्तमां सवधन शाकुशस्तिदिकः ||
देवाणामान्य द्वारेः गन्धर्वाद्वारस्तदन्तरः ||
मुक्तिगा एव विज्ञेय देवं एव विमुक्तिगा इति च ||
विमोक्षाय इत्य वीण्डुपस्वदिव च शेषः ||
नानाच्छ जायते || देवागुरुनरुत्वाय जीवानां तु निमोक्षः ||
निगम्यान्येत्तं केनचिन्त विचिन्द्रः वा ||
देवाय शापान्देव प्रक्षादिवित्ताभ्याताः ||
अतः पुनः देवं ते याति निजमेव तु ||
हेतुः सोऽन्याध्याभावो रक्तास्फोटिक्षा यथा ||
अतः निपंच नानापुर स्वभविनिवर्तकः ||
कीलाकण्ठैव ते नित्याद्वं देवांग्नितात्तो हि सः ||
अशोच्यां एव विज्ञेय शेषायां भोग्यां हरे स्विधि इति च ।।

- निवृत्ताय 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 निवृत्ताय 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:

“मामालपर्वदेह्यु इति | न कस्यचिदि विषयं कार्यिता, यदि स्वामामीहारो वासयन्तु - इतवदि | ईश्वरो यदि सर्वोच्च कारकः कार्यीत माम | अध्यात्म वादिनं बुद्धात् सदात्थो वास्य्यातिति तु || इति हि सामावेदे सारक्षाति

"मामालपर्वदेह्यु इति | न कस्यचिदि विषयं कार्यिता, यदि स्वामामीहारो वासयन्तु - इतवदि | ईश्वरो यदि सर्वोच्च कारकः कार्यीत माम | अध्यात्म वादिनं बुद्धात् सदात्थो वास्य्यातिति तु || इति हि सामावेदे सारक्षाति

"मामालपर्वदेह्यु इति | न कस्यचिदि विषयं कार्यिता, यदि स्वामामीहारो वासयन्तु - इतवदि | ईश्वरो यदि सर्वोच्च कारकः कार्यीत माम | अध्यात्म वादिनं बुद्धात् सदात्थो वास्य्यातिति तु || इति हि सामावेदे सारक्षाति

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".
Chapter XVII
Shraddhatrayavibhaga Yoga

Bhashya:

“गृणमेधानु प्रपञ्चायतनेनाध्ययनं” - Hari Aum! The difference of the attributes are explained here..

Tatparya Nirnaya:

“मद्गतकम्मविकेते” - 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:

“The difference of the attributes are explained here. Tatparya Nirnaya : “सदसामक्षिक योगा” - 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:

“श्यामपिविधिमृत्त्वानु सत्त्वोऽविदे श्राव्यात्मकनां || तद्विधिमृत्त्वाः हि तेन || ये तै रे ब्रह्म न पठल न चार्यं ब्राह्मज्ञानिनां विद्वता सात्त्विकश्रीयो एव || इति च बालवृजस्वरुपस्तुलितोऽर्थ्यार्थस्तु तामसाः || अन्यायार्थ तामसाः इत्यविभेत्। न तै विषयः तद्विदाः सत्त्विकस्य किंतु नागुपूजस्त्रां || न तद्विदाः सत्त्विकस्य किंतु नागुपूजस्त्रां || तद्विदाः सत्त्विकस्य किंतु नागुपूजस्त्रां || तद्विदाः सत्त्विकस्य किंतु नागुपूजस्त्रां || तद्विदाः सत्त्विकस्य किंतु नागुपूजस्त्रां || तद्विदाः सत्त्विकस्य किंतु नागुपूजस्त्रां ||

Tatparya Nirnaya:

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 luminousity everything becomes receptive, O Arjuna. Even as one is receptive, so is his receptivity.

Bhashya:

“अति विभिन्नस्याः - तिविधा इत्यादिना || भवानुरुपा विनानुरुपा || यो बल्कृष्टः स एव सः || सत्त्विक श्यामपिविधिक इत्यादि” — Distinction of receptivity is made here as three-fold. भवानुरुपा 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 (अभास्यः) means having receptive form (श्यामायः).
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:

“The nature of luminous receptivity is explained by mention that which is done through sacrifice etc.

Tatparya Nirnaya:

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 (taaratamya), should be known as raajasic 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 Brahma are those whose receptivity is known to be taamasic. The fruits of their sacrifices are received by Shiva, Skanda and such others belonging to the company of Shiva, who are extremely taamasic. The saatvics attain deliverance, the raajasics attain symbolic heaven and the taamasics 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:

“भगवतं नामाल्पदद्वितिरेव | यो ते महान परम पुरांस नैव हुद्दु दक्षके सोऽति पार्थि इति / धानिज्ञानात्मतृति | आशुगेन निज्यो वेषां त अगुरुनिर्ययां | देवानु साखिकां प्रोक्ता। देशा राजस्तमानां | इति धानिज्ञानात्मतृति ||” - 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:

“अज्ञातस्वभिर्यो तपायं येष वपो जना | इम्ब्राह्मिकार्यहुतकें कामगर्भवलनिति | अकृत्तीपि / 
लक्ष्यादीन देवानु विगुणपरियोगान | विण्यं च सर्वदेस्यं कृपय सेवानां विज्ञानते | तेपामत्वरुगितान कल्यानाते तमो धुरम | 
यानि ज्ञात ते देशायं पिन्नास्च वाश्च राजसः ||” - 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:

“पीतं अपनतिकाः | ह्रद्यव द्वारिः | स्थिराः च न तद्वप पक्ता भवति | तथा हार्याधिः ||” - 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:

“अज्ञातवास यज्ञाः प्रायो ज्ञेय इमे नराः | साखिकां साखिकानु कुरुःस्मावस्तेऽत्वंतरान् ||
One should know that by consuming food and performing sacrifices the receptivity of the people becomes fashioned. The saātviṅk persons normally perform luminous actions and others in respective manner. By these people Śrī Viṣṇu is known through triple symbols - श, तत and सत. Therefore, the firmly established Vedic injunctions in relation to Śrī Viṣṇu are known as sat. The performance of actions which are done without having receptivity towards Him are known as a- sat. Śrī Hari is known as श since He is elaborately clarified by the Wise through Vedic hymns and sacrifices. Therefore, pronouncing श sacrifices are commenced by the priests. The performance of sacrifices without pronouncing श in the beginning is of asuric, non-luminous in form. Pronouncing श, 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 Śrī Janaardan, He (Brahman) is known as tat. Since He is pervaded everywhere and has all the auspicious attributes, He is called तत.

“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 Śrī Viṣṇu”, 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 saātviṅk, luminous.

Tatparya Nirnaya:

“स्वादिक स्वादिक हृदयेन | कट्टवादिनामप्रयोगारूढवादिनेन साविककर्मम् | रसयादिनामपि
ढुंढोकाममपि उच्चरके | सतवं साधितम् | भवति हि सोऽपि शुच्यनात् || हृद्य वेदान्तोहारी विमं
तकालसोाङ्ग्यं | सुखं दीर्घसुखं रसयादिनामसोाङ्ग्यं || इति शब्दनिर्णयं ||” — 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. हृद्य - desir able 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 रसयाम् - 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 rajasik, the energetic.

_Tatparya Nirnaya:_

“रुख्छ नीरसनम् | तीक्ष्ण मसापादि ||” - 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:_

“यामानन्तिपांकू तु यात्यांमितिपांति | क्वचिच्च गतसांर्य यानियवयं यातास्म यत् | इति च | पूर्व स्वादः पःचादन्यथातां गतस्म | शुद्धभागवतान्तु तु स्वभावपेश्चेिच तु | स्वादुवाचि विजानीवत पनार्थावान य चायथाः || इति सुदशावें ||” - The food which is kept over for a period of three hours after the same is cooked is called _yaamaa_. When the taste of the food is lost, it is also called _yaatyaama_. Earlier sweet but later turned without taste is called _gatrsama_ - 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:_

“यागालं जात्यां नक्षि मांकपि कं उदाहतययस् | लोकं स दीनदेवानं सानां वासवादिभिः | विचिन्द्राय योगङ्कामां चैव पुनर्मिचास्तयस् | नर्कं च चिन्नयेण राज्यम नरलोकां || निषिद्ध वर्गेणैव चेतिष्ठायस् | नर्कं हुयम् | कथाचित्त सांविकों कुष्ठीं कर्म राजसामांसम् | अनुष्ठानः तथा अंगेण स्थितिः स्वामिवसिको चैस्यं | स्वं च च चिन्नुं च चिन्न यानांतिको चैस्यं | अन्य अन्यतः च चिन्न वातुल्य मेतु लक्ष्यम् || इति पादें ||” - 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:

"सौगतम् अक्रीयम् | अकृतः सौम्य उच्यते | इति ध्वनिधानम् | शौनम् मनवशीलयम् - वाल्यं व पार्थिय
निर्विद्याय मुनि: | इति हि श्रुति: | पतेन हीद्य सवेन मतम् | यदनेनेंि सवेन मतं तस्मामुनिस्तर्मामुनिरिवाच्यायेः || इति हि भाल्लेवेयश्रुति: | कथमन्यथा - मानमण्य तपः स्वात्? || - सौम्यम् means being soft, gentle, not harsh or cruel. "Not being cruel is called being gentle" thus has been said. शौनम् means silence, being ever reflecting. "After acquiring wisdom and being eligible one acquires maanamana
dh
dh

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:

“मानमण्यम्|” — मानम् means reflection.

18. 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 saatvik, 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:

"पुन:श कर्माधिकर्त्तावतीथज्ञानार्थामथवादामह - ओऽ तस्म द्वयादिना | परस्य वस्मणो गोर्वाती नामवि -
ओं नवं वं वर्य व पूर्णो वेदांतपूर्णपुष्पातवतच | सवेन श्रुविर्य।चाभियुतो नवाचार्योनान्तसंदिध्याच्यायेः ||
इति हवेदिकिलपु | द्वितीयायात शब्दार्थं | सदव सौम्यदम्ग आसीत | इति च | तेन, वस्मण | आल्पुजार्थम् |
Once again actions and the modalities that are ought to be performed are spoken by mentioning तत् वर्तमान 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 मेव स्यात् इत्यनिमित्ताय |” — 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:
“सद्वाव धर्मेन प्रजननं सृष्टिः || अॉ इत्युक्तत्वा अनभिमन्याय फलं यज्ञानतपादिकृतमातिप्रीतिना महामायाद बसैरं निपादितं भवति || इत्यशयः || तथाच ऋषिविवेदिलेवु - अॉ वज्ञाय निपतलं कर्म तत् स्यात् सद् वै तदर्थं कर्म वदति वेदः || तच्छद्यानं सनिधेयस्यप्रीतिस्ततूपच्याणिनितं वस्तं तत्यं || 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, charity 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:
“सल्लामान्धिविकावदं कम्यदि सत् || अॉ तसदितिनां विज्ञः परिमित्वा || सर्वात्मकादिकृतं वस्तं परस्ताच्च विधिवचनं || अनोदिकृतवागुरं करं इति शुद्धसंप्रकृतेऽयुर्वस्तिविशेषं || अनाधितस्तन्तरो ितो निर्मातिः मातं || यमन्त्रस्तनं कार्यं गतं अयं एव ततं || इति पेदेण्डिकुस्तं || तदर्थवेदा फलानिधिपूर्ववर्तकामणि एव वल्लकलाच्च || तदथत्तमः तत्मरणपूर्वकामां कर्म सद्यद्वैद्वेदित्व भावः || रजस्स्यायाप्रसद्नांत्वां एव ||
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”.
Chapter XVIII
Mokshasanyaasa Yoga

Bhashya:

“पूर्वोक्त साधनं सर्वं सहिष्णुपतं सहननाथाय भवेऽ” - Hari Aum ! All the Perennial Principles spoken in the earlier Chapters have been briefly spoken as conclusion in this Chapter.

Tatparya Nirnaya:

“सर्वाध्यायों सहार्य समासतो निर्णयानसंहतेः नुकृत्तेऽण्वार्तो चायम्” – In this Chapter all that was told earlier is reiterated.

1 - 2. Arjuna said: I desire to know, 0 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:

“फलनिष्ठाः कर्मणं वा कामकर्मन्यां सन्न्यासं | ल्यागं तु फलनिष्ठां एव | तथाहि प्राचीनालेखनं - अनिष्ठाः अकर्मणाः काम्याः सन्न्यासं फलं द्वैतं ल्यागं || इति ||” - Non-performance of actions which promotes even little desire for fruits is relinquishment. Sanyasas, 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 विक्रषेणात् पूर्वपोषाः यादाएव | फलनिष्ठान् ल्यागं विचित्रं यतादिस्तप्तं | मत्त कर्मफलनिष्ठाः इति च वचन्ति | अत एक एवां पवित्रः ||” - In the first part of the verse, the reference is to मनीषिणः the protagonists of the First Part, the पूर्वपोषा, which is accepted as reasonable. According to the protagonists of the other side, the उत्तरपोषः only giving up the fruits of action is renunciation. Having said later (in Gita) मत्त कर्मफलनिष्ठाः, the other view has also been accepted as reasonable.

Tatparya Nirnaya:

“मनीषिणः इत्युत्तप्तवात् तेन्यानिधं | अते व्याजं दोपवत | इत्यार्थं | समं व्यक्तवा 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:_

“तत्कारं चाह - निःचयम् 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:_

“यज्ञमेव उत्तरो द्व्यवह इत्यादिना | दानेत्वत्वेदाननत्मव्यथलिति | एतेऽपि मध्ये विस्तिरिच्चं यज्ञादिकं कर्तव् इत्येव | अन्यथा - वर्त्तमार्गी गृहस्थो वा वानपस्थो यतिस्थाया | यदीच्छन्नोक्ष्मार्थातुत्तमार्थार्थितेऽ || इति व्याससमुदायविवेचः | ज्ञानवाज विद्याभद्रायपरिवारी तपस् हि ते | अतो यद् वर्गोपन्यश्च प्रतीयते, अधिकारिप्रभेदन तद् योज्यम् | अन्यतेऽपि गत्यवाचवात् ||” - 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:_

“द्व्यवहाराणां मध्ये व्योनिको यज्ञो विद्याभद्रादिपु स्वोच्छति दानं स्वोच्छितं तपश्च स्वैवर्ष्णार्मिर्मिर्येव कायमिच्चतः | विनिवर्त्तोध्यायोङ्ग्यानं मन्योपवासाति ||” - 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 (aashrama) 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:_

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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 हुस्तुपुःखिमियेऽः | दुःखादेन केवलं मानसं | कायकर्मश्च पृथकुतेः | दुःखं तु मानसं ज्ञेयामायाय वादं उच्यते | विशेषः विविक्षायात्म्यं सवर्भवं तु || इति अच्छन्नियं |”

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:**

“अन्यस्त्वयायाथो 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 द्वेषयुक्ताः कर्म केवलं हुस्तुपुःखम् | जनान्तरकः पुण्यं न सम्यक्इ च | वेदार्थाविविधतमस्य कर्म वन्यायं नो भवेत | तेन चातुर्विवेकं यायात्म्यं विविक्षायोऽविद्यायं || इति च ||”

- कुणल - 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 मौति अनिष्टम हिति ||”

Here in this verse, undesirable renunciation is praised.

**Tatparya Nirnaya:**
“अन्येयमित्तम | अस्य तु व्याक्तिव्यदेव नेप्तम | ज्ञातेऽपिमोग्यवच नात्यत व्यात करणः फलम् | व्याक्तिस्यमंकंकमेवचेऽपि तदृढः फलम् || इति च | केवलकामकरणं परानंदश्चूकंस्यकरणमिलातवस्यन्यागात सन्न्यास्य विशेष इववाचिनिना प्रतीतियोगिणेन व्यामिन उक्तं | व्यामित्ते तेत्वापि ध्रस्ति || परेच्छवापिष्ये कामं कर्म कुरूः तु कर्मिति | व्यासिनो नाम तेवेश्यं फलवायिन्यं उत्तमः || 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 प्रपञ्जवितुं कर्मकारणायां - पञ्ज इत्यविदः | साङ्ख्यकृतां साङ्ख्यसिद्धां ||” - Sri Krishna again reiterates सन्यास, the relinquishment of the actions, साङ्ख्यकृतां means in the philosophy (siddhant) of Wisdom.

**Tatparya Nirnaya:**

“कथितं परम साङ्ख्यं कपिलाभ्यो विणुना | संधवरं वैदिकं साङ्ख्योजयमन्यद्विविक कर्मम् || 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:**

“अधिप्राणम् वेदांदित | कर्ता विगुली | स हि कर्ता हनुमतम् | जीवस्य चाकुर्लं म्राणमुक्तम् | करणम् इन्द्रयं | चेष्टा किरिः | हसयिक्षिय्याति सामाधिकरणं जावले | ध्यानदेविप मानसि चेष्टा कारणम् | पूर्व तीच्छापिः संस्कारकारणेन भवति | वैवम् अत्रत्पुस्त | तथाच आश्चर्यश्च | देशो वनस्पतिनिस्माहिः किवाच तथा उत्िज्ज्वल पञ्जम नेतु हेतु इति | केवलम् निकिदम् | एवं केवलसामायं नितिकिद्वाद वदति हि | इति तत्रेव ||” - अधिप्राणम् 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 संयम, the tradition becomes established born. Divine is that which is not visible. “The body, Brahmān, 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 शरीरं गतिः” - 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 be kills people he does not consider himself being the killer and, therefore, is not affected.

Bhashya:
“तद्भावाने स्तूलितं यथयति यथवृद्धं सर्पदायतं स ईषदहड़कारी च 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:
“प्रातः भवेत् निवाससंस्थानं क्रिया | ईषदहड़कं स्थलं तु जड़न्ति प्रसाधनार्थ | तार्क्यम् लक्ष्यवादं जीवनं, प्रति च सर्वैं | यथवृद्धं समून्ननो यथा रुद्रो यथा वसं | हेतुस्थि स इष्टानुमौक्यं न हन्ति न निवद्यात् | अन्वेषं जानन्ति पितृ जुद्रवते दैवतस्व धुषम | अप्रेक्षां न जाता यथवृद्धं मन्त्रिणं गुरूम् | हृसें यथा गृहस्त्रेण किज्ञासं दोषेण लिप्यत् || इति च | अवश्यन यथानादमुनीति भावोऽययस्य नानातीति न हन्ति | अन्वयः भावोऽसतीति विशयः | बुद्धिस्वयं न लिप्यते, इति गाण्यान हन्ति | किंतु ध्रुवहृद्राय || प्रातः भवेत् निवासितं स्थलं तु जड़न्ति प्रसाधनार्थ | तार्क्यम् भवेत् निवाससंस्थानं स्थलं तु जड़न्ति प्रसाधनार्थ | 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 (taaratamya), 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:

“And when a man has resorted to three-fold instruments of action, the three-fold consequences 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, (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 nāma, 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:

“संप्रेषितिनिईश्य कर्मविशिलिंतनान | ज्ञातुस्नानस्य प्रेमिणा स एव यत् | स्वरूपाण्वित्व नित्या स | विष्णुप्रपितित्व नित्याय स्वाद विश्वापत् | स्वार्थायिनहता यस्मानवश्वर्य विभिन्नतृत् | विश्वाप्य विशिश्वायर्येदिपित्व विव्यापित नागिति ब्रह्मचय नस्तु | ज्ञातोप्यायिति तु कस्यायुमतो नासि | अभिम ज्ञातायिति विष्णुप्रपितित्व न नमस्यायुः | विश्वाप्य तु विश्वायर्येदिपित | विश्वाप्य नु द्विविध विश्वाप्यतं तथात त् | विश्वाप्येनद्व वेन प्रातं तेन विश्वाप्यादिक | विश्वाप्य प्रदक्षिण त्रायोपलमीकी भवेत् | इत्यादि तत्तवविक्रमकारणानं संक्षेपं | अधिष्टान्तम करणेन्नामावत् | देवदेवो दितेयमहिकूरस्य मुख्यकर्षुः |” “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 accomplisher, 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. Adhisthaan, 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 साधनपथायां गुणमेधानां | ज्ञानम् इवादिना | गुणसंबंधायां गुणविनिर्देशाय |” - The way of गुणना and the distinction between the attributes is again clarified. The science of Attributes means the method of distinguishing the attributes.

**Tatparya Nirnaya:**

“एवं गुणासंबंधायां परस्माद्याववाय |” - 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, un-divided (source of Energy), that Wisdom, know to be saatvik, luminous..

**Bhashya:**

“एकं भावम् विषुणम् |” - Single Source is Sri Vishnu.

**Tatparya Nirnaya:**

“अभित्वाद भूतनामस्मि सर्वजीवेऽयं एव यत् | गुणसपेन्विनिविवायां सर्वत्रये च | एवं च स्वभूपाणि प्रादुर्भावविविवाय | तारतम्यं जीवाणि मेधेवं परस्यम् | जनेभ्येऽवक जीवाणि जडाणि च परस्यम् | तेभ्यो विषुणोश्च सम्यक् तत्त्वशास्त्रज्ञापुर्वकम् | ज्ञानं याचिक्षेत्रं यत् विषुणाडुर्भावविवाय |” - 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.
“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 not the Creator or even thinks Brahma to be the creator when he is not the Creator, 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.

“Tatparya Nirdaya:

creative and properly in

“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 taamasic. 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 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 (maayaavada), all these misconceptions do exist. In other philosophies also similar misconceptions like creation without definite purpose, do prevail.
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:**

“The only thing we should concentrate on is the Supreme Self. This is My opinion. This is, what it is.” - 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:**

“surrendering all actions to Me, with consciousness fixed on the Supreme Self” - 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:**

“He who points out the defects in others, which are improper, given to calumny and done long time earlier is दीर्घमूर्ति. The dictionary also declares that “The one who points out the defects in others done long time earlier, is spoken as दीर्घमूर्ति”.

**Tatparya Nirnaya:**

“भगवदमूर्तिसामय्यात् प्रकृष्टो न कुटो हि यः | स पाकृष्टो दीर्घमूर्तिः कुरूं पञ्चादिति मर्नः | इति
The one, even though by the grace of the Lord is distinguished, but being unrefined postpones his performance, is called "दीर्घमूँगी" 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 दीर्घमूँगी. The सात्विक दीर्घमूँगी 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 (तामसतामसा). 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:

"यथाययमदिनमाभायो राजसयां | अन्यथा तामसयां भेदाभावातः ||" - Performance or abstention from the proper injunctions is raajasik. All the rest is taamasic due to differences.

Tatparya Nirnaya:

"किंचिद् यथावद् धर्मदित्याधाराय पवयति | यथा बुद्धया राजसी सा मिथ्याट्रेक् लेव तामसी || इति च 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:

"विनयो भवितंयों यत्नयोऽयत्य तात्विकी धृतिः || इति च | विविधविवेकाभ्यामिचारिणी ||" - 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:

“स्मरं भयं इत्यादि सर्वानिश्चित्रानन्दम् | ततः साविकमेव स्याद वधाः कुःः प्रचक्षते | निद्धन्ति तामसं तत्तद राजसं लुङ्घमिक्षेत || इति हि भाष्यः - महामायाम् मां पार्थे, अभ्यं सच्चसंसंदिः, इत्यादिना कुःःश्रव्यात् ||” - 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. ‘महामायाम् मां पार्थ’ and ‘अभ्यं सच्चसंसंदिः’ 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:

“विषोऽपः प्रामाण्यात् स्वमः प्रामाण्यात् साविकं सुकम् | दत्ते पादम् ||” - 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:

“सच्च जीवजातम् | मुक्ताना गुणातीतल्वल्व | पृथ्वियान दिवि देवविल्यादिव व विशेषं || यथेष्टं सज्ज्वतःपिपुलोत्कताय न तु | ग्रामस्या अपि न ग्राम्या वैलक्षण्यादित् सज्जनाः || नारायणस्यादेशः प्रामाण्यात् साविकतः राजसं | देवभूमिः महादेविः मुख्याग्रामाण्यात्माः || गारम्भनु मरात्मा विद्या राजसमाचिकाः | तात्रेवलुकस्मात्तु परस्य प्रकृतिः || होः बहुद्वं कुस्तो वनस्पथो नैन्दिको गुहिः | कमाद राजोषाः पासा कर्मं पापविधिं यतं | धर्मं परमहमणासां बाला एव शाक्तिकाः | देवयोऽपि कर्मवहनयं न लिङ्गं राजसं कथितं || न हि विषोऽपःकुस्तो मनं कर्मकृतवापि | अन्ययोऽपिचक्तियात् प्रायं स्वातं कर्म गारं स्य || यथाति तत् स्मार्कं विषोऽपःविल्यात् साविकमेव तत् | धर्मोऽपिहिंसिनांदित्वं विशेषं व्रतचारिणं | पेनुकं चापि यतितो दागस्यु
ings 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, Naishthika, 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.

"साधिकाः स्वत्प्रजाः क्षत्रियाः सच्चाराण्याः | देवयो वृद्धा अतिवस्त्रयलमचन्दिकण्य ताममाः ||
| ये तु भाववता वर्णास्तेषां भेदोऽस्मीतिः | सच्चारिः पुक्कोऽपि वस्तु भाववता गया | द्विविद्यातः विनियोऽवर्तं स्वाधि
| शत्ष्माः समस्याः | अन्याथ्यथमं न मन्त्यं श्रीशाद राजस्याः | पिन्तसम्ब्धयुज्व भस्ती देवता इति
| साधिकास्मा विशारद श्रेष्ठा एवोततात्तरा | देवा इत्यत्र विचित्राः इति वैधिक देवता || कसौतराः षिवेऽ वाणी
| व्रतमाः वैत्यस्माः | सच्चारिः भस्ती युज्वाणां || तमाः यावद विचित्रेः यथानुसारति वेयुज्व ||
| 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 Pulasaka (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.

“विष्णु विश्वमित्रयुज्यसाध्यात्ममथेश्वराय निर्देशि | रूपसारां मध्ये भागवतत्व एव साध्वीकरः 
विप्राययः | ग्रामस्थाराध्याकरः शुद्ध-प्राध्यायिकाः हृदये | हितस्वयं 
वधशुरायां तातार-सत्योत्तमां सर्वापि 
मोक्षयोगाः | सत्यात्मक ज्ञानात्मक ज्ञानम् इत्यादि | सत्यात्मक ज्ञानिको मोक्षयोगिः योगोऽच्छन्तमस्तथा | तम उत्तरे 
रजोभूमिः समो वा सुविदानव्रतः || हिति ||” - 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 raajasic 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:

“शोरुं दश्यतपः सौंच्य श्वाराज्यविमेव | ज्ञानं विद्यामार्तिक्यं विप्रकर्म स्वभावविमेव | एवे गुणाः 
कितनिमें सिद्धान्तकारा क्षत्रियाः | अधिका वा बालणे भवं केदुचिच्चक्षत्रियाः | ऋष्यगुणविद्या कार्तवेंद्र गृहाः ||” - Serenity, self-restraint, austerity, purity, forbearance and uprightness, 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 desiring the battle field, charity, and leadership are the attributes in a Kshatriya.

Tatparya Nirnaya:

“शौर्यं तेजः धृतिवर्ष्यं युद्धं चापिण्यायानि | दानमिवर्भविच्च क्षत्रियेऽनि गुणा अपि ||” - Valour, vigour, steadfastness, resourcefulness and not desiring 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:**

“क्षत्रियोऽन्तःगुणो वै ये कृत्याधिकाः | तत उनां अमाधिकाः शुद्ध्वृद्धृ शूद्र उच्चते | अधिकः-शेष गुणाः 
शूद्रे ब्राह्मणाति स उच्चते | ब्राह्मणोऽवलंब्य-गुणाः 
शूद्र एवति कृत्याति | नरेत्वं यो देवरूपे झंडो देवो नृत्ता गते

॥ 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.

“स्ववृष्टिः तत्स्वर्गमृतिः इति वचनात् | कृत्याविविकस्ताः श्राधनवृततिः 
इति कर्म न्यायम् | इत्युपकार्यं | यशो भलितता बुद्धिर्मृतेः इति 
कर्म भावात् || न हि 
क्षत्रियादिविभिः श्रेष्ठपतिः अनुभवितम् 
ततःधर्ममृत्युते | युक्ता इति सर्व-पुरुषाः

॥ इति ॥” - 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 denounced”. “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.

“शीर्ष तेऽन्त्रत्वं दायां च कृत्याधिकाः | ततःनाव ब्राह्मण तपाद वैपं शूद्रे ततोलक्ष्याः 
अध्यायनं च शुद्धवृद्धृ जीवनार्थमुः गताः | विप्रवीर्यं कथाजोगं शूद्राय-धायपं विनाः 
तमाघोऽवलंब्य शूद्राः 
स्वाभाव-नीवनं विनाः | एते नैपर्यकाः भवाः यथा 
भावो-न्योऽपि कृत्वात् | बलाः विदुरभानस्तु हेतु 
स्वाभाविकोऽपि वेः | अनस्माते हि शुद्धो वर्णनां यवलते | याज्ञवल्लक्ष्मेऽवस्तु नायेः तथा 
अपलयनं च शूद्राः ब्राह्मणात्मामित्यावरी || 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.

“प्रमाद विताहरण आरोग्य टन्ड एवं च | अश्यायणं आसंत च तथवायंविनाशाम | एप इसवरभावः स्वान कार्यं क्षतिग्रस्तेः | सांतं विधि रचनाः आश्या शरिशिरं रविन्दनला च | अडगायसूनकु दो टन्ड शिष्येपु वत्स्यांदिहिः | क्षतिसे देखिप शिष्य वामिनि में वासिंपी | पुनरुसार उन्जो अंतेश्वर इष्या एव जिमान्त | गुर्जरवेश नियाणि सुविशस्त्रमाचिरणि | साधनिन्द मवेघं पत्तीमेघ त्वतीययातरिजीली | शिष्याङ्गेश्वु वामेश्वर शिष्यानि प्रयालं | उन्माद वस्त्रा चार साशं तु गुरुसं क्षतितिं | पाण्ड सत्स्मार्गं वर्तमेघं विक्षेपं गतिं | शक्ततो वार्यानि स्युर्दासकालानुसारं | तुदुस्मिनिर्गोवारं सक्ष्यां गुरुवापं तु | याज्ञवल्क्यानुपाल सांतां श्रुकेष्वाणि | विष्यांसे गुरुसं शिष्येश्वर शिष्याणि विश्वेश्वर | महात्मो नानुस्यायं विश्वाचारिता ओष्ठ | यदि च स्वाधिकान्तू तु विशेषं नेत्र कुवपं || इवदि 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.

“आपनु विष्यं क्षत्रं तु विष्यं वा धर्माचरेत् | क्षत्रीयो न शृङ्गस्तु विपक्षाविष्यों क्षतितिं | क्षत्रियो ब्राह्मणपालु तदाल्प्लु विशामपि | श्रुयं वापु विविधासं प्रमेकछित्रं प्रतिर्गिः | वैस्य आपः श्रुयं तु धर्माङ्क निपारम् | शुद्ध आपः विद्वांशं तदाल्प्लु च कालकं | शृङ्गस्तु वैवधमासं प्रमे व्यवहारों भवेले | अन्यापदि क्षत्रियों प्रमेकछित्रं प्रमारुपु बिना | श्रुयं च विद्वांशं विपक्षाविष्यं उ दुविति | श्रुयं श्रुयं वाच्छ नहं विपक्षाविष्यं न वाचिता | श्रुयंश्रुयं विद्वांशं श्रुयं विपक्षाविष्यं वाचिता | अल्पाच्चं व्यवहारखं सानुवाचारितं प्रमोः | धार्मिक स्वातंतं श्रुयं विपक्षाधिकार | वर एव वाच्छ याच्छ श्रुयं विपक्षाधिकार | वाह्यविधियों वा याच्छ क्षत्रियों विपक्षाधिकार | विप्रो भाषणाती वैतं सेवा लोकास्तीरिः | इवदि याच्छ श्रुयं ||”

- 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 ’peaks the Vyasa Smriti.

49. He whose understanding is unattached to every side, who has restrained his selfand from whom desires have fled, he being in the state or renunciation and transcending performance of actions, attains to the Supreme State.

Bhashya:
“नेक्षर्मिचित्रम नेक्षर्मिचित्रम योगिशिचित्रम” - Perfection from renunciation of actions is from renunciation of the fruits thereof, which is Perfection of Equanimity.

Tatparya Nirnaya:
“नेक्षर्मिचित्रम अनिमुक्तकर्मनायामयिचित्रम” - 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 निसिन्धि प्राप्तो वर्तम प्राप्तोति तथा निवोध | या सिद्धिज्ञानय गरु 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:
“वस्त्रभागाणकरण वर्तमानसहलनतरं निसिन्धिः प्राप्तो भूवा वस्त्रभागाणकरण लक्ष्यां सकारं यथाः वः प्राप्तोति तथा निवोध। | मम योनिमहं ब्रम्ह, ब्रम्हांग हि प्रतिपत्ताः हम इत्यत्वात् | ब्रम्ह्यां मृगानाम इतुत्तक्का मदभक्तिं लपसे परम। | इति वस्त्रभागाणकरण | सुर्योपासकादं देह यतः वाकत्वा वेदानं कमाव स्वागं | प्राप्तं लक्ष्यं तयामादतं पुरं स्मुद्धा हरीं यदा | भक्तित्यं पुनर्ज्ञो स्मृते विष्णु प्राप्तते | अपराध्याय विष्णु अधरगुप्ति सतं गुरुं | तयानंतादिक्याय्यो यावद विष्णु प्राप्तते | तावद गुणं विवध्यानं शिथतं स्थां प्राप्तं केवलम् | इति वर्गं ||” - 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:

“ब्रम्भूयाय कल्पते | ब्रम्णिः भावो ब्रम्भूयाम् | ब्रम्णिः स्थितिः सर्वदा तननक्रति इत्यवः”

ब्रम्भूयाय कल्पते means attains the nature of Brahman. Remembering Him at all the time, acquires the nature similar to that of His.

Tatparya Nirnaya:

“विनुष् निर्मम शान्ति - वेदयमित्रिं प्राप्तो भूत्वा ब्रम्णिः भूयाय भवतीथं ||”

ब्रम्भूयाय 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:

“पुनरंद्रंगाधानाय विपरीतसंहरति - सर्वकर्माणि हितादिना”

- By way of conclusion, he speaks again the means for internal saadhanaa (practices).

Tatparya Nirnaya:

“चिंतितानि सर्वकर्माणि मद्यापाश्रयो भूत्वा सदा कुर्वाणि | नहीं यथेष्टचरण तात्पर्यमत्र | तथा सति मामनुषिः युद्ध च | तत्र स्वर्गाकीर्ति च | इत्यादिप्रयुत्तिर्मेधः | अयिन्यस्वेकर्मिः कर्मात्मकर्तव्यं न कार्य नित्यं”

- 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 सर्वकर्माणि the conjunction अयि 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:**

“भगवानःश्रद्धार्थो नानेवेचन्तने कायुष्यते। चतुर्वृत्तमण्डिति स्वयम्।” - 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.

**Tatparya Nirnaya:**

“प्रकृतिरेव्यथा। प्रकृतिवाच्यस्तोत्रवेचन्तने कथ्यते। उत्तरित्वान्त:। एव पुरुषलेख च कर्माणि इत्यत्तिष्ठयः। ततः हि युग्मति नियोजितं यव्यक्तिमहिमिष्ठयः।” - 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”.

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:**

“प्ररोक्षचन्तने तु त्रेष्यं प्रति भीमचन्दनाद।” - These words are like the statement attributed to Bhima with reference to Drona.

**Bhashya:**

“प्ररोक्षचन्तने तु त्रेष्यं प्रति भीमचन्दनाद।” - These words are like the statement attributed to Bhima with reference to Drona.

**Tatparya Nirnaya:**

“तत्वंहृतं रविभूतानामनिति। नित्यविवर्त्तं सु तु त्रेष्यं यत्राक्षेत परिक्षते।” - 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.

61. O Arjuna, the Lord dwells in the hearts of all creatures, controlling their movements with His power (maayayaa) like a mounted machine.

**Bhashya:**

“प्ररोक्षचन्तने तु त्रेष्यं प्रति भीमचन्दनाद।” - These words are like the statement attributed to Bhima with reference to Drona.

**Tatparya Nirnaya:**

“शाश्वतं स्थानं वेकुण्ठदि।” - 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 वेकुण्ठदि।”
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:

“तच्चमारकथानं - द्वापिमी पुरुषो इत्येवोपजीवस्तं । तच्चप्रांगार्थेऽव यदुद्दितिक्षृष्णा कृता । अत्र तु साधनासाधयां । सर्वगुरुसमानतिः । मनसा इत्यादैं पूर्विवेरक्तवात् भूव । इति ॥ अर्थत्तत्त्वापि विश्वाधिक्यप्रविषोर्ण । भवित ॥” - 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:

“धर्मायां फलायां | कथमतथा युक्तविधि | यतु कर्मफलयांगी स त्यागितविशिष्यते | इति चोक्तम् ।” - धर्मावयां 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:

“अन्यथार्थमेन परिवर्तितस्य कालवेधवेच्च सर्वधार्मिको वचनम् । मामेकं शारणं वज इत्यपि मनसा इत्यादिक्षुरन मन्नात्मनात् तदायायानम् । सत्यत्तत्वविज्ञानपूर्व । तनं सदा । सत्याधिकप्रयुक्तं सर्वयत्र समर्पणम् । अन्यथा त्रिविध दूर तदलैव सवभवन् । रक्षीत्वेत्र विश्वसत्विद्या हामतिः । भागागतिर्याया स्वात् । विद्यां योक्षयां परस्य समाप्तिः ॥ इति माहातिकुमारण । अनोदिनमुक्तस्यपापां || अत्र प्राय्यभावात् । धर्मपरिवर्त्याम पापारिवर्ताय वैमूर्तविनिद्र निम्तम् ॥” - 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:

“अत्सक्यैव न वाच्यम् | अधूरुपथं पुनःविचि वैपादिक्यम्ृवृष्णोदायिति स शब्दः | एवमभक्ताय कदापि न वाच्यम् | कदाचिदविद्यतपसौःृच्छ्वरुपारेरथीति भक्त्विधिकः वाच्यं भवतीति कादाचनेति विशेषः | अभक्तः न वाच्यमगृहर्मिति तत्रापि च शब्दः | सुचयं तथा श्वतिः च नूनवेच च पर्युज्यते | इति अश्वनिर्णयेऽऽ || अभक्तालपि पापः यथादयुक्तं वत्ता इति च पादमेः ||” - 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:

“सोचिपि मुक्तः | न च तमामन्विपुः | इत्युक्तमुत्त्यानां महत् तत्तत्त्वं ज्ञाते | मनुष्येऽव इति विशेषणात् | तदापि देवानामधिकं च || मुक्तिलोकायों सुभाषित्यम् स्वाभिस्मान्सृशुच्वा | ततोंधिकम् | मुक्ति सुवर्त तत्त | पर्यावरणे श्वादिकमित्यते | व्याख्यातुत्तु समं मुक्ति सुवर्त नाच्यं कल्याणित | ततोंधिकं तु देवानां | मुक्त्व्यायःकृत्यं यतं || 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 wonderous 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:

"यथय त्रिषुदितानि वेदकर्चने स्पृष्टिषि विद्यान्यलाम। वद तद्विचारविवेचः निषिद्धं देवस्य भागो महतः। वायो गमनवर्त्तकं प्रवणसं पूक्षो विकिर्तं वयुः मध्ये यतु तुलकर्मैः कृतमिवं भायं हि तेन परं श्रृंगारोऽपिैः पूर्णां दीर्घमहाविस्मृत्तात्माणिन्यं लेवति। निरूपणं कृतं तेन प्रीतवांमें सदा चिन्द्य च।"

- 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.

इदि मदानन्दात्मीयमहाबिर्भिभिऽखमें श्रीभगवदगीताभ्येऽव अन्तवानवंध्यायः। भारतीर्ण मुनियांन्यान्तर्गत श्रेष्ठफळार्पणमन्तु॥

- Thus ends the eighteenth chapter of the the commentary prepared by Srimad Anandtirtha the great Teacher at the feet of the Resplendednt Lord, as an offering to Sri Krishna.

Tatparya Nirnaya:

"यथेऽछयमि तथा क्रूः। इत्यक्ष्यपरिहारे। करिष्ये वचनं तव। इत्युत्तरति भक्तवल्लः।"

- 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 वासुदेवो ये मे प्रियोत्तमः। समस्तसुपुरुषोत्सवस्मृतिउद्ययन्ति। यथय त्रिषुदितानि वेदकर्चने स्पृष्टिषि विद्यान्यलाम। वद तद्विचारविवेचः निषिद्धं देवस्य भागो महतः। वायो गमनवर्त्तकं प्रवणसं पूक्षो विकिर्तं वयुः मध्ये यतु तुलकर्मैः मझुः गध्यं कृतं केशवे। निषेधोपरिधि कल्याणाजिलसिद्धुः। भृदिव्यममुष्टिविवं लां नैमि मे चिन्द्य।"

- 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
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”.
Sri Madhvacharya

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

Nagesh D. Sonde
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Sri Madhvacharya  
Bhagavada Gita  
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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, 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 alog ith the mind returns without achieving the same - “यतो वाचा निवर्तने अप्राय मनसा यह | आनन्दं वमणो विहान् |”. 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 – “एकम सति विष्णु वदन्ति |” or “सूपनक विष्णु कस्यो वचोमिर एकं सतं बहुवचाल्यनि |” and though the seers sent the first and foremost Speech – वाक, 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 वाक, 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 – वाक, 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 Nirmaya* (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, Nagesh D. Sonde
10\textsuperscript{th} November, 2011
Adoring the Lord, Sríman 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.

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

Bhashya:

“...” - 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.
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 Bharata, which has ten-fold meanings, which cannot be known by all the creatures.

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. Virat 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).
“कोंदन्यें पुण्डरीककाशान, महाभारतकृद्ध भवेत् | इत्यादिपुराणंतवाक्यान्यानुपपत्तया
नागायनानादिगृहौः अवसेयते | कथनयता भारतनिर्यत्तानामावेन सर्वप्रकाशय? प्रसंवद्ध सोःशः | कथं
व्यद्यय न कतु शक्यते? प्रायातनगतचतु नावजितांनितूः | न च कदुविर इन्द्रार्थिः साध्यात् | तत्र च सर्वं
भारतार्थसंगहाः वापुरुषतुलसंबादस्यां प्रार्थप्रतिजातमहत्पूता गौतमप्रसिद्धेऽः || तत्च्योक्तम् - भारतं सर्वशास्त्रोपुरूषं
भारते गीतिका वर्ग | विष्णु महासामापितां श्रेर्य पाद्यं च तदद्यम् || - इति महाकृतिम् | स ह धर्मसुप्यङ्गंतः
व्रतम् पद्वेदने | इत्यति 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 :

“आच्छेदुः भारतसंग तत्र नामसहस्रकम् | वैण्येत् कृष्णरूपमा ततथाजनमुच्यदृष्टयः || न भारतमेत्र आच्छेदुः
कृतं एवानयोः यमः | भारतं सर्वविविधतुलामार्गिताः पुरुः || देवविविधमाधिश्चयं ऋषिमिच्छ समन्वितः ||
व्यास्यावज्ञाय तत्र तत्यथाित भारतम् || महावार्तवाच्च महाभारतमुच्यते || निष्क्तमयौ यो वेदं सर्वपापः
प्रमुखम् || स्वयम् नारायणेऽदेवदतमस्त्रौधेनवर्गः || अर्थात् व्याससं ग्रामं श्रीवं तत्विनिर्यम् || चकारः पञ्चमं वेदं
महाभारतसहितयम् || इति व्रताद्विते”” - 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 तारो तारावानसुपुपुस्किरिनीमानन् पि रससमुखं श्रीर्रायाः विश्वापरपि परम्परम्
नारायणहितादरुपदिनिविगं वस्मुन्हतायायं अक्षरं तवो निवृत्तपूर्व्यां वेदविनितास्य भद्रका
भगवादर्धानेव वर्षो धुमः, तत्तस्य र्याः र्याः || - 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).

"सत्यजयत्वेद्याभारारम्यते - अप्र एव चेतति धर्मं युगानं न करिष्यसि | ततेऽस्य कौर्यम कीक्षित्व च हित्वा पापमवाप्यसि || इत्यादिना व्युधदध्यम धर्मश्रवणम | यतेऽप्रृव्यक्तिभुतानां येन सर्विद्रवं तदम | सर्वकर्म तमवश्चिस्ति विनदितह मानसः || श्रेयान्तवत्विनिविभत धर्मश्चिस्ति निधनं श्रेयं परथमं भाववहः | सर्व गुदाधरं भूषणं ये परं वचः | इत्येवशिष्यं दृढ्यतिः ततैव वश्यांमि ते हितम || ममनना भव तदफतं मद्यासि मां नमस्कृतम || मामवेश्यासि सत्यं ते प्रतिज्ञानं विमुखिष्यः मे || सर्वधम्मस्यरिष्यवं मामेवकं वश्यं च | अहं त्वं सर्वपापेश्यो मौक्षिण्यामि मां शुचिः || - इत्यादिना स्वर्गभूमणी भगवददिशन्वै तृत्यवं तदन्यस्त्व त्वाल्यालं 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." (I.13). 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, them 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 वैद्यं तपस्या न दानं न चेत्या | शक्त्यं एव विद्या इद्भवं दृष्टवानसि मां यथा | भक्त्यं लघुन्यया शक्त्यं अह्मेवचिथ्यिणूरुजुन | जातु इत्यं त्वं तवेन प्रभुवं च परन्तः || - इत्यादिना व्युधमहात्मक सर्वसाधनोत्तमवं परोक्षारं श्रावणयो जात्सत्यं तदथवंचः च | - इत्यादिना भक्त्यापि तत्कर्म निःकर्मवाचः | कुंकुम तस्माचं पूर्वं पूर्ववर्तं कृतम || - इत्यादिना ज्ञानोपिं साधनां || श्रुत्वेश्वरस्य यनम || देवा अभ्यस्य रूपस्यशिलं दश्ययाज्ञाकारः || इत्येवशिष्यं भूषितिः तताव वश्यांमि ते हितम || देवासुपरीशोवाय निविण्यायुवीर मता | मां शुचं समपं देवीमित्रजीवोसि पाण्डव || महामानसु मां पार्थ देवासुपरीशः || भजनंनवनमसि जाला भुताविवाय || दशायामे पार्थ यंगम पार्थ समयेववरं || इत्यादिनाः तत्त्वेऽन्योत्तमादिकः तपस्या विश्वासाम || - "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 very 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.

"O Arjuna, there is nothing else superior to Me. By Me alone are all these woven like pearls on the string." (VII.6). "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.
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).

"The Supreme Person is termed the Imperishable Supreme Lord. Because I transcend the Perishable One and am superior 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, 0 blameless One, knowing which one becomes wise and content of his actions, O Arjuna" (XVI.16-20). "There exists no actions for Me, 0 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) 'amost alle, 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).

"As to the reasons why you should worship this Supreme 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 Purusa 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 मौलिको वया निविद्या एप्स्य प्रस्थेत हविनिमित्तः | विदे हि गुदो गुर्दिन्मू धलिंव यागित्रों वर्तिं अविनाद्वाद इरावतः || एको नारायण असीम वास्त्र न च शंकरः || य सुलभ्यती समधिन्य त्वतः एतं व्याजावतः |
विद्वानों हिरण्याभिं अन्यों द्रुपुदेन्तः || एको नारायणो असीम वास्त्र नेशानो वायुजनो वा इरामः असीम वास्त्र न च शंकरः || यं यं कामवति विन्यति ब्रम्हाण च अक्षिणम् शंक पूर्णः यम मनं कृत्यां कृत्यां तत्त्वात् न कविचत् ||
सर्वनामकर्मो देवदेवस्य सर्वनामकर्म देवदेवस्य विषमाननाथतत्वं नैव च भाष्य स्थायः | अदानात तपायं तद्भन्यामानानु पुरपार्तितत्तसे || - इति पूर्वदीर्घतिः” | - 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) Sríman 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 मात्रा तन्त्रा वृद्धान न ते महित्यं अद्व अस्वरूपितं || अनन्तगुमामाहात्यो निर्रिद्यो भगवान्हि ||
न समो वाचधिको वाचों विवेते तत्स्य कृष्णच | नाशीन च भविष्यो वा परतेष्व स्वतं एव च ||
इवोद्युतेश्च | यद्याम्बितिर्ब स्याद इत्यादि तु मुतिविषविषमः | यत्रेवान्तरो मुक्तकेष कार्य तत्तथ्य नाति हि |
तमात्वेविन्य कर्मणियो शृंदृश्यं स्मयं || इति व स्कान्दे | ज्ञानों मेव सांग्यं इथादि तु वायक्षम्याक्षेयं ||
न हि कार्यक्षणमे प्रति तिष्ठकार्ककृतुं | शारवीदापृप्तु ौ च ते न प्रस्थेश्चकर्मणं ||
एततपृप्तु न कर्मां स्पण्ड लक्ष्यस्य वालिनि च | कर्मानुसारिते में पार्थ निन्दित्वं मानुषम ||
जनौ च कर्मां स्योदितिनि कृत्यानीकृतकर्मं ||| न हि स्वास्तकर्मणेण जातु तिष्ठकार्ककृतुं |
स्थानापृप्तु तति न प्रस्थेश्चकर्मणं || एततपृप्तु न कर्मां स्पण्ड लक्ष्यस्य वालिनि च | कर्मानुसारिते में पार्थ निन्दित्वं मानुषम ||
जनौ च कर्मां स्योदितिनि कृत्यानीकृतकर्मं ||| न हि स्वास्तकर्मणेण जातु तिष्ठकार्ककृतुं |
स्थानापृप्तु तति न प्रस्थेश्चकर्मणं || इथादि ||
उपदेश्चति ते ज्ञानं ज्ञानतिर्बिनि || इथादि चोथीज्ञातिर्बिनि ||
स्थानापृप्तु तति न प्रस्थेश्चकर्मणं || इथादि | 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 Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna, entitled titlesw the Bhaasyakara’s introduction.
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, Yuyudhan, 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. Asvathhama 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 Grand sire, 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. Yudhishthira, 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 behaviour. 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 are rows 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 Nirmaya 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.
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:

“तत् तोषोर्मध्ये वान्धवादिमोहज्ञालस्मृतं वपदन्त अर्जुनं भगवान् उवाच — पञ्जावादन्
स्वमीपोष्ठवचनानि | कथं अशोच्या ? गतामून् ||” - To the sorrowing Arjuna, enveloped by entanglement of fraternal delusion, as be 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:

पञ्जावादान् is what appeals to the mind though it is not according to scriptures. Why is it अशोच्या: - deserving no thought? Because of (what is stated in the line as) गतामून्.

Tatparya Nirnaya:

“प्रकर्षण जानन्ति इति पञ्जां | तदावादं पञ्जावादं पञ्जामतिविरुद्वदं वदमि | कथम्? — गतामून् ||” - Those who are enlightened (to the wisdom of the scriptures) are पञ्जां. Those who are opposed (to
the wisdom of the scriptures) are प्रदानोऽहि. Contrary (to the wisdom of the scriptures), is what is अवादः. How? Because of (what is stated in the sentence commencing) गतामूः.

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 लेवाम् | इवप्रविध्यवर्त्तितवाद। इवनान्ते | यथार्थं नित्यं सर्वे रोहेको प्रगितं, एवं लेभेत् जननिकादि निन्यं।” - Why is such statement made – नेवाहम्? 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:**

“कथा यथर्मित्रीति क्रियते | तत्र देहनाशमयत् किंवा चेतननाशमयत्? देहस्य सर्वस्य विनालिन्त्वम् तत्र भयं प्रयोजनम् | न च चेतननाशमयत् | तत्तत्विनाशिवादम् | न तावत् परमेश्वरस्य भव नाशोपिनिति | एवमेव तवानं च – नित्यं नियमानं चेतनस्य चतनेनामकः बहुर्म यो विद्याति कामान् स्तु इतिविदिः शृष्टं | यथेकेव जीवस्य मुक्तेन्तु हरेः कदित् | इति स्कादेन || इवस्तुपयो युक्तमण्डलोहात् तत्त्वायुभयविभिन्नत्वशबंधकाप्रकारं तदम् निन्याणि - नेवाहम् इति | यथेकेव शास्तकार्तिकुस्त्य नाशित्य प्राप्तोक्षेपकार्यं भगवता निन्यान्ति | एकान्ते कथयन्तिः यशस्नपेद तदेव लोके प्रकाशित्यति 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 eternals, 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.

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\] - 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 नेवाहम् in the verse नेवाहम्. 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:**
“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.

Even the scriptures say so. Can also be evidenced though by direct experience (like the Vedas). Not by intellectual comprehension - “I have heard”, 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.

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:

“भूम स्वक्षीयदेहाद्वारिणिः पािरतं | इति दर्शियतुः पीिहिः इति विशेषणम् | भवदार्शिः या भविष्यति इत्यदि शौचे न कर्त्याथं | देहाययदमोहायायातदार्शिःनाति।” - 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:

“तथापि तदमानाभावायिना शोकः | इति चेतुः, नेत्याय – मात्रस्यां इति | भूमीत इति मात्रा विशयः | तेनां स्याः सम्बन्धः | त एव हि शीतोष्णगुणादेक गदा | देहे शीतोष्णगुणाविद्याधिः शीतोष्णावनुभव अमनः | तत् वागुणादेक | नालनां स्वतः सुन्दर वादिः सम्बन्धतः | कुते? आगमायिनिः वान | यदाननां स्वतः स्युः सुन्दरार्थं स्युः? अतो यतो मात्रस्यां जागावादेत ते भूत्या नायद् | इति तद्वायाविद्यिकियत तत्निमित्ता एव नालनां स्वतः | आलनां तेन्यायविद्याविद्यावायाविद्यावायां सम्बन्धो नारति | नवानिगमयिनिः प्रवहुपत्तेनापि नित्यत्मितति | सुन्दरप्रवहुपत्तेनापि | आलनां तेन्यायविद्याविद्यावायाविद्यावायां सम्बन्धो नारति | नवानिगमयिनिः प्रवहुपत्तेनापि नित्यत्मितति | सुन्दरप्रवहुपत्तेनापि। - Even then, in the absence of realization, there is sorrow. Therefore, it is clarified, भावायिनः - by contact of senses. मात्रा is that which is भूमि इति मात्रा - sense experienced. यस्य 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.
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:

“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:

“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. Thus in Pravritta scripture. The words पुरुष (full of noble attributes) and सूरण (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:

“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, नासत: कारणतः सत्य ब्रह्मात्रत् घनिष्ठ: ,because it is declared in Vishnu Purana, "Prakriti, Purusha and Time are eternal". Because the word विधास्ते देवी: े... There is no annihilation of असत: Prakriti the cause or सत्य Brahma, because it is
has been separately used (in relation to गतः and अगतः and also because it has been said in Bhagavat Puraana that अगतः is gross and गतः is of the subtle form and attribute of the Reality. Besides, अगतः is manifestation of गतः, the unmanifest. According to normal understanding also, it is so established - both of them. अन्तः is conclusion.  

**Tatparya Nirnaya:**

“न च यदात्यलोकद्रिव्यम् इति शोकः | अस्मक्षणेऽसकाशतं भायो नासित सत्कर्मणे सकाशत्तु अभायो

नासित | इति नियत्वलतः || यदभाववचिनः शब्दः सर्वे ते गुःवाचकः || अभाववचिनः शब्दः सर्वे ते

दुःखवाचकः || इति अव्यनिविर्यम् || सदभावे साध्वाभावे स तिद्विंत्वः प्रयुञ्जते || प्रातेर्कर्मणं तथा सच्चिद्य पार्थ

युजयते || इति व्यक्तामण्यलातः | एक अस्तनेव मेवः भवत्ति अस्माकशमिः वे चेति इत्व आदृत्वः | अन्तः नियिविर्यम् ||” -

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.*

यदभाव मेन यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो यो

According to normal understanding also, thus the word गतः is used. The one who thinks ‘*He becomes 'a-sat', 'asat brahma*’ for him Brahman becomes ‘a-sat’, consequently he becomes sorrowful.

“न च चालियानविविधायनेयायलात्मिनाशिनिपदलकः स तोडः | पन्य्रक्षितोऽधातः | सन्निविर्य व्यक्तिनाश पदार्थ

स्वपयुनते पार्वत्यांगासतसः च नासित इति सर्वानोको व्यहरति | न च विपयेव किचिदिनामः | इत्यतु वाक्यमन्यथासिद्धम् | आद्यनायों सर्वकार्यंनिविर्यतम नस्यतम | यदसन विषेशतः जावयते कोठ जावयते ||

व्यक्तिपि समस लेखनवध्ययस्याः भवेत् | एवं नास्पिपिप बोध्यमतोसन्वय जावोते | तथा व्यभिचारद्वावतः

कार्यान्त्याः सदा | भेद्या चालियानेव देशोऽगात्किचिदिनतियमिति || व्यहारो भवेद्यमालालक्ष्यानुभवः सदा || इति

अव्रतांकः ||” – 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 गताः विदितोऽन्तः are due to delusion, thus in Brahma Tarka.

“न च सदापिलक्ष्या किचिदिनति इत्यव किचिदिनामः | न चासः स्वादियाभोगात्यायायादामुद्विविक्षान्याम्

भानिविद्याम् | अगतः स्वादियाभोगः इति बदतोऽस्माः स्वायाभिभूतवा? | वदि नाभूतन तत्त्वानिर्मालकरणां |

यद्यमूलाः तदार्याः | नाचामतोसतवेन भानो सतवेन च ग्रामानीस इत्यव किचिदिनामः |

अस्त्रनवहारलोपसवेगायाच्या | यदविग्राहायमं सर्वे तस्य सतवेन पारीतेर्च भानिलिच्या अभिविविक्षापिः

सतिदं रजतम् इत्यविद्यायमसत्त्वपीपिती विना नही भानिलिच्या | भानिलिच्या किल्लापिः अभायान सतिदं रजतम्

इत्यविद्यायमसत्त्वपीपितीहि प्रवगते तस्मादभविक्ष्या न किचिदिनः ||” – 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 sat and Asat - Existence and non-Existence; sat,
being the Real and the Asat being the Appearance. Both the sat, and the Asat are subject to
delusion. The Asat 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. Asat
cannot be proved by another Asat. If the sat appears as Asat in delusion, it cannot be accepted
as sat. In common practice in any event, the Asat cannot cease to be. That which exists as its
form also may appear as sat. Same is the case with delusion. Even though it is indescribable,
where silver appears as sat such appearance cannot be treated as Asat, Asat only on the basis
of its being delusion. Thus, the sat which appears as Asat should also be accepted. Then, there
would be no contradiction.

“विद्यमान सत्यम् | विद्यवेद्य गोपयता | कविमनीपि परिभृत् व्यवहाराधः तथागतान्
| व्यद्धाश्चार्थोऽपि समाभ्यं || इत्यादिशृष्टवेयः ||” - 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 बहुता? यद देशोऽन्तन तन्मित्यः वेदाध्यात्मि इत्याह - अविनाशि इति | नापि आपातिना
विनाश इत्याह - विनाशम इति | अव्ययं चत ् त ||” -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 नित्यं जीवसाध्यस्त | तथापि सर्वप्रकारं विनाशितं विन्योऽर्थः इति तु शब्दं | अनिवत्वार्थं
देहनितुंखपितपूर्णात् | नाशचतुर्विधं प्रकटमद्विवो हरसं तदा || तदन्त्यं तु सर्वं नाशाः
कंविचिद्वितिः हि || इति महामर्गेऽ || देशात् कालमेध गुणत्वं तथा
तति || सा समस्ता हरेत्रेव नहयते पूर्णसम्पर्यात् || इति
परमशुले || शरीरिणां तु देहायातिनाः विधत एव | येन सर्वं नित्यं तत्त्वं
इति तम्भैव लक्षणशक्यानां जीवानां
देशो गुणत्वं पूर्णात् ||” - 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 ‘शरीरिणा’ 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 देहायापि कस्यचिनित्याय इति - नेत्याह - अनात्मा इति | अतु तत्ति दर्पणसातः प्रतिविन्दणाश्वद्य आत्माय इत्यत आह - नित्याय इति | शरीरिणा इति ईश्वर्यावृत्तेऽदे | न च नैमित्तिक इत्यहार - अनात्मित इति | कुते? अपेमेय वर्धमःपवात | नहुपुतविद्वियमिनिद्ध्यनाः प्रतिविन्दनाः सति च पद्यांकं | स्ववेदः पद्यांकं | चिकित्सित - प्रतिपान वियोक्षम नियोपाध्या स्वरूपी | चित्तीया युद्धो जीवेऽकेताप्रतिनिधिक || इति भगवद्वचनात ||” - 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. शरीरिणा 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 देहायापि दुःखितो चित्तं नस्य | तस्मात् अनात्मिनोऽपेमेयम् विषयं: पूजार्थं यथावत् | तत्प्राचार्यान्तः कुनिकूलोऽपेमेयस्य च | ये त सवर्णिण कमाणि मयि सन्नयस्य भवत: || तेषां समुदायां || इत्यदेः | जीवपक्षे नित्याय इत्र परिपक्वस्य अनात्मिनाः इति पुनर्विकि | अविवाची, येन जीवमिति तत्तु इत्युतस्येव अनात्मिनोऽपेमेयम् इति प्रविशिष्ठानाचय | इम् देहा इति वियोपाणाः नियोक्षचालानालकः स्वयंभृतो देही मुक्तायां विद्यते इति ज्ञाते ||” - Since without choice, the body has other attributes; it is covered in pain, thus in Parama Shruiti. 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 अविवाची is repeated, then, the statement "Know that by Indestructible all this is enveloped" and the words अविवाचीनोऽपेमेय - indestructible, incomprehensible being in reference to the Lord. By specifying इम् देहा, the eternal transcendental form of Consciousness and Blissful state of the realized souls, is made known.
“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, splendourous 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 प्रायः परं विश्वं तदेष शृण्ठतिः अयो तात्तत्वेऽन्तित्तिः गुणिगन्तुर्वर्थके || भूपा मनुयभावां देवाः पितरं एव च आज्ञायेऽं कर्मवाचकलं देवं चिथो विच इत्यते कमाच्यमाणोत्तरस्तं मुक्तिपदि तदन्ते ये भूपात्तं गुणिगांनवर्ताय || ततो द्विगुणां कविकुलांत्विपि कथवन || ततो सहस्रामुगिता श्रीतत्तं परमो हरिः || अनन्तगुणांतसं परमो अयो 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.

“अक्षणनः कम्पणानां मंडलयो नमोजेवाय असमा वभुक्तः | कामस्य यत्रायता कामास्य तत्समाह अभूतं कुः। इति शोकानन्दामपि भवत्वमेवः | न च - यद्य तन पंथत्य पत्यनं तन पत्यति | न हि द्वृत्तपदिः पतितोपि विद्यने | अध्यात्मीयमनस तदाध्यात्मिति | ततोश्च विभक्तं यत पत्यते। परमं वसमं वेदं वामिव भवति, तत्त्वमाति | अहं वामिस्य | इयादिष्ठितं विहतिः” ]” - 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.

“सद्गमाशा यदि भवेत किं मुक्त्या न प्रयोगनम | मोहं मां प्राप्यार्यमान भवानेतो चिन्तिताः || याज्ञवल्क्ये पियासमा नां मोह व्रीति ते | भूतज्ञानालोपिः स्थानं जदान न लुप्तं || न च ज्ञ्यविनाशं स्यादिनाशं कुरं पुनः | स्याऽर्थवतं पारद विज्ञानपिः स्फूर्तं || अस्यान्तरायं भिन्निमिव स्थितमेव वेदेऽ वदेऽ || तदा ग्राहादिभोगं स्याद्वेदप्रज्ञानशक्टिः || तदं स्यांताः नसौ इं पी वेदिर्वर्जानेव व च | वदाद्वान विज्ञानति नाममेव नेवं तथा || पुरुपाध्यं कुतलो वेद तदावाय को यतेत || तमातु स्याऽर्थवज्ञान मिन विज्ञानमपिः || भूतते सर्व भोगाः मुक्तिप्राप्तः न च वान्यः || यद वेदे मेव विविधवियोजेन म स्वतं || तद द्वितीयं न भवति पारुम्ब वासकमेव धुपं || प्रभापुपाराज्ञव यत तमातु मिनामिवश्च || विभक्तलेव नियतं यमातुवहि वर्जः || परमेव यतो विन्युत्वेतेः न पत्यति || चेतनावेदनमाय नामेयोऽष्टिः ततोश्च || न हि ज्ञाविलोपित सर्वक्षयं परिलिखिताः” ] - “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!” Yajnavalkya 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 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.

“The Brahma, the head of all forms, the personification of the Absolute, with the activity he is known as the Formless. Since he is invisible, by the word ‘formless’ is derived, which symbolizes the immutable Sri Hari. Since He possesses all attributes He is para Brahman. He is known as the Absolute Supreme Being as He abides in the heart with His activity, His 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.”

From the word ‘formless’ the word ‘formless’ is derived, which symbolizes the immutable Sri Hari. Since He possesses all attributes He is para Brahman. He is known as the Absolute Supreme Being as He abides in the heart with His activity, His 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.

“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.”

“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 बुद्धा, 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 from 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.

“जीवेश्वरमिहर्ष चेत जडेश्वरमिहर्ष तथा। जीवेश्वरं भावेस्वरं जडेश्वरं भावेस्वरं प्रभुवं मद्यावलं। स नित्यं एवं नायोधयं उद्योगाचतौ देवों लोकोऽधिकरणं तस्मादनामभिमानं प्रभुवं मद्यावलं। विषयोऽप्रामाणितो यस्मात वैदिको भायतिकारणं || अहैतुवं पनसङ्ख्याश्च भागवानं विश्वार्थं | परतवं स्वतंत्रवं सर्व अन्तिमवं च || सर्ववेदं परमानं सर्वस्य ल्योकवत्ता। इत्यादियोऽण्विष्णू-नैव-नैव अक्षरं || अभावं परमेष्टं समन्यं द्वारमाणं तु || नित्यं विनिविष्णु कल्पितो यदि केनाचिति अहैतुवं ज्ञानिना पक्षे न तस्मादिहितं क्वचितं || – इत्यादिचुःतिपायं श्रयो-नीरच्चावयवन्वात्तवात् ||” – 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, मिड, नामधेयं, इति शब्दानां वैवर्ग्यं चायम्यं। न च चक्कविज्ञानं वर्गविज्ञानं तपस्यं | न हि धृतिः रज-जन्म - इति व्यवहारं। नवकल्याणं भेद एवं दृश्टान्ताकंक्षं। तमालं अत्लबसिः इत्यवचोऽयं || ऐल्ताल्यम्.
The meaning ascribed to the words like एक, पिंड, नामार्थ 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, अत्तमभ - 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.

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.

If it is submitted that neither is the Lord distinct nor is He self-evident, nor is He is 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:

“य एन जीव वेति हत्तार्य स्वातन्त्र्येण | अन्यथा — मया हतास्वर्जीह इत्यादिविरोधः | चतुर्वत्य य एन इति परमात्मानोऽपि समम् ||” — In normal empirical world life appears is delusion, thus says Sri Krishna. How? As said above neither he kills not is he killed. It could not be the action of the reflection - प्रतिविवेच. He (Jiva) becomes creative only with the energizing activity of the Creator. The scriptures also say व्यासप्रायायेश्वर — being energized by the Lord.

Tatparya Nirnaya:

“य एन जीव वेति हत्तार्य स्वातन्त्र्येण | अन्यथा — मया हतास्वर्जीह इत्यादिविरोधः | चतुर्वत्य य एन 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 हत्तार्य 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 मन्त्रवणोऽप्यतत्वायह — न जायत इति | नवेक्षणनवद भूचा भविताः | तत्र — तत्तवः — देशतः कालं योसावस्यात्ं स्वतंत्रतेऽविलुतावपथान्त: इत्यादिशुनिष्ठम् | कुता अजातिलक्षणेऽसर्वस्पृष्टात् ाहतः सदंस्पृष्ट: | पुरुषं देहं अणि पुरुषां | तथापि न हयते हन्यते निमानिष्ठपि 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. ाहतः सदंस्पृष्ट: - permanent means remaining in the same form without any change. पुरुषं देहं अणि इति पुरुषां means the one (Jiva) who acquires another पुरुष: or देहः. Therefore, the Jiva is not killed even when the body is killed.

Tatparya Nirnaya:

“जीवेश्वरसिद्धम् मन्त्रवणोऽप्यतत्वायह | - न जायते प्रयतं इति | अथ ना परमपुरुषो भूचा विद्वानं एव देहसमवेत्रापेतां भविता न | मरण नु देहवियोग इति प्रसिद्धमेव | न हि घटादीतां मरणव्यवहारः ||
Neither born nor dying, this Supreme Person. The Jiva is also unborn and eternal. Otherwise (all creation) will be merely a repetition. The Jiva is also indestructible and eternal. Therefore, great people call both of them to be 'shaasvata' permanent.

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), bow can such Person (ever that he will) slay any one, O Arjuna, or cause anyone to slay?

Bhashya:

“The one who knows how and who is hurt or killed? अिविनाशिनः स्वभाविकाशाश्रितः | अथ अिविनाशिनं दोषयोगार्थितम् निव्रय सदाभवितम् इति सर्वद विदं | दौष्ट्यपुरुषादिवन्दनं गौर्ण शयस्योग्यात्।” - The one who knows how and who is hurt or killed?

Tatparya Nirmaya:

“अिविनाशिनः स्वरूपायाविनिर्जिताः | निव्रय स्वरूपः | निव्रय परस्यार्थम् | कर्तवंतं स्वभवितं सदाभवितम् हरं वर्णत्तुर्यं तत् ज्ञानं कथं करतं स्वयं भवेत् इति परम्पूर्वकः | अन्या अिविनाशी निव्रयः इति पुरुषकः।” - AivanaaiSanama is that which is by its nature incapable of being destroyed. Nivrm is that which is by nature is eternal and therefore by its nature incapable of being destroyed or Aivinaan is 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 Nirmaya:

“अिविनाशिनः स्वरूपायाविनिर्जिताः | निव्रय स्वरूपः | निव्रय परस्यार्थम् | कर्तवंतं स्वभवितं सदाभवितम् हरं वर्णत्तुर्यं तत् ज्ञानं कथं करतं स्वयं भवेत् इति परम्पूर्वकः | अन्या अिविनाशी निव्रयः इति पुरुषकः।” - Aivanaan 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:

“दहान्यिन्दृश्य इति - बांसासि इति” । - In this verse, the Lord clarifies the difference in experience about the body and the self, as an illustration.

Tatparya Nirnaya:

“जीवस्य अग्रमयोगविशालोवं जनिमतो यत्स्ततो न दुःखकारण इत्याह | बांसासि 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 पायो निनिनेश्चविनाशिनोपि केनविनिमित्तविशेष्यं स्वातः कक्षेषदत्त इत्यतो विशेषपनिमित्तानि निपःथति - नैनौ इति ||” । - In the normal circumstances, though there is no destruction, there may appear seeming destruction like the head of Daksha Prajaapati (कक्षेषदत्त). To avoid such understanding it is mentioned that the Jiva cannot even be pierced etc. क mean Daksha Prajapati.

Tatparya Nirnaya:

“कारणतोषि नैस्वर्यस्यान्यात्मम् | इत्याह - नैनं छिन्निति 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:

“वर्तमानिनिपथात् स्याद उपत्र? इत्याह - असद्य इति | वर्तमानादर्शात् युक्तमयोपयत् इति मूचयति वर्तमानापदेशेन | कुतो योग्यता? नित्यरोगततदिविगप्तस्वरसरमपतात् | शास्त्रवेदे इत्यकमसत्वात् उक्तम् | श्रापु नित्यं निमित्तिकान्त्यालं निवायति | नियतं सर्वगतस्विप्रवेषायम् | अन्यथा शुद्धं | एक्योक्ति अनुतद्विप्रवेषायादानं नैवेद्यं पुनः किं युक्ताच विम्बवमण्डलेयेष्व विद्वान् | तताः च - रूपम् - रूपं प्रतिस्पर्धा वधूम् | आभास एवं च इत्यादि श्रुतिमंशितमिनी | नांचाणविवेधं | तत्त्वंवांसवात् | नाचकसीवांसवात् | प्राणिभिः चामकयिञ्चोविवेधमेव | नांचाणविवेधं | चामकसीवांसवात् | गाध्याधिविपि अश्वासहायायुतमिनितितत्र अरूपत्त: | श्यामविपि ऐतिह इत्यादिविरय्योणस्य | उभयविद्वायात् | अचिन्त्यस्य च | तथ्योंपश्चातः च न भिंच्च च च नायककम् - लयींस्यसह विन्यासं नो विग्रहस्यां च न निमित्तिकान्त्यालं निवायति | न योगिताश्रयस्यात् चिन्तं नचेततं लघ्यं कार्यार्थं इत्यादिः - चिरेण्व बिन्दुश्रामाविद्वात् इति बांसासि इति ||” ।
"By denying indestructibility (of Jiva) in the present instance, possibility of such destruction in future is here indicated by the words अच्छेदः. 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 स्थायिनु- immovable, any other common doubt is removed. (Similarly) by such words like निःस्य - the everlasting, सनातन: - 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 बिः (original) being evident in प्रतिविभ (reflection), without any deviation. By (Upanishadic) statements रूपं रूपं प्रतिरूपों वर्तुभूत in each and every form he creates reflection, or आभास एवं रूप: - 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 स्थायिनु and अंशतः 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.

"महाताथयानच भापूर्व हि महापुराण्यां | तत्त्रापि मोक्ष एवार्थी | अनेकौ रेमेये ब्रह्म न ते मध्येनु रेमेये | अन्तप्राप्ति सुँह प्रहुद्वर्धनमात्मस्यत्रम् || पुष्पविचतो लोकः क्षीणं श्रीवर्मे || - इत्यादिद्विशुशुम्भियाम् || स च विद्विपुराणादेव सिद्धायति - वामुवेद्यनारायणः को मोक्षं समवानुबलाम || तुष्टे तु तत्र किमवेद्यकम्ठेन इते || तवसादातवानोपि परं सिद्धितम् संशयं || एवं स एवं भगवान् दयेवेन्दलनम् स्वामिनाः श्रीतपदों यदि निर्विचीकरम् || ते बै विद्विपुराणादेव देशमायः एवं माहृतिः अवृक्तालये || तमिन्द्र प्रसन्ने किमहस्त्यवल्यं ध्यायिं कपिलमात्यकास्ते || ऋते यदमिन: भव इसे जीवावत्तस्याणाय अपहरता न शर्म || आतं समते भवमक्षिभृत्यः श्रवणेऽविद्यमानाः आत्मेऽण || कर्ते भवत्यादालितः कस्य चोक्षो भववदिह, तमेव विद्यमानेः इत्यादिद्विशुशुम्भियाम् ||"" - 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 I' '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.

"Whoever has the capacity to utter the following hymn, let him be considered a learned man.

O Lord! You are the Supreme Person, verily, none in the past nor ever will be in future. All my desires, I will fulfill with this knowledge'.

Thus, the Great Apuratorva disciple Skanda also states: ‘No one among all the heavenly gods is, verily, as the Supreme Person, is, verily, none in the past nor ever will be in future. All my desires, I will fulfill with this knowledge'. By such statements, the great Skanda also states: 'No one among all the heavenly gods is, verily, none in the past nor ever will be in future. All my desires, I will fulfill with this knowledge'.

In other cases, the statement was made in exceptional circumstances in respect of those gods which are 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.

"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 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 bas been spo

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 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.

"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.
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 the 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.

...
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).

"तत्त्वान्यायस्थितिश्चिन्ति एव युक्तम्। अतो न मायामयेनकम्। अवलंबस्तु अप्रहर्षानन्दस्। अतुरुस्मुरुम्। न प्रज्ञम्। अश्वेत्। इत्यद्रवत्। कियाप्रदेशेः।- तयोऽसे हरदय साक्षात् कन्तुविद्या कियाः।२३२।

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-related, 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:**

"अच्छेध्याविकं जीवयापि तत्त्वस्य। अच्छेध्यायम् ईति। निवं सर्ववात स्थितं अगुणः। जीवः। च गतस्यादु। सर्ववाति विवुु। तद्मध्याविकं तत्त्वस्य। हृतस्तोत्सै पत्त्वत्वातः चर्ति ईति। अचलः। नादेव। शरदेव सह। कर्त्ता। ईति। सनातनः। निवं सर्ववाति विवण्णावैवि वच्यितं। न च अश्वेत। तद्धीरनं। हृतस्तोत्सै। विचार्यात॥

Jiva is uncleanable even as तत्त् – 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 immovable, 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) immovable. 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 लेवाहं जातु नासंसे न ल्यं। इत्युत्यौरायः परतुवात। देहसं शारिरिः। शेषं ईति। विद्यापितावच्च। जीवस्य तत्र त्त्र। अविशाल्यी। तु येन सर्वविदं तत्त्वं। अशिशस्ः। अपमेयस्य। न त्रियतं। भूतवा भविता। न अविशाल्यम्। अव्ययस्य। अवकोशेऽयमित्वायः। यमित्वात्स्य। ईति। परमानन्य। न नीह। जीवनं तत्र सर्वं। न च मयातो।
Not that I was not; nor that you were not, thus both (Lord and Jiva) are mentioned. In him (by whom all this pervaded), 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 indestructible 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 Jiva is applicable attribute to Him.

"...as far as the Lord is concerned, even though his body is never is (he) cleaved of the body; because He was 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 नै छिन्नति (II.23) - never is (he) cleaved - is possible to be shown 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 एवाभिकारित्वः” - He (the Lord), verily, is of the form of *unmanifest, unthinkable and unchanging*.

**Tatparya Nirnaya:**

“सर्वगतः भवति यथा किम? इति तथा न सर्वकाल्याय? इत्यतः विभक्त सर्वकालः इति कथंतद् युन्यतेऽत्र - अचिंत्यपरिवाराय - न च स भवति कदाचिदेवस्य भवति अचिंत्यपरिवाराय यानि वाच्यस्य रूपाणि तानि सर्वं तवान्यं भूतानि इति देविमेत्र नामध्य मवेद यथाभववरनम् जीवे नु सर्वजीवेव भवानान्याभवनम् सर्वं चेतत्तत्त्वरिष्टिः - संवैदुर्गन्धा ज्ञानमाः सत्तरात्मा ज्ञाज्ञानाः सुवर्गजीव क विभ्रणः पर्याक्षरः इति पैड़ीशुते।” - 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 एवम्, अवम् are used in different contexts. Even so in the case of Jivas, (of being uncleanable 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.

“आदेहः देहवाकः प्राच्यं परमेश्वरः - अप्राकृतभृगवालदेह इति कथंते || श्रवणवात्स्यदिवहाय यथं हरे । श्रवणवात्स्य तदावतेह उच्यते || श्रवणवात्स्य यमाद देहवाच्यं चतुः इति इत्यभववरनम् यस्माद च विभ्रणप्रायर्तिः ज्ञाज्ञानोपरि सत्तरात्मा च याज्ञानाः सुवर्गजीव क विभ्रणः इति पैड़ीशुते।” - 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* - अभिनवविभेदः 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.

"गुणों श्रुताः युग्मितां देवं सत्यशुना अपि नैयत्र डढ़का | विन्या अविन्यश्च तथेऽदेशः ||
श्रुताः नाहींति तथा प्रतीति ||
इवादि च ऋवदेदोपपर्यावरणादस्यम् || एकमेवादितीयम् || नेत्र नामातित किंवचन
मूर्तिः स मृत्युमानोति य इह गणेश प्रकाशि ||
यथोद्यो दुः वृद्धः पवित्रः पवित्राः पवित्राः
विधाति ||
एवं सत्यसुप्रस्तयं सामसुविधाति ||
एकमेवादितीयम् || नेत्र नामातित किंवचन
मूर्तिः
समृद्धमानोति इहवेदां प्रकाशि ||” - 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 relity. (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 attribut

"हस्य कृमी दिरुपाणां गुणानां कर्मणामपि ||
तथेऽववनां च भेदं प्रकाशि यह कर्मिति ||
भेदाभेदी व यह पाठल यति तम एव तु ||
पत्तेदकोकोपाणां बुभुः पुपपलति ||
अभेदाभेद विशेषाः सत्यमाति वयहारस्ततो भवेत् ||
विशेषाणां विशेषायत्ता भुददिकोपाणां ||
विशेषाः स एवाः नानाभवत्ता तत् कर्मिति ||
प्रातुमाविदेशपति पुपपलति सर्वोत्ति ||
न विशेषां सत्यमाति गुणाविष्णुमिको अर्धाच्छ ||
मत्यकृमिवारा हरी समिष्ठधुराणखां ||
गरवपुष्पोर्त हरिकमथवेंतरकस ||
दसो धन्यतिभिर्मकलो हंसनापाणि ||
शिशुमारे ह्यान्योंत्तुतरे क्रूणां कर्मिति ||
नामातितायत्ता साक्षात्सागरणः स्वयम् ||
वस्त्राणृम वपिविच शाकाठा नादस्ता ||
सन्तकुरा काममवृणिनुष्ठो विनायकः ||
गुरुर्ध्वारसुदस्राणां प्रायांचकवित्तिः ||
इवादि विषुविद्वारा थिना संसाराणि

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, Parasurama, 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:

"अस्तेवात्मानो नियतसम | तथापि देहसंयोगवियोगालमकुमुद्वीतिः एव | इत्यत अह अथैति | कुतोशोकः? नियतवात्तिरिः - जातस्य पति | तदेव स्थपथ्यति - अव्यक्तानि 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 ‘अव्यक्तादिति’.

Tatparya Nirnaya:

"तिदेवु यावदविस्तारः | यावनोक्ष जीवस्य जनमश्रवं स्वयमेव मन्येः, न तु नियमेऽः | तथापि तावमात्रणापि ज्ञानेन शैविं नाहसि || नित्यं सनातनं प्रीतं नित्यं नियतमेव च। इति शाब्दनिर्गच्छ || अत्र तु नियतसम | जातस्य हि धुषुः इति पक्षासामात || तमात्वात् नात्राश्चर्यविद्धं कर्तव्यं ||" - 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 नियतवतादू, आल्पनंवसरसप्रवाति सवर्धा अनाशान शोकः कार्य इत्युपात्मसमस्त्वति । सामथ्र्य पुनर्द्वियतिः - आस्थविवद इति | दुस्म्यलेन इत्यथः | तदवाच्चय लोकेः दुन्म्यपैवसरसप्रवात् युक्ति वाच्च आल्पनथाय ||’" - 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 ‘अव्यक्तवद’. 
'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 तत्त्वाचर्या? भगवान्वेयात् - आचर्यवद्िति | आचर्यवद्िति गतेनं आचर्यवद्िति पशुति | न पुनःशुद्धिः - गम्यं गगनाकारं सागरं सागरपथम | इवविवेति | आचर्यी भगवान्वेयवर्मानेनात्तुः कश्चित् | तस्मात्तादृश्यं ज्ञानं तद्वृद्धचरवेदेन तु || इति बस्तकर्म | आचर्यवद्िति गतेनं पशुति | इति कश्चित् इति विवेति ||”

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. “अचर्याः भगवान्वेयवर्मानेनात्तुः कश्चित् | तस्मात्तादृश्यं ज्ञानं तद्वृद्धचरवेदेन 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 un-enlightened. Therefore, the use of the word क्षत्रिय.

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:**

“सांक्षयम् ज्ञानम् | तीर्थानत्वत्विश्लोच्यां सांक्षयविचित्रमिथियते | इति भगवद्वर्णाद्व्यास्मृतिः | योगं उपायं | दृष्ट्या योगं प्रयुक्तमः पुनः श्रेयं प्रसिद्धं | इति प्रयोगं भागवते | नेतृत्र सांक्षयविचित्रत्वेद्वेदेन विविष्ठीति क्षत्रियं सामायनेन | कर्मयोगं इत्यविपयंगतेन | निन्दितवाच्छेत्यों मोक्षमपं भिन्नमतत्वं उत्तराव पञ्चारातत्वेऽश्च युक्तम् | तत्रवेदप्रवचितामेव पञ्चारात्तुल्यं दिक्षोक्तेऽच्च | एवेकं सर्वं साध्यं योगं शतवदेयो उपादेयो वर्णीयं 5 युक्तेऽश्च ज्ञानं हि जैवमुक्तिः | उपायं वचनं | बुद्धं यथेष्ठं 5 नयं इति बुद्धं | सांक्षयविचित्रो यया वाचा बुद्धं यथेष्ठं वा वाचायिनिः इत्यतः”

- सांक्षयम् means wisdom. Thus in Vyasasmruti by the Lord having been said that knowledge of the Pure Self is saankhya. योगं is उपायं, 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 *Pancharatra* 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 be known, by those words it has been explained.

**Tatparya Nirnaya:**

“**देवी कुलोऽवधः**? यमादयमीयवरः सर्वश्च जीविः कृष्ण यूमं ब्रह्म क्षूणे च देवे रक्षकलङ्कावशिष्ठं अत अक्यः || न स्वासत्यम् कर्त्यापि || इत्यं कर्म च कालः यथावतः जीवं व च || यतद्वश्च सति न सति यदुपश्चाय || इति हि भागवतं तत्र तत्र स्थितो विविधन्तं सति निलवदा || अत्यविद्यन्तं च नियमित्ये ततस्ततं || भवाभावानियंतः हि लेकके पुरुषोऽऽयं || इति पादम्”’ - 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*.

“**जिवा स्वर्ग हारीं च** || वे युधस्ते पर्यन्ते धृतश्रोऽऽ || क्रंशे || सम्यक् ख्यतिज्ञां सांख्यं || गुण्यन्ते सन्ति योगातुपायं || सम्यक् तदुद् सांख्यम् योगात्लातात्ने स्मृतिः || इति अशुनिनृणं”’ - 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 *Jñana* (*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 *Shabda Nirnaya*.

“**वस्मतकस्तक्याश्चिं विणुना यल्लितिम्** || अक्षपादकणादीं च सांख्ययोगो च हैतुकः || वैद्यपुपातादायसु पायंशदाति कर्मवेदितामां निमांसा तिरिवा ध्रुव्यां राज्यी देवीं च कामकीं || ब्रह्मताक्षम भिमासा सेरेत ज्ञानसिद्धे || देविदद्यनवेद्यानिच्छियाति मेवेत परिणदत || इत्यन्साङ्गयंयोगेविरिविवानारदीय || सांख्यम् विमुखवरदादुक्वाचिवतः || सांख्यिकविच विदितातिहिताय अपनहितुनुवाचिवाकारत || अति तु युधिधामाच्छ || गोकृष्णातेव कर्मवेदं पहास्त्यम् इति || परमसांख्यवेदात्तत्त्वानि न विरोधे”’ - *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. Brahmataraka 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 of irresolute performance.

Bhashya :

“योग इमां बुद्धि चुरुषु इत्यकृतम्, वमणो हि बुद्धिः मतभेदात्, तत् कर्मेकार्थ निपट्या करोमि इत्यत आह
- व्यवसालिका इति | समयं भूकिनिर्मितानां मतानिमीक्र्येव इत्यथं ||”
- 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 Nirmaya:

“प्राम्यमात्मिः च विपुरुषमेव न निष्कला न चायाय्धम्मकारणाद्वरवनिविष्टे यथे पृथभुष्म सुवर्नयुक्तं ||
- 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.

“स्वाच्छिन्नं धर्मं विष्णुपूज्यते करिति | नापृत्तिः प्रृतितवा यद्धर्मं स ब्रैणवः ||
एव धर्मं च देवाया वर्तने गातिका जना ||
एवं कार्त्तिको धर्मं पाज्ञात्रत्वं वैदिकः ||
तत्तत्त्वं विनास्यस्यं नोदकिन्तु न तंतुलम ||
द्वानिरासी च सदा भवेद्वक्ष विषयं ||
न च तत्तत्त्वं विषयं वैदिकं करिति ||
जानीयते तद्विनं च स्वयं तत्तत्त्विति सदा ||
यथाक्षमं ते देवानां नागतयत्विदेशं च ||
एव भागवतो महायोगवालिः विषयं पुनः कह्लौ ||
द्व भागवतो ययुः स एवं हि विषयं ||”
- 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 (Dharmaha) 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.

“तृतीयम्बरपेक्ष धर्मं नानावेदवायूजनम् | तत्तापि विष्णुजातवयम् यथेष्वूष धिखो गुणे || सम्पत्ति विद्यामन्ततस्विद विद्येयेऽऽ || तृतीयम्बरपेक्ष पुर्वस्य यथेष्वूष भुक्तवा निबत्तिः || पुनः कुर्यालयस्य यथेष्वूष यान्त्वः || सर्वानं देवानं प्रविष्याय सववा सववा सववा || सम्पत्ति तत्तचरिण्याद्वित्यक्तृत्यैः || स्वात्तिर्याबिर्याबिदेशायाः गणाद्वितपिक्यायाः || मद्या विवाययायात्त्र वैविद्यनानुयात्त परम् || कमं सुघ्यत विनेन कमायन्ते समय पशुः ||” - Superior to the three Vedas is these Perennial Principles (Dharmaha), 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 सर्वानि नियमाज्ञानभविष्यति शुभेच्छा || परं विष्णु यो न वेति कुर्यारोपि त्रित्यादिकशा || नायी त्रितिका ज्ञती वेदवादि स उच्यते || वादार्थमवनोवादार्थमवनो वाचनमवनो यव || बोद्धोऽऽ विष्णुशारववो विवादादि पहनायति || अथवा निर्धरकालं पाठं वेदवादि स उच्यते || वेदवादादि स वाचनमवनो न वादार्थमवनो न हैतुकः || तमः याति तमः धोरणमवनं तस्मानचतुष्ठिति || अनारमुक्तस्य नित्यधुरुः युवातिः || वववादादि वद्यन्यासः ||” - 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 vaodvaadI – 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 वंच, (from where there is no return), where dwell people who are not enlightened. “वृद्धिनिर्नाततन्तानाकोत्तिविष्णुरावणाः || बहुनाबाजान्तां बुद्धर्यार्याक्यवाणिनाम || इति वभववायते ||” — singular is Sri Visnus worship which provides multifaced benefits, thus in Brahmavaivartakapura 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:

“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 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.

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.

“इष्टपूर्त मन्यमाना विषयो नयनचिद्यो वेदायते प्रमूहत | नाकास्पृष्टे मुक्ते तेनुभूता इर्ष लोक हिननेवं व विश्वति || इति चार्यिेशवेशु || वेदवादतो न स्थान पाण्डी न हैतुकी || इति हेम 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 ज्ञानेन तं विरुचु यायोधव व संशयत || जिज्ञासवच्च नितराण अप्रवेशकयुष्याधवः || ज्ञानमामवेशे कवलं ज्ञानवर्तितां || ते यज्ञग्ने स्वाभक्षे यति मनुयताम || ज्ञेनिज्ञानं परं पुं तु विषयं पायो न यातं || बुधायमित्रसानाचिस्यियनं विंव न तु || विषय एवं तेषां तु तत्र्यास्य विपर्ययः || ये तु भागवतांवर्गे सम्यक् यज्ञदि कुर्वते || विश्ववंस्क भागवतो निवृत्तांव विकारणः || दक्षिणांपर्वितानां तु यातं च यज्ञाच्यां तु तेजसा || यति व्यावं ततं क्षिप्रत्याप्नुवल्लं च ||

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 Purana.

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 योगबुद्धिमां श्रुण्यविश्रया इत्यार्दित्तद्वृमियः || वेदानां परंक्षर्वताः ग्रुणमच्छिन्ध स्वागदिप्रतिप्रक्रिया इव भवति || परंक्षर्वतां वेदाधम इति दुर्लभम || अत्य प्रतिक्रिया भान्ति भा कु इत्यत्स || वायो विपपकुशी व मुक्तो वचनं भुवनम || इत्यमिचारम || वैद रामायण चैव पुराणं भारतं तथा || अतिर्भावं च ग्रहं कं च विस्तरं सर्वत्र गीते || सर्वे वेदाः || वेदाधिकालप स्मर्यमूलं स्मृतिशीलं च तत्त्वदान || अचारांचैव गीते ||
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:

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:

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 Brahmaana all benefits are included. He knows the Brahman, therefore, he is called a Brahmana. He alone goes to Brahman. “विजनान” suggests having the fruits of Wisdom.
Tatparya Nirnaya:

“उदेकाल पार्शविधिवाददलोचारिलम्य व | प्रवेशध्युपांलो भवगान हरिग्राह | प्रकृतितुडुर्प्रेण सहवानुज्य नित्यति | प्रवेद्यतो तस्य प्राकु सहवं | समलुगावदयस || सति च | सावप्त प्रयोजनं विन्ना | सुकार्य त्यात्मकम्य च | धृष्टानन्दिनं तावत सहवंद्रिति भवेत || वेदवाचित्व यममाद विन्नाः प्रकृतितस || जानात्मकनम्य हरियो नविकाल्पनः || इति च | सत्तां सम्बन्धको अप्रवर्तको पालकवर्तितः, कालनात्मक यो विन्नास्तमाद यवत फलं तावत सहवंद्रिति विन्नाताय भवति || इत्यतः | सत्त हि विन्नास्ते ध्रुवकाले नेतिः || ये चतुर्द्विः मुक्ता रमा च तें तस्य न पालकवर्तितः, विन्नापाल्लवातः | न च मुक्ता कालात्मिकतः नविकाल्पनः तेन तदना || अत उदापानो विन्नाचेति | प्रवेश्व विमुद्धौपिनि | आनी आवाई स्वद्याच तद एक तस्यानां धातन्त न परं किं चनास || तम आयसं तमस गुरूधम अन्य || प्रकृतं सलिनं सर्वम आ इतम || आपो वा इतस्मए सलिलामाति || सलिन एको इत्यान्ताः तवायति || इत्यादितुधित्वं ||” - 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:

“कामानां निन्दा कृता कथमेंपाः? स्वर्गकामो यजेत इत्यादि कामायपि विविधवाद इत्यतं आह - कर्म प्रेमं इति | त इत्युपलक्षणम् | तत्र शान्तिपि न फलकामकर्त्यता | किम्येपाम् | नवस्यं कृष्णादिच्छानं तेनसत्ति | यि हि ज्ञानी नरांश इत्यतः | महाभिष्मभिभवेदेः | यि तेनां मुक्तस्वामाः न स्याजास्म स्वायने प्रायेयाम्? उपरेष्ठेदविन्ने मिन्ने ज्ञानं तेतथाः | पारांकिरिणं - इत्यादिज्ञानिनां |” - 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 अदिकारी.

“कामनिपथ एवाच । फलानि ज्ञातनुस्यं भवनि । न करिः फलानि कर्माभावं यत्तोषु भवनि । भवनि च कामकर्मणो वियप्यप्यपले अपि अविरूपं । अतः कामकर्मणं एवं पयवाच । न तु ज्ञानदिनावं कामनया फलालो । अतः कामकर्मचारीं । अतः कामकर्मणं च कामनवाच ॥” - 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.

“कामचन्द्रयं तु तायथं भवनिवेकं । गौरवायरं फलशुष्टि । यथा भूपज्योरेश । इवायरे भागनते । अत एवं कामी । यथाएव। न तु कामी । भूतानि इत्यथा । निष्काम । ज्ञानपुर्यं च । इति वचनात । वक्ष्माण्यप्रथं । इत्यादिप्रथं । अतो माकर्मफलहतुपुष्टं । कर्मफल तत्तति । हेतुस्य यस कर्मफलहतु । स माभू । तत्तसं करोमि इत्यत आह । या त इति । कामकर्मणं स्वहि मात्रः इत्यथा । अन्यथा । फलमावेदि । भवनिद्यायनावात । इत्या च तत्त युक्ता । कृपामेव ते भिनः कारणाय । इत्यादिप्रथमनावात । अन्तरात्मा विशेषं इत्यादिनावाच । सामायं विशेषाय वाधि इति च । प्रसिद्धं । सर्वनाम । नैनं भैत्र । इत्यायरे । अतेण नवालं यत् । मृद्यन वेदिति । भक्तिमान्यमानं । वत्सिता । विज्ञाय यसं कर्मिन्द्र । इत्यादिप्रथमनावात । यथानेव । तत्र प्रति न तथा । संहं किं ददामि । इत्यथं । वेदिता च कारणं प्रति बहुतं संह ॥” - 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 ‘पा नें’ - 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. ‘अनिवार्यत’ 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:

“कमोधिकारिण्य एवं व्यावदायों जीवाः | फलं तु मदवत्तमः इति भवः | मार्क्षंत फलेषुर्मृ�ः - नेवेंगर्गेहम्

इति भावं कुरु | एवं उ एवं श्रुताः कर्मफलनं संसारवत्तीयत्तु न श्वयं संस्कर्तो भवति तस्मादन्य एवामिः

भगवान्वेदवित्वश | इति पूज्यस्वरूपिः ||” - 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:

“पूज्यस्वरूपश्वास्तवति | योगाधि इति उपायश्च | सद्यं फलस्ये प्रस्कर्थव | तत एवं सिद्धविरुध्यां

समो भूताः | स एवं च ममोक्तो 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:

“सूक्ष्म फलस्ये प्रस्कर्थव |” - सूक्ष्म में 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:

“इत्तथो योगाधि गुनवत्तमः इत्यथ - दूरेः इति | बुधियोगवाचनलक्षणादपाताः | दूरेः अतीव | अतो बुध्दी

शरणम ज्ञानस्थितम् | फलं कर्मकृत्तेः हेतुवष्यां तेः फलेषुवहः ||” - Fight (endeavour) through equanimity (Yoga) and Wisdom, thus Sri Krishna says here in this verse. दूरेः means discarding बुध्दी शरणम् means surrender to the Intellect and steadfast Wisdom, फलेषुवहः means with fruit of his action as objective.

_Tatparya Nirnaya:

“बुध्दी ज्ञानार्थक्व विषयुपक शरणविषय | - अजनान ज्ञानिनां चेच मुक्तां शरणं हरिः | तं थ सैक्येन

मन्यन्ते स्वभिन्नं गुणोपयात्र | कृपणं तस्मथे निःपत्तनं न संयतः | न तेषामुपरिति क्यकापि

नित्यनिशांध्यायुद्वित्नाम् | गुणवेदविवादयत्र विषयेनाभावद्विवादपिथिः | देहकारतियुप तथा प्राप्तमाविवादकेपि वा ||

स्वेदिक्वान तदीयां निन्दों कुलाः येषापि च | सारोप्यपित्तेवपं गतिरेषा न संयतः || इति नारदिः ||” - बुध्दी
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:**

““ज्ञानपलमाह – विद्ववक इति | मुक्ततमयिषयः मनुष्यार्थ जहाति न वुढळङ्गप्रयामानान्तिनिमित्तम् - न तत्त्व कर्मशीलते | अविलासितम् लोकों जहाति जयते तपस्यते वहन्न सर्वसंस्कारवन्देवार्थ तद् भवति ||

इत्याविद्वृत्तिः | अतः कर्मशृविधिरञ्जनिविधै सर्वं उभयशृविधियिः अनिष्ठिविधै | निरीपपुस्फऽग्रन्यः कत्वित्व प्रयोजनं | नघन्तनाशो जानिंशो युक्तोऽ इद्वपश्च केविलं विधैः - स यदि पिन्तौकऽकसीं भवनि

सुकृतपदवायण पितः मुगुलिटिनि | पजापते सम्पां वेश्म पपिदे | यथा हं भवामि | वर्मिष्वा बाणीवं | अस्मादुःथवावतः यथात कामवते तत्तः गृहते || कामानी कामसुन्यांचरणः ||

स पिन्तौकऽकसीं भवनि ||

एकधा भवनि | इत्याविद्वृत्तिः |”” - *Sri Krishna* speaks of वुढळङ्गक, 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.

““बहुवल्कस्मातां कर्मकृतां शरणागतां न विरोधः | अनुभवशृविधिश्वयं वर्मनीश्वयं न स शरणागतां पूर्वत्ति। स तत्त्व पद्धति, एतमान्यमाहान्यमानाममसंक्षि | इत्याविद्वृत्तिः सर्वाय। न वैकृत्यकुल एव

तत्त्व यो भवति | इच्छातिविद्वृत्तिश्वयं शरणागताः ||

परिहस्ते नृधीर्यभोगियानाच्छ | शुरुकिनो नृधीर्य दृष्टीसः | नागदर्शविद्वृत्तिः ||

ईश्वरस्वयंर्यर्यमातृका || इति

च | उपाधिनांगो नामाश्च प्रतिविधयः || नाचकीमुत्य प्रथानां मान पूर्वाः || आसं दुस्थानि, नासमि ||

ईश्वरस्वयं अपने रूपात इति च | मेश्वाताः ||

नाच प्रतिविधय विवेकस्व लोकां पूर्वाः ||””

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 be 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).

“उपाधिनात्र नाश्चत् प्रतिविभव्य | नवेकीमूलतया प्रयुक्तत्मा मानं पायमः | आस्म दुःखी, नास्म | इति ज्ञानियोगायत्य ईश्वरय: | अनेन रूपमः इति च | भेदभावात् | न च प्रतिविभव्य विदीक्षाय लोकं पायमः | उपाधिनात्र मानं वा - मनः हि परोद्वाणे इति दुःखाक्षाकोक्फचः | यावदानाभाविव्वल्लु ह्यूपाधिनिव्वल्लु अभिधान्त्य | अतोद्वयवनं प्रतीयवानमध्योपवाकिः || || - 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.

“इद्या व ते भगवान भिन्ना नरदेन | प्रतिमाकं च स एक्तथा ईथादितुं भेदेन प्रतीयते | विज्ञेयु तु युक्तिमंतरायुच वलस्यम् | इत्यक्ष्यांत्रकः मनः हि | ईथादिः | अतो जलं जलिकीमाववेदिकीमावः | || उत्कं च - यथोत्कम्, यथानां ईथादीं | तत्रायांयोन्यालक्कवे वृद्धसम्मवः | अति चपत्र, समुदेपिपि हारि | महात्मान्यात्माद्यम | ता एवापि दैवी तस्य स अपि संवित्तति इति माधोः समर्थिनं भेदान्य | नेव तत्न प्राप्तुन्यते ब्रृहश्चनाद्यत्वं सुगुर: | वस्ति ते पदः हि नृपलम् | इति निम्पहार्य नार्दिः ||” - 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 (Vasishthta) 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.

“सहिष्ठासन निन्यं कुतो नोक्ष्यत्मपु | बायत्यां सहिष्ठासन निन्यं वाक्यात्रात् | अतो नान्तर पद्यति ईथादि तद्धीनसततावाचिः | अन्यथा कथ्येक्यदि स्यात्? न च मायामयम् इत्युक्तम् | अन्यथा कथं तः एकं एकथा
Similarly, ‘what is use of speaking more, so what’ etc. Similarly from the viewpoint, how could there be words like ‘not this’ - *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.

For them there exists none other qualified liberation. "Beyond pleasures, beyond bliss" etc. Similarly from the viewpoint, how could there be words like ‘not this’ - *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.

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 viewpoint, all other states of query, all other states of...
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:

“’... YaqaadivaYNauM &a%vaa tdqa vaona krNaoma%yaot%kma kaOSalamaova yaaoga:yaaoga yaujyasva tiw kma...’ Bagavaj&anamaova bauiw:”

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 :

“’Tadparamah - karmajam iti | karmanj falat vaatva akamanyavargay samay | budiyuca samyagjatnaaHI|...’”

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 delivery. 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 :

“’Kriyakriyata braamah karyaani mayaagam vacanaa...’

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.
The reply to the question how far such actions are necessary for a person keen for deliverance is contained in this verse. निर्बलम् means complete indifference. Normally it is said, 'तत्साद् ब्राह्मणः आशीर्वदन्ति 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 to 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 Purana. 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.

“तात्त्विकारिष्टेऽति | तथा हि - यदि तात्त्विक न स्यात्, नास्यतिकं विगणपत्याय परसादम् | नैकामतं में
स्पृहयन्ति केवलतः, एकतमिलतः | दीयमां न नृवणयन्ति इति | शुकिमपि अनिच्छातांमपि मोक्ष एव फलं, तमिच्छातापि
एव भवति सुप्रभृतीकविनामाय | इति कथमिच्छातां सुभृत्यपपपन्ना स्यात्? वचनाय - यथाभक्षितायोपस्थ टूट्यते
पुर्णायेव | तथा शुकिर्मोहोरमितिहानिनां लिङ्गादेवनां | योगिना भिन्नलिङ्गनामाभिभूतस्वरूपिणाम | प्रातानां
परमात्मातु तात्त्विक संवेदे हि | इति || न व्यामिताभिभुत्यन्ति मुताशयीपिकथावन | मद्भक्तियोगाज्ञानाय सर्व
विशिष्योऽस्मि || इति च | साम्यवचनं तु प्राणवायनवर्ण्यं, उद्याबाचविपयवर्ग एव | तथा चोक्तम् | उद्याबाचवर
लिङ्गादेवं समा भता | तथास्मापि परमान्द्रा ज्ञातेदातु भिषतं | इति नारायणकर्ते | अते, न बैराग्यं श्रुतावृत्तिः
विभिन्तिकतं । व य च उद्याबाचवर विभिन्तिकतं । एव सुधिबोध मानं शिष्यभिविद्या विद्वान, इतरपेक्षाः
सहिष्यां महंसिष्यं हस्तृतस्य छ्याय यथाभक्षिताय महंसिष्यं छ्याय एवं प्राणाय महंसिष्यं ।
द्वयिस्वर्यं | तदेव यथायतिः - शुकिमित्यायतना इति | यूयू श्रुतिभिदितं विप्रतितना विदुर्भवम स्वी यहा
वेदादिकृतनुसूलन वेदनिरूपणे विधर्वतार्मित्रियं सन्धवलं भवति | ततं शास्त्राद्वधर्मचलन वुद्धिः वस्माद्वक्षरविनि
श्रेष्ठार्दात्मा विश्लेषेऽति | तदा योगमापदित्या | उपासिन्द्रो भवित्स || इत्यत्थ ||”’ - (Even in
liberation) there is तात्त्विक (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:

“निवृत्य मितं लाभम् - वृक्षास्थों यदा न यादन्यथाजानलक्षणः | श्रेष्ठद्वृष्टसाखतं तदा प्राप्तोति
मानवं || श्रुतिमार्गप्रथोति तु तद्द्वृष्टाननिश्चलः | समाधानन् तु पुनर्गच्छत्यथप्रक्ष्ये निंचलः ||
विर्धोपायसि तद्यांगु मूलो भूतवा तदनुवते | - ईत च | श्रति विश्वेष्यं प्रतिपन्नः ||” - निवृत्य 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. 'shrutipratipan na' 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 प्रजा जानां यथं स स्थित्यहेऽ || भावतेनाय ईति भाया | लक्षणोऽविषयं ||
उक्ष कालक्षणमनुवृत्त | लक्षणान्तं पृथ्वप्राय ईति जापविन्युनं ||
समाधिघोषिण ईति || कं श्रवणं ईशु गुद्र च वर्त्तिति ईति
केवलः || तथाति निषुलिङ्गाकुता हरियंशेषु गुढ्य शैलसात्यात्यातः | हिरण्यरथं कं पोक्त ईशु शकर एव च ||
गृह्याविन्य वर्त्तिति ती यत्सं केवलं प्रभव | ईति वचनान्तराच्य ||
क्रिमायुति - किं च प्रत्यासीतः? न च अर्जुनो
न जानाति तलक्षणातिकम् | जानाति पूर्ववर्त्तियो देवपरस्तथेव च ||
तथैव हि धर्मान गृहृत्तित वातधिय गृहतियं
| न ते गुहाः पनीयमने पुराणग्रन्थिवदुदिनाम || ईति वचनान्तः ||” - He whose awareness is firmly established is one who is settled in consciousness. क means Brahma and ईशु 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, ईशु is Shankara and you, as the ordainer of the Creation etc. the Lord Keshava also by such another statement.क्रिमायुति means, किं प्रत्यासीत 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 भाषयते? कै गुणः? समाधि स्तम्भ विषयुद्धिविज्ञतमः” - 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:**

“गमनादिप्रतीत्तितांचिह्नाणि घोषिताः प्रत्येके विषयते, तत्र विषयविशिष्टे समाधिकृत प्राप्तेष्वा ब्रह्माण्ड अप्ने स्वयं भाषिते समाधिकृतः प्राप्तेष्वा याम विषयते, किन्तु प्रात्माणी यथार्थमेव प्राप्तेष्वा प्रसन्न वर्ष्यां सम्भवते।”

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 च चातुर्म समाधि कुर्वतो लक्षणमुच्यते यः सवात्सवस्योत्तः इति स्त्रेलिनीपतं न हि समाधि कुर्वतस्तय शुभाभूमिपद्धति इति स्त्रेलिनीपतं।”

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 भविष्यतः. This contradiction (between attachment to senses and to the *self*) is further spoken "रामोऽपययः परं दृष्टव्यं निवर्तति |" - 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. आत्मा 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. "विषयानु परिच्छेदः गम प्रतिनिधित्वातः | तत्र भवति वै तुंगनायनः नु कथवन ||" - 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:**

"यथायतः जानतो न कथवन | अनिष्ठकिन्तित्वातातः कामित्विमिनीयतं || अपरेश्वरोऽपि यथात्वम् || श्याभवत् नात्मप्रवेश्य यथात्वम् || कार्यितः यथात्वम् || अतंतस्वभावं यथात्वम् || अथवा भक्तिजाता चेत कामनृत्यं भवलस्य || इति च | आत्मानि विनुष्णा | तत्सादन्येऽ तु ॥ ॥" - 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. आत्मा means in Lord *Vishnu*, आत्मा 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:**

"तत्कालयुग्यनां तर्कां त्रिधाः लोकेऽ | एतानांवेच ज्ञानपायाः च | तत्वोत्तमं - तदृश जिज्ञासुभिः साध्यं ज्ञातिः यतुं लक्षणं इति | शोभनायाः साधाः | रसो रागस्य रक्तं शोभनायाः इत्यते | इच्छिन्तिः इति ||" - 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) गम (attachment) and गम (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:**

52
“सत्वाननिम्ननैचाचुम्बन्तप्रायंनाभिनिद्वतत्यंनेत्रेति” - 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:_

“नचैतलकृष्ण ज्ञानमयलोकपिभव्यं इवाहालिं वोकेऽनिगङ्गर्मयमाध्यांभाव एव भवति। इत्यविपयस्कृतामाध्यां वा। साकादाक्षादिनिवर्तते। स लघुर्ग्रहानांदविनिवर्ततं इवाह। विष्णु इति। इत्याविष्णु ज्ञानमेव निगङ्गर्मयमाध्यां। वर्तित्वा तु साकादाक्षरिनिवर्तते। इति वचनाद भागवते। रस शजस्य गच्छति व्याक्तिकण्डिम्।”

- The attributes of the men of wisdom referred earlier does not come about without effort. This has been said in the following verses. “निगङ्गर्मयमाध्यां भाव एव भवति। इत्यविपयस्कृतामाध्यां वा। साकादाक्षादिनिवर्तते। स लघुर्ग्रहानांदविनिवर्ततं।”

with abstention of food by the body, there comes weakness 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 Purana_. रस also means attachment and also feeling.

_Tatparya Nirnaya:_

“रसो गाप्।” - रसम् means गाप, attachment.

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

_Bhashya:_

“अपरेक्ष्यानन्दाहितानिनन्दापिसाधारणवल्लभोपिनि। मनो ह्रुतनिदियाणि। पुपस्य शारीरभीमानिनि। कोदेशस्त्य? प्राचीनि प्रमथीलालिनि पुपस्य।”

- 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? प्राचीनि 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:_

“तत्र्जक्यान्येच इत्यह आह। तानि इति। वहुस्तवत्। लघुर्ग्रहानि अतो वल्लभत्। इवाह। इति। इति। अहमेव परस्य समस्तमुदुक्तो यत्वं तमं परसं। फलामह। वो 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. ’युक्ताह’ 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 :**

“गरागार्दिदीपकाणमाह परिहाराय लोकवयेन | समोहो अकार्षचा | तथारि मोह अवार्थ उत्तरं
उपेन्तामु संमेहसिद्धतम् अथर्मलक्षणं चैव नियतं पाथ्यकर्मम् || इति | तथावचार्यत्र - समोहोद्धर्मकामिता इति
| समुत्तिव्रिम्भम् 5 सर्वोैना दोपुष्टिविनाशं | विनंत्यति नरकाधनं ध्रुपान्वति || तथावाचार्यत्र - अथर्मकामिता
शाये विमृत्तिंचार्यते यदा | दोषप्रस्तासुक्लुत्वें नरं प्रतिपद्यते || इति ||” - With these two verses, the origin for the defects and means of removing them are spoken. समोह means the desire to create delusion. Bewilderment of memory leads to destruction of intellect. Destruction of intellect is the non-awareness relating to the all pervading Self. विनंत्यति means going to worthless worlds of hell. This has also been mentioned in other places. “अथर्मकामिता शाये विमृत्तिंचार्यते यदा | दोषप्रस्तासुक्लुत्वें 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.

**Tatparyā Nirnaya :**

“समोहद्धर्मकामिता - दुर्ताविश्वास - ज्ञानमिता मत्या
| अनुभवोपनितीक्रिया विवेचनाय आत्मा मनो रसयं || जितत्त्वात्
| प्रसादम् मनोप्रसादम् ||” - One who has unrighteous desires incurs forgetfulness of scriptures. Then due to defective perception and performing erroneous actions, he goes to lower worlds.

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

**Bhashya :**

“इन्द्रयन्यन्याऩ्धारगाहं श्लोकायम् | विपयान अनुभवन्ति विवेचन आत्मा मनो रसयं | जितत्त्वात्
| प्रसादम् मनोप्रसादम् ||” - 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 प्रामाण्यम् सर्वदुःखसमश्? प्रसन्नचतुं वृद्धि पर्यवर्तिनिः | ब्रह्मापरग्लोकण सम्प्रति श्चिति कर्मः | प्रसन्नो नाम ग्वलोकस्य प्राप्य विनियमिति || ”

- 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.

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 :

“प्रसन्नचतुं वृद्धि साधनां श्वायते अयुक्तस्य च वृद्धि सम्प्रति. ज्ञानानां नैति | तदेक्षणानां इति | शान्तिः युक्तिः शान्तिमतोदश 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 – नच्युक्तस्य – not for the one without concentration. peace means deliverance, Peace, Deliverance, Nirvana have similar meanings, thus has it been said.

Tatparya Nirnaya:

“शान्तिः भगवन्नन्तरे शमो मनिप्त्य सति 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 :

“कथंयुक्तस्य भावना न भवति? आह्य इत्यादिभाव इति | अनु विशिष्टं क्रियाते नन्वींवेंद्रर्याम्। वृद्धिर्मिन इत्यादि कथ्याग्नायाचांत | प्रज्ञाम पत्रानाम | उत्पत्तापपि निवारयति प्रयत् | उत्पत्तायैस्यमभिभो 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 सर्वलोकमात्रा निग्रहितनिद्र एव ज्ञानी इति नियमयिति – तस्माद 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:**

“उत्तलक्षणं पिण्डीकृतादाहं - या निधा इति | या सर्वभूतानाम्, निधा परस्परविस्तरपलक्षणं यस्यं सुपनानि न किविच्चजनन्ति तस्यं इन्द्रियंमयंमुको झानी जागर्ति” - समय्यागपरोक्ष्येण पंथ्यति परमात्मानाम् | इत्यं | यस्यं विषयव्यासं भूतानि जागर्ति तस्यं निशायिक गुष्टं प्रायो न जानति | मनादिवतं, गमनादिप्रवर्तितं | तदुक्तम् - तेहुं ते तं न चरमं, तेहोऽधि देवव्यासं इति श्लोकाभाष्यम् | नन्दनुको मुनिः | पंथ्यत् इत्यसं 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.* मननुको मुनिः - one who meditates is called the thinker. पंथ्यत means one who perceives.

**Tatparya Nirnaya:**

“देवेयोऽभ्ये यदा ब्रह्म पर्ययत्वतपनं दृश्यते | निशायिकं गुष्टं यथापनविषयं नेयते | आंक्ष प्रसत्तं वृत्तं यथैव स्तत्वतमयं पंथ्यति | एकायांत्रिकं गुष्टं शृणुरं च देवं मूर्त्तिवेदं च || प्रायशं सर्वंतस्तत्रायि खुंगापतरम् || इति वत्तमार् ||” - 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 विपयानुभवप्रकारमाहं - अपूर्यानं इति यो विपयानुभवश्च भवति | नौल्लं प्राप्ति | न च चयनं करोति | नचारायेव शुचिति | न हि समुदं सर्वपविचारविन्यासितत्वशुद्धियो बहुतं भ्रात्तिः प्राप्ति | प्रकारं करोति | यु भूतिभावाय इत्युः ||” - 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:**

“मुझ्यानांपि वि यं कामान्म भर्यां न तरल क्वचित् | सनुज्जित्वर्मयो नानां कामै श उच्यते || केति कुलस्याची स्यात कुलसं मानसचि तु कामो भोक्त्विरेणी स्यान्न सर्वंच्छा विशेषिनी || इति च | न च सर्वंच्छामाने जीवनं भर्ति | शान्तिमीक्षा यथा ध्यात विभुजित्वा भवेद धुवा || 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 :**

“एतेऽखण्ड्यति — विहाय इति | कामान् विषयान्, निम्नहृत्या विहाय वं चरति भक्षयति | भक्षायिणि इत्यहङ्कारमाकार्जितान्तः | म हि पुमानः | म एव च मुक्तिमिग्च्यति इत्यथः ||” — 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:**

“निमित्त्वायुष्माहामाश्रेयं सर्वविषयानि विहाय | अस्वरूपेयं स्वरूपविनिर्वाच द्यहङ्कुटि: | त्याया सर्वं ममता ज्ञाता सर्वं हरवति || 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 Brahma, 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 :**

“उपांध्यति — एषा इति | ब्राह्मी स्थिति: ब्राह्मविषया स्थितित्वक्षणाम् | अंतकलांपि अस्याम् स्थित्वैव ब्रह्म गच्छति, अन्यथा जनानां प्राप्ति | यं यं वापि इति विक्षमाणिताः | ज्ञानमीपि सति प्रार्थ्यकर्माणि श्रीरीगतं बुधम् | भोगन्ति विद्रोहे इति द्रुतं 5 सति बुधार्गीर्गीर्गीर्गीर्गीर्गणि: — यणजमानि विप्रं स्वाद् इत्यादि: 5 दृष्टेत ज्ञानमीपि बुधार्गीर्गीर्गीर्गीर्गणि: | तथायुक्तम् — स्थित्वक्षोऽपि यस्तृध्वं प्राप्य रुपपरं तत: ||
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 वाच्य (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 (Shesa) attains deliverance by the Grace of Sri Vishnu, *thus, in Garuda Puraana*. “महादेव परं जन्मस्तं महाकर्मिणः भोजयोऽति” - *O Mahadeva, deliverance for you is spoken to be in your subsequent life thus, in Narada Puraana.*

“निषिद्धतत्तल च ज्ञाते | तत्स्त तावदेव विषयम् | तदुच्य च नानिपपेयताभिमभवति | इयादिशुश्चिधिः | न च काव्यौहारपेशा - तद्धपीकानाम्भुक्तम्, तद्भथा पुष्करपलोभो, जानामि: सर्वकामानि इयादिविवेष्यां प्रारूढः वरंगेः | प्रामाणब्राह्मण | न च तत् त्रर्णं प्रामाणयम् - अक्षरपादिकाणां सादव्योपाणात्मकां | मातमलक्य ये वेदेः दूषयत्वस्वेतसः | इति निदन्तात् || यत्र तु सतितत्वं वियम्भतानां सतितपञ्चमेव न सत्यम् | न हि ते पापपीतरागयन्त्रार्द्धं प्रामाण्यम् | तथा तुकुम्बशासन - एप मोहास्ताम्यतु यो जनानोहिययति | लं च गुण महावाहो | सोहास्त्राणि कायर | अत्यत्या वित्यमानि दशस्यं महापुजः | प्रकाशं कुर च चालानमपकारण च मा कुर | इति वर्गः || कुलितात्मानि च मिथाणि गुरुदो विषण्विषयिताः | द्यथाचावेनं पुराणानि च तदाध्ययनमेऽतनु | चकुन्वोदेन्तु वायुमित्रि वैण्वानिवेवेत् | पञ्चराष्ट्र भारतं च मूलरागिणं तथा | तथा पुराणं भागवतं विषण्वेद इतिरितेः | अतः श्रीपुराणानि क्षेत्रायान्याविरोधं || इति नानायेऽति” - *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 कायष्ठ 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-Kaanaada-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.

“तत्वोक्तम् - ज्ञानिनां कर्मयुक्तानां कायत्यागश्च यदा | विपुलमेव तदा तेषां मनो बांध करोऽति हि ||
इति गाँडे । नाचायेशनं तदा मुनिन्तर्विवाहिता - बुद्धिप्रवेशवणेन भक्तिजाने ये हरिम् भजन्ति | तस्मिनति चेंदे देवो याति नाचायेश || इत्युत्तप्तम्वेवार्थः | नियाग्नां अर्थरूपम् कायां बाणं शरीरं च इत्यविवाहानात् | एतां वायव्यन्त्र | 
इति प्रयोगवच्च | निर्वाचनं श्वलिनिपाणम् | अनीन्द्यम् इत्यविवाहितानां | कथमन्यथा सरङ्गुणं शिविरिमतिगताः कृत्यिमतिगतां
उपयते? न वान्यदम्भवतं द्वां वस्त्रभॿ - क्रिमिति परमाणवी भवविन्तिति अष्टाद्र इति भागवते || भागवतं परं वस्त्र, परं वस्त्र जनार्दनी, यस्त। शर्मिन्तोऽहम, योऽसावतीनिद्रवािगाः, नासित नरायणार्कः न भूतं न भविष्यति, 
कुनोऽन्यं इत्यादिम्म् ||” - Hence for the man of wisdom, deliverance surely arrives. For Bhiruma 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 equamious in action, at the time of departure from body, the Illusion of the Supreme, who is the Supreme Brahman, having been used as equivalent words, 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 तद्वनिवर्ततुतल अर्त्यम् । तत्स्पैति शरीरश्रवणाद - आनान्दरूपममूतम्, सुर्वाण्नेति, 
वहारोऽन्नतारकाः इत्तथातुः | चतुः न यथा, आनान्द इत्येव स्यात्, न तु आनान्दम् इति ||
कथा व गुरुवन्ते स्त्रां अस्यम्? कथा च दहतम्? दहायस्य क्रियायं वदेधेय इत्यादी रूपवन्तुनात् | सहस्रणां पुरुषाः, गुरुवन्त कर्तमस्य, आदि वर्णम् तां परस्तात्, चर्तं पाणिपाद तत्, विरुद्धस्वरूपः इत्यादिविनातः
विरुद्धवाय्यायदेवतृ रूपवन्तीयमिति || अतिपरिपूर्णमानुषज्ञंस्वर्यवीयायानन्दशास्त्रविवाहिनां च भगवान् - परार्यां
शक्ति, यं स्वर्जः, आनन्द ब्रह्मण, एते भावना स्वरूपोऽदिविनाति भृतानि मात्रामुपजोगिनि, अनादिमात्रावनन्दशास्त्रीयम्,
सहायताल्पथितानिपातानि, मयानेपुरणेणन्तरे गुणीः, विषयविक्रियामात्रावनन्दशास्त्रीयम्, तुः स्वर्जः स्वरूप इति.

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

“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 reveals 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, be-
haved 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.

"यथा परावर्भेदोऽवाम्यं तत्त्राजानुमुक्तिमपेयक्ष्यावर्त्तं | विश्वविपक्षपेयक्ष्यात्र | तच्चोक्तं | परिपूर्णं
निरुपां सामाय्यितलुम्फः || तथारुपेष्ट मदनां दृष्टं लामूर्यापि तु | परावरं वदन्त्येव भ्रात्मकानां विमोहने ||
इति गायिं | न च चात्र कितिमुचुपचातिति वाच्यम् || अविन्द्यकं पदार्थविचारं चेतुक्तम् || क्रृष्णगामार्धिपाणि
परिपूर्णाति मदना | नचाणुमात्र भिन्नाति तथाप्रयम्यानं विमोहसि || इत्यादिच नारदीयं | तस्मात, सम्बंधद्वलं
रूपेणविपि अपरिगणितानन्तरपत्रिणेन नित्यनिरस्तानप्रायथं च नारायणाय च प्रमापरेश्वर्जानी
ऋच्छिन्ति 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 ,
"परिपूर्णां रूपणि सामाय्यितलुम्फः || तथारुपेष्ट मदनां दृष्टं लामूर्यापि तु | परावरं वदन्त्येव भ्रात्मकानां 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. "क्रृष्णगामार्धिपाणि परिपूर्णाति मदना | नचाणुमात्र भिन्नाति तथाप्रयम्यानं 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 व्रतमिवया ज्ञानीनाययज्ञानकालेऽवमनसं पारावर्भेदमभावाज्ञानात्मकम् || पारावर्भेदमात्माकाल
निमेजन भगवम्मृतिभवति || ततो भक्तिः || वं वं वापि स्मर्न भावम् || इति कवित्ति || वाण श्रीरम् ||
अभावाज्ञानात्मकं विनुपूर्णितम् उच्यते || भिन्नवेदाभावयो वा स यहामेशिते 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). वाण 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".
Chapter III
Karma Yoga

Bhashya:

“आत्मस्वप्न्यानं ज्ञानार्थं चोतं पूर्वतः | ज्ञानसाध्यं अद्यनम विविध कर्म विविधतं 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 ज्ञानमुअर्जणीयम् इत्याभिविहितम् वाग्नति - दूरेण ह्यवर्तं कर्म इत्यादि | एवं चेत, किमिति कर्म घोरे युःक्षेत्रेऽनियोजयमि, निवृत्तत्यमाविना? इत्यादि - ज्ञायसि इति कर्मणं कर्माज्ञातं बुढ़ियांशयसी चेत ते मता तत्तद्वीतीयम्? ” - 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:

“जानन्याब्योज्यं तत्र कर्मयोगं विशेषत: प्रपञ्चवर्यनादयोयं | दूरेण ह्यवर्तं कर्म इति प्रश्नवाङ्यम् ||”
- Wisdom is integrated communion - जानन्याब्योज्यं. Therein action is primarily is endorsed. दूरेण ह्यवर्तं कर्म - Action is enveloped by obscurity, thus being clarified

3. The Resplendent Lord said: In this world two-fold means ban 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:

“ज्ञायसि जुङ्गेर्गिधाधिकारिकवा तैं कर्मयोगधिवक्र्ष्य इति तत्र नविनवापीग्रायवं भवामान - लोक इति | दिविया अपि नन्ति | गृहस्थालिककर्मयोगेन ज्ञानित्य | सनकादिवेत् | तत्था एव ज्ञानित्यास्व जनकादिवेत्त | मुद्द्यां स्थत्यां इत्येऽव साहवानाद | ज्ञानित्यां सनकादीनाम | योगिनां उपायिनां जनकादीनाम | ज्ञानित्यां अध्याधिकारस्व ईवचेतेव लोकस्वप्नश्चत्वाच्च ये कर्मयोगाया भवति तेन्तिबो योगिः | निष्ठा स्थिति | लं तु जनकादिवेति सकाचेष्वां ज्ञानोपयेऽ ने तु सनकादिवेति तत्योगेन इत्येऽ || सन्ति ही इवचेतेव कर्मकृति पियवत्ताय ज्ञानं एव | ध्यायुक्तम् - ईवचेतेय विनिवेशितकर्माधिकारं 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:**

“The knowledge which promotes Wisdom is *yanayaaoga*, the other is that which promotes performance of Action. Gods and ascetics are called *Sankhyas* because in them the *Wisdom* predominates. 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 *bas it been said in Brahmavaivartaka Puraana.*

“निश्चयः पर्यवसिदितिरूपिः | ज्ञानिनो मोक्षनियमस्तथा| शुभकर्मणां | आनन्दविरुद्धवेदन्य द्वायो ज्ञानु तु कर्मणा | इति परमशुद्धिः | न कर्मणा न प्रज्ञा धनेन इत्यादिविरोधोऽन | अन्ययथा न कर्मणामनसानभावां इत्यादियोगसाधनां | समलयं च नहं कर्मचितः इत्याऽर्थम् | नानां प्रज्ञा इत्याधिकारितयेवाह ||” – निश्चयः - 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:**

“इत्यत्र नियोक्ष्यायम् इत्याह | न कर्मणा इति | न कर्मणां युज्यादिर्मां अनगमेण नेष्कर्मम् निप्पर्नया
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 Purana. 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.
performed without desires and with purified heart and wisdom, liberation comes about. Therefore it has been said in Bhagavat Puraana that for the one 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 वर्त्तना त्यत्तु अक्षयनि । इत्यादि - न हि इति | तथा पिशाचिः पिताः कार्यं इत्यत आह - कर्मनिर्माणिः इति | मने एव प्रयोज्यक्रमं । इति दशरथुभित्वमेवप्रक्रियावह - मनसा स्मरन् मनसा नियमय इति | कर्म योगं ध्वसोऽश्चेष्टमिति | न तु ्उष्णकमभवति नियमं । यायारितविख्याति | सामान्यवचनाच्छ ।” - 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:

“कर्मू द्वििविधं प्रांतं विकारंच स्वतन्त्रता | विकारं प्रकृतीव स्वतन्त्रता || इति पैडिःशुतेः | कार्यं इति व्रस्वं इत्यतः ।” - 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 व्यवहारः means being dependent on Sri Vishnu. The scriptures further clarify that अ means Brahma, 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 वर्णाश्रमोतिसं कर्म करु | कर्मणा वथ्यते जन्तुः इति कर्म वन्धकं स्मृतिमियत आह -
यज्ञायद् इति | कर्म वन्धकं वथ्य, लोकश्य, स कर्मन्नाः | वजः वं विश्वा | यज्ञायं सहारहितं कर्म न वन्धकम्
इतः मुक्तसागर इति विषोपाताः | कामान या कामते इति शुद्धेऽः | अनित्मसाभ्य इति कर्म वशेषानावाच |
एतत्त्यतिरु इति च | तस्मानोपेतत्वाः याच इति च | विषोपवचनवे समयिपि विषोपण परिशिष्यनेच |” –
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 यज्ञायद् - 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 मुक्तसागर 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:

“अन्तरार्थवादमाह - सहवज्जः इति ||” – In this verse 'along with sacrifice', rational words are spoken.

Tatparya Nirnaya:

“कर्मणा वथ्यते जन्तुः इत्यादिकम्यथवेच्छवकर्मविपयोच्छाय - यज्ञायद् इति ||” Saying by action a Jiva is bound, Sri Krishna points out the desirable ध्वेच्छास्पतिः purpose in life saying यज्ञायद्, “अन्तरार्थवादमाह - सहवज्जः इति विविधते कर्मणि विद्याः ||”, 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:

“हेतुवत्तमाः - अनवद इति | यज्ञः पूर्ववाचविवशयां चक तस्य चकपंवेः न भवति | तद्यथापि कर्मविधाये | न तु सामायमात्रेणावानी कार्यम् | नेत्रचकाभिमानी च पर्यन्तः | तत्त्वस्य यज्ञः भवति | अपूर्वः प्रत्येकः सम्परिविद्विषयाति | आदिवाजयते हृद्यृष्टिर्तने तत्त्र प्रजा || इत्यत: स्थृतेऽव | उभयपद्वादियोत्पि समुद्रवशिष्योऽव | अतं यज्ञात पर्योहितकः सम्भवति | यात्रा देवतामुद्रिय व्ययायाः | कर्म इतरकाम** ||” - 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.

“कर्मः ब्रम्हा जायते एव देव तात्रुणं कर्म कार्यति | बुद्धिमानम ह्यहि ब्रह्मध्याः | न च मुच्ये स्तम्भयायां | पार्थ प्रमायण रूपमिकः कलयम् | न च जडानां स्वतं प्रृति सभवति | एतस्य वा अक्षर्य ह्यादिस्वर्ग नियमनस्तुत्वः | इत्यं कर्म च | इत्यदेभ्याः | अतिन्यासाति प्रोकल्ल | जीविकाय च | प्रतिविविश्व विभूषैव चेत्याः | न कर्तुलमि ह्यादिनिष्ठायांचः ||” - 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 प्रसिद्धि: | तेष्यो ध्वरमविज्ञाते परं व्रज्ञः | अत्यथानर्त्तिधनं अधिन्यभिर्मणि: क्रम को जानाति? न च रूढी विवा योगार्कीर्तकारी युक्तः | परमर्त्या - तमात गर्भायत स्त्रयम् इति | नत्तपकासब्दं हिरुक्तनेन मैथुन्तित्वं विनावसुध्वं कुस्थितुः च || तात्रि चाक्षराणि नियमानि - वा वा चिन्हा नियमा, अवाकालिकानि नियमा वाकृगुट्यां स्वर्यमुव्या, अतं एव च नित्यमाय ह्यादि सुतिगृहमिभव्यानें || दोषप्रवेशः सक्तुले | नचाबुद्धिमूर्तियानानि | तत्तमाभावात् | नियतिस्वत्वस्तंकानाभिप्रायं | नाबुद्धिमूर्तिप्रायं ||” - Aksara (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 अक्षरागणि, 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 bee. 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.

“सोकामयतपत्यदङ्गः | इत्यर हुतम | न द्वायव्यातन्त्रर्षण कर्तु पाधायनम | अवातन्त्रर्षं च तद्विपूर्ववकलन भवति | यथा गंगाज्ञान पुरुषव | तद्धलेपिः | उत्त्ततिवचनान्तन्त्रमिन्वत्यत्वायिन्यसिद्धांतविविधयाणि च | नित्यात्रितज्जातु उपायां तितन्त विषयार | अत्मायक कुन्तकार्कोत्त कलवत | आठात्रेयस्य तितन्तु तु वायव्यिन्यम | जनाध्यक्ष यताः | इत्यज्जातु प्रहार निः तत्पराथसम | न तु विश्वाल्लं येद्विषाणिवयों या | नहिष्य पिन्यपराणिव | नैव वेदविषाणिवयों जनीव्यायमते | न हि वेदविषाणिवयों गजाय्यमते हेतुः | नैव वितिवचनानुपद्विवपि ज्ञायते ज्ञात पर | च वितिवचनानुपद्विवपि समवार | कौतिका न जगाय्यमते | तस्मात् वेदभायाणकलेक्षेत्र विश्वदितम | अते नित्यान्यक्षरां | यतेषु परमर्गाय यतेषु परमां ब्रह्मार्गे वषम तमातः | तन्तु नित्यां येष्टे प्रतिपादितम ||” - 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 Yajnyavakya)? The statement clarified after deliberation is better than the one spoken on the spu of the moment. The Vedas are the sources, origin, hence, the statement शास्त्रापेक्षात्. Because of the previous sutra (1.1.2) जनाध्यक्ष - 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 परस्यायां पर्जन्यो मेंमस्ततिः | य वज्जत कर्मणं सोपि समतं कर्म केःशवात् ||

स निविद्यशतात्तीर्थाय वाक्याः सर्वावः गमते | वाक्यभूतस्वपनात तच्च मेंघः ||

तमात् सर्वंगतो विगुणितस्य वसो प्रतिष्ठितः | एव प्रवृत्तं च नानुवर्ततीह ये | य सपो विश्वानन्त्वानन्तरकर्षमुनि तुधव ||

वाचको मानसो यथा न्यायिना तु विद्वेषे | वनस्थायाकर्ष्येऽक्तवार्गहिंनिके प्रिये ||

शुसुपावानकर्षो यात्र विहितो वस्तवचारिणे | विद्याभान्वितानि च सर्वेषापि समतम ||

गृहिणा विद्वानानि तु वनस्थायान्नवकर्ष ||

गयपापार्थिवानि सम्माप्तम् || इति नारादीये |

विद्याभान्वन्नववियथयासे तस्मात सपतस्यं वस्म इति |

प्रयभिज्ञाविद्यवहकाः श्रवणेष्वध ||” —For giving birth to vegetation etc. the clouds are known as प्यास्या. 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 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 f 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 Self, 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:**

"तत्त्वं, अतीव मनस्माधानिपि न कार्यां इत्यतं अहं — यतु इति | र्मण पार्ष्यानितिनिमित्तमुखम् |

तृतीयग्न्यान्तन्वुविकतिः | तंतोपपुत्रज्ञपकं गुहस् | तंतोपपुत्रज्ञकारणम्

इवथियानानात् | प्रमाणदार्शनिकानिमित्तमुखम् |

प्राप्तः | अन्यत्र सवात्मानासन्तववुविकतिः च | महाच्छ ततु मुखम् |

तृतीयग्न्यान्तन्वुविकतिः इति दर्श्यति — अल्पायं च सन्तुष्ट इति |

तथात्त एव सन्तुष्ट इतर्थं | नानात् किमपि सतोपकारणम् |

इवथियानानात् | आलम्बनं त्रृपं |

नव्यांति अल्पायंदुरुक्तकं | तद्विचित्र च — चं यु त न विद्वेषम्

उस्मलोकविकर्मेः | इति प्रयोगित्वम् |
For the one who is satisfied with Sri Vishnu, for him there is no performance of action. 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. यंतोप which comes as a result of contentment. यंतोप which comes out of contentment is satisfaction. यंतोप is what one gets at the sight of the Lord and in all things one becomes sufficiently contented.

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 सत्यपुरज्ञ, 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

“अन्यदा न्यतिपित सर्वथा भवति | न च तत्रात्मकुलिषाढ्यामुक्तम् | आल्पुत् इति पृथगामिभाषानां | कर्तृत्वञ्जालवं कलावंपं वनपं प्रसिद्धीसः | यो भवन्ति स तु न बुधवार | इत्यादिः अतोस्मिष्टमार्थमाक्षायित || मानव इति - जानिनें एवासामिष्टमार्थमाक्षायिति | इति दर्ष्यति - मनु अव्योधनेन इति धाताः | परमात्मुयं च विवक्षिता - विणोदेव गतिर्घयं किया तत्थैव नासित 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 be 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 mana. ‘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’.

“तया कर्मकाले वत्स्योऽहूँ इति किंचिद प्रथुकथा तवकृतायामार्ति अविधि श्रीमानः नासित | न च सन्न्यासकृती कविच्छद दोषः | नैचर्यदाय सर्वभूतपुर कविच्छद प्रयोजनश्रयाः | अर्थां वेन दर्शादिना भवति, सोदर्थ | व्याख्यायः | ज्ञानात्मपं प्रत्यवायो चर्चित न भवति | ईत्यादि पाराश्चार्थिमूच्चकं च तद्भवति | महत्योद्धरुत्स्यायतिवत् ||” - 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 प्रार्थकर्म - acquired results, as in the performance of supreme action like killing Vritra.

“यतोसम्मझातसमाधेषु कार्यमापाय 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 Nirmaya:**

“तृप्तिमन्तोपाध्यायो पर्यायवेंपि परमाणवनां सूक्ष्मं, पर्यायवेंपि तृप्तं इति विशेषः” - विष्णुप्रसाददेव रतिनासुतान् विष्णुप्रसाददेव | विष्णुविनितानुपत्ति गुरुगुरु-सौि विधिगोचरः || इत्यात् || गतिगतं उद्देश्यस्वरूपं कुलकृतताः || प्रतिस्थु द्विविधः सन्तोषः निज एव च || इति अवदनिधिः || सन्तोषपुष्पपरितुष्टौ, प्रतिच्छ पर्यं यवाचकाः || इत्यभिधानम् | यमादुमुक्तिकार्यस्मृतां तामापतत्वः | अस्तं आचर्येव यस्मात् परमाणानि || मुक्तसौष्ठव कार्यं नास्तीत्वकार्यरूपः यस्तु इति तु श्रद्धेनावगात् || तस्मात् कर्म समाचार इत्यभिधानम् || वस्मादुमुक्तिकार्यस्मृतां तामापतत्वः | पाण्डवानां च मुक्तामानां निष्ठितवेव हि || इति भविष्यत्ववचनवचन नारुनयस्मूलायिकारिता | आलांतिरेव यथतं इत्यभिधानवेव मुक्तामास्थायो विशेषो दर्शितं || एवं कदाचित् दुःखमास्पदः भावाः” - Words like contentment and satisfaction are specially used as synonyms for contentment from Supreme Self. “विष्णुप्रसाददेव रतिनासुतान् विष्णु प्रसाददेव | विष्णुविनितानुपत्ति गुरुगुरु-सौि विधिगोचरः” - 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. रतिः is delight and आनंद is bliss, two fold, either from contentment and friendship or from satisfied performance of actions, thus in Shabda Nirmaya. santoṣa is satisfaction, तृप्तिः contentment or अपूर्तिः feeling of incompleteness, रतिः 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.
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:_

"आचार्योपयोगिता इत्याह - कर्मणं ततो ज्ञानं प्राप्य च | न तु ज्ञानं विना | प्रसिद्धः हि तेषां ज्ञानिः भारतादिपु | तेषां विद्यान् इत्यादिश्रुतिः पंचं | अतः कर्मणं ज्ञानसाधनावलोकनं - बुद्धिरुक्तं | इति | गत्यतरं च नान्यं फलं इत्यत्य नासितं | इत्यर्थं ज्ञानदारयोगितं | यत्र च तीर्थं धेव मुक्तिसाधनमुच्यते - व्रत्माज्ञानव च मुक्तिः प्रयागमर्यात च | अथवा स्नानमार्गं गोमयं कृपणसिद्धं | इत्यादि तत्र पापादितुकं | सूतिपथ च | ततापि हि कृत्वविद्व व्रत्माज्ञानसाधनत्वमेवोच्चते - नस्तान्यमुक्तिः निपित्युधं - बुद्धिः ज्ञानविद्वते। व्रत्माज्ञानविद्वते। नस्तान्यमुक्तिः निपित्युधं - व्रत्माज्ञानविद्वते। नस्तान्यमुक्तिः निपित्युधं - व्रत्माज्ञानविद्वते। नस्तान्यमुक्तिः निपित्युधं।

Even examples of precedents do exist, thus he says in this verse. कर्मणं 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 नान्यं पञ्चाः - 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).

"तत्तवं वाक्यादिऽः परएकृतं, तुतत्त्वकारेण तिथिति | इत्यर्थं ||" - 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:_

Janaka and other kings performing actions with wisdom and according to one’s stage of life and classification 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) and lacking in intellect.

Bhashya :

“The difference between actions of the wise one and of the ignorant one is shown here, qualifying with words like - by nature, by attributes. Influenced by the senses. The senses are lower than the attributes of nature, not actions of the Self - the Jiva. Further because of the association (of the senses), no actions of the attributes - the Jiva.

Knowing in principle the distinction between actions and attributes). 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 कर्मणु means sense attributes and consequential actions. Sense objects like sound etc., senses like eye and the rest, auspicious attributes like luminosity (Sativa) etc. should be understood as Secondary attributes, thus according to the meaning in the dictionary. By association of attributes like satva etc.

“अतः स्वार्णि कर्मणि मध्येव सन्नियां भावितो जीवं ध्रुवोपितानि मध्येव विज्ञाये – भगवानेन स्वार्णि कर्मणि कारति इति बुद्धूण्ड इति च | आत्मानि मामिदिकृत्य यथेति तदाधाल्येति | सन्यासाः भगवान कराति इति | निम्मकदेव नाह करारित्व 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. निम्मकदेव means Jiva does not perform any actions at all.

“फलमाह – य मे इति | ये लेवं निर्भोक्तिकर्मेतापि मुच्यने ज्ञानद्वारा | किं तां परोक्षज्ञानिणि ? न तु साध्यानादमुच्यने | निलवलादीनि कर्मणि ध्यापोके́के́शादृश्य | अपरोक्षूषिकृति मुचेष्व किष्टुण्ड मार्गाति | सर्वं तादत्ताकायः मुचेष्व साथं भवेत् | न किचिददन्ताभित्व निवर्णायापीर्याः || – इति हुक्तं नागाध्यायात्कर्षये | अत एव समुच्चयिंनिमृत्य निराकुल्य ||” - 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 shatkshara Kalpa Therefore, contention that Wisdom and performance of Action alone constitute for deliverance is not correct.

Tatparya Nirmaya:

“नाहं कर्ता हरिः कर्ता तत्वज्ञा कर्मचारिलिङ्ग | तथा जैविककर्मणि गुणा तत्सादेन नान्याः || तदमात्रानंकर्तनं मध्यं तत्सादात् पुनः पुनः | कर्मचारी गर्भावेत् विकृतिीकर्मणी सदा || यस्मात् स्वतंतरकर्तृते बिनींरेव न चावण्यम् | तद्भवं न्यायं स्वाधिकारणेश्च तु || जीवश्व विकृतिीनाः कर्तृतेन जड्याच्छयं | पुमाः देशाः च गौरवगते स्तनो दोर्घितवल करमात् || इति वस्मकर्मचारार्दฮवर्गीयपकृतीनां कर्तृतेनकर्तृतुल च विभागेन ज्ञात्व नर्गतं ||” - 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.
Thus, according to Prakasha Samhita.

Prakriti is to be understood in some cases as one's inclination (svabhavaa) 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 Nirmaya. 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. 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. 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 मर्त्य नानुलिप्ति लोक इत्यत आह - सदृशम् इति | प्रकृतिं पूर्वसंगकारे ||
इति | तथा तः प्रतिनिधिः कार्यं | निग्रहः गुणं प्रयोजनाभावंपि भविष्यतिप्रल्यत स्माद्याभ्यावाह -
इतिवयस् | तथाहुकम् | संकारणे बलवानेव बस्माधा अपि तडां | तथापि संयोजनायक्षरे
शक्तिः प्रियः पल्यः || तथा परमेव गुरुरेक्षम् इत्यत आह - श्रेयान्ति 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:_

“बहवे कर्मकारणाः सति कृष्णाय कामच् | तत्र को बलवान् इति पृष्ठति अथ इति | अथ पति
अर्थानाम् | तथोप्यन्वादाचेतन् इति पृष्ठप्रकम् |” - 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 पवर्तकः स एस कामः | कोधोपेय एव | तज्जन्त्यात् | कामात् कोधानिष्ठाते इति
लुप्तम् | वत्रापि गुरुमित्तिविद्विषादि | कंठस्त्रापि भक्तिमित्तिविद्विषादिकामनिमित्त एव | ये तवमा वदित्ते
सदकर्मां गुरुम सृष्टिः | उत्त हि - श्रेष्ठ कामं न कोधाया जायते हि कथन इति ||
हायानम् महामहिष्काम्बोधयम्
| महाबहस्त्वद्विविधानिवानुम महापापमा | सर्वपुण्यार्थिनिविकादार्थ सैरी || - 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 महाप्रसारण - all devouring. Since it becomes cause for even great demerits like killing Brahmins, a wise one, it is called महाप्राप्ति. 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 विचित्री सः? इसमेनात्रतम् - यथा धृमेनानिरावृत्तः, प्रकाश्यपोऽवन्येयामदवर्त्तानय, तथा प्रसारः।| यथा अनुलोक्य भवति, तथाः भवति।| ज्ञात्वा जात्मप्रमाणं ज्ञात्वा प्रसारं ज्ञानस्य भवति, कामेनात्रतम्।| ज्ञात्वा जात्माणि।| किमु अल्पज्ञानिन? कामपेशन, कामयान नियवैरिण।| उपूर्वेन, उपेन हिं कामः पूर्ति, नोद्विद्यापि सुधेरता लस्य।| ज्ञात्वा जात्माणि।| ज्ञात्वा जात्मप्रमाणं ज्ञात्वा प्रसारं ज्ञानस्य भवति।| उपूर्वेन, उपेन हिं कामः पूर्ति।| नोद्विद्यापि सुधेरता न लस्य।| ज्ञात्वा जात्माणि।| ज्ञात्वा जात्मप्रमाणं ज्ञात्वा प्रसारं ज्ञानस्य भवति।"

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? कामपेशन 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 Brahma is attempted, not being easily satisfied- Even as evil desires are like smoke to the fire, even so they are for realizing Brahma. 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:

“परम् वरदा देवभवावारंपरां पृवचित्तं - 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? “अखिलपर्का विपुर्यात्मायापायामरा।| अगुरु अतुमेख्यव कामदेहभिमानिः।”
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 ‘analā’. 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:

“अनुष्ठान आयुधः पुष्करं बल्लासो वथमहाः - इन्द्रं िति | अमलंसामायानार्त्यायान तर्ति पारम् | िति हुक्तम् | शरीराभिरंित्षाणिः पराणि उक्तिः | न कन्त्रल बुद्धः पराः | श्रुत्यक्षकरणात्मकतादि | अव्यक्तात् पुरुषः पराः िति हि श्रुतः | न च तत्र तत्त्वायिकधामात्माण भवति मुक्तः | सार्वित्तिकुणापार्थिवो हि भगवता गुणारुपसाधारणाभिधिः - अव्यवायः प्रदानयः | इत्या दिना | तथा चान्त्रः - अर्थापुनःवेदेऽ विभुवेदेऽ चेत हि | सर्वद्र ये गुणाः प्रोक्तः सम्पदायागतः व्यः | सर्वस्मि सह विज्ञाय ये पश्यति परं हरिः | तपस्विच महेश्वरीनां न्यथा तु कथवेन | िति गारुङ्गः | तत्त्वात्मकतादि परलेन श्रेष्ठः | न च तत्र जीव उच्यते, सोऽर्थाय परं दृढ्यता निवर्तति | इतुत्तपः | अविज्ञाय परं मतो जयः कामय वे कुलः | िति च | अतः परमात्मानांम्बलव विभित्तम् | आत्माभासः मनः | अतना बुद्धः िति”” - The means of destroying the adversary should be known through wisdom, says this verse. The scriptures declare that “असत्यं साजनासामायायात्ति 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 Purana.

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 अलानम् means the mind and आलन्ना means by intellect and they are for realizing the Supreme Self.

**Tatparya Nirnaya:**

“स्वेभ्यं चित्रं देवं इदात्रा इन्दियानकः || तथ्यो मनेभ्यमानी तु गुर्द्वस्थापत सर्ववती || वुद्यदालिकात \| ततो बन्ध भन्नात्मा परं सुभितं || अभ्यक्तपुषण लक्षित्वेच वर्गात्योऽवश्रृः स्वयम || न तत्साधिल्को तेषां द्यानुपूर्वत् प्रकृतिति || यथाक्षम्पूजोध्य नाय नामाध्यनव || प्राप्यं च परं स्थानं विशेषतततुल्महं || ईल्त \| \|” - 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 older 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.

“स्वेभ्यं मनोहरिनम देवो संवर्तित्य हृदयोलास || अधिकं कवित्तेऽविप युक्तस्थानमुष्कीर्त्तिति || आधिक्यकम् \| एवात्र भागनतात्वायमेव योऽवसुस्थि तप्ति || श्यामपुर्वलोपं च परं स्निति न चतुर्ति || तथापि पितुर्गाय यं पुज्यायुष्ण्यर्वस्यति || अध्यातसिद्धान्तसंस्कृतयां तवे दयमहमान्य || ईल्त \|” - 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 be said to be presiding deities, thus having been said.

“यथा ह कन्या च शुद्धै तत्त पितुर्गाय यं पुज्यायुष्ण्य भवति || बहुवचिश्च तु आद्यानां लिंगपक्रमणाधिकरी || प्रकृतिलोकाय विद्यान्तिन्योऽक्षयम् गमति || लिङ्गविद्याय सर्व यथायोगाधिकर्मवेण तु || निर्मायं भवेत सन्त्व रेस्तस्थाप मुद्रादिते || ईल्त चतुर्वती ||” - "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”
Chapter IV
Jnyaana Yoga

Bhashya:

“युन्देः परस्य माहात्म्यं कर्मभेदो ज्ञानमाहात्म्यं चोच्यंते स्मिनध्यायं” - Hari Aum! Wisdom and the performance of actions, has been spoken in detail in this Chapter.

Tatparya Nirnaya:

“उत्तरयोिनकर्मभयोिविष्वितानकोियमध्याय ८” - 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, Vivaswan 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:

“यूक्षेलिष्यायं ध्याय इति 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:

“बमारुद्वद्वृर्यां यहलं विष्णुपा पुरा | पव्वराग्रामक्ष्यां वाणाय व सुवं वाम्ब तत् | तेपायावतारंपु निन्दायु च | प्रादाय गीतित्तितिन्द्रेष्ट गड़ंदे पुराणयु | तथाः कुवति कमाणि यथा जानिितद्वित | सवं कार्यस्वाभाव नुपूरं मनुष्यवकां | ज्ञातम च च कर्तव्यं यथा सवंकुमुदयम | त्रेताविनिपुत्त जातेंच गीतायां तदायतम | पाण्ड्रवायि क्षेमकाति | करिक्षति च जातम | तवं तेन गीताया नाति शाय वचि सवं कवचि | वेदार्थपूर्वकः ज्ञायं पव्वराग्र यत्साहि विलम | अतंगक्षेपस्व गीतें तमानायां सवं कवचि ५५ इति बतमावतें”

- 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:

“मथि सन्यासिन्य इत्युतं तन्माहात्म्यमादितो जातु पृष्ठ्यिन्ति - अपरम् इति |” - In view of Sri Krishna’s earlier statement "surrendering all the actions to Me", Arjuna asks this question.

Tatparya Nirnaya:

“आज्ञानेषु विषयार्थानय भाषानय वा | पृष्ठ्यिन्ति साधवो यम्मेन पृष्ठ्यिन्ति 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 तद्वनिविद्घूर्वम् इत्यत आह - अज्ञोऽपि इति | अथवा आमणिद्वेषोऽपिव्यययाम | अनलं वित्वानुपूर्वकम् इति हि रूपतीर्थापूर्वम् | एतनानन्दर्जनाना मिशरान्ति बीजमयम् || इति च | जगृहै इतित तु व्यक्तिः | युक्तनःकः | अथासिवल्म तु सर्वसमन् | कथमनन्दिनिण्य जनसे ्? प्रकृति रघुविष्ट्याय | प्रकृत्या जानेपु बगुद्वादिपु | तथेष तेंयां जात इव प्रतीयत इवयथिः | न तु स्वतन्त्रविष्ट्याय इत्यत आह - रघुम् इति | इव्य कर्म च इति इति रुक्तम् | सा हि तत्रात्पि | तत् सर्वांगेषः | आलमायिया आलमानेन | प्रकृते पृथ्विभिन्नानान् | केतुः केतिशिसितिषिष्टां मिति करुणानीया माया | इति द्विधवानम् || मृदुकारः तेना शरीरादिदृश्यित्त्वा विमोहित्यावजात एवं 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 अथवा आमणिद्वेषोऽपिव्यययाम 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, जगृहै 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 रघुम् 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. आलमायिया through one’s own power of Wisdom. केतुः, केतिशिसितिषिष्टां मिति करुणानीया माया – for all these words, the meaning in dictionary has been as प्रेम, 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.
It has been further said: “mahāt and other principles are called as maata, Śrī, 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”. ईवर means greater than ई शेष्योऽपि वर - the great Since you are superior to those who are ई शेष greater than Brahma, Rudra, Shree, Shesha and others, you are known as ईवर and none other. Further he who is self-established is called as ईश. Further You who are superior to them is ईवर, thus, in Brahma Vaivarta Puraana.

Tatparya Nirnaya:

“आत्मायाय आलेखया | प्रकृति स्वामित्याय स्वभावम् | देवस्यैप स्वभावोऽयम् इत्यादिरुतं | अत एव स्व शचेन विष्णुपेषम् । - प्रकृति स्वामित्वं इत्यादिवु । भवायक्षणं प्रकृतिः इत्यादिवु त्यु न स्वाभावः । प्रकृति विशद्धे ते पराम् इत्यादिवु समविशिष्टं प्रतीतं भवः। अत तु स्वाभावः स्वायत्तां | स्वभाव इत्यादिपि स्वायत्ताः स्वभवः । भावावश्चतु सम्बन्धानांकिर्तित्वः । स्वभावाः इति तु स्वरूपात्मिकेनिन्त्यावार्तावालोकिते । सत्त्वात्म स्वभावावलोचनाय विश्वनायो । गुणस्वतात् करोऽस्यत्तमः स्वायं च बहुः भवेत् । मृत्युदायिककाः करोऽस्यत्तमः स्वायं च बहुः भवेत् । || इति नागदेशः सुगृहोऽपि ।||”

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 जनमस्व परित्राणादि कार्यम् इति निम्नः । तथा अपि लीलय स्वभावेन च यथे पापारी । तदात्मावः । देवस्यैप स्वभावोऽयम् ,लोकवत् तु लीलाकृतवलम्, कीड़ो बालकप्रेमेभेदात्मय सिंहामय, अर्थवादित्व स्वभूपुराण व्यवलीद वदनतारियाँ । पूर्णांमय्यत्वं न क्रिक्रूदाद्यं ताधापि सर्वां कृत्वा कृत्वा । अतो विद्युषुपुमिम वद्यति परावर्ज्जा मुनयः प्रशान्ताः । इत्यवशेषविलेपुः”

- 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 मुक्तयुक्तः सर्वज्ञानिनियम्द्विनाश्यम् | न तु तावभाज्येण मुक्तिरस्वरूपम् || वेदायुक्तः तु सर्व यो ज्ञानपालस्त सत्यम् | तत्थीव दर्शनपथं यत्मि नान्यस्य कर्यचिन्त || इति महाकीम् | अतोक्षयत्ज्ञात्वर्च जनम नैतीति गति | इति विज्ञानां नान्यथागति || नान्यस्य कर्यचिन्त इति विशेषणात | तत्त्वं इति विशेषणाचव सर्व ज्ञानापति || तन्नवं भवति तत्र तत्र तत्त्वं || इति विशेषणम् व च विरोधः | उक्तं च “एकं च तत्वो ज्ञातु विना सर्वज्ञाता नरं | न सम्भवः महर्षक्षमिः प्रक्षत सर्वक्षेत्र जिज्ञासेत || इति स्काते ||” - 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.

“सत्ति च तथा मुक्ता इवाह – विन्यागार इति | मन्ययाः मत्रचुग | सार्वतं मां विना न किंतुपथयित्व इत्यथाः ||” - By renouncing passion etc. they become delivered, says Sri Krishna in this verse. मन्यया means having firm abidance in Me. In all directions seeing none other than the Lord, this is the meaning.

Tatparya Nirnaya:

“येषो गुणानां ज्ञानेन मन्यतुः पृथक्युक्तः | वेदपु वेदितायेपु मा सु तेषां मुनीवयात | एवामेव शामिनां नान्यथा तु कश्चिन || इति विज्ञानवर्तवचनात् जनम कर्म च इययाश्च न तावभाज्येन मोक्षः | मये प्रथामप्निर्मी भ्राष्टे भैरवंस्मितम् || भगवन्यायाः विज्ञायाः पृथविते न च चापे ||” - 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:
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 Veda*s. 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.

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:**

- 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 Veda*s. 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.

- 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 *taamasic* (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.

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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:**

- 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 *taamasic* (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:

“सत्त्वावधिकरोजोभिमितमसा तथा | वर्ण विभक्तःचतवाः सत्त्विका एव वैण्यवा || इति च || कर्म विभागं श्रीमद इत्यादिनां वक्ष्यति | वैण्यवा सत्त्विका एव तामसा एव च चापे | दैवताभुमुलभवनं तेषां वर्णा विभिन्नता || इति च || सत्त्वावधिकारोजोभिमितमसा तथा | सत्त्विको सत्त्वच्यामि || इति च || सत्त्वावधिकरोजोभिमितमसा तथा | सत्त्विको सत्त्वच्यामि || इति च || सत्त्वावधिकरोजोभिमितमसा तथा | सत्त्विको सत्त्वच्यामि || इति च || सत्त्वावधिकरोजोभिमितमसा तथा | सत्त्विको सत्त्वच्यामि || इति च || सत्त्वावधिकरोजोभिमितमसा तथा | सत्त्विको सत्त्वच्यामि || इति च || सत्त्वावधिकरोजोभिमितमसा तथा | सत्त्विको सत्त्वच्यामि || इति च || सत्त्वावधिकरोजोभिमितमसा तथा | सत्त्विको सत्त्वच्यामि || इति च || सत्त्वावधिकरोजोभिमितमसा तथा | सत्त्विको सत्त्वच्यामि || इति च || सत्त्वावधिकरोजोभिमितमसा तथा | सत्त्विको सत्त्वच्यामि ||

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 Brahmmins 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 – Austin, he is said to be अक्ष, 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 कामात्मिलानं | इतच्च न लिमानि इवाह न मे कर्मकले मूहां | इच्छा मात्रं लवित | न तु तत्तमातिनवेशं | तत्यविर अकालाः वेदोमावने नेतृत्वेत्र बोधवत् परं | नह एवहस्तत्य विग्नातिस्व \\nकामो हि तया तु || इति न चत्ति कर्मण सर्वभृत्तिः || तथात हृदति -- जात्वा तमेनमनसा हदा च भूषो | न मृत्युमुष्यातिविद्यापितीत कथं वा || इत्यन्त्व इत्यन्त्वदिदिः होवच || 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
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:

“The one should know what is proper action and what is improper action. One should also know what is non-action. This is the nature of actions.”

— By mere knowledge of action (karma) one is not liberated, but by the knowledge of its nature does one become completely liberated, this 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 akma means non-performance of action, ivakma 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 gahna, bewildering.

Tatparya Nirnaya:

“कर्मिणि न मल्ल इति बोधयम्” — 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:

“The person 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. Thus 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. Therefore, he who 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.

“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 जीवेऽऽर्थान् ज्ञात्वा कर्मचित्तवयोभावात् | अर्जुनं विश्वासृणाः स्वातंत्र्यात् सर्वकुलेऽथ ||
कर्मे प्रियायेन्द्रियस्मात् इति कर्म सिवो यदाहं ||
विविधवेदेनामितकर्मं भगवन्हि || इति नारदीये | कर्म हि यजवल्क्षणा शुद्धान्त्वषां धिा वाबी ||
कियायाची वा | तद्धीनव्याात | पश्चात्व जीवो कर्म श्वेतः पप्पत्तान्त्र कृत्तकर्मस्थित ||” - 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 कामगत्यायमाविषयाय | असंक्षिप्तं में हेतु ब्यक्तिः | ज्ञात्वा रूपमाणाम पुनं | नित्यते इति निम्नवयंऽवस्थोऽस्मात् इति तथाविधि ||” - 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.

“कामदित्यागोपायमाह निःशोषः इति | यत्विलालव्याहृतं निःशोषितविद्यते | आत्मा भवं | परिह्यायां नामिनानाम | नैव किंचित्तः करोति इत्यस्मिवप्रयोगमाहानानो नापोति किलविद्यम 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.

“यत्विलालव्याहृतं नाहनः ब्रह्मास्थितं इति || कर्म यद्यहृतोपत्तं इति आहं - समं सिद्धं 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. आमा 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:
“अनिग्रहस्य सतहाविषयः” - 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 :
“उपमंगलति गतसदग्नये इति | गतसदग्नये फलंभेतहितस्य | मुक्त्य स्वरूपात्मनिनः |
ज्ञावस्स्थवित्वेर्दृश्वर ज्ञानिनः” - Sri Krishna summarizes saying गतसदग्नये - means being freed
from desires and attachment to the fruits. मुक्त्य means those liberated from pride of the body and
ज्ञावस्स्थवित्वेर्दृश्वर means one who has established his wisdom in the Supreme Lord.

Tatparya Nirnaya:
“मुक्त्य ख्यतन्त्राभिनानात्” - 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 :
“ज्ञावस्स्थवित्वेर्दृश्वरस्य प्रभुति - ज्ञमार्पणम् इति | सर्वमेति वस्त्र इतुच्चिि त | तद्धीमस्ताप्राप्तीतिवात् |
न तु तद्द्वस्तुक्षुवात् | उक्त हि - “लवकीयस्य यत् सर्वस्मि गर्भाभिनिति | तद्भवं नुमयश गर्भे न तु सर्वावस्स्थवितः |
|| इति पासम् | गर्भं तत्त्वज्ञानेत्रम् इति च | एतं त्रायं वहचं इत्यादि च | समाधीन गह वशैव 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:
“कर्ममभिमानत्वाः? वस्त्रमार्पणम् इत्यादि | वस्त्रमार्पणे वस्त्रमार्पणे | वस्त्रनि हविः | वस्त्रनि सन्नी |
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 (fervor) of restraint; others offer the words and others the objects of sense in the intensity (fire) of senses.

Bhashya:

"यज्ञेवेच्या देवम् इत्यादिना | देवम् भव्यतः | स एव तेषां यज्ञः | भगवदपापसम् | यज्ञः इति कियाविधिष्ठयम् | नानात् तेषामात् यज्ञानां कंपारिवल | यज्ञः भव्यतः | यज्ञः यज्ञः | यज्ञः विषुवर्ता इत्याविष्ठुत्तथा | यज्ञः परिस्तिनेत् | यज्ञः प्रति यज्ञः जुत्वति इति सवर्ग सम्म तं यज्ञः इत्यदी | उक्तं विषुव उप्रेण पुजना वेष्टेणु सुगुणा | अवृज्ञानमेव खो पितर पितातामहः" ।"

- Krishna speaks of the different forms of sacrifices to the divinities and others, देवम् 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. यज्ञः, Sacrifice itself is the Resplendent Lord. By performance of Sacrifice in the Sacrifice, Sacrifice is the Divine Vishnu thus, the scriptures have spoken. यज्ञः means that which has become famous as sacrifice. Through performance of sacrificial act यज्ञः, the oblations are offered in the sacrifice, यज्ञः, thus everything is said to be तो यज्ञः - 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:

"आतममंयन अख्योपायाम् ||" 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 जुत्ये इति द्रव्यतः | तपस परमेश्वरगर्भयतः तत्र जुत्यति तपस्याः इत्यादि | इदं तपो हविः
Those who offer dravya, perform sacrifice of wealth; those who perform penance with full knowledge perform sacrifice of austerity. Such penance is obliteration 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:
“अपरं प्राणायामपरायणां प्राणायामपरायणां जुत्वति अपानं च प्राणं | कुम्भकर्षणां एव भवति इत्यथा ||”
Others who are devoted to the regulation of breath – प्राणायाम offer प्राण breath in अपान downwarf 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:
“निविटतार्थस्वे प्राणायामपरायणां प्राणायामपरायणां जुत्वति यवचेद वाङ्मयस्य इत्यादिशुद्धिप्रकारणां वा | अन्यदपि ग्रह्यान्तरे सिद्धां वर्त्तायामानि तेन प्राणां प्राणेपु वै हुना 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:
“देवं विविधेऽयज्ञ इत्युपायं | स्थायिकायां विविधं यज्ञं | वाङ्मयस्य सर्वायां सम्पर्कनित || ततप्रज्ञानं शृङ्गारितं संयमं कुवर्तित || तपस्यानां विषयानं भूतं | तपस्यानां हृदयं भूतं || रजस्य इति न्यायविवादकं || तेनैव तेन पूज्यं वा विहितविवादकं || स एव विविधं स्थायिकं सर्वायां सम्पर्कनित || इति चिन्तवर्तेन ||”
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:

“वर्णं परमालो मुखे | अहं हि सर्वयज्ञानाम् इति हि वश्यति | मानसवाचिकवाचिककर्मं एव हि ते सर्वं | एवं ज्ञानं तत् कम्पिण कृत्य विमोक्षयेः | ूर्द्ध पतिलय्ज्ञ यज्ञोक्षयं करिष्यसि तदपि कर्मं | अत्र विविधतः
न व्याप्तं इति भावः ||” - वर्णं, 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:

“श्रेष्ठोदीनि इत्यदिष्टिं अति विमोक्षयं इति शाक्तां निवार्यति — विविध वर्णं मुख इति || सर्ववर्णं वर्णं ज्ञानं विमोक्षयम् 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:

“विश्वम् उपाणाद्यायतनम् | ज्ञानविमोक्षसंर्गम् ||” - Every action recommended above are useful elements for उपाणा, engaging oneself in adoration (of the Lord). Wisdom is the resultant fruit, this is the meaning.

Tatparya Nirnaya:

“सर्वं कर्मं विश्वम् - आ समवायु अर्थं ज्ञानं परिमायते ज्ञानं जाते पूर्वतः समाप्तविधातपूर्णी श्रेष्ठानं ज्ञानं सन्ध मन्ये | इति विश्वमात्रूसत्र पुर्ववायी | ज्ञानविमोक्षसंृक्तम् | भीवनं संघं योगमाधोलिस्त | इति वचनात ||” - 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 षयमिति 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:

“इदनीमयं ज्ञानवेव | तथाद्यमियममिहुः | मा तूका | येन ज्ञानेव मयालभूतं सर्वभूतानि अयो “” | 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 तेः सम्बिज्ञातम् | इति वक्ष्यमाणवचाल्वचं ज्ञानोपक्रेयं |” Knowledge along with Wisdom, thus saying Sri Krishna intitae.

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 :

“कारणमूलं ज्ञानं स्तूलिति पुनः लोक्यं |” - 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 विगचिकलम् चतुरुपक्रेयं सहस्तिति |” - Having explained the means of acquiring Awareness and the disadvantages of non-awareness, He concludes.

Tatparya Nirnaya:

“आलोच्यो व्यक्ति अथ तस्मात् व्याप्तबृद्वद् || आलबलम परमालभक्तम् ||” - By Self means enveloped by Me. Therefore, Myself having enveloped in all the beings. परमालभक्तम् || 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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Chapter V
Karma Sanyaasa Yoga

Bhashya:

“तन्त्रीयत्तमेव कर्मयोग प्रपज्यवचनेनाध्यायेन | यदृच्छलभमाननुष्ठः इयदि सन्यासम् | कुर्म कर्म इयादि कर्मयोगं व |” - 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:

“योगसन्यासायाल्क्षणं स्पष्टत्वनानाध्यायानं” - Hari Aum ! In this Chapter the features of renunciation and performance of action are explained.

1. Arjuna said: Renunciation of action and performance or 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 सकलोककर्मणां कृष्णं | तत्त्वोत्तमं | ततं कर्मिः देवेश नियम सकलं जगत् | अतो वरदन्ति मुनयं कृष्णं लोक वैभवदिनं || इति महाकृतं | सन्यास शालायं भगवानवेश वसयति | अधिकारमयं - यदि सन्यासं यथोऽधिकं स्थात तथहं सन्यासम्येपद विरोधिः यूद्धम्? 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 Purana. 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:

“योगसन्यासकर्मणं इत्यहं न्यास शालं सर्वकर्मयागविपय इत्यहं योगसन्यासवर्गं न्युनिष्ठत्वाधिप्रायेन पृष्ठित संयासं 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 or action.

Bhashya:

“नायं सन्यासं यथार्थं - इदं तत्वोत्तमं तु सन्यासात् मन्त्रौज्वरगीयसि इति वचनात् | तानि वा एतत्वारणणं तपस्यं न्यास एवात्वरेचनात् इति च | सन्यासंस्तु तुरीयो यो सिद्धियाः स्थिरम् | न तस्मादुत्तमो ध्यानं लोकं कर्मचिन्ताम | तदभिस्मपि हि यद्गुणेन तदगुणो न धार्मिकों | मुदांक्षिय विप्राकाशाधिकारो निगद्यति || युद्धाधिकारो भवति वस्मचित्यं प्रवेशत् || इति नारायिणं वस्मचित्यं प्रवेशत || यद्हर्षिव विरेत् || इति च | सन्यासं तु तुरीयं वा प्रविशत्तम गरीयसि | समथगार्धिकारो न तसपथं कर्मं नियतं निष्ठचं || इत्यादिच वेद्यं | अतो
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.) sanyasa 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 (अर्थ) 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:**

“एक पुनः पश्चिमां तयोः क्षयः एव विशिष्टः इति परिहारभिप्रयाः | उभो मथुराविति | संयासस्त महावाः कुमाराभायो तत्त्वं इति वक्ष्यमाण्यं तत् |” - 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:**

“संयासं शाश्वाय आहं - ज्वय इति | सन्यासं निष्क्रयसकर्तवं ज्ञापितुं तत्त्वं मायायत्तत्वं ज्वय इति ||” - Sri Krishna speaks about संयास in this verse, to emphasize the superiority of *sanyasa* as a means of deliverance reiterating the meaning earlier explained.

**Tatparya Nirnaya:**

“यथपविक्षेण संयासं शाश्वाय कर्तवं न संयासं शाश्वाय | ज्वय इति | न च कामयानां कर्माणां कर्म | पान्यासम् इत्येन विरोधं | तेनापि सहितम् न्यासवात् | न च न्यासं पृथक्कर्म द्रिगोऽद् | कुः पार्वत्याभायानार्थेन विरोधम् त्याग्यां ||” - elimination of hatred is assuredly the meaning of the word संयास, not the life of an ascetic. संयास 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 संयास, 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:

“संन्यास हि ज्ञानधारणनमतः - न तथ्य तत्त्वाधार इत्यादि | अतः कथं सोऽयमः? इत्यतः आह - सांप्ययोऽयति | उमयोण्यन्तर्धारणनन्ति | अतिरिक्तो हृदे धृतानं स्वं लोकं न प्रतिज्ञा ति | मा वं पदवं पितसंरद्धिता या यक्षशालासंघुवयानां || इत्यदि तु कामीकर्मविधयानिति भावः | ये तत्त्वात् वर्तनि ते बलाः ||” - 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 इत्यथाभिप्रयामाह – तन्तसांख्यो इति | योगिनिर्घ मः ज्ञानं श्रानस्यनन्ति प्राप्यत इत्यादि ||” - 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:

“बालामु न्यायवत्तेन यथाश्रमेव यौक्तिक तत्त्वाधार दोर्यावदित्वं ज्ञात्रीधिः | ग्रह्यान्नितकपादिकर्त्रिः इति न्यायेत | तन्त पाणिता मुनि ते | कुतस्तस्मात ज्ञानार्थः कर्मानां च यथागवातिः \| अतिरिक्तो फलं यता ति | तस्मात ज्ञात्रिः कर्माणुयुत्त्वमः | कर्मणापि गुरुपरां ज्ञात्रिः भववानः | न इत ज्ञात्रिः \| विना कर्मणां सम्पन्नम् भवति ||” - simple minded people assuming that न्याय 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.

“निक्रमं ज्ञानः पूर्वं च निश्चितम् चोच्यते | नित्यं ये भवानस्तु चत्माभेयं नन्त्रतनम् || कुद्रासिविन्दनः \| पुरैदाय फणवते सम्बन्धतं \| वामुदेवद्वकं ब्रम्म मूर्तमेव वा यति || मुनिगर्तिती नियमो ब्रम्मदृढः यस्य विधनते \| तत्त्वाधाराद्वृत्तिः स्याद् वै वैणवं कर्म कृर्त्वते || कर्म ब्रम्मदृढः हीनं न मुनिगतिः कृत्वतम || \| तत्त्वाधाराद्वृत्तिः स्याद्वृतं कर्म कृर्त्वते || कर्म ब्रम्मदृढः हीनं न मुनिगतिः कृत्वतम || \| तत्त्वाधाराद्वृत्तिः स्याद्वृतं कर्म कृर्त्वते || \| एतामान्यानि लोकं संयाति गृहोपिष्टिः हि | ज्ञानार्थः कर्माणां इति भूम्भरः न हि || \| रश्माश्रमेवं स्यं कर्म सुक्कोशिम्म्भवं || इति व्यास्मु ते” - 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:

“इत्यदं संन्यासाद योगां वर इत्यह सन्यासतु इति | योगभावे मौक्षादिफलं न भवति | अतः कामज्ञांदिके समेव तस्य | मौक्षोंदेव हि फलं अन्यत् तत्स्मलमत्त्वादफलंवेवव्यायः | तन्योऽक्षरं - विनामोक्षफलं यत्र न तत् फलंस्मीयति | इति पादेम | यत्रु महाक्योऽर्थं तस्याल्यं फलंवेव न भवति | दया पदमागवं तु इत्यलिङ्गं | महाक्यपुस्तं संन्यासं इत्यह - योगवुक्तं इति | मुनि संवासिः | तथा चार्कम - स हि लोकं गुरुवालं यह कामकोशवर्जनं 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 Purana. 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:

“मौक्षापाथं योगं इति तद्धूलो न्यास एवं तु | विष्णुर्विद्वात्या भयं नायो न्यासं कथयन ||” इत्यावरथे | विष्णुर्विद्वातां कयोऽर्थं विना केवलक्षरवानं नरकव्यं एव | यं सन्यासिति पावयहंं तं चिथ्य पाण्डव इति वश्यमान्यत् | योगविन्दापन्यामसय पूर्वकुलं ||” - 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 Purana. 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 प्रपंचनं - योगवुक्तं इति | सर्वभूतालभुतं परमेश्वरं | यथा यात्रोति इत्यादि | स आत्मभूतं स्वसमीं नित्याद्वादिवंकलं यथयं, सर्वभूतालभत्तः ||” - 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:
“तत्पराय निर्नया । तत्पराय निर्नया ॥ तत्पराय निर्नया ॥ तत्पराय निर्नया ॥ तत्पराय निर्नया ॥
"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:
“सन्यासं प्रस्तवति पुनः श्लोकःवयेन” - He further clarifies renunciation in these two verses.

Tatparya Nirnaya:
“यथा न्यासस्य तथातत्तथा नैव क्रियते इत्यादिना | बिन्दुनांवर्तीति तत्वं आदिनी सर्वम् । वर्तं लोकस्य न श्वतन्त्र इति जानन् हि तत्तत् || 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:
“सन्यासयोगयुतं एव म कर्मणा न लिप्यत् इत्यादिना । बिन्दुनामयोपचारवत्तिष्ठतेऽपि पुनः पुनः फलके त्व म । एवंह्व तस्य इति । कार्यं इति । पुनःपुनःयोगधिनिवयमनाय युक्तस्य फलमाह युक्तं इति ।
युक्तो योगयुतं ॥" - 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:**

“तत्त्वज्ञानकानि तत्कृतानि सम शुभार्थिः इति वत्मणायात् मृ | स्वातन्त्रयामाभावं पेश्चैव जीवग्राहकर्तुव्यम् \| स्ववदनं यथा पिन्या कारति शिष्यकर्तुव्यम् | एवं पूजा विषयवधीना भवेज्ञीवकृतात्यपि | 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 श्वेत्वतिः सर्वकारणा इति | मनसा इति विशेषणादिभिमानव्याः।”

- Again the renunciation is clarified by emphasizing *by all actions*. By mind especially, to show renunciation of pride.

**Tatparya Nirnaya:**

“अतो मनसे विकर्मणामाः स्वातंत्र्यापेश्चा।”

- 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 वस्त्रुतः इत्याः | न कर्तुव्यं इति | प्रभुः हि जीवो जडपरम्पराः।”

- 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, be is the superior one.

“ज्ञानमेयाज्ञानानान्यमां उत्ताह ज्ञानं इति | प्रथमज्ञानं परंश्च।”

- Wisdom, awareness alone destroys non-awareness, thus He says in this verse. Primary awareness is the supra-sensory experience.

“अपरीश्चद्वायवभित्तिसाधनमह सत्तुद्वः।”

- Sri Krishna declares the means of being aware of the supra-sensory experience in this verse.
**Tatparya Nirdaya:**

"..." — 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 rightous or unrightous 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.

"..." - 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.

"..." — 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.
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, सर्वस्व, 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 illustration 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 luminocity. 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 (अनूपवादि) do not have any special significance.

"हरि सभाभावत कर्ता सर्वमन्यतं तद्विरितं | अति सा कान्तुला तस्य न कादावितं विनश्यति || इति पृंश्वी 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 Brahmans who are learned or a humble cow, an elephant, a dog and even an outcaste.

Bhashya:

"परमेश्वरस्वयं मवत्स साम्यदर्शन चापस्वाध्यायन सम्रक्षति || इति इति पृंश्वी श्रुति ||" - 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:

"विभौषणापि जीविषु समो विणुः सदैव तु | यतृत्वानुगतंयसि 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 स्तन्ति इद्व इति | संयमयोगजानानि मिलिता पपञ्चवध्यावथोपेण ||” - 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:

“पुनर्योग्याधिकत्वं स्पदयति वास्तवश्चौपु इति | कामरहित अत्मानं चतुः सुखं विद्यति य एव ब्रह्मयोगुक्ता चेतु | सत्वविषयं सुखं विद्यति | व्यत्वविषयं सुखं विद्यति | ध्यानविनियोगातः सत्वविकार्यन्यथ नेत्यर्थं ||” - 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.

“संन्यासंग कामभोगं निद्वयति - ये हि | इति ||” - For the sake of renunciation, enjoyment of desires are censured. “तपस्यां प्राचंति - शक्तिति इति | कामकायोदभवं वेगं सोंदु शक्तिति शार्कर्मिक्षणं त्राक्सकं यथानुस्याग्नी शोंदु सुक्तरं तथा नायन्त्र इति भावं | ब्रह्मलोकं किर्तितं जितकामानामेव भवति ||” - Sri Krishna again praises संन्यास renunciation saying he who resists desires and anger is the true सम्यासी. 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:

“इदाननि परमात्मनि मृत्तम् कुंवे विद्यति यन्त्र य स्वभावपुक्तं 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? “इदानिन्त्यं प्रपञ्चविलुप्तं श्लोकं - 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:

“आरम्भ परमार्द्दार्द्दात्मिनिमित सुखम् | अत्र तु परमार्द्दार्द्दात्मिनिमित तत्त गुरुः तुपदक्षयवान्। अत्र तु कामादिक्षयक्तामालगुरुः | स्वप्नायत्वपुत्रानां भगवतः। तदातः अनत्यालि | सर्वात्मिनिमितीय वनितात्मिनि | अनुप्रस्थवात्मिनि वाधार्द्दात्मिनि | धार्मि स्वकार्यकार्यकार्यकार्य प्राप्तः। उक्ते चैत्तु _ दशान्त्यम् सुभाष्य पदाय युधुं जायते नृणाम् | आरम्भ स तु विभेदः युधुं कामवादितम्। इति नागादिये।”

आरम्भ 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 समान (सः + अमः = 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, aaraam, 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:

“तत्त्वणि भूतः। अन्तर्यथा पुनर्वचन गच्छति इति विरोधाध्यः। अन्तगुणाविदिक च वस्मदं नानात्।”

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:

“पापाश्चायात्त्वं भवतीत्वा - लम्बन्त्व इति | श्रीकर्णकाम्या भूवना चिन्नथायादालान्त| छैयाभायो छैयथं संघायो विपरंजयो बा।। | तच्छल्लम्। | विपरंजयं संघायो बा यद्दुद्धं लक्ष्मीतात्माः। जानासिना तु तच्छल्लवुमक्षम कं पं बल्लम्।।। | इति | छिन्नथायधार्य एवा त्वतालान्त| छिन्नथायात्मालान्त। | दीर्घमर्मर् | सर्वदान्तियः। | तत्त्वात् | छिन्नथाय | तच्छल्लम् | श्रीकर्णकाम्या महाजाल्ला जापेते गत्तंत्यं | इति बा।।।। - 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. छिन्नथाय means the sense of alienation, of doubt or of distinctiveness. Therefore, for those who are no pure in feelings for them doubts and delusions, known as द्वेष, 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:
“गुरुमः तेषा वर्गे इत्यह | कामक्षोध इति | अभितः गरव्यः |” - 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:
“ध्यानपकाराह स्वर्गानं इवदिना | भावानं स्वर्गानं वहिष्कृतः | श्रीलालिनि योगेन निबध्यं इत्यर्थः | चक्षूः भ्रूऽवर्ता कृत्वा | भ्रूऽवर्तयाब्वलयां इत्यर्थः | नासां वा भ्रूऽवर्तयां ध्यानः चक्षुऽवर्तयातं इति | प्राणायामेन समौ कृत्वा कुम्भकं स्थिरेयः |” - 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, i.e. 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:
“अथात् मुत्तमादूः वाननुक्ते एव हि तच्चृक्कः | किन्नु मुक्कंगतमात्माज्ञानेवधिकं नरे || इति नागवीरेः ||” - 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:
“ध्यानमहः भोक्तारः 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 sience of the Absolute, the scripture of equanimity, the dialogue between Sri Krishna and Arjuna entitled “Karma Sanyaasa Yoga”.

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Chapter VI  
Atmasamyama Yoga

Bhashya:

“ज्ञानान्तरङ्गं समाधिस्थानसामनाध्यायेन” – Hari Aum! Here in this verse Sri Krishna speaks of meditation through communion.

Tatparya Nirnaya:

“ध्यानत्तोगते” – 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 सन्यासाद्योगोत सदाः अनाधिधिः इति | चतुर्धिंद्रामित्यमित्यिक्षा कौशी चाक्षु देवमेव इत्यादाः” – 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:

“सं सन्नासां योगोत्तरस्तु चेतिमहात्मा धारीगमिनिः च मुखे जुहोति | इत्यादेन्य चतुर्धिंद्रामित्यिक्षा | आत्ममार्गापणाच्य |” – 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 enjoiner 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:

“सं सन्नासां योगोत्तरस्तु चेतिमहात्मा धारीगमिनिः च मुखे जुहोति | इत्यादेन्य चतुर्धिंद्रामित्यिक्षा | आत्ममार्गापणाच्य |” – 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 सन्यास इत्यदाः” – 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_: “कियकालं कर्मकर्त्त्यम्य स्वातः – आग्रहशोभनि इति | योगमार्गशीर्षः उपायसम्पूर्णिमिच्छेऽऽ | योगासाह्य समृणाप्रययः | अपरोक्षशास्त्रिनिष्ठ्यत् इत्यदः | कारणमरस्तुक्तकारणम् | अपरोक्षशास्त्रीपि समाधाविद्वानस्य तथा | यथायथ यदा भोजनोपयोगस्तविद् समग्रस्मां ज्ञातिज्ञाते | अन्यदा तु भक्तिवर्तमानो व्यत्तिते।” - How long should actions be performed? By fulfilling 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.

_ततचोकां – “ये वां पश्यति भगवंस्तव एव मुखिनः परम् | तेषामेव सम्यक्तु समाधिज्ञाते नृणाम् | भोजनायशमिणेष्व जनपं कथापितब वा | वर्त्तमिति माहात्मायंस्ववृद्धितात्वात्तवायणः || 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 Nirmaya:_

“सम्पूर्णामावो योगासाह्यः ||” - The comprehensive means (for liberation) is abidance in equanimity. “तािनार्युपमा कर्मवर्या कर्वनिति || योगासाह्यो तु सा कार्यं योगायेन हरी स्थिति || तेन विश्वासानां तु कार्यायो पयिलेकंपि || शक्तिन्त कर्मयो विभोयो सिद्धांतऽस्य || प्राप्तसायानु सिद्धस्य योगाः प्राप्त उच्चां तर्कां || तथाप्राप्तस्याकारणं सत्तुंतो भवतिः || सिद्धार्थायेन विश्वो ध्वनिः ध्वनिः ध्वनिः ध्वनिः ध्वनिः || कार्यं नायतः तर्क तेन तु नदीयं भवति केवलं || इति प्राप्तवेत्तान्त विरोधं ||” - (As in the case of) collection of the taxes, diverse people are required to perform diverse activities, योगासाह्य 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._

“सम्पूर्णामावो योगासाह्यः || इति भाषयो ||” - 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:

“योगानुपन्नस्वप्नार्थयोऽव भवति | उत्कं च - स्वतः दूरपलयो दूर्वा विभवर्त्ता प्रज्ञाति 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 नागुपन्ते ? वर्णवद्यपश्चातेश | मन्यि स्वरूपम् कर्मरूपम् स्वयुक्तवत् | मद्धीमिवं ज्ञाता मलंगामीति चौच्छिष्ठ 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 bas won over his self, the self alone is the kinsman of his self. For him who bas not won over in this manner, his very self will become adversary like an enemy.

Bhashya:

“स च योगरूपः प्रविष्टे कर्मविव्य इत्यह - उद्देश्यं इत्याविना | कस्य वन्युगलमा ? इत्यह वन्युगलमा इति | आलम् नं | आलमः जीवस्य | आलमा मनसा | आलमाम् जीवम् | आलमैव मनसा | आलमा बुधया जीवविष्ठव वा | स हि बुधस्याचिनितदिहि इति च ||” - Only by constant endeavour and action can one abide in equanimity, thus has been spoken. For whom is the self a kinsman? Here आलमा means the mind, आलमाम् means Jiva. आलमा बुधयाविष्ठ means mind and आलमा बुधया जीवविष्ठ वा means by the Jiva, because by his intellect only does the human being succeeds.

“मनः परं कारणमार्गंति, मन एवं मनुष्याणां कारण बन्ध्यंशयोऽव, उद्देश्यमनसा जीवं न जीवमवादवेत् | जीवस्य वन्युः शंकुच मन एवं न संज्ञाय || जीवन्य बुधया हि यदा मनो जितं तदा वन्युः शंकुचयत्वं चाच्च ततो ज्ञेयवदिविवलो नर्सदेवं च भष्टत्या मधुकृत्तवारो || इत्यति चतविवेवतंकैः ||” – 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 Purana.

“अनालम् अवित्वनात्र पुपस्य | अवित्वनात्र पुपस्य | यदं ज्ञेयं मनोसाधनार्यं इति अनालम् | उद्देश्यं च भृत्यं बुध्यवते न वत्तं च यमुव्यं || तत्वालम् मन एवं शंकुच शंकुचे वत्तं ||” – अनालम् 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:**

“उद्देश्येत्रं संसारान् जीवानां परमाणु | विज्ञानविश्वेतत् मनः नियतं पराणाय द्वस्तामितिः || तत्तस्तावाजया भक्त्या जितो यथा वो चिव || बरति तत्य मित्रं संदययूर्म च अत्यन्तूर्म || 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. “पराणाय समाहितः इति वाक्यश्लेष्टाः ||”

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 (jnāna) and supra-sensory experience (vijñāna), 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:**

“जितालमेऽवलम्भ - जितालम इति | जितालम हि प्रवलानो भवति | न तयय मनं प्राययो विशेष्यस वच्यति | तदा च पराणाय सम्यक्क व्यभिचार यथाश्रयितेऽयितो भवति "अपरोक्षानिन्यो लक्ष्यं स्पंदयित - शैल्यानं इत्यादिनं | शैल्याण्डिनं कृत्यं | ज्ञानविज्ञानानुपपत्तिमा विनिर्दौरिय इति कृत्यथे हेतुः | विज्ञानम् विशेषं अपरोक्ष ज्ञानम् | अपरोक्षानां 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.

“तच्योक्तम् - सामान्यतः लवक्ष्यम् विभोणा मन गोचरा | देवादेवो तु तज्जानं विज्ञानमिति कीर्तितम् || श्रवणानननः चेव यज्ञानुपपजते | तज्जानं दर्शनं विगणाविज्ञानं शुभाकार || तज्ञानं ज्ञानमयंंविदिश्यात्वं 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. विज्ञानम् is also supra-sensory Wisdom through perception acquired from scriptures.

“कृत्यथे निर्विकारे - कृत्यथे स्विधते इति व्यतपि || कृत्याकारं | कृत्यं व विदलं व्यंगस्थिकां | उच्चते इत्यभिध्याति | योगी बोध कृत्यन् | बुधं योगस्मृतिः | एवंभतो योगानुष्ठाता योगस्मृति उच्चते इत्यथे ||” - 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. कृपा 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:

“सर्वकाला विज्ञानोऽवर्गः ज्ञानमिति वै | तदाश्रयपरिधिः विज्ञानमितिः 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 सर्वभाव विज्ञानस्य साधुपदिपिः | कृपां विज्ञानमिति गीयते ||” - 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.

“उच्चं चैतवं सर्वम् - स्वतं सर्वभावं चिदृश्यं सर्वाधिविविधिः | जीवात्मां तु ये दोपास्त उपाधिकृता मताः | सर्वं चेतावस्तेषां न किर्मित्रः स्वतं एव तु | समा एव ध्रुवं त्वैव वैषयं भौतिकसभ्यम् | एवं समा नृजीवास्तु विज्ञानेऽद्वारा विविधानां स्वतिः | गुणयोगोऽनुप्राणि निथि यथाभाविकं मतोऽ | गुणक्रमस्वरूपः देवा एव सदा मताः || इति बाहमे ||” - 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 कु ं साधुपदिपिः पूजयामः | तत्र दोपास्ते || समानं विपणम् सूजा दृष्टवण्नां समा तथा | किर्मित्र वेन देवोऽपि स पवादस्तेऽव पुमाः || इति पादेः | विलं वन्धवयं कर्म विद्या वेद तु पाज्ञा | पर्वतरं मानवस्थानानि गरियोऽद्वृत्तमस् || इति मानवे | गुणयोगाणि पूजाः समा दृष्टिः च यो नरः | सर्वमृते पु कु रुते तथ विष्णु प्रयुक्तिः | विषयावस्तुस्म मस्तु दयांतर नस्तिध्यातं | पूजाया विपणम् दृष्टिः समा सायं विदुर्ज्ञम् || इति व्यस्तवर्त 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 Brahma 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.

“युध्याविते शास्त्रावृत्तानुवृत्तितिरन्वृत्ताय यासाध्याय साध्याय तत्तता ।
तद्वपयायः - “यथा युध्याय कर्तपूर्व प्रेमारुत्थिता च तथा कर्तारशिरम प्रस्थितः स उद्धते ||
इति गार्देव || प्रकरणिप्रेमप्रकारकृतुः सुहृत्तः ||
केशवस्य निर्मोह यो रक्षा कर्तारति तस्मिन ||
अर्यस्वार्थादिकृतः || कर्तपूर्व उपकारपकार च य उदास्ते य उदासीनः ||
कर्त्त्वयंमयमपि यस्मौ कर्तारति स मध्यम् ||
अवानिकृति देशयः ||” - 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. सुहृत्तः is one who performs actions without any expectation in return. विनम्र is one who even while pointing the places of pain extends protection. One, who harms, is the enemy. उदासीनः is one who desists either from helping or harming. समाध्यम is one neutral who does not act when any thing is required to be done. One, who does the unpleasant things, is the hateful.

“अह चेतनः || देश्ये अवासिकृतः कार्यस्वत्तिकर्ति तु मध्यमः ||
प्रविवकृतः पियो निर्मायितः केशवः यस्मिन ||
प्रियपुरुषकार तु द्यनपेश्यकारकृतः यस्मिन ||
यस्ततः स सुहृत्तः प्रेक्षाय शुभ्रायोपयप्रविवि कृतः ||
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-restained, 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:

“समाधियोगानिकालम || योगी युज्जित इत्यादिना ||
युज्जित समाधियोगानिकालम || आत्मानम मनः ||” - In this verse Sri Krishna speaks योग the process of Equanimity. युज्जित means ever persevering in meditation etc. आत्मानम 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:

“योगम समाधियोगम युज्ज्यात ||” - For the sake of equanimity, meditation should be undertaken.
15. Enjoining himself in this manner, the equanimous one with subdued mind attains to peace subsequent to the supreme state of renunciation, which abides in Me.

Bhashya:

“निर्वाणपरमाणुं शरीरस्य गोपालकालिनां् |” - निर्वाणपरमाणु 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:

“अनवशालनिन्दिष्य्याशक्तयः | उक्तं हि - निग्रहालम्बःश्यामचंद्रद्यावद्वजनम् | कृत्याम मरणालापस्तु शक्तो ध्यायनं परिवृक्तयति || इति नारदीय ||” - 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:

“युक्तालोकाविहस्त्र गोपायाहारादेः | यावत श्रायत्वाभवो भवति ताबद्यावदरिवर्यः ||” - युक्तालोकाविहस्त्र means one who is temperate in food etc. Enough food by which, individual effort etc. becomes minimised. 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:

“आलम्बित भगवति ||” - आलम्बित 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:

“आलम्बित भगवदिविय| योगम् ||” - आलम्बित means any thing related to the Supreme Lord.

Tatparya Nirnaya:

“यथा यत्र दृश्य वृत्तिमित्तमतमस्व समवं समवं तद्विपभवमतोऽवयथा || इति महाविद्यपुराण |
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:_

“आलामा मनसा | आलामि देहे | आलामानम् भागवतं प्रस्तवन् |” - आलामा means by the mind. आलामि means in the body and आलामानम् means the supreme Lord.

_Tatparya Nirnaya:_

“आलामानं विगणम् | आलामा तद्गद्यादेन |” - Here, आलामानं means Sri Vishnu and आलामा 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:_

“तत्तत्तत् भागवद्यावत् |” - तत्तत् 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:_

“दुःखसंयोगं चेतन वियुज्यते न मुःक्षसंयोगादिवियोगं | न केवलमयं दुःख नाशयति उपत्तीमेव विचारयति इति दर्शयति संयोग शब्देन | निःश्चयेन योक्त्येः, योक्त्येः एव तदभूयुप्पणं इत्यर्थं |” - दुःखसंयोगं 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. निःश्चयेन योक्त्येः 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:_

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“सर्वानं सर्वं विषयानं | अनोपतं एकविषयोऽपि कामं स्वतं कालविकृतस्मि न कर्तव्यं इत्यर्थं | मनसेऽव निवन्तु शक्यं न नान्येन इति एव शब्दं || बुद्धं कण्ठवं मनं मितभेः आलोकणं च || - सर्वानं means all the things, अनोपतं means without leaving any traces (of desires). मनसेऽव 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 :

“यत्तो यत्तो यत्तो यत्तो यत्तो तथा धार्मिक इत्यर्प्रेरणात् | आल्पन्योक्ति वत्सं रंगेतु आल्पन्योक्ति एव वशीकुर्यादि इत्यर्थं ||” - 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 :

“पूर्वाकृत्तः प्रपञ्चवत्तः - एवं युक्तम् इति ||” - Whatever was said in previous verses is further reiterated here. “ध्येयमहं सर्वभूतस्मिन्न इति | सर्वभूतस्थायानं | परसम्वर्गम | सर्वभूतानि चांगुलानि परसम्वर्गे | तं च परग्न्वरं वस्मतुरादविश्ववर्तिनां साप्तेन पञ्चलिति | गमं सर्वं भूतसु निर्माणं परसम्वर्गम || 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. “तत्वोक्तः - आल्पन्योक्ति भगवतनमर्थितम् | अपःस्त्त सर्वभूतानि भगवत्वपि चालमनि ||” - 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:

“सर्वभूतानि स्थितं परसम्बन्धम्” - 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 प्रणायामि इति सर्वं योग्यः केवलः इत्यवर्ते | स च मे न प्रणायिते सर्वं दत्तो व्यक्तिः भवति | तथापि स्यामयत्र स्वार्थाय एवं भृद्धयो भवानित्वमेव इति हि प्रविधिः समं सर्वं प्रूतेपु लिप्तं सर्वभाष्म || 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:_

“एवंदेव स्पष्ट्यायति सर्वभूतत्वस्मि इति | एकालस्थितः सततिकर्षवर्त इति स्थितः | सर्वप्रकारणं वर्त मानोपिन मध्येवर्त मानते | एवंपरोक्षं प्रतों ज्ञानं निवर्तं इत्यस्य | तथापि प्रायो नामस्य करोति | कृत्वतत्त् महच्छेद दुःखसीविंकं भवति इत्यषु पुरस्तातन् ||” - Dwelling in all the creatures thus _Sri Krishna_ explains. एकालस्थितः 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 – कविचिदिपि नाथम् वुद्विर्वृषण्टुः प्रवेदेऽः | प्रामाणलु कृतं त्वद्य प्रायं भस्मावियति | आदिराजियः देवेः सिम्पियः किष्यते किष्यत | वाहुल्याः कर्मणेतरुपं दुःखस्वच्छमेवत सत्य || 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 (प्रार्थ्य कर्म) however become only pointers for perceiving pain.

_Tatparya Nirnaya:_

“सर्वं विषयेऽक्ष 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 प्रकाश्यते साम्यायते - आत्मापासन” - 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 or 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:**

“एतत्र योगस्थिरां स्थिति न पञ्चामि मनसःचण्डलवात् ||” - I do not perceive the state of equanimity firmly established, because of the restlessness of the mind (says Arjuna). “मनसःचण्डलवात् स्थितिर्योगस्थिः च पिरः | किसःक्ययामानं अवक्ष्या तु वैण्याद्यानं संज्ञयेऽऽ इति व्यासयोऽ ||”- 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 कष्टचित्त्वयंमव्यम्नो नियम्यन्ति | शुचे चारमितानां च देविण्यं च रामापति | नास्तिक्याऽऽ च वै पुर्वतं सदा मुक्तिनं जायते || इति निपेधाद्वृत्तमेऽऽ ||” - 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 विष्णुविशिष्टो यववत् स्मोऽऽ कर्त्याः ||” - Those who are devotees of Sri Vishnu treat everyone as they would treat themselves.

37 – 38 – 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 equaaimous, 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:**
Ayait – Ap`ya%na:

Ayait means absence of exertion.

Tatparya Nirnaya:

“अयति – अप्यान् |” - अयति means one who does not endeavor, प्रयालाध्यतमानतः इति वाक्यविवेचतः। योगाद्योपायार्थवेव योगायोगार्थिन्द्रं इति न विवेचतः।”

Ayait means one who does not endeavor, प्रयालाध्यतमानतः means endevouring 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 equanious 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:

“योगाय जिज्ञासुपूर्वक ज्ञात्यो मया योग इति वस्तातीवेच्छा समोपि | शब्दवस्त्मातिवर्तिते परं वस्त्रामाजोली
इत्यद।”

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.

“नेकाज्ञानाति इन्द्राय प्रयालाध्यतमानतः इति | जिज्ञासूल्लिङ्ग प्रयबं तर्कति | एवमनेकाज्ञानाभिः संसिद्दोऽर्थोऽक्षरानी
भूता परंगतीमित्य 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, be goes to the Supreme Goal. “अतिव शब्दाय युक्तो जिज्ञासविविधतातपूर्वक | ज्ञात्यो
ध्यातात्म उष्ट्वा च ज्ञानभिविभिः पुमान् | विशेषवर्ण देवं नन्यथा तु कथमन।”

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:

“भोजोपयाय जिज्ञासुपूर्वक वेच्छनकलात | विशिष्टे किमु तद्विवदानि किं पुनर्वदाशिते | इति परम्योऽ|”

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:
“ज्ञानिध्यो योगज्ञानिध्यो | तपस्विध्यं कृष्णशिवायिर्मय |” - “ज्ञानिध्यो means the knowers of equanimous state. तपस्विध्यं means the austere ones and performers of rituals. “कृष्णशिवायिर्मय यज्ञाद्वियांनयो विशिष्यते | तत्त्विपि शेषशास्त्राध्यादिध्यानां हिंसा | ध्यानं कृष्णशिवाय व्रतादिकं वा मुनिशुणाम् || तितं गारुडः || - 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. “अज्ञाता ध्यायिनों ध्यानात ज्ञानज्ञव विशिष्यते | ज्ञातव्यां ज्ञानमात्राद ह्यानादिकं तु दृश्यं | दर्शनाचेव भक्तोऽसे न किंचित साधनाधिकम || तितं नान्दीये ||” - 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:

“तपस्विविचक्ययाद्वियांनयो विशिष्यते | अज्ञातविधानानं ज्ञात ध्यानं स्वाभाविकम् || तत्त्विपि मद्यभक्ति नान्यध्यानं प्रयोजकम | अन्यसमायविशद यो मे यथाच्यं स्वतं प्रयति || अवस्थागुणाविद चिन्द्री पूज्येत | मद्यभक्तिपि हि कार्ययो ध्यायेद्यदेवतानाम || परिवर्त्तातूति तस्मात् केवल मद्यपाणकः | वरोऽन्यात् मद्यावलं ज्ञानं ज्ञातव्य विशुद्धियोऽ || तितं च दलात्रियवचनम ||” - 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 scripture of the Absolute, the dialogue between Sri Krishna and Arjuna entitled “Aatmasamyama Yoga ”.

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Chapter VII
Jnyaana vijnyaana Yoga

Bhashya:

“साधनं प्राध्यन्तेयोत्तमतितिरध्यायिः | उत्तेजनु प्रदेशं नीति द्वारा यथायथं प्राध्यन्तेनह ||” - 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:

“भगवनमहीम 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:

“आत्मत्तमं अतीवस्थेयुक्तमं | मदाश्यं - भगवानेन मया सर्वं कार्यति | स एव शरणमं | तस्मानेव चां स्थित इति स्थितं | असंधायं सम्भवं इति कियाविवेयणम्य ||” - आत्मत्तमं means extremely attached to mental disposition. मदाश्यं means accepting that the Lord does everything, He alone is the protector, in Him alone do I abide. असंधायं is the special predicate.

Tatparya Nirnaya:

“भगवनमहीम 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 मद्धपायं ज्ञानं | विज्ञानम् विशेष ज्ञानं |” - ज्ञानम् - Knowledge concerning the Lord.

विज्ञानम् is Wisdom, special knowledge. “दैवतं ज्ञानं यह - मनुष्याणां इति ||” - Inadequate is this Knowledge among human beings

Tatparya Nirnaya:

“अनन्तानां तु जीवानां यतं कर्मचिदं तु | मुक्ते तेपु च मुक्ति किं चिन्तकुंपु च मर्मस् || कंपनेव हरिः सम्भवं वशमुद्रदयं चिदं अन्यथा यावतं मृतिः कालं ब्रह्म हरो परम् || इति पादम् || मुक्तानां त्रिष्णां नारायणपरायणं | गुरुवर्भं प्रशान्तत्त्वां कोटिपणिः महामति || इति भागवतं || सर्वं मुक्तं हरों भक्तस्तेतु वर्षीयं मुख्यं || विष्णूं परमभक्तंतु तस्मात् जीवानं मतं || इति सत्यं ||” - 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 Sríman Narayana is the ultimate refuge, thus, in Bhagavata 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:

"प्रतिपाद्यां ज्ञानमाहः - भूमि इत्यादिना | महतो अहंकर स्वातंत्र्यम् ||" - Reiterates the wisdom about the Lord again. Mahat is the ego-sense referred here as inclusive of the E-sense. "अपं अनुत्तमं वक्ष्यमाणंप्रेक्ष्यं | जीवभूतं स्वस्तं | जीवानां पाणांधारिणि, चिदृढ़भूतं, सर्वदा सति | एतत्महद्भूतम् इति शुनें | जगद्व च ||" - Apart 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 - एतत्महद्भूतम् are the words used in the scriptures.

"प्रकृति देस तु देवयेज जड़ा चैवाजावतत्तथा तथा | अवचाक्याय जड़ा सा च गुप्त्या भिन्नायत्दापुरुषं | महातुदित्रमन्यायव पज्ज्वूतानि वैति ह | अपरं सा जड़ा श्रीश्च परं ध्यायि तथा | चिदृढ़ा सा लवन्त च अनाविनिधनानि परा | वलसम तु प्रियं कित्विन्हातित विण्यमहालनेः | नागायणस्य महिष्या भाना सा स्रमणोपि हि | आक्ष्यायं जगत्त्व सर्वं हरसुज्जितं तृत्ततं || इति नार्देवे ||" - 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 Sríman 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 नागप्रकृतिः महो इत्यतवर्धितं इवाह - अहमं इति | प्रभवंदेवयात्प्रात्मविद्यावच्छन्ति | तत्त्वाक्रमा निदर्शनावत् द्वां गुप्त्यायत्ति || तथा च श्रुति || - सर्वक्रां सर्वक्रां सर्वगतां सर्वरसारां सर्व मितमयात्तावायनांदर 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.

"मुद्दता पाचा च संहं नियत्ता च प्रकाशिता | यतं सर्वं तेनां सर्वं स्वतंत्रसिद्धं स्वतं | सुभकृतिः भूतस्यान्तु सर्वस्य रूपं | आसंधितं सुंदर्य चापि चत्वारूपं सदास्तितु | तथा विविधत्वं विविधत्वं जातं गुरुभाद्वबच च || इति नार्देवे ||" - 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 द्विवधा प्रकृतिमवा | विरूपांचेतना तत्र चेतना श्रीस्वरिति। ते उष्णो विन्यासने जगतं कारणं मते | पिता विन्युः स जगतो माता श्रीवं स्वेतना | उपादानं तु जगतं सैव विन्यासलिता। इति।”

- 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 पर्वतः | मलोन्स्वतः पर्वतः न किंचिदपि | इदं ह्वाम।”

- I, alone am the Supreme Principle and there is none else. This is the wisdom.

**Tatparya Nirnaya:**

“मलोन्स्वतः पर्वतः नासित | पर्वतस्वहमेव इत्यथः | अन्यथा अन्यत्र हितं व्यर्थम।”

- *Malasvaya* means that He alone is the Supreme, none other. Considering anything else independent of Him is futile.

“अर्था दुःखमवन्याजीवा एव प्रकृतिः | इत्यानि इत्यमुखतः परा श्रीरक्षितः तु | दुःखार्थीकंतत्वं मयमो वायुभ्रतं | अनन्याधीनस्वलाभार्थीकंतत्वं। तत्ततः सर्वेऽविन्युः पर्वतः मतं। अभावानांगायस्मयुविखिर्कायाः तत्तताः। यथा सर्वाध्यायवायाजीवा अन्यवरण मतं। तत्त जः यानाः प्रकृतेतंतरं कव संधयं। अतं उपशमनं ये तु विन्यासते तत्तताः। निविन्युः निक्षेपाद्यादितं स्वादेशस्तेन। अतं पर्यात्विनुः यो वेति ये विमुख्यं। मुक्तं स्वातं परारमस्तु मुनियुविज्ञानस्वातं। तत्ततः तत्र स्तातं तेतु ब्रह्मादिकं मतं। विन्यासाधिकारमिति सर्वमाध्याज्ञानमुच्यते। एवं विन्यासं तत्तताः विन्यासिते कीर्तितः | एतचो तात्तमेन अवर्तं केशवाचिद्यु युवविज्ञातः विणुः किंचिदिनामिनिः परे।”

- 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 - मध्यः, 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 - तारात्म्य. Those who are associated with Sri Vishnu more than with any others are liberated by such Knowledge - ज्ञान. By such awareness, suprasensory illumination comes to them known as Wisdom - विज्ञान. The Knowledge - ज्ञान and suprasensory Wisdom or awareness - विज्ञान becomes manifest according to gradation - तारात्म्य. 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 :
“र्योधें इत्यादि विज्ञान् | अवादयोःपि तत एव | तथादेः प्राणिविभावानां घाणां च व्यभिचारे र्यस्तेऽन्तीतिकृतिः पि य एव नियमकः | नत्वानीयनानुवद्वर्त्त र्यादिस्वात्सार्यविदं यथि दर्शवति अनुर र्याइतिः शब्देऽ | भोगस्वर्गं ग्राह यस्य तथेऽ | इति च | उपसनायं च | ]” - I am the Essence, thus the suprasensory 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.

“र्यादिनां र्यमये च व्यभिचारं तथेऽच | सारले यथायंशु विशेषणायपि कारणमः | सारोभोक्ता च सर्वं यथोऽन्तीतिकृतिः पि य एव नियमकः | अिििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििि
“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.

“The pure fragrance, thus to show expectation of enjoyment. Thus in scriptures, the merits alone reach Him. In the World of meritorious, cosmic law alone is enjoyed. is that which is meritorious. and are the auspicious actions that are followed due to such statements. is attribute of the Mind; Truth is what one puts in practice.

“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 being endowed with a body as in a dream state. In this verse the jiva is not mentioned because of reference earlier to the being endowed with a body as in a dream state, thus in Garuda Purana.

“By the word 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.

“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 Nirmaya:

“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.

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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.

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

Bhashya:

“नवह लेपे इति तदनायथागृह्यते | उत्त व तदाधिष्ठितं जगत् सर्वं नामी कुन्त्रिविदाविशिष्टं | इति गीताकृत्य ||” - 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 मात्राकाभाव राजसात्मामाक्ष ये | ततः एव नचात्यमात्र तत्सात्प्रियं न सं ||” - 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 or many lives, the man or awareness reaches Me, considering that Vasudeva is all that is. Such great self is exceptional one.

Bhashya:

"ताहि कर्मचन्द्राद न ज्यास्? इत्यत आह - त्रिभुवः इति | तदात्मार्थं मयं | तत्क्षेत्रम् - तदात्मार्थं विकारणं प्राचुतयां मयं तिहा इति | नति गुणकार्यमूलं मयं | गुणमिथ इति व कस्यति | मिदं च कार्यस्यापि तदात्मम् | तदात्मार्थं कार्यस्यापिस सम्योऽम्भवस्तुलौऽइत्यदैवी व्यासयोगं ||" - Why does he (Arjuna) not know? This is explained in three ways. To show his attachment (to the attributes), the word मया is used. मया is used in three ways as Self, as modification and as effulgence. Not as Sri Durgadevi’s actions, thus Gita-Kalpa. He speaks of गुणमिथ 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.

"भाविन्द पतियोऽ | संक भाव त्रृंयामान गुणमया एत | इति दशायति | त्रिभुवः इति | ज्ञानवृत्तस्य इति - इति | गुणमयेतहदिविं द्रुष्ये वरदहोति ताहृत इति मायमात्तितं इत्यतः | जनार्दन च व्यासयोगम् - गौणां बलवतेद्वाहायिन द्रुष्या विशेषाः | देवादिगिरिः मनवासो मोहितोऽजो जनो भूमिः॥ इति | एवम् गुणमयेथः | गुणम्यं परम् इति कक्षः वाणि चात | केवलो निर्यंच | इत्यदैव कृतिम्यः | त्रुणः श्रुतियितम् इति चोतम् ||" - One's inclination is compatible with one's nature, association is with two distinct objects. भावि means by inclination. All objects become perceivable by us because of their attributes and inclinations. By these, they are seen. इति 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 Vyasa Yoga. एवम् means by things having attributes. Sri Vishnu having been spoken as beyond the (threefold) attributes, entirely formless, devoid of three-fold attributes.

"कथमानालिकालें मोहानन्त्यो बदृश्यं ? इत्यत आह - देवी इति | अवाभायं - माया थोपा मोहिका | याच सुप्रस्तादिकिरतिमद् देवसम्बन्धिताति अतिः दुर्लभाः | तथाहि देव शब्दार्थं परिति - दिवुक्तिकिरतिगृहाया विशेषाः विशेषाः कार्याकार्याय सतुतितिं इति | कथं देव? मदीयातेत | 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.

"श्रीधरुसां या थिना महामयः तु दैविः | तत्काल्यन्तस्तु जीवीश्वरस्य तस्याः श्रवणं फारोऽभवः | अनन्तवमुदिनां शरीरं कलार्थं हि | तेषां दुर्लभः देवाया बिना विशेषायारं || इति वासयोगं | ताहहि न कथा मातवेयं अत्यतं इत्यत आह - मामेव इति | अन्यां यथे परियत्य मामेव ये प्रयत्ने | गुणान्तपदान च मयेत्य सम्पर्यति | स एव च तत्र स्थिताः गुणान्तपदानं पर्यति आहं च नारदीयं ||" - 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.

“ताहि न कथितवत्त्वं भक्ति हि सत्यत आह - मायेव इति | अन्यत स्वभिर्य स्मरणे ये पप्पते | गुर्व दिवदनं च मनोन्य समपहिन इति | आह च नागीवे - ममपयस्य तु गुर्विन्दैन स्मरणे मध्यमान नरा | मभुपाधितया तांच सर्वभूतिनिं चोलता | इति | आद्यविद्यविषया स्यविन्ति ब्याहिक्ष इति च।” - To the question how can माया 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.

“ताहि क्रियेत स्वेन नत्यायम् ? इत्यत आह - न माये हि | दुक्कृतिवाच्य मूढः | अत एव नरादमा | अपहृत्त्रान्वाच्य मूढः | अत एव अमुर्भावाविदितः | स च वच्चने - प्रवृत्तिः च निरूपति इवविदिता | अपहाराविविदिता | उक्तमैत्र व्यारोगों - ज्ञाने श्वाभावो जीवावना मायाव चाभिमृत्ये || इति | अमुरु रताः | अमुरु | तच्छाक्ते पापिये - ज्ञानवस्तु देवस्तु अमुरु रता अमी || इति ||” - Why do all people not surrender to Him. This is explained in this verse. The 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 मायया 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 अमुरु (unenlightened), thus in Vyasa Yoga. Among the Gods there is predominance of ज्ञान; among अमुरु enjoyment of senses is predominant, thus in Naarada Puraana.

“एकर्म्यने भक्ति इति एकभक्ति | तच्छाक्ते गारुणेः - मनोन्य भक्तिनान्यन्त्र एकभक्ति स उच्चने || 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”.

“बहूः जनमानसंह ज्ञानवाच्य भवित | तच्छाक्ते बासाते - ज्ञाभिमुहिमावता ततो मा प्रतिपयते || 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 Nirmaya:

“अन्यायात्ता अधेतन्त्या तन्नेतालातु मायाव | लक्ष्या वशग्या लोको विशुद्ध विशेषतिः || ये तु विशुद्ध पप्पते ते माया ता तत्तति हि || लक्ष्या ज्ञानयायादेवता ते उमे अपि || विशुद्धों तोहोर्न्यमेक्तया तं श्रद्धालूमेत्र || याहृती तत्त्व भक्तिः यत्ता तद्युतप्यता नैव चेत || अन्यत्मेक्तिः या ज्ञाय विशुद्धव तु सा भवेत || अन्येयु वैशुद्धेऽवेऽ लक्ष्यत्सम्हन्ताधिकुल || कुर्याद भक्तिः नायन्त्रा तु तत्त्वा एव ते वत्स || एवं जानन्त्मापनेऽति नायन्त्रा तु कथ्यवान || पूर्ण ववटु यत्सु लोकौ ववएवे नागपर्व || एविविहत्तमैलोकं तन्तर्म अस्थियुगजनं ||” - 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

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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. 

AnanyaBai - 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 व्यभावेऽन | व्यभावः प्रकृतिःचेव संस्कारं वाग्नेति ्च | इन्द्रियभिधानात् ||” - 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.

“याः याः वृत्तिःधिश्वं तनूसः | उक्तं च नायाविध्ये – अन्तो वृत्तिःधिश्वं तनूसः | इन्द्रियस्थितिः | परिहारस्यस्यप्रभाव्यं भौक्ष्यमेवः | अवतारं महाविष्णूपरं कुलं च मुच्यते? इत्यादिः वृत्तिःधिश्वं तनूशः ||” - Here याः याः तनूसः 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:
“विष्णु तं जयो ज्ञात रामायणमहाविद्वान् | विज्ञानं तं जानिवत तावत् सेव पृथक् कुला || विद्याधिक्षितःभोग्यं यदि वुद्धा पुर्णतु | परिवर्ततामुः कुर्वावंदेववर्गम् कविचि || अज्ञानं कुलं च यवं न दोपाय भविष्यति || जनाविद्रथं व्याहव्यं पुर्णतु || क्षिप्रं च ज्ञापयेव भवति | रामायणं नामात्रं स्वामभवं तु | यदि जनाविद्रथं व्याहव्यं | भविष्यति कल्याणं || 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.

"मत एवंति तन्त्र विषः इत्युपपान्ताः तत्कारणात्ति ततंततमत्वमयिति | मध्य सर्वगुरिं व्याक्तम् | इति
भेदावेयोपक्षमायच्च | आर्यान्ति विगुणभेदमाक्षिक | ज्ञानिनि | आर्यान्ति विदावायेः | आर्यात् स हि, मां
पपयते इत्यदिवायायमापच्च | चौदृश्म जनानान्ते ज्ञानवान्ते भवति | ततो मां पपयते | वामुदयेः सर्वमिति पूण्यमिति
जानन् | पपयते इत्यदिवायायमापच्च | द्वारान् देवयाजी यानित मद्भक्ता यानित मातमपि | इति च
||" - Knowing Me in this manner...- with these words of conclusion, He clarifies that He alone exists in everything. मध्य सर्वगुरिं व्याक्तम् - 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, आर्यान्ति स हि, मां पपयते - 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.

"शाला परलं विषन्नो मुः देवान यज्ञनर् | वानि देवोंस्य शाला तम एव पपयते | तथापि
यानवैश्यतु साम्यं हीनमेक्तात् | निरक्क्ष स्वाति जायन्ते संसारे ते पुरुषं पुनं | 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 विवेकपत्नायणेय? इत्यत आह - अच्यतम् इति | कायदंदिविज्ञातम् | तद्विनिव प्रतियम | इति
आह - व्यक्तमानम् इति | कायदंदिवाद्विज्ञातम् | तद्विनिव प्रतियम | इति आह - अच्यतम् | अनन्दे पुरुषं मयान्ते गौणविज्ञानूर्म | इत्यतां | भावम् याधायत्वम् | तत्वाचबीत - याधाट्यम्रजाननः परं तथा
विद्धिताँ इति |
"" - What is the special from the other gods? This he speaks in this verse. अच्यतम् - unmanifest is that which is devoid of body and of actions. Therefore he clarifies by saying व्यक्तमानम् - by assuming action as the form. कायदंदिवाद्विज्ञातम् - by assuming the body for action. etc. It is also said, अच्यतम् - superior hunfred times to the manifest prakriti, न तथा कार्यम् - having no actions to be performed, अपारिपाय: - having no hands or feet, अनन्दें पुरुषं मयान्ते गौणविज्ञानूर्म - 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.
Such non-awareness is by the power of the illusion of the supreme Lord alone, says Sri Krishna in this verse. The thoughtless ones do not know (that everything is) on his account alone. “तथाश्राप हिरान्ते - आलम्न प्रसुतुति चैव स्न्यायलय वन्धनः | स्मामार्थ्यां देवता च कुर्वते स महेष्वरः || 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 Purana.

Tatparya Nirnaya:

“अन्यं च मदिच्छया इत्यह - नाहपु इति | योगन मार्थ्याणाय भाय | मन्येव मूढो नाभिज्ञानाति ||” - 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:

“यथावस्तत्तमान हरियंति तथान्य नैव तं विवेदृ | जानन्ति किन्नेचित कर्मसं राधानांत्यर्वार |” - To the extent Sri Hari knows Himself, no one else can know Him. Other like Rama and others know Him with his grace to some extent according to their gradation.

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 विज्ञान इतिन्त - वेद इति | न कवचन, अतिशरोषि स्मामार्थित ||” - 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:

“यथावस्तत्तमान हरियंति तथान्य नैव तं विवेदृ | जानन्ति किन्नेचित कर्मसं राधानांत्यर्वार |” - To the extent Sri Hari knows Himself, no one else can know Him. Other like Rama 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 :

“इवं मदिच्छया इति | इवं द्विवेदृ | कार्यान प्राणान्त | ग्राहों सबकाल आर्थिक | अवगृह हो गतिश्रावस्य | पूर्व लज्जानांत्य ||” - 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. यूं 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.

“विषयस्मात संवेदित गति इतिन्त - वेदाम इति ||” - There are also some who are exception to this. Thus, in this verse.

Tatparya Nirnaya:
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 ज्ञाताभां ज्ञानेण ज्ञाताभां ज्ञानेण. 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:

"ज्ञाताभां ज्ञानेण ज्ञाताभां ज्ञानेण || ज्ञाताभां ज्ञानेण ज्ञाताभां ज्ञानेण
|| नायन्त्रिकम् || 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 गुणलिङ्गाद्यात्मानुलिङ्गाविकर्तारणां
|| सत्व एवंकमणों वृत्ति स्वभाविकी न यथा || अनिमिता भावलि भक्ति निर्देशरायसि || जरज्यादु या कों पितु निर्माणसमन्य यथा || इति भागवते लक्षणायच्छ"

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 - सर्वं वेदान्तं देवं देवानां नागायणायाध्यकः || नागायणान्तं मोक्षं मोक्षं मोक्षं मोक्षं एवं
|| मध्यविशिष्टावस्तु || इति गीता कर्तवे ||" - 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 || प्रमेयमेव दुःश्च इतिच शुरून्तं || - they, the एकलिन्च, 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 वस्म हि ज्ञाताभां ज्ञानेण ज्ञाताभां ज्ञानेण ज्ञाताभां ज्ञानेण..." - 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 vijnayaana Yoga”.

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Chapter VIII
Aksharabrahma Yoga

Bhashya:

“मर्गाकाले कर्त्तव्याधिकारिणां उपदेश्यति |” - Hari Aum! The renunciation of action at the time of death is spoken here in this Chapter.

Tataprya Nirnaya:

“उत्तराखण्डपूर्वकं बलमापितुच्छ च |” - 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:

“परमश्रयः श्रमं वेदाधिशक्तियाः प्रथममंत्रेः | आलंकारविधि यत् | तद्विश्वासम् | आलंकारविधि यत् | तद् इति वा | तथाहि चैव वेतसाः | स्वायत्ते भाव वेदविहं इति वृत्ताय जीवो वा वेतसाः | सर्ववाक्य विश्वम् एकपकारणं इति भावेऽ | अन्तःकरणादिवृत्तायाः भाव शशवः | नवककारणं स्थितिकरणादेऽ विकारसात् | स्व शशवः ईश्वर्यावृत्ताः | भूतानां जीवानां जडपदार्थानां वोद्भवकर्ष्याविस्मरं | विगोपेण सर्वं विस्मरं इत्यतः ||” - परमश्रयः, 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 भावाः 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 भावाः is used, (however) since all the internal organs do not respond equally in the same manner, another meaning of the word भावाः could also be not helpful to the organs. The word शशवः connotes the relationship with the Lord. The action of the Lord which creates the gross objects and the creatures to be elevated is known विस्मरं. विस्मरं is the special creative activity of the Lord.

Tataprya Nirnaya:

“तद् इति विशेषतः बलेन्तुर्मद्वेदः | पद्मदलिनां मध्ये यत् किंचित्तः उपरि साधिवां च || इतिं | च शाश्वाद्विद्यविकारिणांविशेषतः विशेषतः वितविस्मारकाणां ||” - Because of the adjective tat, Brahman alone is spoken amidst all other words like Prakriti etc. Further when
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. “परमाकारे विषुजय मुख्यं इति प्रसिद्धत्वात् यथाविराहति ” - अज्ञानाः तद्यथा ज्ञापितं तत्तथव परिहारः | पुनरहितं नौकम इत्यादिका अव्यक्त व्यक्तिमापनम् इति विषुजय प्रसिद्धत्वात् ज्ञातो इति परिहारते | ये चायस्मयवयम् इत्यत तु पुष्कर प्राणपुरस्यां फलातस्यवधनात् कृद्द्वयं क्षर ज्ञाते इतुक अव्यक्ति व्यः इति विषुजयवयमेवत्ववयस्वीतों | - Again for the removal of doubts, ‘those who think the Unmanifest as the manifest one’ saying thus Sri Vishnu Himself by the word अव्यक्ति is clarified.Here in the separate question, अव्यक्तिः क्षर इतुकः - That which is immutable unmanifest’ is for the clarification of the nature of gradation to the aspirants, having made a reference to कृद्द्वयं क्षर, 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 :

“मूलति सर्वे जीवाः अधिकृत्य यत् तद् अधिभूतम् | क्षरे भावे विनाशिकारपदार्थेऽः | अव्यक्तान्तिवत तस्यायन्याभावायो विनाशोस्वेच्छे।” - 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. “तत् वेयवद् - अव्यक्तं परम् व्याम निभये सम्पलीयते | इति | तस्यायन्याभावाः त्रिगुण धिंसतम् || इति च | विकारोऽयवतजन हि | इति च स्कारं | पुरे श्रवन्त पुपोऽ जीवं | स च सद्यधण्यं वस्मा वा | स सुविदानाधिकृत्य पति इति अदेवलतम् | अक्कारकस्थ 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, पुरुष, verily as Sankarshana or Brahma. Sheltering all divine forces as the lord, he is अधिभूत or since he has supervisory control over other divine forces.

“सर्ववधास्मध्वते अधिययः | अन्यो अधिभूतेऽग्यादि गितरः प्रतिः इति | देव इति विरोऽणप | भोकारं यज्ञस्यां, शर्मविधा भाषा, श्रवणश्लोकानि, अलस वा अक्षरय पशासने गर्गीय, ददतो मुदुष्यां प्रभावित वज्ञानं देवा - इत्यादि | कुनो द्वयं धुवं वर्गं कुनो नैः श्रीवं परमं? - इत्यादिपरिहारय भोकारं | भगवान च तदमोक्त्वादिश्वर्यवां विन्वतिं कथं? इत्यय परिहारं पृथ्विनोंकेः | सर्वप्राणींदशत्वं अधिययः | अत्र इति स्वदेहनिवृत्यधम्मं | न ह तदेववस्य नियतं श्रीवं पृथ्विर्गति | नात्रोकं वस्म महावेशोऽन्त्वत - ते
Being the enjoyer of all the sacrifices - He is the 奥义等, the supreme sacrifice itself. There are others who are also known as 奥义等 like Agni. Therefore in this context the adjective वेदनेत्र, 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 奥义等. The word अन्त 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 奥义等 (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 मां - Myself also says immutable.

"देहरूविघुण्याणि अधिष्ठात इति | कर्म्यवर्गऽऽ पुराणोऽऽ तथ्याचार्याध्युपेत् | अधिष्ठात जां प्रकृतियां जीव उच्चते | हिरण्यगंधः विदितं देवः संकार्याङ्गे \ वा | व्रज्ञ नारायणो देवः सर्वदेववरे ||
ि आह च कल्य || यथापतीत्वा वा सर्वत्र ते न विनिरूपयते | इति च ||” - “Sri Vishnu dwelling in the body is known as 奥义等. Creation is the object of the Lord of Action. It is the product of His definite Will. अधिष्ठातं is the Gross form of the Nature and Jiva is known ओऽयां. Hiranyagarbha is the अधिष्ठातं 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.

"आनामिस्थायनिधिकारितमेद्यमात्मुच्यते | देहाद्वां बिनामातीव बाह्यबाह्यादिदृश्यवरम् | देशाविदेशां यथा महाभूतिधिकारम् | तत्कारण तथा कार्यमिथिभूतम् तद्निकात् || इति स्कान्दे | अधिष्ठातं देह्यांतरं केन्द्रालापापाकारम् | संदेहजीवभूतानि यथा ते पायुपकारकं || अधिष्ठातं तु मायां देवानामिथिदृश्यवरम् || इति महाकोमें च ||” - That which is dwelling (within) exercising authority over the Self is called - अधिष्ठातं. That which is external to the body being alien to the body is called - अधिष्ठातं. All else which are different are the cause of the world creatures. Therefore, that activity is known as अधिष्ठातं, thus in Skanda Purana. अधिष्ठातं 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 奥义等. Beyond the pale of illusion that which becomes helpful to the gods is अधिष्ठातं” thus in Maha Kurma Puraana.
Tataprya Nirnaya:

"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:

"madBavam 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:

"sasruttajit iti bhinnakaranamasyavagay, iti madamta shadaka ma bhoor iti anta iti vishaypanam"
8. With consciousness attuned with practice to equanimity, he attains the Supreme person, the luminous, O Arjuna, without any doubt.

Bhashya:

"सदा तद्भावितवें यस्तोऽयति - अभ्यास इति | अभ्यास एव योगः - अभ्यास योगः | द्वियम् पुरुषम् पुरीश्यष्ट नाम च | स वा अर्थ युक्ते सर्वायु पूर्व युक्तिः नैनेन | किंवतानुसारं नैनेन किंवतानुसारं || इति शुनेन | द्वियम् गृह्यावाचकाकाम | दिवु कीडा ... | इति धातोः ||" - Sri Krishna explains the method of remaining ever in that (divine) nature. अभ्यास means practice. अभ्यास which leads to equanimity; therefore, it is practiced equanimity. Luminous, divine is this Purusha because he dwells in the पुरुष, city. "He, verily, is the Purusha, dwells in this 'city' ever enveloped in entirety, never enveloped internally or externally enveloped by anything else. द्वियम् means luminous, reveling, having its root in दिवृ - to revel. Enlightening his creation and the activities therein.

Tatparya Nirnaya:

"मद्भावम् शाश्वतभावम् - गृहष्टिः केवल तत्कालस्मरण भवति | न च वेत् सर्वतोऽष्टि संसारित्वशुद्धिनां प्राचार्योपरिशिवय तदानितिर भवति | अप्रोक्षणानां प्राचार्यामार्गामाः स्मरण्यज्ञिती भवेत् | प्राणान्तिप्राणां च मां ते हिंदुः | इत्युत्त्वानं युक्तेवेत् इति विशेषणनिन्यं स्मरण्यज्ञिती भवेत् ||" - In strict meaning मद्भावम् means शाश्वतभावम् – 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 samsaara 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 युक्तवेत्तमः -
constant remembrance spiritual status is attained.

“महक्या ज्ञाननिदिष्टाना ज्ञानिनिं हरिमुक्ते | अरगाद्विहितत्यागादिवेश्वरम् संयुक्ते || अपरोक्षदर्श
विचित्रार्थ्योत्साहना नानायथा कथितं || इति सत्तवेत् ||” - “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 - कोम इति | कावीं सर्वज्ञां - ये सर्वज्ञं इति हि श्रुति | लं कोकिं सर्वोदयात्, इति दाताम्
| धाताम् - धातापायोपनकालिंम् | हुहुहू हुहुपायोपनकालिंम् इति धाताम् | धाता विधाता परमेन मन्त्रवृत्त्, इति च श्रुति: | वेंमा स्थानां इत्यार्थम्, तस्युदयारिष्टिनि तवविष्टिकलं गतीम् | इवादेश्च 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”. धाताम् means
upholder, sustainer and the performer. धाता, पोषण have the roots du, धा, and ज. “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 अवक्तता परत्वा विधाता | तमसो परस्तात इति | अवक्तां वै तमसो परस्तात जततं इति
पिप्पलादायायाम् | मुचुच्चां तमशे - मुचुच्छां तमो ज्योतिर्मुक्तम् इति श्रुते। ||” - The Supreme Being is
inconceivable by mind obscure transcending the manifest as well as the unmanifest - Prakritis;
unmanifest is indistinct, abiding supremely beyond, thus in Pippalada Samhita. Obscurity is
verily death and Illumination verily immortality, thus in scriptures.

“वायुज्ञायिन्योद्युतानां मृतिकालकर्त्तव्यामाह विक्रृतेऽ - प्रयाणकाल इति | वायुज्ञायिन्यहितानायामिष्य
ज्ञानाधिकारयमुक्तानां भवत्व विलुकित् | तदति लोकज्ञानाधिकारयमुक्तानां भवति
|| इति विशेषाः ||” - 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.

“पाणेन ते देवकाधामुखाय पुष्यतमत्त्वया विशाश्वाय ये | वैग्रहसारं प्रतिभं वोंध यथाज्ञसा
ल्यास्यपुरुषधिष्ठितं | तथा परं लाभासमिद्योगवतन जितं प्रकृति बलिष्ठाम | लाभं धीरं पुरुषं विल्पति
तेषां श्रमं स्थानं संयोगं || उक्तं च भागवतं ||” - “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.

“There is a state beyond the constraints, ignorance caused in the gross body. The one who is concentrating on equanimity he is fully equipped for equanimity. This is the meaning:

Bhashya :

“तदयो दधेयं प्रपयचयति - वदधेयम् इत्यादिना | प्राप्यते मुनेनिर्मितः इति पदम् स्वरूपम् | पदल्लु गती, इति धातों | तद विणे परम पदम् इति शुंचिच् | गीयसं पदमिनेच मुनिनिः पदसं यस्ते | इति नारदीवे ||” - 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 गति. “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.

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 विमणिं चरणं विमचरयं” - Brahmacharya means attuning one's mind etc. at the feet of the Lord. “एकाकाशवचनाविदिकाशरं परं व्रतं” – Singular and immutable is the supreme Brahman.

14 – 15 – 16. Whoever with unwavered 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:

“नित्ययुक्तम् नियोपायवत् | यागिन् परीपूर्णयोगस्य |” – Equanimous is one who constantly endeavours. The Yogi is completely in equanimity.

“तत्प्रायं त्वाती - माम इति | पर्सं मित्ति गता हि त्रिति तत्र हेतुः | महामुनयोग्यमदनमार्म्य | पुनरवर्तितः | तत्तक्षोंं नाग्याणगोपालकोऽ | आमुनुमासदाजानन्य | तथायमात्रं | सर्वच्च पापेव | वमुद्वेजम | 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:

“नियमाज्ञानमोऽभावो मुक्त्ययो तथापि तु | महलोकमनीतानां न जन्माशलयो विना | तत्राच्यवर्तम | तत् श्यानं तैं किं विनायथिते | हि भावे ||” – Deliverance from samsara and attaining the supreme Lord is possible only through exclusive devotion or Bhakti. Those whose desire is 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:

“माम पाप्य न पुनरव्रृत्ति हि ग्रहितं अवकाशयोगसामवयं दर्शितं प्रत्यादि दर्शितं - सहमुनुम इत्यादिनं | सहम शुद्धवानोऽनंकवाच | ब्रह्म परम | सविश्वरस्य ज्ञ्यति हि श्रुति |” – 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. सहमुनुम 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”.

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**Tatparya Nirnaya:**

"सहस्रायन: परब्रह्मः प्रभुवत्यहरामाः | गत्रायागमें प्रलीयते तत्वायन्त्यहंयां || इति वाक्योपात || न विनिर्मवायुवेदः सर्वव्यक्तिलयः || विनयविधिः हरेः कालो हिपरार्थकस्तत्वम् || अहुः स्वामिनिमित्वप्रवर्त्योपवर्त्यते || इति च ||” — सहस्रायन: means immeasurable.

ब्रह्म् is supremely immeasurable, infinite. The unmanifest who has become manifest, only the nights and days being spoken in reference to unmanifest Brahma. 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:**

"हिपरार्थ्यप्रलय एवात्व विवक्षितः || अव्यत्ताय व्यक्तः सर्वः इत्युक्तः || उक्तं न महाकोमः - अनकुमारपर्य

लमहाविग्रहोलथा निशा || ग्रहवादी लैवते सर्वहारादाति च जायन्ते || इति || यथा स सर्वेष प्रभुवत्यहारामाः ||” — The unmanifest is the supreme Lord, by such statements' and अव्यक्तं परमः विन्युम् with such usage in Garuda Purana. धाम is abode, one’s form. Having explained thus तेजः स्वरूपः च गृहः प्राज्ञाधाम - these are the meanings understood by the wise for धाम, - abode.

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:**

"अव्यक्तं भगवान् || यथा प्रायः न निर्वतनं इति, मामपेय इत्युक्तम् परमशाः || अव्यक्तं परमं विन्युम्

इति प्रयोगाच गारुडः || धाम स्वरूपः || तेजः स्वरूपः च गृहः प्राज्ञाधामति गीवते इत्यमध्यानाति ||” — The unmanifest is the supreme Lord, यथा प्रायः न निर्वतनं, मामपेय - by such statements’ and अव्यक्तं परमं विन्युम् with such usage in Garuda Purana. धाम is abode, one’s form. Having explained thus तेजः स्वरूपः च गृहः प्राज्ञाधाम - 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 Brahmā, 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 :

“यत्कालायभिमानिन्देवता गता आषाढ़मास्तिरी गच्छन्ति ता आह - यत्र इत्यादिना
काल इत्युपलक्षणम्
अग्नादगिपि वक्ष्यमाणवत् ||” - 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.

“ज्योति अर्धे | तेनिविशयभीमभवति | इति हि श्रुति | तथाहि नारदे | अपि प्राय तत्ततार्धे
स्तन्ते चायहार्विसकाम | इति | अभिमानितेवताचायनादयः | कथमन्यथा - अति आद्यमाणपक्षम् इति युज्ये? |
दिवाविन्दरातिष्ठतु पूर्विता वस्त्र याति हि | इति हि ब्राह्म | 
माणाभिमानीयो युक्ताभिमानी च प्रृथक | तत्वंतरं
गांधे - पूर्वितस्वर्यन्नाया मासं परिवर्तन ह | इति | अहर्भिनिता शकलं पीणमाया अयनं विपुवा सह ||” -
ज्योति is represented by the deity known as अर्धे, it is so declared, “They attain Ardh. Similarly, in Narada Puraana - “After attaining Agni and then Ardh 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 Brahmā 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, शुक्ल and अयन and other related presiding deities like विपु 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 विपु one who has realized Brahmā attains Keshava”, thus in Brahma Vaivarta Puraana.

Tatparya Nirnaya

“यत्र कालायभिमानितेवताः मृत्युनार्यं प्रयत्नं | अवित्यतिरिच्छिन्नमानकारिभिमानितेवत्
काल इत्युपविने || अवित्यतित्रिंध्वं वर्णं पुरो व्यवस्थितं ||
तं प्राय याति वट्पिठो दिव्यायभिमानिः || इति
सत्तवेः ||” - 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.

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 Purana.

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 :

“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 पश्चिमं साक्षादिवारोपक्षनः | सर्वपुण्यातिसंवुध्यन् यावतः ब्रह्म तत्त्परम् || 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 Tataparya 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”.
Chapter IX
Rajavidya-rajaguhya Yoga

Bhashya:

“सप्तमांध्यायोत्त्वं स्वद्ययमिन्द्रायो ||” - Hari Aum! In this Chapter Sri Krishna clarifies what has already been told in the Seventh Chapter.

Tatparya Nirnaya:

“सप्तमोक्तं प्रव्हयति” — 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 अवगम्यं चेन तत् प्रत्यक्षावाम | अक्षेपं इंत्रियं प्रति प्रति स्थितं इति प्रत्यक्षं | तथा च श्रुतं - यः पाणं लिपत्तं पाणदत्तं यं पाणो न वेद वच्य पाणं अर्थं यः प्राणमन्तरं सम्बन्धे त अत्य अल्पप्रयम्यं, यो वाचि निपत्तं, वच्चुषुपिनिपत्तं, इत्यादिः, यः एषां स्तत्रिक्षणां पुरं इत्यंत स्तितं इति च | अडगुंगमात्रं पुरं अडगुंगम च समाधितं इति च | तव मनस्वं चन्द्रमास्तं चन्द्रमित्वं, इत्याविवेच्यं मोक्षभरं | सः प्रत्यक्षं | प्रति हि सोऽस्याब्यवान् हि स भवति य एवं विद्यान प्रत्यक्षं वेदं | इति सामवेदे वारुण शहायम् | धर्मो भगवान | तदवर्षं धर्मं | सूर्य जगतं धतं इति धर्मं | पृथ्वीं धर्मूप्यं इति प्रव्हदं गनेशभरं | भार्ष्यतं कथितं योणी इति च | धमं नमं भिवाराण विविद्धं इति धृतिः | धर्मम च इप्पम अधीनी यथितं न वायुं 55कारणो न ब्रह्मा न रूपं नेन्द्रो न तेवा न ऋप्यं ... सोऽस्यावान् | इति च सामवेदे वापुष्यामिन्द्रायो ||” - Sovereign wisdom is the Prime Wisdom, प्रत्यक्षावाम known only through direct experience of Brahman. That which is established by alternate, archetype vision is प्रत्यक्ष (प्रति + आ). 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 Baabhravya 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 :**

पत्यक्षांगमम अद्वेदवपोषेनागमानाधनन्मुक्तम् | तज्जानायमहन - मथा इति | तार्थिकिति न दृख्यत? इत्यत आह - अवयतमृत्तिना इति | मल्लयोपि यथा पृथिव्या मृदुवा स्थितानि न तथा मयि इत्याह - न च इति || न 

**Tatparya Nirmaya :**

ब्रह्माः प्रस्थतवादित्यां इति || इति च | ममाः मम देह एव | तदन्व्यात् | देहावलाम्बनात् इतिवृत्तं भयमा इत्यह ||” – In him are established the entire creatures, unattached, his Self - transcendent 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 :**

“मल्लाणि, न च मल्लाणि इत्याय टूट्यान्तमाह - यथासकाश्चिन्त इति | नद्याकाशाश्चिन्तोपि वायुः ज्ञान्ति आमोचिति ||” – 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 :**

“ज्ञानपर्वमाख्य प्रवहित प्रवहिति – सर्वमूल्यानि इति |” – 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:

“प्रकृत्यवस्त्रप्रमुः यथा कर्मित सम्भवेऽपि पारदेः गतं लोकया दंडं अविनय गण्यति | सर्वं भुतानिनी तं नैव च भूतार्थ्य इति च मोक्षधर्ममः | सर्वं भुतानिनी तं देवं लयं भूतार्थ्य इति च | विविधा गण्य गृहानि पदडः च महावर्गः | प्राङ्कविनियोगसि यापार्थ्य इति च | न कुलेष्ठतिरस्त्रंतरपि विस्त्तितं तत्त अहं महावर्गः | तथापि मायाधिहितं देवं प्रवर्त्ति मृत्तिविलायतेऽपि || इति ऋग्वेदियाडलेपु ||” - 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.

“महाभरतसिद्धान्तान्तर्गतगोप || इति भागवते | अथ कसा मुद्दतं परं गण्य गृहानि इति च || इत्यध्यायं | परार्थ्य एकविनियोग श्रुतये || इति च | विविधा गण्य च विविधानियोगसि गृहानि रज्जगि || .. न ते विश्वाज्ञो जायसि न जायसि वेद महिमां परं अन्ते अन्ते || इत्याच च | प्रकृतेविश्वास, अवश्य | लघुमेजस्य एव इत्यदेवम् महिमां जायसि लोकमेजस्य इति श्रुतति श्रव्यसि पारीला विश्वास || इति मृत्तिविलायतेऽपि ||” - “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:

“उदात्तान्तर्गताः, न तु उदात्ताः | तदवर्धमान्य अवस्थाः इति | अवाक्यानात् इति हि श्रुतिः || द्विदं कर्म च कालवेद्यावस्थाः ज्ञेय एव || यथं गुणताः सन्ति न सन्ति यथेऽक्षययो || इति भागवते || यथास्थायिव सर्वकर्मार्थिः कुलस्तथे कर्मवन्धी ? इति भावः || न कर्माणि वर्धते नो कार्यायाम इति हि श्रुतिः | यं कर्माणि निर्ममानो तथं तत् त्वथानि ?” – 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 , स्वयंवर्त प्रकृतिः मूर्ति इत्य आह - मया इति | प्रकृतिमुनित्रित्वा कर्ता चाहेमेव 
इत्यद् | तथा च श्रुतिः - यत् प्रसृता जगतः प्रसृती लोकेन जीवान् व्यसंगृह भूताय || 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:

“अध्यक्षाचिरपति वो वदक्षाण्यर्थ चोपरि || इति शब्दनिर्णयि ||” - अध्यक्ष is spoken as One who has supervision on each of the created beings. Therefore, He is अध्यक्ष, 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:

“तत्ति केंचित कथं त्वामवजननि, का च तेषां गतिं ? इत्याद - अज्ञानवित्ते इत्यादिना | मानुषी तनूम, 
मृदाना मनुष्यपति पतितामान - न तु मनुष्यपपम | उत्कुं च मोक्षमयं - यज्ञोविंदिन लोककर्मन वेदविभव विशारामात | 
सर्व पवर्तिग्राबिदों भूषीं कव्विजीत्व || इत्यतो हि जगान्त्र प्रभुमाता विराह भूतान्तराला विभिक्षिय समुणाम 
निगाण् पपम || भूतप्रख्यम्यस्त शुकुशुन्वततिलम || 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.

“अवतारपत्रस्ते चातुरुत्तम् | अतो नावतारं च पृथकः प्रिकारणामाकव्यज्ञ, पात्रमोचनाय सः | वदाहं नारसिंह च वामन मानुष तथा || इति तत्वध्याय प्रथमग्रंजणाय एवातारप्रभवितक्तुम् || अतो न तेषां
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 Brahmā, the Leader, the performer of actions, the great ruler”.

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.
Bhavakarana, 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.

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 Prahlada'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 Prahlada having prayed for Lord's Grace.

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.

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.

To show that the others do not hate Him, speaks of the great-souled ones in these verses.

Tatparya Nirnaya :
“मानुषी मनुष्य साहूकार - तन्वा विपुरन्वयिः स्वाधीनवात् तदाभिः || इति च | ब्रम्हुद्दरसादीनां साम्यतुष्टिग्नाता | पादुभवागतस्यापि दंपृत्तिग्नाता || धर्मविवाहवादेःधर्मविवाहवादुपित् च सहकरः | अवतारिनिविति ज्ञे भवनां जनानि || सर्वोऽशीत तथ ्यो श्रवज्जनाति केशवम् | अध्याय च तम धार्मिकवान्तोऽपि || ज्ञे धर्मविवाहवादेः पूर्णसिद्धपुः || इति भविष्यत्वोः || - मानुषी 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:

“सत्तेय एव नारायणः स्थिति. इति एकलेन | प्रथक्तेन सर्वमालक्षणेन || बहुधा तद्य स्म || आऽपाति युक्तमिवो नाहिति साधारानम् | इति हि सन्नज्जः || देवभेयारो इत्युपकारेन वहां बहुधा ||” - 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:

“एकसत्तेय वृत्तिश्च पञ्चमृत्तिक्षोः || छादाविपिंदेः च पूर्वके सज्जनतिः || 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, Vanama, Sreedhara, Hrishikesha, 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:
“It is also been said that in reference to the Lord the universe is established by Him. For the liberated, He is the shelter and also for those who are worried, He is the shelter to the liberated. At the time of dissolution, the entire universe is dissolved in Him. Therefore he is the resting place. Having pure Vision, I see the entire universe being established by Maya (the power of Illusion) in the Supreme Being.

Existence is Action and 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 non-Existence and non-Existence are superior (to this Universe), thus in Bharata

Tatparya Nirnaya:

“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”.

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 यज्ञवल्क्य. Being the knower of an sacrifices, He is यज्ञ or offerings. Since He is the motivator in universe, He is कः the rituals. Since he is not supported by none other than Himself, He is स्वाच्छ offerings to the ancestors. Since he is meditated upon, He is मन्त्र the Vedic chants. Since He is solace to the afflicted, He is आपेक्षी. Since He is superior, He is आज्ञ the first offering of ghee. Since He is त्व, the holder of the conch. Since He is himself the oblation in the sacrifices, He is..."
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 in the sacrifices Sri Hari is . 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 grand sire. 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:

“- Even then he shows that worshipping the supreme Lord rather than propitiation of other gods is superior, thus Sri Krishna demonstrates here.

“- Ananyā 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.
“तांह अहं कलुः इवासमायम् इत्यत आह | येपि इति ||” - To remove the doubt Sri Krishna explains that “He is the subject of all the sacrifices”.

Tatparya Nirnaya :

“अनन्तवेतसायाद भक्तुद्रवकादकलामाल । सदा योगाच्छ वैशिष्ट्यं त्रिविद्याः वैण्वादिः || स्यादि संगतियान्ति तेन ब्राह्मण्यविलितः || अवेदधातिबिभिन्नगि केन्द्रवाजिनः || वैण्वा इति दुर्दौव श्रायणश्रद्वयद्विताः || इत्यादिवेच सम्पूर्णगणश्रजापुराण पर्युपान || 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 Purana. 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, अविधीयेकथवे - अहं हि इति ||” – Though not in the prescribed manner, the Supreme Lord himself is the ultimate goal of worship.

“फले विविध्यांह - वानि इति ||” – the devotee receives different kinds of fruits.

“तुदौलस्यं पूर्वायुनाभ्या महात्मविविधाभयास्वादं - प्रात् इति | नदविविधत्वादि | तत्स्पर्शाध्योक्तेर्वा राही | भक्तः वाद तुदू इति भावं | भक्तियं सकललोकनस्त्रृद्धं च || इति भारते | एतावानेव लोकेन्मिः पुंशे यार् परं स्मृतं | एकान्तंतितितिविवेच्यं वतं सर्वत्रान्त्वास्वादनम् || 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 Purana. 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 यतं करंपि ||” Whatever is offered (with devotion).

Tatparya Nirnaya :
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. भावाया भावकर्मणः 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:

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 Nirdaya:

"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 पायसमत्वात्रो दुराचारः | तथापि वधुपुण्यै यदि कथयिच्छ भवति, तहि साधुरूच मन्तवः
|
” – 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.

“कृतक? शृष्ट भवति धर्माला | देवदेवांशिदिवै चैतत्वर भवति | उंक च शाश्वुपाशाधायारथाद -

| नवजानो दुर्बैविदानभावो नासमहिता | सम्पूर्ण प्रजा भवेत्र कृत्वद वामुदेवतालाश्वाद।
| देवयत्सत्तथाश्वभवति कविच्छ ज्ञानत। | इति | अत्रस्य कविच्छ भवति चेता, दाश्मिकवेण योगमेय।
| साधुरणापाणानूणु सुलाज्ञानविदालपि कथयिच्छ भक्तमभवति | साधुरणासिद्धतेष्यायम।
| श्रद्धार्थमृत्युति योह्येर्य्युग्ना समधचेतास्वयर्थि नास्य भक्तम। | इति हि श्रीविषुपुरुषः ||” – How? Soon be 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 Sríman 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 Purāna.

“वेदालोकनाथात मम लोकनाथात तस्य तपो नानूनुपूर्ब्धाय | पूजा गुरूणां सतात कथयिच्छ परस्य गुरुं नव
| भिन्नपुर्वम | गुरुजानिचतवाय वयागम मे श्रो च मित्रेऽ च समोश्चि निताय।
| तं चापि देवं सतात पपनं एकान्तभाावेन भावायायम्।
| एतिहासिके परिलेखयुतश्च काशिन पंथयमनस्सायम।
| इति भोजक्ष्मेऽ अचार्य सधनमोक्षेऽ॥” – “O Lord! having studied Vedas, I am ever engaged in austerities. In 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.

“जानामाये च साम्यग्मान्त्यभावात | तथा हि चातमषाले। - विना ज्ञानं कृतो भक्तिः कृतो भक्तिः
| विना च तत। | इति | भक्तिः परे स्तानुभवो विलयत्वाय चैतत्तिकालम्।
| इति भाग्यात।” – 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:

“पापाविदकारिताश्च चुंबं स्वभाविका अपि | विप्रवायास्त्र पुण्यां स्वभावायं एव मुक्तिगाएः | वाति कर्मां पुमांगापि पपतं कर्मोपितोवा | न स्त्रीयो वाति पुरुषं तु स्वभावदेव याः स्त्रीयं || पुरा स्थतं पुंडरिके स्थितं स्याति वरदन्ति | तद्देव मनि वरं पप्पाताभ्यं निगमदेव || सर्वपापाभिष जीवानामन्यदेहो यथा निग्नं | युक्तं च निगमवं स्यातुः कर्मवांगास्तरोपितं च || इति भविष्यत्ववचनात् पप्पोद्यात्पुण्याः इति विशेषात् ||” - 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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Chapter X
Vibhuti Yoga

Bhashya:

“उपासनाथि विष्णुविशिष्टकरणं केशाचिन्दनेन अथ्येनाश |” - 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 सन्तोषः 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:

“प्रभवः प्रभावम्, मदीयां जगदुपलितम् बा | तद्भवतात् तस्य इतुच्यते | यथसि तद्वै देवादेवाय जाति तस्य जगत्व अतो नारिते इति भावः | अहमादिहि इति तूलितरिपि – यथ वशा कुन्तसत्य जिनः? इति ज्ञापतार्थम् | अहं सर्वम् जगत्के प्रभवं इति चाक्षुम ||” - 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 आदिहि 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’.

“उत्क चेतति सर्वमन्त्वापि - को अत्र वेद क इह प वो चतुर्ख देव यथि विमुः | अवां देवा अत्य विमात्सीमनाथा को वेद यत आवभूत || इति | न तत्षभावः पर्यथ स्च देवा विदुः कुलोऽविन्दालितप्पणाः | इति च ऋि वेदांशिष्पि | अन्यत्वः यो ममजाम इति वाक्यवेपादय झावते ||” - 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 सर्गं इत्वादि ||” -To make reference to all the subsidiary divinities the word सर्गाणि 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:

“अनवेद्यता आदि ने गरवणेति अनादि | अजवेन सिद्धीतत्रम् धृते ||” - अन means that which energizes all and आदि means earlier. Therefore, the Lord is अनादि, the energizer without any beginning. From the word अन His being unborn and without beginning is established.

Tatparya Nirnaya:

“अनस्थायाविद्यादिनाति” - 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 | कार्यायायिकस्यो बुद्धिः | ज्ञानम प्रतीति: - ज्ञान प्रतीतिर्विद्धिम् कार्यायाविकिषणिः इति अभिधानम् | दम इन्द्रियिनिग्रहं | शमं परमालिन्यता - शमो भद्विधातः बुद्धिमयित्र इतिनिग्रहं इतिभागवते || तुष्टैः अलमुद्दिः - अलमुद्दितथा तुष्टिः इत्याविद्धानात् ||” — 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 means concentrated abidance in Lord. “शम is unreserved abidance in the Lord and दम is restraint on senses, thus in Bhagavat Purana. 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:

“बुद्धियोगोधिनिधित्वात् तदन्तः कारणमुच्यते | इति शब्दनिग्रहे ||” - 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:

“पूर्वसंगत्यथा - मणित्रयुक्तिगार्थ्याः पुलस्यवल्कुलतः कठुः वस्मित्वल महान्तेः | इति मोक्षाभ्रस्तः | तेन हि समेत पुरगुपुषुमनि | चवारः प्रथमाः ग्यायम्युखाष्टि | तेनानां हि इमाः प्रजाः | नदिभविष्यत्तामाः प्रजा इति युक्तम् | विभागः प्राधान्यं च प्राधिकारवादवथितिम् | ताच्योक्तम् गौतमाणिकिलपुरु - ग्यायंधुवे ग्यायंधुचिपर्यः संवक्ततम | चेत वह स प्रजावानं इति | पूर्वभयो चुलमादियानं इति च तेनां प्राधान्यम् | अजातेपु च ज्योगह्यम् || 155
Earlier the seers were seven - Marichi, Atri, Angiras, Pulastya, Pulaha, 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 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 that the Manus are assured, 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 so by Sri Krishna. - from My nature., Even though they were born from Brahma’s mental impulse they were integrally born of manas.

Tatparya Nirmaya:

"In exceptional intelligence, Brhma 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."

"The method by which desires are enjoined is known as yog. Yog primarily empowers differently the different manifestations. Yog 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:
“सति च भजनं केवल इत्यादि - अहं इत्याविना ||” - Here Sri Krishna clarifies that even those who worship Me in such manner, exist.

Tatparya Nirnaya:
“भजनं माम् इत्यनेन जीवेत्वैवर्यांकां निवर्त्यति ||” - 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 कमालुमयि परं व्रजम् | वृहति वृह्यन्ति च इति हि श्रुतिः | वृह वृह वृहि वृहि इति पठन्ति | परमं यो महद्व्रजम् इति च | विविधमातिद् इति विमुः | तथाहि वारुणशास्त्रायां - विमु प्रभु प्रथमं मेहवानत्व इति | स खेघ प्राभवद् विविधोऽभवत् इति | सौकामयति वहु स्यां प्रजयेय इववेद्वच ||” - Brahman is entirely complete. Why is Brahman called the supreme? Because, He is complete and makes others also complete, say the Scriptures. वृह हृति 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”. “विविधभूतायो विवृत्तयाः ||” विवृत्तयाः means विविधभूतायाः 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 जायते तद्यति च समारे, इति नार्दने | तथा च वाभ्याभ्यामस् - स पूतं स जनर्दन इति स यात्योत स नार्दने तद्यति || इति |” - Though unborn yet He removes the miseries of life, therefore, is known as Janaardana, thus in Baabhraya section – “He is the Being; He is Janaardana, i.e. not born, yet removing the afflictions”.

**Tatparya Nirnaya:**

“मन्त्रगतपाः मन्त्रप्रायोऽपि ||” – 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:**

“विष्णु सर्वप्राणितप्राविशिष्टाः | विष्णु व्यापी | विश प्रवेशाने इति हि पठन्ति || गतिः च सर्वस्रासाना प्रजानां चापि भारत | व्यापी मे रेतसि पार्थ कान्तिःचार्यकाम भम | अधिमूलानविश्वम् तदिव्युःचापि भारत | कम्पात्वापि पार्थ विणूतितप्रभास्तिः | इति मोक्षसाम ||” - 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 Chitrakorn and of the perfect ones, I am Kapila. Among the horses, know me to be Uchjaishhravas 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:**
“मुखरुपः पाल्यते लीयते च जगदनेनं, इति कपिलं | प्रीति: गुरु कमाननं इव्भिमिदानात | प्राणं ब्रम कं ब्रम खं ब्रम इति च | अःपि प्रमुं कपिलं चलमंग आज्ञाविभाति जायमानं च पर्येतं | मुखादनात् पालानल्लापनाच्यं यै देवं कपिलमुदाहरति || इति वामव्याशयकामम ||” — क — having pleasant form, पि - to nourish and लं is to absorb the worlds, hence कपिलं. प्रीति: is Love, गुरु is pleasure. कं and आज्ञात् meaning bliss are corresponding words. Similarly, प्राणं 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 Babhravaya 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:

“आनन्दप्रवत्त सूर्यन्वत स्वकरमनवत्त गमः — आनन्दस्य निप्परिगम एष लोकविवेचनारुपावेत तेन गमः | इति शाणिल्यशायायाम् | रंघ अमित इति व्युत्तिः ||” — 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 और अम is the root (र + अम = गमः).

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:

“आच्छवदायिति सर्वं, वामयति स वयति च सर्वत्र, इति बामुः | देव शाख्याय उक्तं पुरस्तत् || छाद्यमि जगात् सर्वं भूवा गूढ इवागुमिः | सर्वभूताविवाच्याद्वामुर्ज्ज्वलतो त्रस्माद् | इति मोक्षयमः | विविहासं सर्वमादि समन्तादि स एव इति विवात्स इति तथागः निवेशायाम् — स व्यासो श्रीति तमपदे वै वि संवेदन्तादि स उत्तरं स पवाति स पूर्वसमाति स दक्षिणाति स उत्तरं इतिः || इति || च चिन्तितिज्ज्वाति सर्वं दृष्टि श्रृंगोद्योगिं वा | अन्तर्भितं तत् सर्वं व्यासो नारायणं स्थितं || इति ||” — Envelops all, the goal of all, abides in all, therefore बामुः. 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 वामुः.
“Being especially in all the things as the best, he is Vyasa”, thus in Moksha Dharma text. “He is Vyasa, विश्वसनात् यतं सुधानां वर्णम् यथा विद्याय संपूर्णात् अनन्तात् अनन्तात् इति विद्यायदि हि मोक्षकृतम्” - 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 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:

“वया विना यद भूत स्त्राय? – तनानिति | विश्वसन अनन्तगति अनन्तभाग अनन्त अनन्त, इत्यादि हि मोक्षकृतम्” - Whatever we see or hear in the world, internally and externally, enveloping on all quarters Narayan is established thus also having been clarified.

Tatparya Nirnaya:

“है क्या विषुव्यक्तियों समीपभूमि स्वदेशस्मृतम् वि विश्वव्यक्तियों समीपभूमि स्वदेशस्मृतम् की ता || वीरमानो वीरमात्र स्वमेव देवतस्मिन्तत्वात् | अविचक्षतुमयावरिष्ठो समायुक्तो समानुसार || अविचक्षतुमयावरिष्ठो नाभिस्थितो हरिः || उक्तकर्षितक्षेत्रो य एवाष्टकोमकः || इत्यति विन्दितात् ||” - 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 समा, predominant in all vedic scriptures. Similarly established as the immutable अवन्य, Hari elevates the wish-fulfilling अवन्य tree. Thus the principle of manifestation.

“केषु कंपु भावेषु इतुक्ला ब्रम्हाधिजीवयोंस्वदेश विभूतिलक्षणम् || द्विधिभवें संप्रयं च निरोषलितम् | कफिलभाुकोविधायं प्रवहं संभवं स्रुतपि || भवनु विकार्षिजीवयोंज्ञेयान्च पदार्थम् || स्वाज्ञायिकं तत्त्व तत्त्व निरोषलितवैभवम् || इत्यदि 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).

“आत्मनं तत्तुगच्छ ख्वायो यतो रचिः || उद्वन्धवलाभानागच्छो स्म सामायतः || सुखात सुखवातु श्री वेदो वेदनात हरिः || वायुवर्गीयों च वेदाभिनवेता तु चेतना || पालकरविनीयवात् पवनो बोधनामनः || पावकः शोधनान्तुगच्छो ख्वायो स्मायायः || सामाय गणाय यक्षो जगतां गंिनाय भूमि || मর्मवात्स्पषुक्तिं जातयो यायो 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.

अवकारायितोऽवन ऐं श्रीं तदर्थः || ऐंवतो नगरण यदि दयात सवं स नारः ||
ह्युष्मानायथवच्च हिमालयं इनिति || वर्ज्यावादिपैवेक्षो वैकल्यो ननायः ||
वासुकीवासमुखः कन्दर्पण मुखभेदतः ||” - In the form of Hayagriva, the Horse, He is Ash SWATha; 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).

“अर्य्या ज्योमात्त्वातल काल आकाननांध || युणो वर्गान भद्रो धस्युपोऽन्त्याविहितं ||
मको मानकनुः लाहलं सवं संयमानाद विमुः || प्रत्याद स महान्नो मृगेन्दो मृगयातिः ||
जानव्यो जहतां स्थानमध्यान्त चाहलानां पतिः ||” - Since knower of all that is to be known, He is Aryama; 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 ज्ञितस्वप्त्वाद वादो वाच्यलतो हरं ||
कीयो वक्ताःस्थ्रये कीर्तिवाक्ष श्रीरि ||
सङ्गीये मूलिन्दायास्माप्तविहृदै ||
चूरं क्रियावच्च गायत्री जाति गायकान ||
सवं साधुणवच्च दंडनांहं उच्यन्ते ||
वृहस्पते परमधुमेव बुधसम्पन्ननां ||
शुधुभुज्ञानकरे कुमुमकरे ||
ज्ञाने ज्ञानालो मृगेन्दो मृगयातिः ||
सवं सत्तव्यु लीलोदित कुफिलो व्यास एवंएक ||”
- 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 Vashana. Since He is the dispenser of good and evil knowledge, He is known as Kusumakar. Being 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.

“विष्णुमा विष्णुमा विष्णुमा विष्णुमा विष्णुमा ||
वानुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथक्ष्यतेऽवनुपृथ
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.

41. Whatever there exists endowed with glory, grace and vigour, all that know to have emanated from fragment of My splendour.

Bhashya:

"यद्व विमृन्दितं इति विस्तारं | विष्णुदीनिन्तु स्वप्नाश्वेत | अत्यानि ते तेजोःशुद्धिनि | तथाच प्रकरणिकिलिपु | विषोपका गुहवेदंदेवराज्यायाः अंशुदानाजीवाः | कृष्णावाही रामकृष्णाः च गाम || कथितबयनसुधाः स्वयं सं | इति | स एवमौ भागदद्वारायकृष्णादात्मानस्तु अन्नीवाः इति च गीतमकिलिपु || कथायो भवणो देवा मुनुमा महीमसं | कलाक शर्म हरेत सर्पनर्मं मृतं | एतं श्रवणकलापुरं कुष्टाः भगवान्स्वयं | इति च भागवने | कृष्णादीनान्त्यात्मानस्तु वरहादीनाः स्वप्नानाः | तु श्रद्धेष एव अर्थं | अन्यन्त्र तिमो न कृष्णाक्यागतं | अंशतं व तन्त्रायागतं | उदवहासमेत केनो इति | मृदयन्ति इति वहुवचनं चायुक्तमं | नद्यन्तमादधकिता पूर्वपापगम्यं | तत्कथा विच्छयणं त्रृत्या कृश्रिति ||" - 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 Srīman Narāyaṇa like Varaha. Otherwise, in the subsequent context the words गृहयन्ति 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 तेजोंशेष संयुक्तं भवित ||” - 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:**

“किम इति वक्ष्यमाणप्राधान्यज्ञापनार्थम् | नूतनाष्ठितं वक्ष्यमाणप्राधान्यज्ञापनार्थम् | तथा मया नोच्यते | अझावैंम सर्व विशेषयुक्त देव परं को हि गुर्ज्यत वन्यनात || इति च ऋवेदितिनायु | च तु ब्रह्मलिप्तिष्ठयो इति तव इति विशेषणम् | अन्य नाथस्वेन प्रियस्वेच्छेक्त विनाश श्वादिः - गांवेर्दिवी यदि स्वात्त तपस्या किं प्रयोजनम् | तत्तुष्णी यदि न स्वात्त तपस्या किं प्रयोजनम ||”

- Using the word किम 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 तवा 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 किम 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 किम 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 ज्ञाते इति वक्ष्यमाणस्याधिकप्राध्यापनार्थम् अन्योऽक्षरेऽवैयथ्यात् | अन्याधिकप्राध्यापनार्थे शुचम चार्क्ष्यणे किचत् | न तावताः निन्यतं क्षेवायायपरिष्टला | उभयं मिलितं चैव ततोऽध्यक्षायामणि ||”

- The words किं ज्ञाते 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.

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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”.

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Chapter XI
Vishvarupadarshana Yoga

Bhashya:
“यथा श्रुते ध्यायं कर्तं व्यक्तं तथा स्वपपत्थितं अनेनाध्यायेनाच्यंते” - 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:
“पुष्पोऽस्मिन् - नासिनि तमानः परं भूतं पुरुषां सनन्तनः ईति मोक्षस्य | पुष्पोऽस्मिन् सम्बर्धच इत्याभिधाननान् ||” - पुष्पo च 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 पुष्पo 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:
“हरि सर्वयाजीदिभागहर्वाल् - इर्दोपूर्त हंशे प्रस्तुतं भागं कन्यम्रहम् | कर्णोऽहि हरि संह्रर्योऽश्चर्यस्वायनान् मिर्योऽस्मिन् ||” - 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:
“आलापनमव्ययम् परमं स्तुष्मैववर्गम् ||” – form of his Self, which was immutable and of supreme resplendence.

“सर्वांचर्यां देवमन्त्रं विश्वदेवमूखम् | इत्यादिर्विप्रियोपाचर्या रूपयेऽवरमात्रात्वर्गं नित्यवं तत एव चिदानन्दाधामकं च सिद्धम् || मम देहे इम्यक्लायार्द्वार्द्यान्न्वित्यादीनां भवें निःसिद्ध: | मे रूपाणि सर्व तोऽन्नतर्पमं, द्राक्षज्ञमि ते रूपं इत्यादिवचक्क्यवामिनान्तर्पमं 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 difference between the Lord and His forms is firmly established.

“एकं स्वप र्गिन्यविलेखव्यवहोगत: | वहुभयाग्यांच च विशेषांचेच केवलम् || अभावो यत्र भेदस्य वर्म्यवाणासितो भवेत || विशेषावाणाम नामत्रेष्व विशेषव्यवहारपर: || विशेषापि स्वरूपम् स स्वरूपावहक एव च ||

व्राजानाम् स निवर्गोऽपि विनियमलेख नायते || न्यत्वेत्र विशेषां विकिर्देवं द्विवेदं स: ||

वस्तुव्रुपस्यनेत्रवेदवाणिवत्थदिविद्विदिदिविदिनः || विशेषोऽसुभांवाण ज्ञाते सर्ववस्मृतु: || नाभाविनिस्विनिर्णिति किंचिदं वाच्यं लक्ष्यं तथा शितम् ||

विशेषस्य स्वतंत्रयं वस्तुव्रुपस्य नेत्रवेदवाणि || नेवः विशेषं च मानमाहावच्च नो भवेत: ||

वर्म्यवाणपि हि वर्म्यवाणपि विनिर्णितम् || न ज्ञेयं तदविशेषं च तथैवेद्यनव्यस्थितिः ||”

- 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.

“अभेदं न विशेषांस्विति श्रात्तात्यतं यतोऽविलिम् || तदेव श्रात्तपेण्य श्रात्तमुत्तमनया: || अभिन्नस्य

विविषयत्वान्य दोपदयायमेव || एकाल्पनवाच्चे विशेषानुभातिपि: || तस्यानुभातिश्रमम् न दोपदयान्यमेव: ||

भेदभेदनीयां च तैव नेव कर्तृष्विशेषणं || मद्य इत्यत्वो यथो नेवास्तिक कर्यपित: || भेदाय विशेषानुभाट प्रत्ययस्य

कर्यिद्ध भवेत: ||”

- 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 इत्यादिवेनेत्व्यों च || अपूर्मर्धविदितग्निनयां बलशानाधिकर्मम् || एवंग्रजिहरियोऽकं विशेषविशेषणां

पृथगृहृदेवत तन्तु || विशेषविशेषवशेषिपि स्विनिन्यं कल्यं तदं || कल्याणारागीवायातु दोपस्त्रात्तितस्या: ||

नैकालं नापि नायन्त्र नियमान्यावत्त्वेत: || भेदाभेदानुभातावत्तमाभावाः || एकाः हस्यतात।

व्यवस्थिताः || भेदाभेदां चतुर्वेयरुऽन्तनैकप्रक्षारता || एकसमयेव यज्ञां वहुलोक नुवं ||

प्राप्तं ज्ञातं यज्ञां: 165
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.

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.

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:

“सर्वोच्चमायम् सर्वांवर्गालकम्” - of wonderful form, of wonderful Self.. “सहम शब्दंनन्तवाचि | तदापि पाकशासनन्तिकम इत्याविदित प्रायानाधीनेव | तथा हि ऋवेदिकलेपु - अनन्तकिं परमोनन्तविर्यें गोनन्तजाच तत्ततूपि इति | महात्त्वायाच्छ प्रायव्यम् | न च परिमाणोऽत्य नितिविद्ध प्रयोजनम्” - सहम 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, sees 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 not the middle nor again the beginning, O Lord of the universe, O universal form!

Bhashya:

“अनेकाष्टो अनलवाचि | अनन्तवाहूः इति वश्यति | सर्वत्र भाषणात ततृ इत्यादिच | विश्ववेच्छुर उत विश्वकुपियों विश्वतोवाहुं उत विश्वत्सत्तात | सम् बाह्यब्धें धर्मित सम पन्तिर्य धायम्भूमि जनवन् देव एकं || इति ऋवेिदे | विश्ववेच्छुरुत विश्वतोवाहुं विश्वतोवाहुं उत विश्वत्तसत्तात | सु बाह्यब्धें नमित सं पन्तिर्य धायम्भूमि धायम्भूमि जनवन् देव एकं || इति ऋवेिदे च || विश्व अद्व्यानलवाचि - सर्व समस्त विश्व धायम्भूमि च | इत्यादिनात | अनन्तपां तमन्तवाहुं अनन्तवाहुं पुरुषं रूपेकमूं इति बाह्यम्भूमियाम || महावाचिश्चतु तदालकलनापि भविति | अन्यत्ता, अनलितत्ते परं ब्रह्म इथ्यादिकम् स्यात्? || एकं वान्नलययू रूपेण इति अनन्तरपूं | अनयत्वच परिमाण इति | उत्त ब्रह्मवापि - परात परं यमहातो महानम् यद्यक्ष्मण्यक्ष्मन्नार्यम् | इति ऋवेिदे || अवक्ष्मण्यन्तवादेव महतो महावेश परिमित्यं सिद्धयति - महानल्ल स वास्तव्य प्रायः सम्बर्थितम् | अनलवै न तयांवें संख्यां चापि वियते || इत्यादिपुराणं | तानि चैककानि रूपाण्यन्तानि इति चैकक भवति - असर्गयाति जातालात्य देवं सर्व परिमाणविविधजितथा || इति ऋवेिदिकलेपु || यावाल वाक्याताल्तात्याथेवे पुरस्रद्देश आकाशं | उभेद्विमव धायम्भूमि अनलएव समाहिते | उभेद्विमवाच वायुच स्यूर्याच्छन्नमालबुमी || 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.
"Endless arms, endless feet, endless forms, this One Lord possesses" - thus in Babhravya section. If the word mahat is understood as His Self, then the subsequent statement ‘supreme Brahman without beginning’ becomes contradictory. Anantanyasya 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 Purana.

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.

“Aivan%ya: Klau yao Baavaa na tana tkotko - Na yaaojayaot | [it ca Eauta: sauivaruwaSca dovao san%yaEauta Aip naa&Oih

Inconceivable, indeed are these responses; they are not possible to be resolved by arguments” thus in Vishnu Purana. 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 Nrnaya:
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:

“अनलार्क्षुनिम् इत्यये मितलव्यांकमापकर्तिः अप्रामेय 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 imperishable, 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:

“शारीरिक्षुनिम् इत्यत् अहं कनुः इत्यविवत् - तदविभा ग्वर्ष्मुगोद्योः पि तस्मात् तंगगतिः ऋषिभेदनुसारं || इति ऋग्वेदकिपलु || चन्द्रम मनो ज्ञातव्यक्षः गृह्यो अजात || इति च ५ बहुरुपवाद वक्वंगलवर च तेष्यु प्रतकम् ||” - 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:

“माताप्रियोर्तरसं एकरूपं चाम्यें संगतं संगतं एकं | इति वायुपुरुवस्त्रेत्रेकेन रूपण द्वाराप्रियोर्तरसं अन्तर्व व्यापतो भवति | पथ्य भ रूपणि | इति वहुन इति रूपाणि परित्वातानि || माताप्रियोर्तरसं प्रकृध्वीवादारं च | ना मो माता प्रकृध्वीवादारं धाण्डात मृत्युधार अर्थं नापिता, इत्यादि प्रयोगं || न तु निमोत्तो भव्यं तत्स्वपम, नायाय तद्भवात | कपालिकत्वं तथा दर्शकत्वं भगवान् - प्रायत्नं कृषितो तस्य रूपस्य हृद्द्री विभासितं कीचिदभयंस्वरुपनिं || इति हि वायुपुरुवस्त्रेत्रेकेन रूपणतिः || न तु तं सर्वं प्रयति || अहवाधिपि तन्तीर्थ्यं प्रभो | ब्रह्मुपर्वाऐं गौतमिकिलेपु - हृद्द्रावं देवं मोदमाना अहवाधिपि अयोद्ध्यं यवव्याय मिकि विभ्यतो हृद्द्रवतः ते |
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:

“The supreme Lord’s resplendence enveloped the entire space betweeb 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 Brahma. For those who are superior to Arjuna, no such fear arises. Sridevi, Brahma, Rudra and similarly Draupadi, Bliima, 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:

“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, 0 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:

“अनन्येवेदं कूर्तवानारागुभगवच्यते विद्योतकं प्रजाना प्रवेशत्र विद्योतं गुप्ते | श्राबण्यो भगवनः जानानां प्रवेशस्त्र | महाभारत: भाग २२ - २३ - २४ - २५ - २६ - २७।

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:

“धर्मानन्यानाथिन्येव, को भवान् इति पृच्छति | यथा कवचित्किनिवनामादिकं जाननाय जातिजनाय पृच्छित कस्मौ इति | यदि तमिलं न जानाति, तदेहि विषयं इस्येव सामीशतः न स्यात् ? तमस्वधर्मं 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:

“विंघपुणकर्मिवध्व एव प्रणम: | विष्णु: इति सबोधनात् ||” - 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। शयों जगद्वन्धनछेदनज्ञानादि सर्वभगवद्वर्मियो | कल वस्थने, कल चंदने, कल कमथने | इति हि परन्निर्लक। प्रतिद्वंद्व यो शयो भवति | नियतं कालपांचैं बहुं शक्ति विकसने | अवं स पुरुष श्यामो लोकस्य हरित प्रजा: | बहुविधा नियमति मां गौतेम पूर्ण। राख्या यथा | इति मोक्षमय विष्णुना बहुविधे वनलवित्कि | विष्णु चाच्यवं संचल धारण। कालविहगे हि भागवते ||” - The word कल 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 क्ला, 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.

“प्रवृट्तः परिपूर्णोऽनन्दियः – भृतं सत्यं चाच्यद्वितीयत्, इति हि श्रुतिः | एतं महाद्वृत्तयमन्त्यं इति च | प विष्णुर अस्तु तवसम्म तत्वीयान तें महाय स्वतिरस्य नाम | इति च || न तु कर्षणम् - नासी जजान न मरिष्यति नेधनन्तु: | इति हि भागवते | यथ विद्य हि तद रूपं शीतेत विद्यते न च | इति मोक्षय्यर्म | न कर्षण इति तु कर्षण पौरुषी न, किमु स्वयम हिंन | लोकसं महातुमिर्म विधिपरिण प्रवृत्तः | भागवतं च इति अपि शयो। | पयनीकवं तु परस्परत्या | सवं हि न भविष्यति | अपूर्वायुधनिधेयं बहुवचन च पुनर्म &&” - प्रवृंतः 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 extolling his name. He is not subject to कर्षणम् - 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 कर्षणा - 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 कर्षणम् is used. Excepting Pandava brothers, to convey this message the word अपि is used. पयनीकवं means of both sides (not Kauravas alone). Because of the many subdivisions of the armies, the plural word पयनीकवं is used.

Tatparya Nirnaya:

“कालः कलितस्मयमूर्णदुग्धण्वजनानार्डः | संहरात् सविविच्छाद वा सविविद्यावणो वा | इति महावर्गः | अपि श्रेणेन भागान्त्यान्तः ||” - 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:

“यो शिरिष्ठं भूसं पात्यति, तत्च्छ भूमिते इति तत्पतिः परं पश्चात् जयद्राथो विन्यमणिः || सब वामवी शकिः 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:

“जयद्राथाय पितुःदेव विशेषः | निहता निहत्याया | पश्चात्जूनिष्ठिः स्थित्वा स एव हनिष्ठिः ||”

- 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 Hrishikesha, 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:

“येदाव वशय्यात् तत् यथानां युक्तेऽव, इत्यथं | अन्नीपोभाद्वंत्यान्तित्या जगद्वर्णानं हिपिकं | केशरूलं लघुत्वं तनिहक्तूवधे | प्रभाणं तु शिशिमुनिनत्रम् इत्यत्रोक्तम् | हिपिकं, इत्यव्यापनीशच्यवच्च हिपीकं | तेपां विभोग्येन ईशामेव स यां प्राण निविद्या ईशव्या मृदुम || न मे ह्रीकौण्ड्यं प्रत्यत्तथे इत्यदिव्योपाच्छ || इत्नेऽवालो मोक्षश्रवणि सिद्धिः - सूर्योदयतमां धनवत् कोशीं अनुमुदजिति | चौधर्यन स्थापर्यंचेव जगदुपक्ते पृथक् | विधानत्व स्थापनाच्च जगते हर्षसमथवात् | अनिप्पोमक्तैंतिमि कर्ममिः पण्डुनन्दन | हिपीकेऽह्यभानो वरदो लोकभावन || इति ||” - What has been said thus as तत् यथानां 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 Hrishikesha. 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 Hrishikesha, 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 स्थानं? ईति तदाह - कर्माद्वितंदिनं | पूर्णाधिकां आलं तर, ईति महानं | आलं श्वेत्वचोकों
भारते - वचानोंति यदाद्वेय वच्चति विषयातिं | वच्चांसि स्वतो भावस्तमाधामेति भव्यते || ईति | तत्परमसि
सदसतीं परम् - अस्फल सघौबं च यद् विश्व सदसतं परम | ईति च भवरते ||” — 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 आलं - 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:**

“वायुविद्भ्रान्यामानं तिरिस्ताकिं | इन्द्रं स परमाय्मादिति नामाभियो हरिं | ईति च” — वा symbolizes strength and अवि 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:**

“एकस्वेत्वमेव कारयिता, नामोदिति, अथापि ||” - एक is one who is singularly supreme, no one else. Also knower of all things.

**Tatparya Nirnaya:**

“एकं सर्वाञ्जीवं शैव एकं सर्वाणि लेव एक एव करणि यत् | ईति 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 Nirmaya:**

“तैनिव रूपम् भवेति अनन्तरूपोपनं तदेव प्रकाशेऽवत्वः | पञ्चवानं विन्दविन्निष्ठ्यं पद्मासनं 
गोपितर्वदरूपम् || ैति हि वैद्यायमहितायाम्” - 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 Nirmaya:**

“विव्वानां स भगवान् यतः पूर्णगुणः प्रभुः इति पादम् | लद्यनेन न दृश्यं देव द्वेयनेन तेनवैद्यावंगेन 
दृष्टिमिति जाते | लद्यनेनेति तदवर्षपेत्या | तैरग्य तदन दृष्टिमितवप | विव्वरुपं प्रथमो बस्माः 
पवधनुर्तु | तच्छतां न दुरस्तु तच्छतां वासः | यथेन्द्रेण पुरा दृष्टिमप्यतत् संज्ञापिषो सन | तदने कर्मयोगेन 
तच्छतां शांतिवर्तिनः | इति ब्रतमादेः ||” — The supreme Lord is known as विव्व, the pervador because of the entirety of His attributes, thus in Padma Puranaa. 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 Puranaa.

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 Nirmaya:**

“वेदादिभिषे पद्मासनं दृष्टवेद्याय | अन्यथा दृष्टवेद्याद्यभुतं रूपम् | इत्वादिविरोधं ||” — 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 wonderous 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 भान्तपत्तीया | 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:
“स्वत् क्रियत इति स्वकं रूपम् | विश्वरूपमानां विश्वरूपवन दर्शनिः | एतद्वानांपि तथेव दर्शनिः विशेषः | अन्यथा दृष्टतिःशामि ते रूपम् इति विपुः स्वात् || परावर्षेषुपुरुषं मुन्यष्टान्मपेष्य तु | प्रातुग्रामं विश्वरूपाणां विश्वरूपवं च प्रभों | अन्यथा न विदंपेषिः स्वविश्वरूपवंपेष्य || 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 viewpoint 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:
“किंचननुप्यदृश्यमानविद्विज्ञानारामुपम् ||” - 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 दर्शनकालिकाणात्तैरपीयां दृष्ट वात् पावः ||” - 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 Nirnaya 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”.  

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Bhakti Yoga

Chapter XII

Bhashya:

“अय्योपशानां भगवद्वपासनायोलमयं प्रदर्श्य तद्युपां प्रदर्श्यत्वमीतिविनिष्ठायेऽः” — तद्युपासनमपि हि मोक्षाध्येण प्राप्ते || — 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 Nirmaya:

“साधनानिर्मित्योऽवज ||” — 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 कर्मानं अगुरुवम् आयन भवति वष्णा गणिथा मित्रहे इति || अनाधनं महते परं धृतं नियाय तं मनुष्यां दुष्टं गृहचते इति च | अय्यं च महते परं - महतं प्रम्यत्सम इत्युक्तपरम्परपले || उपायतं विधिमयकसङ्गं भक्त्य समुच्चतं सर्ववस्तं || इति सामवेदे अनिवेशयायायम || महच्च माहात्मं तथा वेदेपुस्तकेऽ चतुर्वत्तिः गुपेशा गृहमप्तिका वनुषानि वस्ते || तत्यं गुणां गृहणा नि पेत्तुर यत्र देवां दधिे भागवेम || इति राजवेदे पुरूर्वां च | चतुर्विंद्यं युवतिः गुपेशा गृहमप्तिका वनुषानि वस्ते || तत्यं गुणां गृहणा नि पेत्तुरः देवां दधिे भागवेम || 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 Veddas. “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 युज्यमिव व्युज्यितं वहनं अगुरुः आदित्ये उत्ति विनदेव || इवायाम || अहं गणेन समसति वगूण चिन्तयायाम || तत्म मी देवा वश्य अद्यथुः पुज्यत्सद्यात् भूर्यः आविश्वनीम || मया ताः अनाधानिव अति यो विचिन्तयि यः प एविन्ताय ई श्रुणोऽरुकाः || अनंतोऽयो त्सं उप विचिन्तयि श्रुति मृत ब्रह्मविद्वं त्वेवभिः || च्यं काम्ये तं महं उरुणामि तं वसमानं तृं त्सं वसेवायाम || अंहं गुडाय सार्थं अश्वः गृहान्ति अन्तिः अः नासमुद्दे || परं देवां पर्यं एवं गृहित्वा इत्याविं महिना सम्बुधव || इवायाम || लयसु उपश्रव्यितं देवी लया वत्मा गतिः सूत लया || 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 unspoken. 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”.

“Ити श्रद्धा कर्यविद्य भवति | अतो जानन्यं मूलमुत्तिज्ञानार्थ पृष्ठति – एवम् इति | एवम् श्रद्धेन दृष्टेऽपि वाकमूर्त्तः इत्यादिपकारः परामृष्टे || अव्यक्तम् प्रकृति: – महते परमव्यक्तम् इति प्रयोगात ||

यतः त्रिगुणम्यक्त नित्यं सदयानन्दः || प्रद्वान प्रकृतिः पारहविविष्यं विश्रोपति || इति च भागवते || अव्यक्तं च तत् अव्यक्तं परते परस् || इति श्रुते || परं तु द्वमं नहं भगवतः स्वयमेव – अनन्तामानन्दमयो वसाने सर्वमात्रके

ब्रमणणि वासुदेवे || इति भागवते || रूपं चेष्टूंगं साधिन्तु मुस्तातः” ||” – 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 reassertion 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 pradhana (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 Brahma himself, none other than the supreme Lord. – “Being blissful in the end, he comes as Vasudeva, the Brahman of all selves”, thus in Bhagavat Purana. His form and content has been already explained.

“उपास्यं च तत्वेन कर्यम् – सहम्मीश्यं पुरुः सहस्यक्षं सहस्यपति || इत्यार्थम्, तमो वं मित्र हानायुतं ह हं भवति नान्यं पथं अपराणे विवेते || इति हि साधनसा || अव्यक्तवर्णविद्यं न वृद्धोपवर्तमेव अद्वैतहि ||

तथा च साधने दूरकरणविद्यं || स्थायुः प्राणायम् || सां प्राणायम् पितमेवोऽवभावः || मृषुभूमिस्य गृहस्य पूर्वपि किमुद्य तारखं तातरायम् || ध्यानं च नमः पुरयुः कथं स्वाद ध्येयश्च कर्तरुपं लोकाद्वायते इति ||

तं होवचं || एष वै विद्युपपारको लोपाययं ध्यायं तथ्युः हृदेवपर्वतामाः || सोवक्तीश्च वहुविडः गृहश्च ध्येयं स वै लोहितश्विंदपर्वताः || स्यामीश्चवादयं सोव्यायुवतिरन्त्येवितीयेवानन्तवलेपुराणे || इत्यादि || अमृतवाद्येऽऽगितकुत गंगितुमा ||

पुरुषमेहदशः पुरीवो गृहोते || चां पुरुषस्माः || यें चाच्यापर्वस्य || इत्यादि ||” – 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:**

“‘Thy be just as Dharma is thy atman, as the immutable is thy abode. Thus the immutable is thy Shakthi, the unmanifest, the unmanifest, the concealed. Thy goal is the formless principle. For venerating Purusha, ‘Him one should propitiate’ him as the one who is, verily, immutable and unmanifest” etc. has been spoken.

**Brahmaanda Purana:**

“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..
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:*

“अविन्यैऽतस्यस्तत्सतुपापास्यविविधतिः | शंपेदुपापास्यायेशः श्रीतांतस्तत्दिरिच्छिवितः |
तदाभिुपापास्यविविधां ध्यायेत् धार्यत् निव्यतः | तेन तु श्रीतस्यद्वादश्विपुपापामनम् |
तत्सत्त्वानुमुक्तम् यथावृत्तं वाणपत्रम् | तथापि सर्वपर्य वाणपत्रिविवित्ताम् |
झाला ध्रितिवतः तवो तु पुणिपत्ताम् | विज्ञायायामये निम्यं ते हि उक्तकमा मना: |
यतं केऽपनविकल्पाय मृदान्तैः ध्रितिपुपामाम् | विज्ञूना सहिताध्यायां सर्वम् तु तुष्टि परां वजनं |
अनुष्ठा तु पुंविष्णूः श्रीपतितेन धितनम् |
अिति त्वरित्वम्मतिशिपितिः मुक्तिविचाराद् भवेत् |
तत्तदकप्यतो मुक्तिः क्षिप्रं विभुमयामामालम् |
॥ 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.*

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*Bhashya:*

“भवन्तु वदुपापका एवोताः | इतरेऽसं किं फलम्? | इवत आह | ये तु इयादि | अनिर्द्वर्यचं चोकं भागवते मायाः | - अन्तर्क्यांनिर्द्वर्यचं केवलं निविष्यं || इति | इववरस्तु दैव शब्दन्ते कृ देवमन्येन्लपरे इवत् ||
उक्तं च सामवेदैः काशरणशुभैः - नस्तदाहारीन्तो सदाशीतिचतुरीमिति ||
न महापूर्वं नौपखूः तदाशस्तीति ||
इव्यादिकत्, तम अपीतं तममा गुढ्यममि इति ||
तमो न्यात्मत्तमंनिर्यदेशमेण श्रेय प्रकृति: ||
इति | सर्वा
गाधिवन्यदिलालक्षणं 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 देवमन्येन्लपरे, where दैव means *Sri Vishnu* and कृ 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*”. 
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 uchyate - immutable is the one abiding within. That which is abiding within in the space is, kūṭasthā. “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:

“When the path of the unmanifest is paved with difficulties. Here गति 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 सन्न तरपु in the words पर्युपासते, सनिवय्य अधिकतराः.

“सामवेद सामवेदविदयाः प्रार्थम् - भक्तां च वेदान्तीव विद्याचार्याः सामवेदविदयाः।
उपासनेतरं समवुदयवचं तेषो देवी हृदयने नेतपायम्। हुता च सा भक्तिमत्वरीव विज्ञानं द्वाचोपासतो सर्वविभावित।
उपास्यं तं वामुदवं विद्यं तत्सत्तं शानितमत्वमर्त्तम। इति। उरं च सामवेद्याचार्याः प्रार्थम् - प्रार्थनां भीवति देवं। मोहवक्ताण महें तु। यावतं तत्सायं हि तावतेव न संयत्। न तपसादित्वेन प्रीत्यं स महेश्वरः।
तस्मिने प्रीते। तु सर्वयु प्रीतिले भवन्ति धृष्टम्। यथयुपुपयाधिकं तथापि गुणोत्तर हि स। मुनिदक्ष्च स तेवेकृ नाव्यकार्तेतु कर्म। इति।
मायानवभण्डिनो यवने पर्यायनि। इति मोक्षधामेऽशीघ्रवन्। इति महावृहां वस्मये सर्वविविधि। पुश्चिते बानाशीले च यदैव निवायकसमस। इति।
ॐ। - “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.

“महातं परं तु व्रजीव। तथाहि भगवता सर्वक्षरं अभिहितम्। वद्वीति चेतन प्राजी हि। त्रयायामेव चेवमुप्याम् प्रार्थं।
इत्यादि। तम् इति पुलिङ्गाविनवितिनदित। महत्युवं लघुवाृषस्य भवेव।
तथाविनवितेव भवेव। - अश्वद्वरं महातं परं धृष्टं निवचतं। इति। परे हि देवं पुरुहतो महातं। इति।
नाव्यकार्तेतु भगवता निमित्तं। भवतैः साधितवात्। श्रीरघुवक्विन्तन्यूहितं।
इत्यादिः तु साधितवं प्रयोऽद्विकं अविकेर्यं।
तथा च सावक्षरणमपतु। - श्रीरघुपक्षी साचार्गयिं विविधांस्य विविधां।
च सावक्षरणमपतु। - श्रीरघुपक्षी साचार्गयिं विविधांस्य विविधां।
गुरुणवणां पदकर्षवं देवी व्याप्तिसमदृढः च दुःखव।
गेवेवेवेवेवं गुरुणवणां च देवी व्याप्तिसमदृढः च दुःखव।
| "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:

“किणानावत् स्मरे यो बिना तपिष्ठारताम् | तद्धीन्तं बांशनयोगीं स परिकीर्तते || इति च | अन्तवतु फलं तेपाम् इत्यादिना्न्यद्विपायसाया पूर्वमव निविष्टत्वात् त्वामार्थात्ततिमानिं विजोपायायादि तदुपायानिविष्णु एव प्रातं कुलं: ||” - 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:

“मुदुपायाः कानो अन्तवतु कं लेभ | इति दर्शयति ये तु इत्यादिना | उक्तं च सौकरायणशुनी - उपस्तेत स पुरुषं बांशनैवतिलोकात्मविं चिन न तेपाम् || इति | तेषां कर्माभ्युपि ब्राह्मणसेवायम् के विवेकानन्दवचनाम् || अवस्ते गमिने निरपाकः कर्मकारिणाम् || इति मोक्षायम् ||” - 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:

“अज्ञानपूर्वाद्यभागाज्ञानामांसेव विनियमं ज्ञानात्मात जयां ध्यानम् | तथा च सामवेदे अनामिश्लाताण्यायम् - अधिकं केवलाभ्याज्ञानं तत्सहितं ततः | ध्यानं तन्त्रसारं परेऽत्यं तत: नानिनिमित्तिः || इति | ध्यानम् कर्मफलखण्डम् इति तु सुन्तिः | अन्यथा कथं असमर्थसि हृदेष्यत? तथोऽस्तु कर्मणययासात् कर्म सिद्धं विविधेऽयं | इति चोकम् || सर्वधिकं ध्यानुदारहितं ध्यानाधिकं ज्ञाननिर्विपरीतम् | कर्मफलनिःकर्मविविधिः विरागमननवयम् न ध्यानकल्याणम् || इति च कार्ययोऽध्यानम् || साध्यसाधे समस्यत्वेत्वेत्यनुभवान् भाव इतरतं प्रतीते | ध्यानप्रभाविकारणवच्यं यागुनिःकुत्त्रम् | केलवाद ध्यानात् फलयंगुरुः ध्यानभविकम् ||

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-tyaga) 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:

“ब्रजवान्येव करमणं व करोति यदाऽर्थ: | ज्ञानाज्ञानार्द्धानि स्वाध्यनंकारि यानि च | त संक्षेपः विविधः योऽन्येवादिपूर्वन्न | तत् पूर्वत् विशिष्टः स्वाक्षरिन्द्रियात् | मृत्युः | अवजारे च नियमानि विषोद्वत्तमतात् स्य यस्य | मनसा कर्त्तव्योऽपि यथात्कारिकं हरिभविः | पूर्वकथयेऽधिनि भवति यदि निलं दिश्चितिः | अस्मिन्तत्वानि ध्यानाभयामे विनियमं | शाश्वतास्य तदस्यात् तालेकाविविधिः || भवेन्मुक्तिम्यत्यध्यानयुगमनम् गंधरः |

- 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 be remembers in such action, Sri Vishnu in the beginning, in the middle and in the end without fail, knowing very well that he 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:

“सोभाभापतितिवागियस, शुभुभोपरिवार्यागियं इत्यदेः | सामान्यविवेयवाक्यायोग्यायेयभावावेयापुरुषस्वम् | हर्षाः
दिरिमुखकत्त्रं कादासिककमपि भवति, इति यों न हर्षाः इत्यादि | उपचारपरिहारायध्यात्मम् | आधिक्यज्ञानाय
भक्तयमास् | वेतु सर्वाणि कर्माणि इत्याः प्रपन्त एव |” - सर्वार्थसंपरिवार्यागियस - one who has renounced the performance of all actions, as the attribute common to all and शुभुभोपरिवार्यागियस - 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:

“अंविषयगाऊर्भर्षभापरिवार्यागियस | सामान्यभामागानान फल्यागान भवत्मल्याक्षफलायान | ^
वयस्मयासमापां | न रक्षा सर्वाणि कर्माणि सत्यस्ताध्यात्मकाः || इत्यदेः |” – 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 de voted 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:
“भक्ति ज्ञान च वैराग्यमूले यो नेष्टि मवष्टि क्लिष्टि | शुभाधुरमभिविषयी स्वदिशं कीर्तितो हि सं || इति च ||
प्रायं मुखादिपु संप्रयो हर्मिदिवर्जितः | तयोऽच्छने यथात्लस्यो निःस्य इत्युच्यते जनः || नहि मुख्यत्वाय सायं क्रयाचित् मुखादिपियः | न च हर्मिदिवर्जितः यावमुक्तिकुतन्त्रच | इति च | हर्मिदिवर्जितः पर्या नाम प्रकीर्तितः | इति श्रवननिषेण ।।”

- 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 Nirmaya. 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:

“पिण्डीकृतमसेष्टि - य तु धम्ममूलम इति | धम्म विण्मस्तिक्ष्यं च धर्मं, दुर्यदियंसाराणाशं क इति | धर्ममूलम | श्रद्धास्तिक्ष्यं | श्रद्धाचार्यंस्तिक्ष्यं च | इति हम्मिधानम | तद्द धामं श्रद्धानान् ।।”

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 प्रियः समस्तवात्मविनितः | भक्ति उत्तर्धवकुप्जलः | यस्मानान्दिजितं इत्यापि स व्यस्तेन भक्तिरुपंज्यते | धर्मसाधनं धर्मं तद्वारामताधामाऴं धर्ममूलम ।।”

- 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 Twelth 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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Chapter XIII
Kshetra-kshetraajnyaavibhaga Yoga

Bhashya:

“पूर्वकालानेत्राःयँस्मपुरः हारे पिंडीकुल्य विविच्य दर्ष्यवननानेन ध्यायेन” - Hari Aum! Whatever was said about Wisdom, object of Wisdom, Field and the Purusha has been recapitulated.

Tatparya Nirnaya:

“मन्वयांक्षेपोऽयम्” - Hari 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 kshetrajnya, 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:

“यदिकारस येन विकारण युक्तम् | यत् यत् यतो यति वर्तते | न च प्रवर्तकः | यत् च यदित्यमात् प्रवर्तके क्षेत्रम् इति वर्तनम् | स च य इति स्वरूपवात्रम् ||” - यत् च यत् यतो यति वर्तति means by what modifications it is affected. यत् च यत् यति means by Him alone the kṣetram, the field is energized by specifying, स च य इति His Form is indicated.

Tatparya Nirnaya:

“हिंसाहृतः जीवयश परेण प्रेयते च यति | अव्यक्तिद शरीरं तु तर्केन शीर्षते तः यति | इच्छा द्रष्यं सुंधरं द्विः हेमेऽ व्याविति तेन्सः | तदिकारा इति क्षेयाहिं यूपेयाहिं विद्विभिः इति विकार्यामिर्मणुं कश्चनात्रेतिनेः इति सायानिः || मुक्त इत्युप्तं जीवो मुक्तिं द्विविधं मन्ता | विमत्त्रादेवदुः हेमेऽ च देहेऽ मिथ्यागालकः || निविद्यत्च च यत मुक्तिं स्वरूपं सुभिद्रति || चिनाव्यो मेतसिंह वायविधेऽ सायानिः गालकः || युक्तिमिच्छाः सुकृति च मुक्तियिति सा मन्त || इति नागारणवत्तिः ||” - 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.
Jiva is also sometimes referred to as Jiva. If one understands in that manner, then it would make that the Jiva also the knowner of the field. In that case, all will be known as the Jiva without any distinction at all. Without any distinction, He is known as 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 the unmanifest, inaccessible to senses since He is without sense organs, without the attributes, with pure auspicious form, 

“न च जीव श्रीकृष्ण नाम - श्रीकृष्ण एता मनो विभूतिमीमामय मायार्यत्वम् अनिवा - आचित्तः च श्रीकृष्ण नाम विविद्ध तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात् तत्कालीनात्
distinction all will be spoken as the क्षेत्र - the field as well. But it is improper to consider both as क्षेत्र. In that case, there would be nothing special calling Him as क्षेत्र of all the क्षेत्र Therefore He alone is the क्षेत्र, thus has it been spoken.

“यत्वष यत् - यत् परमेश्वरानमुनिति यति प्रवक्ति स चानुमल्ल यं | अनुसारिणी मतिर्मुखिः प्रेणं | प्रेणानुमल्लिः प्राप्ता कविचित संवाद उच्चते | प्रेणकालातु भगवानमुनल्ल प्रकृतिः || इति व | उपपूर्वस्थानमल्ल च | उपपूर्वनेवानुमल्लिः समवादः | क्षेत्र यत् तत् इज्यादिना यवभावः इत्यदि ||” - यत्वष 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. प्रेण means having the energized thoughts. संवाद is dialogue. Since the Lord energizes the thoughts of all, He is known as अनुमल्ला - the ordainor of thoughts. उपपूर्वमल्ला - the Witness. The one who induces, energizes to have thoughts is अनुमल्ला - the ordainor. ‘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 :
“बत्तमूलताणि शारीरिकम् ||” - बत्तमूलताणि means शारीरिक मिमांसा. “इच्छादयो विकाराण” — Desire and such other modifications.

Tatparya Nirnaya:
“चेतना चित्तवाणि | सध्यात्मो देह उन्मृतिविविष्यतानिस्तु चेतना इति च ||” - चेतना means (awareness) the entirety of the mental faculties, not Consciousness. सध्यात्म 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 प्रत्यावेच्यति वत्तु तज्ज्ञानसाधनायाह - अमानितम इज्यादिना | आलाल्पल्ल जालापिप महत्वदर्शनेन दम्भं | जालापिप स्वालमोल्ललं दम्भो महाभावावनम् | इति ब्रम्धानम् | आ ज्ञावन्
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.

Righteousness means consistency in one’s thoughts, speech and actions.

Receptivity to the Wisdom of the basic principles is through experience, reflection of the scriptural statements.

Tatparya Nirnaya:

“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 s 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:

“Paré tum ēti ch s ch yē ēti pratijñānātmyē | Anvad yathānē ēti | Avidhaṇḍhaṇḍhāvajjētām ānādīmat ānādīdē | Anvētha anādī śayēv |” — Paré tum is the one who is referred, thus speaks as a reminder. In other places, by saying thus: by whose energy. Anādīmat, means one who has no origin nor any end. In other words, without any origin or beginning, (therefore, eternal). By the statement Anādī it may be doubted that just as there is no origin for Him.

Tatparya Nirnaya:

“Anādīmatē svyam kāraṇā n bhavatīkāruṇākā śyādīti tānāvāryāṃ ānādīmatē dhāraṇē || mūsyātō gaṇapīrṇā | līlāt paré tum janārdanē | mūrtyaṁbhūtābhītā cātuṣṭādaśaṇaḥ sannīvāṣṣā ṛṣaḥ || ēti ch | mūrtyaṁ śāńidīcchāvyāśchāvāścāviṣṇuḥ | Pūrṇārthaṁdasyāmśaḥ sāntvēdāmścāścāvāścāviṣṇuḥ || ēti ch ||” — He also cannot be the origin form anyone else, as a matter of clarification, Sri Krishna says Anādīmat, Primarily due to completeness of the attributes Supreme Brahman is called Janaardan. Being of form and formless, He is also called sāt (Existence) and a-sāt (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:**

“स्वाभाविक्यम् गुणांस्वभावमिति इति स्वविवेकगुणाभासम् | इतिविवेकस्वभावमेको उत्कृष्ट पुरस्तात् |
विकारात्माविन्द्जानसाधनं प्रधानं उत्कृष्टं | बहुवचनं साधनाल्पपीयांगत् प्रभावं ||” - 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 immovable 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:**

“ज्ञाते गुणोऽपा प्रवृत्ताविज्ञानगम्यम् | स्वायत्तवाचनार्तमेव इति स्वविवेकवात्यम् |
अन्येश्वरस्य क्षेत्रं यत् तत् इति पूर्मेव सिद्धवत् | कर्तृकमविवेकवातिविनति निराकरोपत्तेक्ष्यावलेखनं |
स्वपन्ना वेदना च स्वैः स्वेतम् वेद्यवाच केशाकं | परस्य वेदता वित्तिः च वेदव्य स्वायते पीरं कविचित्त |
टपसां विना कर्षितनानं वेदति हि शक्तिवात् |
स्वेदनन्त्यक्तिः वा नासायणावपेक्षेत् | स्वपकाण्ड इति प्रत्यक्षनेनकः पुष्पोत्तमः |
जीवानं स्वपकाण्डवं तत्समवात् 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 शेषे यत् तत् earlier explained will be repeated. Here in the latter statement, He denies the seeming contradiction how the same one could 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:**

“यत्तथे यदं इति वचनं प्रकृतिविकारपुरुषार्थं महिष्याःह गुणं सादाद्वः |
तेजात्माः विशेषो तमातु सर्गं इति विकारं प्रश्युणकः | कार्यार्तां गुणायस्त्रो वत्सल्यांध्रभो जनो इतिहि माधुर्याद्वारायाम् ||” -
Before he explains in detail the query यत्र च यद्र (what is it and what are its powers), the modifications of Prakriti and Purusha are explained here in brief. The attributes are मन, 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:

“भद्रावण मयि भावाय | प्रकृति पुरुष च हत्यत्र पुरुषादेवे जीवययों प्रकृतिः चेतनाचेतनप्रकृतियों स्वीकारयुभवापि | उपदृढः मुनला च | इत्यादि वक्षामाणपलान | गुणानच्यि च विकारान्विविकारविवक्षायां नोपि विकारान्वि गुणांच्यि || इति पुष्पमुक्तिः ||” - भद्रावण means मयि भावाय – attuned to My own nature. In saying प्रकृति पुरुष 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, उत्पद्वा - the Witness, अनुमला - the ordainor 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 - अर्थगम् | अर्थां कार्यानुचये इति विविधानाम | करणामि इदैवाणि | भोगोसुभवं | स हि विद्रोपवादतुभवि | प्रकृति च जस्तात परिपणिहि | कार्यानुसरकं तुल्यं कारण प्रकृति विदुः | भोक्तूले मुखुदृढ़यां पुरुष प्रकृतेः परम् || इति भाष्यात् ||” - 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 Purana.

Tatparya Nirnaya:

“स्वरूपादिकादित्रतः यज्ञीवव भक्तिमिः | आवृत्तिः विविधानां तद्विविधानमप्रकृतिः | जीवयुभवान भोगाभिकिर्ति मद्य | परम् पुरुषे विगुणं सर्वकर्मार्थाय परम् च | विशेषण्या विद्रोपवादित्यां तद्विद्रोपवादित्यां विद्रोपवादित्यां विद्रोपवादित्यां | इति च | प्रसेवयुवध्यायं सर्वकर्मार्थायं भोक्तूले विद्रोपवादित्र विद्रोपवादित्र विद्रोपवादित्र विद्रोपवादित्र विद्रोपवादित्र | इति सर्वपलोपि विश्वासिनं सर्वकस्मिनं || इति क्रियाभविन्यास इव परम् | प्रसेवयुवध्यायं भोक्तूले मुखुदृढ़यां परम् || इति सर्वपलोपि इव परम् | प्रसेवयुवध्यायं भोक्तूले मुखुदृढ़यां परम् || इति सर्वपलोपि इव परम् | प्रसेवयुवध्यायं भोक्तूले मुखुदृढ़यां परम् || इति सर्वपलोपि इव परम् | प्रसेवयुवध्यायं भोक्तूले मुखुदृढ़यां परम् ||” - 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 – उपद्रषा यद इवहार, 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:

“यत्सच यद इति | अनुमल्या अन्यनिमित्तः विशेषतः निम्पक्षः ||” - To the query यत्सच यद, the reply is given in this verse as it is the उपद्रषा - the Witness, अनुमल्या refers as one who, thinking again and again, ordains.

Tatparya Nirnaya:

“पुरुषः प्रकृतिस्य इत्यत्र पुरुषाद्वादौ जीवे | उपयोगिः पुरुषात्मेन पूर्वं प्रतुत्तचात् || यथायोग्मुप्स्यात् | निगलाम्बो भस्मो नौपितवत इत्यथायिः भमलोपनं | तत्त्वानामलप्रामाण्यमेव | पूणाणां | सुखद्रव्यादिविशयं ज्ञानालवयुपमेऽवचितं तस्य भस्मेऽर्द्धनावस्य विषयः भृष्ट सत्य वाचः भवित्य || नहै वृत्तिः ||” - 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 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.

“स्वतत्त्वतः सुप्रथम वेदवानपि || सर्वभूमिः उपस्थि दशायेद्वारे यदुप्रोप्ताः || स्वातन्त्रते भवातुक्षेय भवेत्य भवित्य स्वयम् प्रमुक्ति भवेत् || महायोगविभाजनम् हे प्रकृतीस्य यदुप्रोप्ताः || परमचाच्च तथ्यव श्रुत्यं भवेत्य स्वातन्त्रस्य प्रामुक्ति || एव रजपूते देहिनाः भवेत्य || इति च | भावं विभिन्न सर्वक्षेत्रपुरुषः इति वेदाद्वारे || सत्त्वेत्यि स इति दशायिति ||” – The Supreme Lord is the Independent
Since He is the witness, the overseer on all others, He is known as उपनिषद्या. Since according one's own volition, he energizes the mind independently, He is known as अनुष्ठान, 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, 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:

"पुरुषं मुद्भावनाम इति जीव उक्तः | पुरुष प्रकृति व इति जीवस्वर गोविष्यन्ते | अन्यत्र महात्मयं विरोधः | उक्तं हि महातपयं | तथाहि सौंक्यायणशुद्धिः - अवाच्छयं महत्ततः सर्वतिथं सर्वभावानां च महात्मयम् | वियोगनान्तं पात पर्यं तत्चयिपं हस्त्वेव न तत्र शक्ता | अतः िविद्यतुि त यत्र मार्गे तदन्तोगतावथवथोऽरुत्तिः \ युक्तः | न तत्र प्रमाणं कथयो वदन्ति न चापि युक्तिद्वृत्तिमिति इति || अरो युक्तिद्वृत्तिमिति अधिकारिणां बिधिमानं च तत्कथिति सार्थ्याभासायति संदेह माहात्म्येन्द्रदेश्यत इति सिद्धितिः | अवाच्छयं च तापयं तत्सतिः | उक्तं च त्रैवम् - अवाच्छयं तथ्यं च सत्यं महद् वायुक्त्यात्तुि यत्तयनस्ते इति \” - Here the Purusha is referred is the Jiva. In पुरुष प्रकृति, 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.

"श्यामालाभिन्नानां च युक्तं च पुरुषप्रकृतिलक्प्यतुकु लाद्यायमाभासालम् | अज्ञानसंभावतः | न तु यथातः प्रमाणानं वेदम्याभासालम् | अत्यन्तं च सम्भवन्यं पुरुषं बहुनामयाभासालम् | तत्रसंवेदनस्तिम्याभासालम् विपर्यायोऽपि स्याद् इति च न वाच्यम् | यत्स्यादैव - नैतित्रिकः वाचकप्रकृतिपुरुषं युक्तं इति ह पुरुषप्रकृतिवाच इति | तत्त्वादैव च जीवमायम् - अभास एव च | इति चित्रकाँ ||” - 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.

"वहवं पुरुषं बस्तन्तं उत्ताइ एक एतु | को हस्त पुरुषप्रकृतिवयं भवान् कल्पनांहि || वैशापवानं - नैतितिकत्वं पुरुषप्रकृतिकुरुक्लोधव्य - वहवं पुरुषां च यथाकारं यथिनुस्त्यते \ इति सावधानं | न चैतन्य स्वयं
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: “*व्यामन* - *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 *Madhubhanda 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 *aham* attains soon similarity with *Brahman*. Of this there is no doubt”. “*I am subservient to You is what is meant by the statement - अहं प्रभुः*”. *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:**

“पुरुषं चैव प्रकृति द्विविधायिपि | सह तद्वाचः सत्यः ज्ञाता पंचयिते ये पुनः | गवंथा वात्सामोधिपि ।

These 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 equanimous 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 बेदोत्तथायाग्यात्मकप्रकारे रूपादेश | कर्ममाध्यम ज्ञाता ध्‌याना दृष्टः | श्रवकाणां च ज्ञाता ध्‌याना | सांख्यानां च ध्‌याना च ध्‌याना | तथाच गौरवायनशुचि: - कर्मकृत्यां पि तयाः प्रसंस्कृत नायनुपर: | श्रावकोपि तथा ज्ञाता ध्‌यानां ध्‌यानपि पर: | इति | अन्यथा तत्त्वं दृष्टिः कष्टिजनोपज्ञाते || इति | अन्ये इत्यङ्कानाममुपाय: दर्शानाथं ||" - सांख्येन means knowing the form of the Lord as narrated in Vedas. कर्मण - by Action means by listening, knowing, meditating, this is the view. For the सांख्यानां 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:

“अन्तःनिधियोक्तायायेदात्र पुंसा दर्शनाश्वनम | नव्यव तत्र विज्ञान स्थानात् वैचार्यं वचुः | स्वयं विज्ञाते विक्रिये विजीवदन्तये || तथा ज्ञाता हर्ष ह्यान्न: पुर्वनारत्तिः केतन | गृहप विकिरस्यो नारदाया वहिन्तिःपि | देवा विज्ञापमादेन लघुमतिमथवल्लतः | सर्वे कथेण विज्ञाय प्रतिभास्यवज्जाति || पश्चिम वहिन्तिः विष्णु व्यास्मुद्दिं ध्यानमेव दर्शनम || स्वयं सांख्यायां विज्ञाय देवा व्रतक्षितानां च | केलितु श्रद्धयानव: अवकेश्वरसंदिक्षतिः | वजनाः भक्तिमन्त्रे यज्ञापवर्धागतम् | श्रवणाप्रतिभायां च स्वर्ते पूज्यरत्माः | पूज्यवधे तथायेस्थाः सर्वे श्रूयात्सनुमति च | उपायैं तु पश्चिम नानाथात तु कथ्यातन | गृहपारेण गार्गयास्याः सर्वं परमभविषयकः कामस्तु | यावद व्रत्य वशमनुतः प्रभा नानाप्रतिभासितम् | विष्णूः प्रीतियमवायु श्रद्धायाः प्रायोध हर्षेः | आन्येः अन्यां व्यान्यां कथा शांतायुपारम | अन्तःनिधियोक्तायायेदात्र पुंसा दर्शनाश्वनम || इति च || अन्यायामपि किंवदग्रृवणि विद्वानानावः मनुष्यमात्मातिवेशण: | श्रुताः सत्याः इति विशेषयम् | मनुष्याणां प्रतिभास्यवर्धायायेश्वारा प्रायो न सम्पुत्तिदृष्टः चेति श्रुतिपरः || 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 same 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 especially. 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 Shruti (Vedas), they are called shruti-parasayanaah. 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.

“अनुस्पर्तपतिमा ययं श्रुतिसमुपर्वययविरोधिनी | विश्वुता नृपु जातं च तं विद्याद देवसतनम् | यथं स्वभूतमानेन नवाधेशनान् पुनः | अज्ञानवती स्मृतिः च पण्णचंदुगुली पुनः | द्वारातानि सप्तपादी विधाता तृतीयं च सूर्यतनिः | यावत् पवसागुलों तदवत् मानः कमाष्टम् | पादे लक्षितमाणानि तदृः च चुंडुगुलम् | यावेद्योगेष्टिवानां पादे चोनागुलो पुनः | तदनुस्मायामानि मन्त्रं ततोधस्वायुं मूर्तम् | द्विवचारायिकः तस्मात् पण्णचंदुगुलद्वषः | श्रेणमाणामानि तदुपपेश्च श्युतम् | देवेतवर्णस्तोतम्पिपणिः चक्ष्यवासनाम् | यावद्यावत् पियो विरोधसाव्यायत | स्निम्नर्ह्पिपणिः | हरेः साट्र्यम्य व्यदनादिकमुग्मुरिः || 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 fingures. 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 :

“पुनः प्रकृतिप्रकृतिप्रक्षिप्तस्मृतिः सामविद्यायमेव नृपस्निम्नर्ह्पिपणी ||” - After telling all that is related to Dharma, Sri Krishna speaks again of the form of Purusha and Prakriti.
“In the combined existence of the form and the essence, the form is the resplendent Sri Devi, thus having been later.

- The unmanifest form of the Great Brahman is primarily the - 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, she is expressed singularly as Sri. Energized by her, the Great Brahma, the best among the, engages in creation.

Having said by her - I create begets 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 be 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 earthy 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 sustaining. Five sons of Shiva are the presiding deities of Shabha, 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 (क्षिण) of the Resplendent Lord, it is known as the क्षेत्र. Or since at the time of the dissolution of the cycle He destroys (श्रीणाति) the animate and inanimate world, and similarly at the time of creation, recreates (वाति), He is known as क्षेत्र. With modifications of the इच्छा the desire it is also is 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 क्षेत्र, the knower of the field.

“यस्यालो शरीरम् इयादितुलो विनाशायापि इदं शरीरं कृत्यति इति शरीरातिकुंज्यते || सच्चे जीवः क्वचित् प्राप्तः क्वचित् सच्चे जनानं || सच्चे नाम गुण क्वचित् यादित्वमुच्यते || इति शदनिगंधे || तयोऽन्यः पिय्यान्य स्वाधीनतिः सच्चे इति च पैड्य स्हुलः || जनी पाद्यावं इति धातोऽस्वायापि शरीरं व्यक्त्यपेश्या जनीहृद्यः ||” - 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 Nirmaya 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 Paingi Scripture – “One relishes the fruit of the Pepul tree, therefore be is referred to as satva”. Being manifested as one born, the Jiva is also said to have been born in the body.

“जीवेषु दु:ख्योगाधिस्पेण विनाश्यत्वत्तथाभूमम् - दु:ख्योगाधिसेवो जीवेषो विनाश्यति || दु:ख्योगाधिसितं सर्वजीवेष्यति सिद्धो || गुणः सर्वोऽर्थं न हीनोऽस्वायापि सत्त || इति पश्यति यो द्विगुणः स एव न तामिः ब्रजेः || इति पाद्योऽपि ||” - 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; be who perceives the Self in this manner, he, verily, perceives.

Bhashya:

“आयानम् चाकर्ता रिः पश्यति स पश्यति ||” - He who perceives the self (Jiva) to be the non-performer, he perceives the Lord.
Tatparya Nirnaya:

“प्रकृत्व प्रकृत्व, भगवान् भगवान् करती हैं | करती हैं तर्क तर्क तर्क तर्कहीं || इति स्कन्दे || इति स्कन्दे ||

तेनित प्रत्युत्तरावरुपित विद्वान् | अहं सर्वं प्रभवः. स हि कर्त, कर्तारामीशं पुरुषं ब्रम्हाधिमिः, जनाधित्वं यतं मतं एवोति तान् विद्वित्वं | इव्यासिनं कलपनां विरोधं लक्ष्यं यथा | प्रकृत्वेव च इति च शब्दाच्छ तेनेव सिद्धाति ||

प्रकृतेन किमायाः च आदेव कविच्छिन्नेत् | कविचित मुच्छयां दुःखदेव कविदेव वैलंभ्यावचको || इति शब्दनिर्णयं ||” - 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 Puranaa. ‘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 प्रकृत्वेव च इति च न अद्वितीय च न अद्वितीयता च अहं हूँ तर्क किरिते किज्ञानं || इति च | केवलकृतः कर्तृवाच्याकारं च श्रव्यं व्यत्यस्तं | ततं एवं विस्तारं | इति वाक्योप विरोधवच अहं वृजपदं पिता इति कथ्यमण्डलादिकृतं क्रेक्ष्मेत्रमंडलादिकृतं || इति प्रकृत्मिति तेनापिष्टिमिति || चेतनं कर्तृत्तिमि स्वाभिवरोधवच | इष्टापूवर्षेक्षेत्राणि कर्तृवाच्यमुखमित्रितम || इति हि पैट्टिप्रशूनिः | विकारलक्ष्यं कर्तृवाच्च प्रकृतेव तु प्रकृतेन वाच्यात्मकां च उपाधिवेदनं | तदाधिपि रक्षापरमं विषयकांचयं तद्भवात् | सर्वं इत्यतः | सर्वोकारोऽपि ||

चेतनात्मितमि कर्तं विकारलक्ष्यमित्रितम || यतु केवलविकार सत्वविज्ञानां || अभित्ताकर्मां ज्ञातं तनं तनं प्राकृतं भवेतं || 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 Painji 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”.

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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:**

“एकस्यम् - एकांमिनेव विषयं प्रथितं | ततेव विषयं विस्तारम् ||” - एकस्यम् means dwelling in Sri Vishnu alone. From there alone is the all pervading quality of Sri Vishnu.

**Tatparya Nirnaya:**

“एकविषयावशयानां च जीवानं भेदभेदं यथा | तत्त् परस्य वचः तारंतमेव प्रवर्ति | विषयं वेदं विस्तारं जगतं स विमुख्यते || 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 or 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 व्यावितस्तल्य इत्यादि - अनाविवचार इति | सादि हि प्रायो ज्ञिः गुणानकं च | न करोति इत्यावरथे उक्तं पुरस्तात् | न लोककं किवावितस्तल्य | अति न प्रज्ञभु इत्याविवचार ||”

- 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:**

“सरीरस्यो जीवं | स्थापितं सरीरभिमन्तिकाल्यां सुरूक्षितं विश्रामं || इति श्रुतं || शरीरस्यस्य संसारं शरीरभिमंतितं | विषयं शरीरभिम अर्थं न शरीरस्य उच्यते | शरीरभिमंतितं स्वरूपं वाच्यं।

- 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 शरीरस्य - 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, नैति नैति - *not this, not this* etc.

35. *Those who perceive within themselves with the eye or wisdom, 'the Field, the Lord or the Field and the manner or deliverance of the creatures from Prakriti, they attain the Supreme.*

*Bhashya :*

"भूताभ्यं प्रकृतेष्च भोक्षाधमं; अमानित्वाविभक्तम् ||" – The way of deliverance for the creatures and from *Prakriti* are the qualities like absence of pride etc.

*Tatparya Nirnaya:*

"जीवनायां चतुर्प्रकृताय भूतपूर्वकीम् भूतपूर्वकीम् ||" – 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”.*
Chapter XIV
Gunatrayavibhaga Yoga

Bhashya :

“The means (for deliverance) are hereafter propounded.

Tatparya Nirnaya :

“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 :

“Mahat vastra pakriti | sa cha shribhurugati vya chitta | umasrabhayastu tattvasuntanaya | tatha cha kashaayanaasha | shribhurugatam mahati tu maaya sa lokamritijgata vaishnavi cha | umabhyadha anyanveeta dhaanasthita dharma swabeendu gita | hiti | mam yojnihitaya garchanaanartho yojni | n tu maata | vakprayapanam || tatha hi samayendha aarshakrashyamuti | vishnoobyamamritanandahaayam mahamaya svadbhayamihinam | tathaa jyotishmaa duvikarmanoharagyaananyat hah hitayuta saa vishnuma saa || hiti | artha shitaatvaadikam krodh mukpadarsham | tatha cha kruum puraam | n vace pho | tathaa sokaayanaasha | anva bhoomipurary maa vyah kruumavrittyam maaya || hiti | avay sahasthita daryastha jagra gamita pratishirabhi | hiti | anabhisnatastham hantaryagyaanasthaagni mantrasthau | mahatvaah shabdacaaryam pakritirav | mahati bhrumani te te pakriti cha mahaveer || hiti tatach ||” – Mahat vastra 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 yaani 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 Shkararakshhya section of Samaveda. An examples is the sorrow of Sita which is merely a performance. “Bhu is distinct and the Earth is her reflection. Even though she (the earth) is the last among the five elements, she is the origin of all the elements”, thus in Saukaryan scriptue. “She accepted servitude willingly even though she is the grandmother of all the worlds”, thus in Anabhimaan Shruti. “Both Prakriti and
the great Lord are both known as mahad Brahma”, even thus in Matsya Puraana.

**Tatparya Nirnaya :**

“योनिभाष्याः तथा स्थाने योनिः कारणभव च | इति शब्दनिर्णये || अत्र योनिभाष्याः - तस्मि गर्भं द्वाराध्यम | || इति वाक्योपात् ||” – 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 :**

“वन्यपक्षां दर्जायति साधनानुपजानाय - सत्त्वम 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 :**

“तृणासঙ्गवायों मुदृश: | तवों 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 जाते चतुर्दान्त्र अज्ञानम् | प्रमाणोऽसि तस्मि | इति वाक्योपात् ||”- 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, in-attention, 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:

“रजस्वस्तु फलं दुःखम् इवत्सर्वं दुःखम् | तथा हि शार्कंशार्कशार्कश्चार्कायम् - रजस द्वेष जात्वे मात्या सुखं दुःखं तत्मात् तान्, सुखिनों दुःखिन इत्यादिके इति | अन्यथा दुःख्यातिकालप्तात् तामसं धिकवं रजसं न प्रयात् ||” - 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 be 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:

“परिणामातिरं गुणोन्यां न पश्यति | अन्यथा, यदा पश्ये पश्यते गुणवन्यां कर्तारां सुर्योस्मिन् इति शृङ्खलारोहिः || नां ह कर्ता न कर्ता ल परं इति | प्रयात् सत्यं सदृशम् इति महाशुभम् ||” - 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:

“एततं सत्त्वाकाव्यां कर्तारां यदा पश्यति तदावां ना पुरुषं | अन्यथा पुरुषम् न केवल केवल केवल किन्तु गुणेऽि च उत्तम च | कर्ता स एव ना ? यस्मात् मद्यापि सोदिविषति इति ||” - 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 be attains My nature.

“महालक्ष्मिनिः परा भार्याः नागराग्निः या | प्रकटिनाम सा चेवा प्रकर्षण करोति इति | तत्तत्तु श्रीगुणे सत्त्वेः नाम रजस्वे | सृष्टिकाले विभव्यं च श्रीः सत्त्वमापेः | रजस्तु रजग्रन्थविदात् भूमि सा सृष्टिकरी यति | यदावेशादिभिः पृथिवीं भूमिरिल्यं कार्यं | जीवानं ग्रहणं दुर्गाः समेव सर्वज्ञं कर्तिताः | एताभिरिसर्विनीवं सवं चद्धा अभूतं | सर्वान् वधनति सर्वार्थं तथापि तु सहस्त्रं | श्रीविषविक्रिया गृहं भूदेवानामपश्चा | एताम्येऽन्यं परं चैव विभूति स्वाभिः सिद्धं | सामथ्यते यथा नैस्ताम्यं विभूति च परं | इति यादव विज्ञानस्ति तत्काल तं नुपुरं विदुः | तमादायोंधिकगुणविभूतं गृहं च || इति महालक्ष्मिणुपरं ||” - 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 पृथ्वी, the earth, in the process of creation she is creative (enterprise), she is called raja. Since she manifests as this earth she is called पृथ्वी. 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. “रक्षसस्म फलं दुःखम् सत्यं दुःखमिन्ति दुःखमिर्मं गुरुः | दुःख दूरिति सम्प्रालं य नाम गुरुमुक्त्ये | इति शब्दनिर्णये || कर्मणे रक्षसयोऽिं दुःखमिर्मं गुरुः फलम् | अशानजं तास्मात नित्यदुःखं फलं विदुः || इति स्कन्दे ||” - “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 ख्रेण्ट न काळक्षति | तथा हि सामवेद भाल्लवेयशास्त्रायाम् - रजस्मं सत्यम् सर्वात्मानु प्रायो न च ख्रेण्ट न चापे काळक्षति | तथापि सृष्टिस्म तत्सत्यानु च कालक्षेत्र यदि प्रविष्टं सत्यम् ज्ञाताः || इति | न हि देवा ऋषयच सच्याय गुरुस्तम् | हीमाः गुरुमृतं सत्येन ततो वैकरिकस्तु मृत्याः | कथं वैकरिकाः गच्छेत् पुपष्ट पुरुषोत्तमम् || इति हि मेर्क्षर्याः | सात्तिकाः पुपवण्याः भवेनोशार्थनिषिद्धिताः | 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, 0 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:

“लोकार्थतान प्रकाशादीन प्रायो न ख्रेण्ट नेवच्चति | स्वयंप्रकाशी मोहोज्ञात्वकीयम् कुनिरिच्छति | विश्वोऽथ प्रकाशं त चापे नित्यमनुष्याः सिद्धिविदम् | गुरुवर्गाधिवाविधि विश्वविद्या ममं सदा | अत्यथर्य वा चिन्तयन्ति वा निदर्शनानां भवादि || । विद्विज्ञानामार्ज्जिताः किंतु रामशोभानाः ||
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:_

“तत्साधनम् उक्तः पृष्ठवतः | बलवत्त प्रकृतिवत् भगवतियं बलभूयम् | न तु तावतियलम् | किन्नु पियलरामस् | बल्दा बांपितु मुक्ता वा न रावत्त पिया हंृः | इति पादम् | 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:_

“उदानीवदित्युत्संच न केवलदाहामि नुनू | नेद्यतं इत्युदायीन्वृत्तिनिषोधं | सांवर्गमपूर्वार्गीति विशेषप्रकरणावस्थापि नाविभवार्गम इति | इद्यं श्रेणिकं कर्म दीर्घार्गम उच्चते | इति अद्वनिशिंपं।।”

Being impassive does not mean being unconcerned with essential principles (concerned with Sri Vishnu). nengate means being indifferent to influences (of the attributes). sarvaarambha parityaagti 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.

“लक्ष्यादिविभ कुलो वधो योड़नीदिः पुरुषत्तु | तम्बंतीह यो विद्यान स विज्ञयो गुणालयी || इति च प्रवृत्ते || तक्तुवध्यायांत तद्विधिवृत्तितुर्मुत्तु सत्यायुच्यते | तथा त्यागोऽवथिती राजानां गच्छति।। अतीत्व तृतीय स्तुपारण महालक्ष्यो प्रवृत्ते | तथा लुनुप्रीतीः सौ केताणो विनुगुरो 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, gunaateeta. 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:**

&ldquo;ब्रह्मणो भायाया&rdquo; | - *Brahmana* means the Illusion, *Sri Lakshmi*.

**Tatparya Nirnaya:**

&ldquo;ब्रह्म प्राप्तं मत्याप्तं एवं भवतीत्यायं ब्रह्मणो हीति | मदवियोगागतः तयाः अपि मत्यं एवं भवतीत्यथं ||&rdquo; - 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. एकानिचक 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”.*
Chapter XV
Purushottama Yoga

Bhashya:
“संसारस्य स्वपनद्वियोपायविज्ञानमेण प्रमीलार्याके दर्शन्यति तु” — Hari Aum! The nature of samsara is being explained in this Chapter.

Tatparya Nirnaya:
“अयोध्यों विविध दर्शन्यति” — 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 Ashwathha tree. Who knows this is the Knower of the Veda.

Bhashya:

“The nature of samsara is being explained in this Chapter.

Tatparya Nirnaya:

I am the upright virtue dwelling in the Immortal One”, thus in the Vedas. — The upright one is Sri Vishnu. I am the upright virtue dwelling in the Immortal One”, thus in the Vedas. — The upright one is Sri Vishnu. “I am the upright virtue dwelling in the Immortal One”, thus in the Vedas. — The upright one is Sri Vishnu. “I am the upright virtue dwelling in the Immortal One”, thus in the Vedas. — The upright one is Sri Vishnu. “I am the upright virtue dwelling in the Immortal One”, thus in the Vedas. — The upright one is Sri Vishnu. “I am the upright virtue dwelling in the Immortal One”, thus in the Vedas. — The upright one is Sri Vishnu.

Tatparya Nirnaya:

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:

“अधव्रततिपि गुरुस्मेण गम्य गृहिणी च भूतानि इति अधव्यावर्धम् च प्रसूताः | गुरुः सत्त्वविभिः | प्रतितिमात्रस्यत्र वाच्य विद्या | मूर्तिनि भूमिद्वारपादिनि | भगवानगे करिन्तव्येन हि फलं ददाति | तथाहि भालबेदवाच्याः - चतुर्व अथ पुष्क्रमूलं पक्षूः समूलं सत्त्वयो अर्वाचीcoordinateन्मूलम् | भूतानि शायांगুল্লাভिः प्रताणिन्देवानीवशच शायाः | पत्रोयं हि फलं जातवेत् | मात्राः विषयमुक्तिः फलमुक्तिः फलम् मौखि रामों मोक्षोऽमोक्षो रमों यथाकर्म च शाया यथाकर्म च शाया अधव्रतेन च मूलों यथाकर्म च मूलं न यों कदाचनान्यथा जातवेत् नान्यथा जातवेत् || 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 satvic 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 Brahmān 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-liberations; juices of liberation as well as of non-liberations, 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:

“कारणेऽगाः स्थितं कार्यं व्याप्तं कार्यपु ता कारणम् | अन्योऽगाः स्यूतं शाया मूर्तिनि नु संदेहं तु | विपयं दर्शन नीलवालं प्रवालमृदुला 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 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 ग्र्हिणीः नोपलभ्यते | अन्तर्विश्विः हि भागवे ते | अनादानं परं ब्रह्म न देवा ऋषयो विदुः | इति दो मूलधम्मे | असद्गतित्वेन सदगतित्वेसहितसहित्त ज्ञानेः | ज्ञान्निपर्वमन्यिन्देव देवेति हि भागवे | छेदशः ज्ञात संवहिः एव | सत्यात्त परिप्रेक्ष्यकं भवति | ज्ञात सत्यान्त्र तत्त्वं विदेशं प्राप्तीयते | तत्त्वं सङ्कर्तणं देवश्च विद्या विद्याऽहार्य छेदं | स तं वेदनाति चान्यां इति ||” - It is not perceived as it exists. अनन्त and अन्त 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. असद्गतित्वेन 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.

“तात्त्विक तत्त्वा | च तन्मेव पप्पेते च | तत्त्वाकर्षते तात्त्वा || शरणा || नागायणेन हृद्धरङ्ग प्रतिज्ज्वलिते || नागायणेन हृद्धरङ्ग प्रतिज्ज्वलिते || शरणास्रोतेः || छेदनोपायो हि अत्र आकारिक्षः || न च भगवानोऽक्षयेन शारणागतिः ||” - 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 Sriman Narayana has graced, he verily, becomes eligible person for reflection on the world”, thus in Mosha Dharma. The means of severing attachments for the spiritual. No one other than the Resplendent Lord exists as refuge.

**Tatparya Nirnaya:**

“जगद्वर्त्तमयो द्वारवत्वमयो च | अव्ययोऽवर्त्त्मो न्यस्तवस्मानहेतुविनाम | प्राचिनात्मकानं ज्ञातिसम्बन्धम | अपवाहितनां न नातिनिर्विवाहितम | नातिनिर्विवाहितम || नातिनिर्विवाहितम |

Since this World-Tree is like a horse with unstable stance, it is also known as Ashvattha, 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:**

“साधनानामसे - निर्माण इति | यथेतरं कथयति - न तदं इत्यादिना ||” - In this verse Sri Krishna tells other means of spiritual discipline. He explains His divine form.

**Tatparya Nirnaya:**

“किंचिन्तलाएक्यमयं भिन्नोऽयं इतोथ्यं | इवेकं यदा लघु धरिं विशं श्च | थमे पदातिनिर्धारिणि प्रकृतिशास्त्रं कथ्यति ||” - 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.  

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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:

“कथि इन्द्रुणे जीवस्य स्वातन्त्रः प्रति: | तत्तनवायति - श्रीरम् ह्यादिना | यतः यदा श्रीरमानोऽति - उक्तमाति च जीवं - तदेववर एतानि गृहीताणि संयाति || यत्र यथवं संयुक्तो धाता गम्भ पुनः पुनः | तत्र तत्रव वसाति न यत्र स्वयमिष्टानि || इति च मोक्षयः || भावाभवावविजाननं गरीयो जानामि संयो न तु तत् करोऽति | आशु हर्मणु हर्मणु कुर्वन् यथा नियुक्तोऽस्मि तथा वहामि || इति च | हवा जित्वा च मधवनं यसं किवित्व पुपायति | अकर्ता लेव भवति कर्ता लेव करगति तत् || इति च | तथथात् यु ममहिलं उम्मर्जद्वायावेद्वर्मवां शरीर आला प्रार्जना सनातनात्वाहुद्व उस्मर्जद्वायत || इति च श्रुतिः | वाढ्मनस्य सम्भवते मनं पाणं प्राणस्वस्य से तेजः परम्या देवतापमात || इति च || गन्धाविन्न मृक्षामणि ||” - 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. गन्धाविन्न means like the subtle one. The enjoyment is that which comes thereafter.

Tatparya Nirnaya:

“उदासीनः प्रवाय यदा जीवमादय यावतः | गृहीतवितानि संयाति वायुर्गन्धिविचार्यात ||” - 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:

“भौगोल्यापि साधिते पुरस्तात | इत्यत्वाहा हि सोऽपि भृजते | तदृ च इस्म विशायानां गावलि || 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 भुजंकोऽग्निहत्या ह वै देवान पापं गच्छति || इति श्रुतं || तत्रस्य किं विभिन्तं न दृष्ट्यत्? इत्यह आह - उल्कामन्त्रम् 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:

“यतात्वी ज्ञानं प्राप्यं अक्षुचित्मनं अशुद्वसङ्ग्यं ||” – Those who ever strive do perceive Him through wisdom. अक्षुचित्मनं 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:

“पृथ्विक्षमेव ज्ञानं प्रपञ्चवितं - यदादिबन्धवम् | इत्यादिना | ”” – As was done earlier, be 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:

“सीत्यव्याम् संमोनामांसि सोममंडलं गदा ||” - Sri Hari enjoys the propitious ones established and those who are having the wisdom.

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:

“वेदनर्त्यालिका मीमांसा वेदान्तं | तथाहि सामवेदं प्राचीनशास्त्रः | - स वेदान्तकृत् स कालक इति | स श्वेत पुरुषोपकृतं 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:

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“स एव व्यासेण वेदान्तम प्रकाशयत्” - 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 व्यासेण वेदान्तकृतदाहत्” - 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:

“श्रमानि व्यासेनि | कृत्यं प्रकृति | तथा च शारीरक्षयस्तुति | प्रजनतिप्रमुखा सर्वनीवं क्षरोःक्षरं पुरुषं वेदान्तम् | तदुत्तम चात्मयुद्वस्तुति जालाजालं मातार्थवानंक्षम || 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 Sharkarakshya scripture..

Tatparya Nirnaya

“ब्रह्मरूद्राद्य सर्वं शारीरक्षयां क्षरं | श्रीरक्षयालूपिता नित्यचिदङ्खका यतं | चेतनाचेतनस्यायं गंगोऽ संस्थापकत्वते | कृत्यं अति या ज्ञेया परमायं हरिः स्वयं ||” - 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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Chapter XVI
Daivaasurasampadvibhaga Yoga.

Bhashya:

“पुर्वामधवनिवर्गीयननामाध्येन वर्षायति” - Hari Aum! The obstacles in the course of spiritual aspiration are further explained here.

Tatparya Nirnaya:

“देवागुरुलक्षणेः” - 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 ब्रमचार्यदि | ब्रमचार्यादिकं तपस् || इति ह्यभिधानम || पेवुः परोपदवनिमिताना | ग्राजाये कथनम् - परोपदवहतुनां दोपाणा पेवुः वचः || ग्राजाये मदाद भीतेर्जर्द्धियर्यं उच्यते || इति ह्यभिधानम || लौल्यं गच्छन् - गच्छन् लौल्यं तथा रक्तिः || इत्यभिधानात् || अवापलम् वैवर्मिः - चपलेचच्याच्योऽविनितिः || इत्यभिधानात् || क्षमा तु कौशायाभावेन सहायकतुरुपकृतिः || अकौशायाभावेन कृष्णग्रीवः कष्टावान् तु निगधते || 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 gives rise to arrogance. Fickleness gives rise to affection. ‘Affection is attachment as well as fickleness’. Absence of unsteadiness is steadfastness, चपल (wavering), वच्चल (unsteadiness) अथिर (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 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, सम्पदभिजातेः, प्रतिजातेः |” - 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:

“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”. aparaspar 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:

“दुपूरौं हि कामं | पारात इव दुपूरौं मा हि कलंकयस्य सदा | इति हि मौक्षरमेः |” - 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:

“"ye tirthaana mvan ne parmanusahminyapi | mithya jagatind sah bhumaavan tishtita |
mithyavalanevaro'xystro parmanus o cha jayate | vyasinypat tatha'nyanu'ny naivata'ny atiirsita | prabhipana'nya sarato tu sah bahuparyaa tama | ayaubhavatikamacachh lohmacchaksarpaya | tadyadvipu koapacchh tamseya sa durnahma | aksamanaanu'nya sakhoparepi vireeti
| yamato te'ntosugnya yogya evamchepi tatru
| yehu vishnu par jamva yajnesevaranavataa | putksharvivamadizanaadav vyamukhita dharmavartaa ||”

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.

“nishchay yaacchana'nyaaksamgunya vadaya | sarvaa suvanuchayapi abhumaabhalaakhira | deva'ntalya dharmac chandana
| mulitiga av vibhaya deya av vibhuktiga dharmade | vibhaya dharmac vaishvanarpamagadaya ch manekh
naanaav jaayate | devagarmanalaya jivanaa tu nisagataa | nisayaa nanathiyyapaya kashchidh kavyavantaa va | deya
shapahadyativa putakavilambhagataa | atma punar dvacchante ya apnita nisamagata tu | hentu sa'nyanalaakhaya raktata
| atmayo nityaap naayap sthvyapinivartaka | kinnarbhaavanta tathastu deva'ntamata hi saa | ayaubhavaya
| bhavamokharo susnamahaya paapata ||”

- Nishchay 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 vibhaya the preposition va 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 attributes 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:

“मामालपर्देश्पु इति | न कस्यचिद् विषुः कार्यिता, यदि स्यामामपीदानां कारयतु - इत्यादि | ईश्वरे यदि सर्वं करक्षिः कार्योत माम | अंघगत वादिन्य बृहत्त, सदाध्य वायुगीति तु || इति हि सामवेदे यार्कक्रुतिः
||” - मामालपर्देश्पु 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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Chapter XVII
Shraddhatrayavibhaga Yoga

Bhashya:

“गृषणमेवानु प्रपञ्चयतनेनाध्ययेन” - Hari Aum! The difference of the attributes are explained here.

Tatparya Nirnaya:

“सदास्य क्षय कामानुसारसंसार आसीमान्” - 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:

“The difference of the attributes are explained here.. Tatparya Nirnaya:

“सदास्य क्षय कामानुसारसंसार आसीमान्” - 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:

“शास्त्रविधिमुल्नृत्य अज्ञातेऽव | वेदं कुलो अधिगतव्यं सर्गमयो दिजनमाः || इति विधिमुल्नृत्यो हि तेन | येन वेदं न पठने न चार्यं वेदोज्ज्वलितां विद्वं सारोनवद्विद्रूः || इति च माथुरानदिश्रुतिः | अन्यथासु तामसा इत्यवैवेचित? न तु विभवं | यदि सालिकाकस्तहि नौसुप्ताग्रामः | नाहि वेदविदुर्भ धर्मः | वेदं धर्ममूलम् | तत्त्वं च स्मृतिशोलेः | इति हि स्मृति: | वेदपदशिलो धर्मो धर्मस्त्रिपुर्ययै || इति भासवते ||” - शास्त्रविधिमुल्नृत्य 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 luminousity everything becomes receptive, O Arjuna. Even as one is receptive, so is his receptivity.

Bhashya:

“अतः विष्णुद्द्र - विविधां इवादिना | सत्वानुरुपा चित्तानुरुपा | यो वद्यद्रुः स एव सं | सात्विक अश्च सात्विक इवादिः”” - Distinction of receptivity is made here as three-fold. सत्वानुरुपा 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 (अध्याय) means having receptive form (अध्याय)
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:
“क्‌ शाल्यक्रमः इत्यदि विष्णुहि - यजन पद्यपित ||” - The nature of luminous receptivity is explained by mention that which is done through sacrifice etc.

Tatparya Nirnaya:
“श्री विष्णु तद्नि कारणिः श्री विष्णु तद्नि कारणिः श्री विष्णु तद्नि कारणिः” - 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 (taaratamya), should be known as raajasics 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 Brahma are those whose receptivity is known to be taamasic. The fruits of their sacrifices are received by Shiva, Skanda and such others belonging to the company of Shiva, who are extremely taamasic. The saatvics attain deliverance, the raajasics attain symbolic heaven and the taamasics 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 नामाल्पवृक्ष्टिरेव । यों वै महानं परमं पुराणं नेत्र दृष्ट्य दर्शकं सांतिपापिः इति द्वारसिंहास्त्रुतां । आगुरे निःश्चयो वयां । त अशुरनिःश्चयां । देवानु साक्षिकं प्रोक्तं दैत्या राजसतामासं । इति द्वारसिंहास्त्रुतां ||” – 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:

“अश्रुश्रिविहितं घोरं तयन्तं ये तथो जनं । द्वारसिंहास्त्रुतं कामगंगवलन्वितं । अकृतीपी लक्ष्यार्थं दैवतं विगुणपरायणां । विरुद्ध च सविद्धस्य कृतावतं विद्यतं । तेनामल्पवृक्ष्यं बिल्यानं तामस । यथि इवातं ते दैत्यं पिष्टाऽवाध्य राक्षसां ||” – 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:

“पीति अनन्तरिका । ह्रीत्य दानं । धिरां च न तद्व दाना सखिनि । तथा ह्रीत्यायादं ॥” - 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:

“अन्नं च वात्थं यज्ञां च प्रायो ज्ञया इं नरां । साविकं साविकानं कुञ्जुरंगमस्वतं तथं तथारु ॥”
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, तत and सत. 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-sat*. 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 *tat*. Since He is pervaded everywhere and has all the auspicious attributes, He is called तत.

“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:*

“सिताः स्थिराः स्थिरगुणाः भूताः | कट्याविसमयारथरीतया धातुराः साचिकक्षमेव | रस्याढिनामपि दुःखोकामयाधः उच्चाः | सत्याः साधुमात्राः | भवति हि सोभिः शूच्यनात् || ह्यं प्रव्यायोहारिः प्रियं तकालसाययादम् | मुद्रं दीर्घसुदूरं सत्याद्यसाययादम् || इति अभिनिर्णयं ||” – 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.. ह्यं - *desirable is that which makes one desire for more. Pleasurable is what pleases at that moment alone. मुद्रं – happiness is what continues to make one happy for a long time. That which becomes agreeable even after consuming repeatedly is *स्वस्यम्* - savoury or palatable” thus in Shabda Nirnaya.

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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:

“युक्तं नीरसम् | तीव्रं सापादिः ||” - 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:

“यावानातिरिक्तां तु यात्यामितियति | क्वचिच्च गतसारं स्थानियं यातमयं यत् | इति च | पूर्वं स्वादु पञ्चापितवशातां गतसारं | शुद्धभाववतानां तु स्वभावपेशचिं तु | स्वादुसादि विजानीयत पदार्थांनां न चान्यथा ||
इति सुदाशायेः ||” - The food which is kept over for a period of three hours after the same is cooked is called यामाम. When the taste of the food is lost, it is also called यात्याम. Earlier sweet but later turned without taste is called गतसार - 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:

“यागान्तु राजसात् स्वर्गम् साक्षिकं उदाहरतः | लोकं भ दीनदेवानां सनामां वामादिरिवः |
विषयाबिन्दाः योग्यकामांचैवं पुनर्मिवेत् | नरकं च विना यस्य राजसा नरलोकः ||
निर्देशं कर्मकुरूपेदीयुतं नरकं धृष्टम् | क्वचित्त मात्रिकाः कुरूपं कर्म राजसात्मकम् ||
अन्येऽचित्त तथायथायं स्थितिः स्वामाविकी पुनः |
स्वं स्वं कर्मं तु सर्वं श्रद्धा स्वामाहत्वलं | अन्यदलितस्तवं चेव वाहुलवं तेसु लक्षणं ||
इति पादेः ||” - 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:

“सौम्यम् अकौर्यम् | अकौर्य सौम्य उच्यते | इति द्विधानम् | शैलम् मन्नशीलम् - बल्गम् च पादियम
निर्विवशाय मुनिः | इति हि श्रुतिः | एते हि हंदे सर्वे मतम् | यदनेन्द्र सर्वे मतं तस्मानुनिर्निर्यायाचक्ष्वेत || इति हि भाल्लवेयश्रुतिः - कथमन्यथा - मानसम् तपः स्वातः ||” - सौम्यम् means being soft, gentle, not harsh or cruel. “Not being cruel is called being gentle” thus has been said. शैलम् means silence, being ever reflecting. “After acquiring wisdom and being eligible one acquires शैलम्” - 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 Nirmaya:

“शैलम् मन्नशीलम् ||” — शैलम् 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 Nirmaya:

“युक्तों भागवद्गुरुदियुक्तों | युक्तिरिति दानादियु सर्वं समम् ||” — Here युक्तों 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 saatvik, 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:

“पुनः कर्मदीतिकर्म्यात्वतिविधानार्थमचादामाः - ३० तदादिना | परस्य वस्मणो द्वातानि नामानि -
ओत जगद वन त्वर्य च पूणो बेदोऽस्मोऽपि नपुषारतः | सबं शुभः वाभियुतो नवायर्ग्नधिदिशेषनमतो वदनि ||
इति हवेदकिलेपु | द्वितीयापदतल अवदार्शं | सदृश सोमेण्डग्र आसीत | इति च | ते न, वस्मण | आपपूजार्थम ||
Once again actions and the modalities that are ought to be performed are spoken by mentioning तत् तत् गत् 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 गत्, 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 स्याद इत्यनिमित्ताधाय ||” — 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:

“सत्माव श्रद्धन प्रजननं सृष्टिम || आ इत्युक्ता अनामिकाधाय फलं यज्ञानतपादिकृतामितिप्रीतिर्मणो मस्यायाद बलैव नियपदितं भवति || इत्याश्य || तथाच ऋवरवेदिकलेयः - आ यज्ञा निगिर्लं करं तत स्वात् गत् व तदर्थ करं वदन्ति वेदम || तत्त्वाध्यायं सृनिधेयैवत्प्रीतितस्तूपवाम्जनितं वस्तं तस्य || न्तित ||” — By the word sat, the creation is suggested. Pronouncing the word Aum knowing its meaning fully, without expectation of the fruits, by performing sacrifice, charity 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:

“सतायथितं वादेय कर्मं दि सत् || आ तस्यादिनिर्माणं विश्रयं प्रभृतिवात || सवलनोदकृतं वस्तं परस्ताच्छ विश्रीयते || अनोदकृतमायुरं कर्म इति शुद्धरोदकृतस्वागुर्वपितं || अन्यर्जीदितो मनो निरस्त्रितत्मेति मानते || यजनात्स्वेतं कथितो मनोयो लेव एव तत् || इति एवमः शुद्धसदेव || तद्वैल्लेन फलानिमित्यपूवककर्ममं एवं सतिकल्याच्छ || तदभिभाय तत्त्वाग्रपूर्वकमेव कर्म सन्यदसंदेशिती भवां || रजसस्याय्यमेवं वातावर एव ||
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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Chapter XVIII
Mokshasanyasa Yoga

Bhashya:

“पूर्वोक्त साधनं वर्ण सन्धिक्षेपंतथोपसंगतवनाध्यायेन ” - Hari Aum! All the Perennial Principles spoken in the earlier Chapters have been briefly spoken as conclusion in this Chapter.

Tatparya Nirnaya:

“सर्वाध्यायोत्तरांस्य समासो निर्यावालकोंकृताणुक्रण्यावादी चायथ ” – In this Chapter all that was told earlier is reiterated.

1 - 2. Arjuna said: I desire to know, 0 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:

“फलनिष्ठासकर्षणेऽवा कामकर्मन्यासं सन्न्यासं | ल्यागं तु फलव्यागं एवं | तथाहि प्राचीनालशुति: - अनिष्ठाय अकर्मणावावापि कामन्यासं ब्यासं फलव्यागं त्यागं || इति |” - Non-performance of actions which promotes even little desire for fruits is relinquishment. Sanyasas, 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:

“मनिषिनः इति विशेषानां पूर्ववंशोऽपि याद्य एवं | फलव्यागं ल्यागं विवक्षितं यज्ञदिस्तश्च | यस्तु कर्मफलव्यागं इति च चक्ष्यति | अत एक्षे एवां पक्षं ||” - In the first part of the verse, the reference is to मनिषिनः the protagonists of the First Part, the पूर्ववंश, which is accepted as reasonable. According to the protagonists of the other side, the उत्तरवंश only giving up the fruits of action is renunciation. Having said later (in Gītā) यस्तु कर्मफलव्यागं, the other view has also been accepted as reasonable.

Tatparya Nirnaya:

“मनिषिनः इत्युक्तवात् तेऽपपिन्यायाः | अत् ल्यागं दोपवत् || इत्यार्थं | यस्तु व्यक्तवा 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:**

“तत्रकारं चारह - निःचयम् 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 उत्तरो त्वयवः इत्यादिना | दानेत्वभायदानमनत्मनवति || यदीच्छेनोक्षमाह्यात्मनुत्तमवाश्रयते || इनि व्यासमूच्यादिविरोधे | ज्ञानयज्ञ विद्याभायदानक्रम्यवादित तपसो हि ते | अतो यद वयोऽस्याथा प्रतीयते, अविकारित्वेदन तदृ योज्यम् | अन्येऽग्यों गुणमृतवात् ||” - 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:**

“द्वयवः इत्यादिनाय द्विऽचित्तो यज्ञो विद्याधानादिपु स्वोचित्त दान स्वोचित्त तपस्वं स्वार्थं मिलित्वाभिर्मिलित्वं कामिव्यवथं | विभुवाधायायोऽभ्यानं मयोपवासादिः ||” - 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 (aashramaas) 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:**
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 हृद्युपमित्येव | दुःखाद्वेदन केवल मानसम् | कायक्षेप्य पृथ्विगुणः | दुःखं तु मानसं क्षेयामायामावो च उच्चं | विशेष्ये विविभयामन्यथा सम्बंधं तु || इति शब्दनिर्णयं ||”

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:

“अन्तर्विषयाभ्यौ 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 दृष्ट्यकुशलं कर्म केवल दृष्ट्यकुशलं | जनानातरं कुशलं पुण्यं न मजेन सात्विकं चचं | यः सम्प्रदायचद्विं विमोहन्तर्पणतिरीत्येव तु | फलेऽवार्तितत्त्वम् कर्म वन्याय नो भवेत् तत्त्व | वहुंम चेतात्योऽयान्तरङ्गोऽर्ज्येत्तरङ्गः || 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 क्षण) 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:

“त्यांग मौलिक अनिष्टम् इति ||”

Here in this verse, undesirable renunciation is praised.

Tatparya Nirnaya:
“अन्येषामण्डन | अस्य तु लघुगुणादेव नेपष्टः | ज्ञानदेवाभिर्मोक्षमस्य नान्यत् | यस्य कर्माणि फलम् | लघुगुणादेवसांग्रस्तेऽपि तत्त्वते फलम् || इति च | केवलकामक्रमाणि मरणप्रायश्चन्द्रकरणमिवतावांस्यनात् | सन्नास्य विशेष इत्यागिनिः प्रतियोगिणिः नामिन उत्तरः || लघुगुणादेव तेषामपि द्विरित्वा परेषां विवेचां यें कामं विवेचां तु कर्मित्वं | नाम तेषामेति फलादिभिः उर्मां || 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 सन्नास्य प्रवृत्तिं कर्मकारणनयां - पञ्च इत्यादिनां | साक्ष्यकृताते ज्ञानसिद्धानां ||” - Sri Krishna again reiterates संन्यास, the relinquishment of the actions, साक्ष्यकृताना means in the philosophy (siddhant) of Wisdom.

Tatparya Nirnaya:
“क्यिंत परम साक्ष्यं कपिललोके विणुना | मेघवर्तैकं साध्याक्षेयमन्तवदेविकम् || 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:
“अन्येषामण्डन देहादि | कर्ता विणु | स हि कर्ता इत्युक्तम् | जीवयां चाकृत्तुं प्रमाणमुक्तम् | करणम् इन्द्रियादि | चेष्टा किंचि | हस्ताक्षरोबिकर्मिः होभिकर्माणि जातने | ध्यानदरिप मानसी चेष्टा कारणम् | पूर्वं तीक्ष्णां असंगतां कर्माणि संकार्याणे भवति | देयम् अदृष्टम् | तथाच आयामश्रुतिः - देहो वस्मायन्द्रियाद् कियाब तथा उडूटं पज्ञम हेतु इति | केवलम् निफिकम् | पूर्वं केवलमानान्निफिकवाद वजन्ति हि | इति तत्त्रव। ||” - अन्येषामण्डन 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 अक्षय, 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:**
“अविष्टां अगरेगदि ||” - अविष्टां 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 be kills people he does not consider himself being the killer and, therefore, is not affected.

**Bhashya:**
“तद्नां तीति - यथं इति | यस्तं विपदं वद्यते स इपदहडङ्कारिः 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:**
“यत्तयं योगके वेदित नेवायमि वद्यते | इवं यथार्थमवेवलम् स्वातन्त्र्यं तु ज्ञानं प्रति | तागंधेपलक्ष्यायमेवान् प्रति च वर्धनः | यस्तंदेश्योऽपि स्मृतं यथा इवं यथा यमः | हेतुपितं य इमानं लोकानं न हतिः न निवेदयते | अपस्तंदेश्योऽपि बुद्धतेऽद्यवं ध्यवं | अपोक्षेपितं जातां यस्तं धर्मं एव गृहम् | हृदेषु यथं परोक्षां क्रिजितं दोषं लिघ्यते || इति च | अस्वातन्त्र्यानात्मानीति भावोऽस्वातं नाचति न हति | नयं भावोऽसतिति विशेषः | बुद्धियुंष्यं न लिघ्यते, इति गानानं हतिः | किंतू धर्मबुद्ध्यं || स्वातन्त्र्यं भन्याननाथं गणानं धर्मं न कुर्वते | ताल्लुमिति स्तं दोषं स्यातं गुणः स्यातं स्वकर्माः || 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 (taaratamya), 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:**

“Even not 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, (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 means, 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:**

“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, (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 means, 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.

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 accomplishes, 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. Adhisthaan, 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 गुणभेदानाः | ज्ञानं इत्यादिना | गुणसंक्रमणानां गुणणन्यस्तवप्रकरणेऽ||” - The way of गानना and the distinction between the attributes is again clarified. The science of Attributes means the method of distinguishing the attributes.

Tatparya Nirnaya:
“एवं गुणसंक्रमणानां परस्परायैवाय |” - 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 विषुयम् ||” - Single Source is Sri Vishnu.

Tatparya Nirnaya:
“अनित्ययात्रां भूततत्तमां सर्वजीवभूतं एव यत् | गुणन्यावर्धनं प्रयत्नं विधिः सर्वनामय च | ऐक्यं च स्वरूपः पार्थार्थान्वितिकारानां | ततर्तथयेन जीवानां भेदेन च परस्परम् | जडेभृत्येच जीवानां जडानां च परस्परम् | तेऽथो विषुयम् स्वयं तलक्षणं ज्ञानपूर्वकं | ज्ञानं यात्रिकमुद्दितं यत् गात्रानुमुक्तिकारणम् ||” - 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.
“प्रथमकाले तु यजनम् इत्यस्य व्याख्यानम् - नानाभावात् इत्यति | सर्वविद्वानोऽर्जुन ् न प्रथमकाले तु यजनम् इत्यस्य व्याख्यानम् - नानाभावात् इत्यति | सर्वविद्वानोऽर्जुन ् न प्रथमकाले तु यजनम् इत्यस्य व्याख्यानम् - नानाभावात् इत्यति | सर्वविद्वानोऽर्जुन ् न प्रथमकाले तु यजनम् इत्यस्य व्याख्यानम् - नानाभावात् इत्यति | सर्वविद्वानोऽर्जुन ् न प्रथमकाले तु यज

Tatparya Nirmaya:

“विश्लेषणार्थ यात्राध्यायानं रजसमुच्यते | यथि विष्णु न जानाति यथि वा क्रिष्णनिधित्वति | अन्यायार्थकोषीतत् कार्यं यथि जीवनं | अकर्मणं ब्रह्म जानाति स एवलिंगमित्वोपि | एक्षीवपरिहारानां कृत्यानं समीति मयं | युष्मिश्यांगगहितं यथक्षयाप्युतिः | अयुक्ततमेव गुणं मया च बल्लद्रानं | अतिभर्ति जगत् वृत्ते तच्चार्यात्मक्षर्वनर्षानां | स मुरुक्तमासानं तेषांकैनिर्पि किं पुनः | स्वरूपिकेंद्रियेण युक्तं पापमं धिकं | ईति पादम् ||” - 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 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.

“पृथक्काले तु यज्ञाम् इत्यस्य व्याख्यानम् - नानाभावात् इत्यति | सर्वविद्वानोऽर्जुन ् न जानाति यतात्वलेव रजसमुच्यते | कस्य कृत्याभिरामः कृत्यानं बल्लद्रानं च महात्मासम् | किं पुनर्जात्मानं सर्वविद्वानोऽर्जु

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23 – 24. 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:

“मध्य सम्बन्धित कर्माणि ज्योतिष्याध्यायाचेतसा इत्युत्तमः ये मे भवन् ये लेत् | इति च तस्य मोक्षाधीनस्याकरणं प्रत्यवाक्य चोक्तं भगवदर्पितत्वं सर्वभूतस्य तत्त्र अध्यायात्मा इत्रुपत् तत्स्वरूपायाथ्यायानादि | ये तु सम्बन्धित कर्माणि इत्यस्य अलोकः अध्यायात्मायायानादि | इति व्याख्यात्वात् | एवं सर्वभूतं भवद्विशिष्यकं यथा भाष्यम् ||” - 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:

“तत्स्वरूपं भगवदियानवन्वयायानः अनंतास्मात् |” - 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:

“परक्रृत दोषं दीर्घकालकृतमयाचिंवितं यः गृह्यतस्य दीर्घरूपस्त्री | परं यं कृतो दोषो दीर्घकालकृतातूप्रे | वा | यथाकृत्य गृह्यको दोषाद्वाद दीर्घरूपस्त्री य उच्चे ॥ इत्यमिथ्यानात् ||” - He who points out the defects in others, which are improper, given to calumny and done long time earlier is दीर्घरूपस्त्री. The dictionary also declares that “The one who points out the defects in others done long time earlier, is spoken as दीर्घरूपस्त्री”.

Tatparya Nirnaya:

“भगवद्विशिष्यासाध्यायां प्रकृतत्वं न कृतो हि यं | य प्रकृतो दीर्घरूपस्त्री कृतां पञ्चविदित स्मरण | इति
The one, even though by the grace of the Lord is distinguished, but being unrefined postpones his performance, is called दीर्घमूर्ति 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 दीर्घमूर्ति. The सात्विक दीर्घमूर्ति 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:

“यथार्थवयानिमालावं राजसयां अन्यथा तामसया भेदाभावात्” - Performance or abstention from the proper injunctions is raajasik. All the rest is taamasic due to differences.

Tatparya Nirnaya:

“क्रियचतुष्यत्तथाय धर्मानियोद्धाच्छ पञ्चति यथा बुद्धया राजसी या मिथ्याट्ठक वेच 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:

“वैभवो भक्तियोगो यत्रनौ क विश्वासी धृतिः इति च | विनिविष्णुवेष्वंविभिषिष्यिणः” - 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:

“स्वर्णं भयं इत्यादि सर्वनिपित्रादिवल्क्षणम् | तत्तथा साधिकमेव स्पाद यथाद्रुढः प्रचक्षते | निन्दनित तामसं तत्तद्न रजसं तदुपेक्षितम् || इति हि भागवते - महामानस्तु मां पार्थ, अभयं सच्चवसंहिद्रि, इथिदिना वृक्षाभोक्तस् ||” - 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 सच्चवसंहिद्रि’ 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:

“विद्या प्रमादात् स्मनप्रमादात् साधिकं मुखः | उत्त पादम् ||” - 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:

“सच्च जीवजननम् | मुक्तान गुणातीतवान् - पृथ्विया दिवि देवविविद्यादि प्रविषेधः || यथेकं सज्ज्वालनोपि मुक्ता भूयादिगा न तृणम् | ग्रामस्थ आयर्न माया वैलक्षण्यदिव्रेण सज्ज्वालनः | नराधमामात्रसत्र साधिकं आत्मानम् | तद्भवत् महादेविया मुख्यात्मातमात्माम् | राजसमु नराधम विप्रान राजसाधिकाः | तपस्यागुरुमाये परस्पर महाकेश्वर्म भ्रमणम् | हस्तो वहूः कुटिजो वनस्यो नैष्ठिको गुही | कमाद राजापक्षवात् कर्मं पास्तिकं यत् | धर्मं परस्मयमानव बालम् एव शामिकाः | देवविविद्यादि न लिङ्गं राजसं कवित्वः | न हि विद्याः वे ते मनः कर्मकार्याविदाः | अः स्मायं विलोकितानं प्रायं स्थात् कर्मं राजसम् | व्रति तत् स्मारकं विद्याविद्यात् साधिकमेव तत् | धर्माधिकन्तृत: विरोध्येऽविशेष ब्रह्माचारिणः | पेतुक्ष चापि यतितो दारातु
ings are not bound by the attributes. In the case of the Gods, even though they are excessively, Kutaja, Vanastha, Naishthika, even the common people dovaa dovata [it then these ones should be considered ions, and being non attributes do

cauvalpsacvaiQa@yaona tamasaa:

saaicvakas~IivaQa@yao sasaMSayaa:

Baagavata vaNaa

Remaining aloof, giving up attachment to progeny and possess

the parental responsibilities and leading temporal life is the mark of a Brahmacari

saatvik

raajasik

concerned be

energetic actions their mind is always in communion with energetic

and outward marks of righteousnes

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.

“सात्विकः सत्यनामः कृत्याः सच्चारणामः | देशः शूद्रा अतिशान्तमच्छडितम्यथातमः ||

ये तु भागवता वर्णस्तेषां भेदोऽयंतिषु ||

सच्चादिकः पुरुषसोऽपि यस्यु भागवतः सदा ||

त्रेविषमात्रा विषोऽयं सर्वा धिक्षेऽ राजस्

अन्यधिक्षेऽ न मन्त्वे श्रीः शाद राजसराजः ||

पितृग-स्वर्थपूर्वाच मुनयो देवता इति ||

सात्विकाक्रीविधातस्त्र श्रेष्ठा एवोतरात्रः ||

देवा इत्येको विरिख्यथा इति त्रेट्येऽयं देवता ||

कसोऽत्र चिन्तौ वाणी व्रम्भा च चौंचात्तरः ||

सच्चायामयायायायायायायुद्गुणशिचवतुरुपः ||

तमाद यावद विमुशितैः यथानुसवेव सृजकः ||

इति च 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.

“विन्यो क्रिष्णदेवपीतिुपासायंगमयः साचिका नतिमम इत्यथः | राजसां व्यधे भागवता साचिके विप्रायः | राजस्मायात्तं शुद्धसाचिका इति वर्णमेवः | सत्यप्रार्थ्यायं तानाश्वायस्तोत्तरं सर्वप्राप्ति मोक्षोपया | सत्यात्तं सत्यात्तं ज्ञानः इत्यादेः | सच्चार्थायं मोक्षोपया यायोः चतुर्वस्त्तश्चतमस्तथा | तम उत्तरे रजोपूर्वाण सम्म वा मृतप्रायत्वः || 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 raajasic 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:

“श्रमो दमस्तः शौचं श्वानिराज्ञवमेव | ज्ञानं विज्ञानामात्तकां विप्रायं स्वभावजम् | एते गुणां किचिदूषा विप्र श्वस्वित्य एव च | अधिका वा बामणेत्यं केषुचिवचक्वर्तिं | ऋषयस्वेव विज्ञवं कार्तिकायं याने गृपाः ||” - Serenity, self-restraint, austerity, purity, forbearance and uprightness, 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:

“शौचं तेजो धृतिवावश्य युद्धं वायपवायम् | दानमिश्रर्वभावं श्वस्त्रियं गुणो 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:

“कृत्रियोनवसमानो वैंके कृत्रियविखिनन् | ततुः अथाविवेशः शुष्कः शून्य उच्यते | अधिकाशेद गुणाः शूद्रे ब्राह्मणार्दि स उच्यते | ब्राह्मणाः मलिकाणिकः शून्य एवति कीर्तितः | नरौपिः यो देवगणे खंयो देवो नूतनं 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.

“स्वक्षमण कर्त्तर्ययं इति वचनात् | कृत्रियविखिनपुरुषाः कर्मेनुवृत्तितः | न हि अथावते विना तस्य यथादानं कर्म न व्याप्तम् | इपुकूलस्तमः | शोभावन्ता दुःखं दुःखिणाः इति हि भाववते || न हि कृत्रियविखिनिः शौचतपः कर्माविभिन्नभूतितः तत्कर्मं वृत्तयते | युक्तेः हेतुः सर्वज्ञाणेऽः ||” – 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.

“श्रीयं तेजो धृतिशक्तं दानं च कृत्रियाहिकाः || तन्निना वाल्मिकं तमाद वैंके शूद्रे ततोऽल्पकः || अध्याप्ये च शुष्कुः जीवनार्थं मुक्तां तस्याः | विप्रास्तु कामाः शूद्रं वाल्मिकां विना | तस्माच्चुतं शुष्कुः शूद्रं स्वव्याप्तिनां विना एते नैसर्गिक भावा स्याद् भयो विनयोपपिष्टं क्रुद्धितं | विद्वान विप्रास्तु हेतुः स्वामाविकोपिष्टं वा || अनिसर्गाः विन्दुमायेः परतवते | याज्ञवल्क्यपूर्वांतु नायेः कामाः शमा अपि | अपलव्यं च शूद्राणं स्वाभाष्ट्रार्थमित्यते || 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.

"प्रमाणं विताहारणं शरीरं तद्र एव च | अशिष्याणं शासनं च तद्वार्धविनाधानम् | एप इंद्रभासं स्मान कारं क्षत्रियनाम | सस्व विधामनं शास्त्रं क्षत्रियेनलतं सदा | अडगाधविलकृतं तदं शिश्यपु वन्मादिमिः | कामं देहं शिश्य्य स्थानं बायतिः | पुनरुपनादसरं शिभं शिष्या एव निवर्ततं | गुरुपवेश मित्रणं सुभिंश्वत्मचारिणं | समविशिष्टं सवर्गं तत्त्वायतियतिविनैः | शिष्यां ब्राह्मण्युं भावेतु शिष्यांन विश्वानाया प्रयत्तं | उनादं वनस्थितीं सादं न गुरुं करवितं | पांश वामनस्तन्यन्तं सवर्गीलक्षितं गतं | लक्षित तो वारणीयं खुण्डे कालुनाासरं | तुतस्तविश्रोर्दाः सत्त्वाया गुरुवांशं तु | त्योहांक्षुशस्तायेव कालीपपिनों न चेच्छुमा | विश्वमार्कस्तु न व्याज्यं शास्त्रं एव च | शिष्यंगुरूं शिष्यों गुरुवनेव विश्वंतः | महानो नानुशास्त्राय विरुद्धचारिता अपि | यदै च स्वाधिकानां तु विरोधं नैव कुर्वे || इत्यदि ।!

- 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. Brahmans 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.

"आपलु विप्ष्य क्षत्रं तु विश्वं वा धर्ममाचरेत् | श्रात्मिकं न दूरस्तु विपक्ष्यांद्रों कर्वितं | क्षत्रियों भारस्माप्तु तदर्पणं विश्वामणिः | क्षत्रियों विद्यमाणं प्रपेतेभं विष्णुगर्षमिः | वैस्य आपलु श्रीदं तु धर्ममं नवापरं | श्रुतं आपलु दर्शनं तदर्पणं च कारकं | श्रुतं वैस्यमाणं प्रपेतेभं विष्णुगर्षमिः | वैस्य वामनं च वामनं सवर्गीलक्षितं गतं | श्रीदं धर्ममं स्विधं शिष्य्यतविश्वांस्थितो यदि | अलनावेदं वालधिकं सामविश्वांस्थितं प्रमोंं | धर्ममं सेवतंसंघं विपपरस्मां धिकाद | प्रभुरं याच्युतिस्तु विद्यापणिः | धर्ममाधकं वाहोवेद्विविवितकं येत व्याज्यं श्रीतं क्षत्रियं विद्यमाणं धिकं | विश्वा प्रभावकत विद्वेष्टं सेवा लोकस्यांमर्गिः | इत्यदि व्यास्युम्।

- In times of adversity the Brahmans may perform occupations ordained for the Kshatriyas or the Vaishyas. But Shudras should never perform the occupations ordained for Brahmans or Kshatriyas. Kshatriyas may perform the occupation of Brahmans 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’peaks the Vyasa Smriti.

49. He whose understanding is unattached to every side, who has restrained his selfand from whom desires have fled, he being in the state or renunciation and transcending performance of actions, attains to the Supreme State.

Bhashya:

“नेक्ष्मयस्यिद्धम् नैषेक्षम्फलां योगसिद्धम् ||” - Perfection from renunciation of actions is from renunciation of the fruits thereof, which is Perfection of Equanimity.

Tatparya Nirnaya:

“नेक्ष्मयस्यिद्धम् अनिष्टसर्वकर्मनाग्नायासिद्धम् ||” - 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 - येनोधाने भ्राताप्राप्तो व्रत्म प्राप्नेति तथा निबोध | या सिद्धिजन्य परम 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:

“वजीत्वापरं वस्ते नैषेक्षमिद्धरुवा व्रत्मायाया लक्ष्यां सकारं यथां प्राप्नेति तथा निबोध || मम योनिरंभत व्रतम्, व्रतमणो हि प्रविष्टाः हस्य इत्यतवात् व्रतमूर्तप्रसन्नाया इत्यत्वा मदभिक्षित लभते परम् || इति वस्ते भवमायायाच | सर्वपापश्वादेद्वह व्यक्तवा तेन व्यक्तवा तेनावः कमाव वजन | प्राप्यं लक्ष्मे तत्रापृयात पुरा। सदाः हरी यथा | भक्तितुष्य पुनः जने तु विष्णु विष्णु प्रकटते | अष्टोत्तराः विष्णुं विष्णुं अर्थिरूपि सत्यं पुरा | तथा देवतादिकयोपि यावद तथ विष्णु प्रकटते | तावद गुणः विव्यताः स्थितसा चतुः प्राथ्यं कृष्णम | इति वर्गे ||” - 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:

“ब्रह्मदर्शन वेदांतं | ब्रह्मणं भावो ब्रह्ममुूहभूतम् | ब्रह्मणं स्थिति सर्वं तत्त्वात्तस्तत्त्वः इत्यतः ||” - ब्रह्मदर्शन वेदांतं means attains the nature of Brahman. Remembering Him at all the time, acquires the nature similar to that of His.

Tatparya Nirnaya:

“मृत्यु निर्मण शान्तं - नैकर्मिकिं प्राप्तं भूत्वा ब्रह्मणं भूयाया भवतीहः ||” - ब्रह्मदर्शन वेदांतं 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:

“पुनर्न्तरणाधानपानात: ब्रह्मणं इत्यतः ||” - By way of conclusion, he speaks again the means for internal saadhanaa (practices).

Tatparya Nirnaya:

“चिन्तितानि सर्वकामाशापिः महापाशयो भूत्वा सदा कुष्टाऽं | नह मस्यस्तोऽचरण तत्त्वायंत्र | तत्र सति भानुम मुद्यूः च | ततः स्वर्यकारिति च | इत्यदिप्पुत्त्रेऽविदेः | अपिद्यास्वेकांश्च परमेश्वर्यां न कार्य मिलवर्य ||” - 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 सर्वकामाशापिः the conjunction अन 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:

“भगवानेतर्थस्वाद्य च चेतामय विशेष इत्यादि | चेतसा सर्वकर्माणि | स एव सर्वनामाः |”

- 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:

“प्रकृतिर्वैवयोग्या - प्रकृतिवासनोत्तरां नैवेद्यचन्दनं कथयते | इत्तदवचनात् | एवं तु प्रकृतयेव च कर्मणि इत्यादिययिषयं युज्यते | तस्य एव हि मुख्योत्नियोक्तिः यवावकमदिनिजयवस्त्रा ||”

- 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:

“परोऽक्रमनं तु द्रोणं प्रति भीमचन्दनाः ||” - These words are like the statement attributed to Bhima with reference to Drona.

Tatparya Nirnaya:

“तद्वदाहान्तरं सर्वभूतानामिति | निधिवत्तार्थं स तु ज्ञेयं यज्ञाभिः परोक्षते | उच्चते विषुवा यद्दत्ततद्वपेश्यादि कथयते || इति शब्दनिर्णये | मन्नना इत्युपसंहारवच ||”

- 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 वैकुण्ठतदि | श्रोदत्कोलकरुपण”
The Eternal Abode is Vaikuntha. In the form of Sri, it is Sri Vishnu, verily, who abides in saṃsāra. Therefore the Vaishnavas (the devotees of Sri) are always eternal and conscious. Thus in Agneya Purāṇa.

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:

“तत्त्वसारकथनं ज्ञातमी पूर्णप्रवृत्तमहतम् तत्त्वप्रभावमिव यदुधिप्रभावम् कृतम् अत्र तु साधनप्रभावपारि सर्वगुणप्रभावमिति मननात् इत्यंतः पूर्विवोधकवात् भूष इति ॥ अर्थस्वामिपि विषयविध्वंसोकं 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:

“धर्मवागी फलवागी कथमविधि यस्तु कर्मफलवागी स त्यागित्वभिंतं इति चोक्तम् ||”

- धर्मवागी 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:

“अन्यथार्थानं परियोजयेतुपक्षेपलेव सर्वदार्थमिति चानम् ममेकं भायणं वज इत्यपि मनमा इत्यतुकिलिनमनायतम् तत्त्वावानम् सतवतविविज्ञानपूर्वं तत् यत् सदा सर्वाधिकप्रेमवर्तवर्त्याच सर्वायत्र समर्पणम् अकंडा त्रिविधं पूजा तदैव स्वभावत् रक्तविवेच विश्वसत्विद्योहितमिति स्मृतिः भागादेतिरेषा स्वादस्विविधाणी नोकफलपराग सतिः महाविवणपुराण || अनादिजनकृतसर्वपालकं अत्र प्राप्यसहायः धर्मपरिव्याथे पापपरिव्यायाय कैमुक्केविन 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:

“अतःकागाव न वाच्यम्। अधृतश्रव्यं पुनःचर्चितं दोषधिक्यमभृद्धीर्दशितं च शब्दं। एकमभक्ताय कदापि न वाच्यम्। कदाचिदतपसोद्युद्रुपोपि भक्त्यधिक्यं वाच्यं भवतीति कादाचनैति विस्मृति। अभक्तः न वाच्यमगृहरितं त्वापि च शब्दं। समुच्चये तथा सभिकं न्यूनवेच च प्रयुज्यते। इति शब्दनिर्णयं। || अभक्तापि पापायात्मदयोद्धरं यतं इति च पादं। ||” - 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 Purana.

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:

“सोंपिपुक्तः। न च तथामनमुङ्गुः। इत्युक्तःत्वस्त्रवर्णः महत्त्तरस्त्वं ज्ञातेः। मनुष्यपु इति विशेषणात्। त्वापि अद्वयाधिकं च। || मुक्तिलोकः विषु व्यास्तलः श्रुत्वा ततोधिकम्। मुक्ती मुखं तत् परमभगवतं ज्ञातेः। व्यास्तलः समं गुरोऽमुक्तं नान्यन्ययं कथविचारं। ततोधिकं तु देवाः। मुखव्यास्तकृतो यतं 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
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 wonderous 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:

“यथा त्रिगुणदिवानि वेदवचने स्पर्श दिव्यायत्मम् | वद तद्वर्णमिथमेव निहितं देवस्य भगवान् महत् ||
वायो गमध्वनों प्रथमं पृष्ठ द्वितीयं बयों मध्ये यतु तुतीयं कृतंविं भावं हि तेन पर्सो || पूर्णा
दोषमहाविक्रोणातिमात्रित्वं लेभं || निरुप्यं कृतं तेन प्रीतां मं सदा विमुखः ॥७॥” - whose three blissful mystical forms have been narrated in vedic sukatas 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 मदान्तदीर्घेनां भविष्यस्तयाविविधति श्रीभगवद्गीतामित्रे अवदानोऽध्यायः | भारतीयमण
मुद्यगाणानागर्ति श्रीकृष्णार्गमनमुनु ||” – 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:

“यथेष्टसः तथा कृतं इद्याक्षेपपरिहारयं - करिष्ये वचनं तव | इत्युपरिति भगवतम् ॥७॥” - 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”.

“नस्तानं वासुदेवव्रूप्यं मैथ्यन तुर्यतमध्वम् | समस्तगुणसप्तमूर्णानि देवस्य भगवान् महत् ||
वायो गमध्वनों प्रथमं पृष्ठ द्वितीयं बयों मध्ये यतु तुतीयं तुनमुना गत्वा कृतं कंपे | निरुप्यर्धिभीत कल्याणारिवत्सलसुनु || भृतित्यममुद्यगाणानागर्ति त्वा
नेमि मे पिवृ ||” – 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 sukatas, whose content capable of bestowing eternal bliss and supremacy was eulogized in Treta Yuga by Hanuman who spoke the whereabouts of
Thus ends the Bhashya and Tatparya Nisnaya 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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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”.

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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