

CHAPTER 03

Keśava Kāśmīri Bhaṭṭācārya and Śrīmad Bhagavadgītā

I INTRODUCTION

Though there existed many authentic and reliable commentaries from the pen of Ādi Śaṅkarācārya , Rāmānujācārya and other learned scholars, Keśava Kāśmīri Bhaṭṭācārya (=KK) endeavours to write commentary called तत्त्वप्रकाशिका - Illuminer of the principles of the Gītā. Naturally his task of illumining or throwing light on the principles of the Śrīmad Bhagavadgītā had some special purpose and intension.¹

KK is an ācārya of the school of Dualistic Non-dualism (द्वैताद्वैतवाद) propounded by Sri Nimbārkrācārya and hence he presents the Gītā attuned to his doctrine. His intention lies in establishing the authority of the Gītā among the sect of Nimbārkas. It also seems that he considers the Gītā as container of the points of the philosophical school to which he belongs and it is his pious duty to bring them out before the followers of the Nimbārka School.²

It was a custom in the tradition of scholars to write a commentary on the triad of texts leading to liberation (प्रस्थानत्रयी),³ though Rāmānuja⁴ and Nimbārka enjoyed the title ācārya⁵, without fulfilling the condition. It seems that the condition was later on, waived and was confined to any founder of the sect. It can be also seen in the case of some ācāryas like Vallabhācārya and other latter heads of religious institutions (मठाधीश) who got the title of ācārya on the ground of their becoming religious leaders.

Eventhough the Nimbārkan school of philosophy has not commented on all उपनिषद्s (KK composed तैत्तिरीयप्रकाशिका on तैत्तिरीय उपनिषद्, preserved in manuscript yet not found)⁶ one of the texts of the triad leading to liberation, KK's TP is the only work which can be given position of three (texts) in one. His commentary proves that the theoretical philosophy of the उपनिषद्s, the analytical philosophy of the ब्रह्मसूत्रs and the practical or applied philosophy of the Gītā⁷ are all presented and commented upon in the Gītā, rather in the तत्त्वप्रकाशिका, considering the Gītā as the sole text leading to liberation.

The above matter can be fully discussed under the preliminary questions (अनुबंध) of Vedānta, as they are the determinants of :

1. The competency of the student,
2. The subject matter,
3. Its connection with the book and
4. The necessity for its study.⁸

These four preliminary questions when aptly and perfectly answered, the treatise becomes a complete or an authentic text. This is the reason why Śrīmad Bhagavadgītā occupied the position of a शास्त्र⁹ incorporating the philosophy and wisdom of the Vedas told by Lord Śrī Kṛṣṇa to Arjuna,¹⁰ and hence it is identified with the knowledge of Brahman.¹¹ The position of being a शास्त्र that the Śrīmad Bhagavadgītā occupied, can be well proved from the following discussion of the four preliminary requirements :

II Daśa Śloki of Śrī Nimbārka and Keśava Kāśmīri Bhaṭṭācārya

Nimbārkaācārya, the propounder of Dualistic-non dualism (द्वैतद्वैतवाद) has nicely imbibed the tenents in 10 verses, technically called दशश्लोकी¹² in the mixture of Upajāti of 11 & 12 syllables. The principles of his Dualistic Nondualism are found incorporated and sometimes, elaborated by KK at various places of his Tattvaprakāśikā.

Nimbārkācārya's Daśa Śloki, its principles incorporated by Keśava Kāśmiri Bhaṭṭācārya.

The first two verses of the Daśa Śloki deal with the nature (स्वरूप) of the life force (चित्).

ज्ञानस्वरूपं च हरेरधीनं, शरीर-संयोग-वियोग-योग्यम्।

अणुं हि जीवं प्रतिदेहभिन्नं ज्ञातृत्ववन्तं यदनन्तमाहुः ॥१॥

“Jivatma (self) is irradiated with knowledge, at no time it is free but regulated and controlled at all moments in all its movements and activities by the will of the Almighty Lord Sarveshwara (Rādhā-Kṛṣṇa), its size has been calculated to be more subtle than even a one hundredth part of a one hundredth part of a hair's point; it assumes multi forms when swayed by the spell of the Perverted Nature (Māyā); the time for its redemption comes when the veil of ignorance is removed, Jivatma is different in different bodies; the Vedas and the Rishes speak of Jivātmā as infinite in numbers.”

The matter given in this verse is incorporated by KK in the following passages.

(a) तत्र जीवक्षेत्रज्ञपुरुषादिशब्दाभिधेयो ज्ञान स्वरूपो ज्ञातृत्वा-दिधर्माश्रयः सर्वदा परमेश्वरायत्तस्वरूपस्थितिप्रवृत्तिकोऽणुपरिमाणकः प्रतिशरीरं भिन्नो बन्धमोक्षार्ह आद्यः ।

तत्त्वप्रकाशिका उपोद्धात पृ-०४

(Jivātmā is designated by names like individual soul, the knower of the body, the embodied self etc. of the nature of knowledge (Yet) the substratumes of qualities like knowership, etc. always dependent upon the Highest Lord for his nature, condition and actions. He is of the size of an atom different in every body and is fit to experience bondage and liberation)

(b) आत्मनां बहुत्वाभिधानादुपाधिसंबन्धस्यापि वक्तुमशक्यत्वादेकात्मवादिनः स्पष्टं भगवता निरस्ताः ।

तत्त्वप्रकाशिका ०५.१६

(Lord Śrī Kṛṣṇa refutes the adherents of Absolute Monism, because it is not possible to speak now, of even an iota of the contact with adjuncts, because of the plural usage for “souls”, even after their ignorance is dispelled.)

(c) उत्तमाधमादिवैषम्यं प्रकृतिकार्यदेहनिष्ठं न त्वात्मसु, आत्मनां स्वरूपं तु ज्ञानस्वरूपत्वेन सदासर्वत्र दोषास्पृष्टतया सममित्येवंदर्शनशीला भवन्तीत्यर्थः ।

(तत्त्वप्रकाशिका ०५.१८)

(The best, the lowest, etc. lies in bodies which are the products of Premordial Matter but never lies in the souls on the contrary they behold always the true nature equally as he is untouched by any fault.)

(d) सूक्ष्मत्वादगुपरिमाणत्वादात्मस्वरूपमविज्ञेयं देहे वर्तमानमपि संसारिभिर्देहात्पृथक्त्वेन नो विज्ञेयम्।

(तत्त्वप्रकाशिका १३.०५)

(The embodied self as he is subtal, because he is of the size atom, he is incomprehensible to be different from the body by the transmigrating souls, though he resides in the body.)

अनादि-माया-परियुक्तरूपं त्वेनं विदुर्ये भगवत्प्रसादात्।

मुक्तं च बद्धं किल बद्ध-मुक्तं प्रभेद-बाहुल्यमथापि बोध्यम् ॥२॥

Thus subjected to Māyā (earthen veil) since innumerable continuous births, Jivātmā (life force) can realise his true identity (स्वरूप) only by the grace of God. Jivātmā is either unbound (मुक्त), being unrelaxed with the spell of Perverted nature (माया); or bound (बद्ध), due to the effect of the earthen veil (माया) i.e. governance of duties, or semibound (बद्धमुक्त) owing to be a bit related with the spell of perverted nature (माया) and he is further divided in innumerable stages of births according to the differences of duties.

The matter as given in this verse is incorporated by KK in the following passages.

(a) एतेन बद्धावस्थायां संकुचितप्रभस्य न त्वात्मस्वरूपान्यथाभावः ।

तत्त्वप्रकाशिका ०५.१६

(The Ātmā gets the body through the part actions contract the knowledge which is simply a quality in the stage of bondage.)

(b) मोक्षदशायां दीपप्रभाप्रकाशवत् सकारणलिङ्गशरीरध्वंशे ।

तत्त्वप्रकाशिका ०५.१६

(Duging the state of liberation the destruction of the causal body enfolds the knowledge which is the quality, like the light shining there lies no undesirable contingency of difference in its nature.

(c) स ममैवांशः शक्तिरूपांश एव, न तु स्वतन्त्रः अपरे यमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम् (७/५) इत्युक्तत्वात् । शक्तेः शक्तिमतः स्वरूपभेदेऽपि पृथक्स्थित्यभावाद्भेदाभेदस्यैव संभवात्पूर्वे सप्रमाणं निरूपितत्वाच्च ।

(तत्त्वप्रकाशिका १५.०७)

He is My own eternal portion of the form of My potency, and not a separate being, because the same I have already declared in, “This one is My lower (Nature), but know my higher Nature constituting the life-principle as

other than this by which is sustained this Universe (VIII.5), also because the power and the powerful though different by nature, can not sustain separately, also because the only solution is the unity diversity and the same is already described with evidence.

(d) मुक्तबद्धोभयविधक्षेत्रज्ञ स्वरूपम्।

(तत्त्वप्रकाशिका १५.१२)

The embodied self (क्षेत्रज्ञ) has three fold nature the liberated, the bound and the semibound.

(e) निवृत्ताखिलाविद्यस्य प्रत्यगात्मनः शुद्धस्वरूपं ब्रह्म।

आवरणभावात् बृहद्गुणयोगेन ब्रह्मत्वमविरुद्धम् ॥

(तत्त्वप्रकाशिका १३.१२)

The true nature of the Innermost self, whose Nescience is totally removed (is said to be neither being nor, non-being). Here the expression of the Innermost self as Brahman, the Absolute does not create any contradiction, because he is endowed with the quality of extensiveness, and because the veil (of Nescience) is removed.

(f) आत्मशब्देन विवक्षितानां देहेन्द्रियमनसां परमः श्रेष्ठः। अन्तरत्वाद्विज्ञानमयत्वाच्च क्षेत्रज्ञः परमात्मेत्युक्तः।

(तत्त्वप्रकाशिका १३.२२)

(The embodied self is referred to as the Highest self, because the embodied self is the highest and the best of the body, senses and the mind, also because he is innermost self.)

The third verse deals with the nature of the world (अचित्)

अपाकृतं प्राकृतरूपकं च कालस्वरूपं तदचेतनं मतम् ।

माया-प्रधानादि-पद-प्रवाच्यं शुक्लादिभेदाश्च समेऽपि तत्र ॥३॥

The non-conscious (अचेतनम्) (=अचित्) element is constituted of non-terrestrial, terrestrial and time (काल), worlds (लोकाः) like vaikunth and others which are eternal, sublime, unique and enlightened are nonterrestrial, they differ from the other two elements viz. terrestrial and time (काल). The whole cosmos resulting from the three attributes of *Satva*, *Rajas* and *Tamas* is terrestrial (प्रकृति) and is also known as *Māyā*. The third element is Time which is signified by past, present and future.

(a) सत्त्वादिगुणमयप्रधान प्रकृतिमायादिशब्दवाच्यं देहेन्द्रियादिरूपेण परिणतमचेतनद्रव्यम् ।

(तत्त्वप्रकाशिका उपोद्धात पृ. ०४)

The insentient entity called Primordial Matter, (Pradhana) Prakṛti, Māyā, etc. with three attributes like

Goodness (सत्त्व), etc. which has transformed itself into body, senses, etc.

(b) चेतनाचेतनात्मकर्माखिलं जगन्मत्त एवोपद्यते मय्येव प्रलीयते मय्येवावतिष्ठते च ।
कारणावस्थायां कार्यावस्थायां च कारणत्वेनाश्रयत्वेन स्वतन्त्रत्वेन चाहमेव परतरो न
मत्तोऽन्यकिमपि वस्तु गुणशक्त्यादिभिः परमस्तीतिसिद्धम् ।

(तत्त्वप्रकाशिका ०७.१२)

(The whole world comprised of the animate and the inanimate produced from Me (i.e. Lord Śrī Kṛṣṇa) and desolves in me and also in sustained in Me. In the state of the cause or the product, I am the higher on the basis of My attributes, powers, etc. but not any other object, because I am the cause, the Repository and yet fully independent.)

(c) सर्वभूतोत्पत्तिः प्रकृतिपुरुषसंसर्गाद्विवर्ति, तत्संसर्गश्च न सांख्यसिद्धान्तवत्तयोः स्वातंत्र्येण
किंतु मयैव कृतः ।

(तत्त्वप्रकाशिका १४.०३)

(The beings originate really through the union of the Matter and the Spirit, but their union is not independent or accidental as the followers of the सांख्य doctrine propounded the union is caused by Lord Śrī Kṛṣṇa.

The next two verses 4th & 5th bespeak of the nature of Brahman.

स्वभावतोऽपास्तसमस्तदोषमशेषकल्याणगुणैकराशिम् ।

व्यूहाङ्गिनं ब्रह्म परं वरेण्यं ध्यायेम कृष्णं कमलेक्षणं हरिम् ॥४॥

अङ्गे तु वामे वृषभानुजां मुदा विराजमानामनुरूपसौभगाम् ।

सखीसहस्रैः परिसेवितां सदा स्मरेम देवीं सकलेष्ट कामदाम् ॥५॥

We meditate Lord Śrī Kṛṣṇa is sublime by nature ; beyond the perversion of nature, is an embodiment of all virtues : Vasudeva, Shankarsaṇa, Pradyumna and Anirudha are His four parts manifestation; is lotus-eyed and absolves us of all our sins and is adored by all as the Highest, All pervasive and All controller Brahman.

And

We meditate along with Lord Kṛṣṇa His Power of pleaser (अल्हादिनी शक्ति) who is decking Him on His left and is an ecstasy ; she is the Darling (=beloved) of Vrishbhan who possesses the same attributes and beauty as Her Lord and is surrounded by multitudes of Damsels (सहचारिणी) (=सखी) who are attending upon the Couple (Rādhā-Kṛṣṇa) and who grants all our desired objects worldly as well as other worldly.

The matter as given in these verses are incorporated by KK in the following passages.

(a) सर्वज्ञ सर्वशक्ति सत्यज्ञानानन्त स्वरूपः सर्वात्मा
प्रकृतिपुरुषकर्मकालनियन्ताऽतिशयसाम्यवर्जितः सर्वाऽऽराध्यः स्वतन्त्रसत्ताश्रयः
सर्वत्रैकस्वरूपो हरिनारायणादिशब्दाभिधेयः परब्रह्मभूतों भगवान् वासुदेवः ।

तत्त्वप्रकाशिका उपोद्धात पृष्ठ ०४

(Lord Vāsudeva, Omniscent, Omnipotent by nature truth, knowledge and infinite, Self of all, controller of Prakṛti, Puruṣa, Action and Time, devoid of total similitude, worthy of propitiation by all residing with self-dependant existence, uniformed every to here the Highest Brahman called Hari, Nārāyaṇa, etc.)

(b) वसुदेवगृहेऽवतीर्णं साक्षात्परमात्मभूतं भगवन्तं त्वमेव ।

(तत्त्वप्रकाशिका ०२.०६)

(The Highest self Himself who has taken incarnation in the family of Vasudeva).

(c) ब्रह्मशब्दनिर्दिष्टप्रकृतिपरिणामरूपशरीरोद्भवं कर्मेति ।

(तत्त्वप्रकाशिका ०३.१५)

(The word Brahman He wants to express. The body of the form of transformation of Nature.)

(d) ब्रह्म निर्दोषसमत्वादिना ।

(तत्त्वप्रकाशिका ०५.०६)

(The Absolute endowed with the qualities like faultlessness, equalimity, etc.)

(e) ब्रह्मणि भगवति वासुदेव ।

(तत्त्वप्रकाशिका ०५.१०)

(The Absolute i.e. Lord Śri Kṛṣṇa)

(f) ब्रह्म मामनुस्वरन् ।

(तत्त्वप्रकाशिका ०८.१३)

(The Absolute, constantly remembering Me i.e. the absolute aspect of Brahman.)

(g) ब्रह्म परमं धाम तद्धयेयं मोक्षकाङ्क्षिणा ।

(तत्त्वप्रकाशिका १०.१२)

(The Absolute, the ultimate resort and the greatest purifier.)

(h) निवृत्ताखिलाविद्यस्य प्रत्यगात्मनः शुद्धस्वरूपं ब्रह्म ।

(तत्त्वप्रकाशिका १३.३०)

(Supreme Reality, Matter, the Supreme Divine Potency of the Lord, and the spreading forth of all beings at the time of creation from that alone.)

The next four (6th - 9th) verses discuss the form of worship (उपासना)

उपासनीयं नितरां जनैः सदा प्रहाणयेऽज्ञानतमोऽनुवृत्तेः ।

सनन्दनाद्यैर्मुनिभिस्तभोक्तं श्रीनारदायाऽखिलतत्त्वसाक्षिणे ॥६॥

In order to tear asunder the thick veil of ignorance and also to free the self from all torments, the aspirants should meditated the couple (Rādhā-Kṛṣṇa) sans intermission; the chief preceptors Sanakadi Rishies also instructed Shri Narad (Himself an adept in all religious sciences) in the adoration of the couple.

सर्वं हि विज्ञानमतो यथार्थकं श्रुतिस्मृत्यो निखिलस्य वस्तुनः ।

ब्रह्मात्मकत्वादिति वेदविन्मतं त्रिरूपताऽपि श्रुति-सूत्र-साधिता ॥७॥

At one place the scriptures have propounded that all objects are inseparable from Brahma as being permeated by Him who, also, is the cause of creation, sustenance, and dissolution. At other place the scriptures speak of the functions of Brahma, Jivātmā and Nature. Thus the universe is both separate and one with Brahma. This is known as dual non-dual (द्वैताद्वैत) Sidhant of Lord Nimbārka.

नाऽन्या गतिः कृष्णपदारविन्दात् संदृश्यते ब्रह्म-शिवादि-वन्दितात् ।

भक्तेच्छयोपात्त-सुचिन्त्य-विग्रहादचिन्त्य-शक्तेरविचिन्त्यसाशयात् ॥८॥

The redemption of self is only possible through the meditation of the lotus feet of the couple Rādhā Sarveshwar, whome Brahmā, Shiva and others salutes and who assumes heart ravishing form as aspired by His devotees and who also possesses unimaginable powers and unbounding splendours.

कृपास्य दैन्यादियुजि प्रजायते यया भवेत्प्रेममविशेषलक्षण ।

भक्तिर्ह्यनन्याधिपतेर्महात्मनः सा चोत्तमा साधन रूपिकाऽपरा ॥९॥

The Lord Rādhā Sarveshwar showers graces on that devotee who possesses the attributes of huminity, simplicity, charity and servitude. Being possessed by these qualities a devotee gets the transcendental love of the couple. The other type of devotion is non-transcendental which is born of faith, association with saints and other practices performed by a devotee in the initial stages of bhakti.

The matter of the above four verses is discussed under following heads :

- a. The form of the Lord
- b. The path of worship
- c. The nature of the Devotion and
- d. The nature of the Liberation

a. The form of the Lord

प्रकृति परिणामरूपं शरीरं विवक्षितम् । (०३.१५)

(The Lord is the body of the form transformation of Nature, which is stated as Brahman in the scriptural passages.)

निवृत्ताखिलाविद्यस्य प्रत्यगात्मनः शुद्धस्वरूपं ब्रह्म । (१३.१२)

(The Absolute is the true nature of the Innermost self, whose Nescience is totally removed, is said to be neither being nor non-being in scriptures.)

b. The path of worship

मामेवार्चनवन्दनध्यानैः सेवितवन्तः न तु देवान्तरभक्तः । (०४.१०)

(Worshiping Lord without any other god with adoration, salutation and meditation.)

तदीप्सितफलदानप्रकारेण भजामि अनुगृहामि । (०४.११)

(The Lord worships means the lord favour by way of bestowing the fruit of desire.)

भजते अर्चनवन्दनध्यानादिनां सततं सेवते स मे युक्ततमः सर्वेभ्यो युक्तेभ्यः
समाहितचित्तेभ्यो युक्ततमोऽत्यर्थं समाहितचित्तः श्रेष्ठतमः मे मम परमेश्वरस्य सर्वज्ञस्य मतः
निश्चितः अतस्त्वमपि मदनन्यभक्तो भवेति भावः । (६.४७)

(Worship means concentrated only on Lord Śrī Kṛṣṇa the thought of worthlessness of the fruits, means, etc. as

the Omni-scient and Omni-potent Lord, the Prime cause of all, the bestower of fruits of all action.)

भक्तिरर्चनवन्दनकीर्तन ध्यानादिभजनं यस्य सः भजनं भक्तिरित्युक्तं वाङ्मनः
कायकर्मभिः । भज इत्येष वै धातुः सेवायां परिकीर्तितः । तस्मात्सेवा बुधैः प्रोक्ता भक्तिशब्देन
भूयसी । (७.१७)

(Exclusive devotion is serving Lord by steps like worshipping, bowing, singing devotional songs, concentrating, etc. because the root (भज्-भजति) means to serve. Therefore the wise have explained the devotion as the extremely devoted service to the Lord.)

मदर्चनवन्दननर्तननमस्कारलीलानुकरणादिकासु । (०९.१४) मद्भक्तः
मत्कीर्तनश्रवणध्यानार्चनादिमद्भजनेनैव कालक्षेपं करोति सः । (११.५५) मत्कर्मपरमो भव ।
मदीयानि कर्माणि मन्दिरनिर्माणतुलसीपुष्पादिवाटीकाकरणमन्दिरमार्जनलेपमदीप-
प्रकाशनतुलसीपुष्पाहरणमन्मूर्तिस्नापनोद्वर्तनगन्धपुष्प-धूपदीपनैवेद्यार्पणप्रदक्षिणा-
नमस्कारस्तुत्यादीपि श्रद्धाप्रीत्यतिशयेन तत्परमो भव । (१२.१०)

(Worship, salutation, dance, obeisance, enacting Lord's life-episodes, etc. who spends his time in chanting Lord's names and listening to as well as contemplating on Lord's glories, adoring, etc. Performing actions like construction temples, growing gardens of Tulasi, flower, etc. cleaning and painting the temples, lighting the lamps,

plucking Tulasi and flowers perform various acts of adoration, such as giving bath, anointing, putting sand marks, offering flowers, incense stick and food, circumambulation, saluting, reciting hymns, etc. to Lord's image.)

भक्तिः सेवनात्मिका बाह्यान्तःकरणवृत्तिः अव्यभिचारिणी केनचित् कामान्तरेण पुरुषान्तरेण वा प्रतिहर्तुमशक्ता द्रढेत्यर्थः । (१३.१०)

(Devotion of the form of worship internally and externally, where one can avoid contacts with non-believers of the Lord and the persons hindering the practice of the Lord's worship.)

c. The nature of the Devotion

सर्वेत्कृष्टां श्रीभगवत्स्वरूपमङ्गलविग्रहविषयकश्रीगङ्गाप्रवाहवदनवच्छिन्न स्मृति संतान रूपां परां भक्तिम् ।

(The supreme perfection is the Highest devotion of the form of constant and unhindered remembrance like that of the flow of the holy river Gaṅgā. The remembrance of the all-auspicious form of the Supreme Lord.)

परां-मद्विषयां निरतिशयप्रीतिलक्षणां परामव्यभिचारीणां मत्साक्षात्कार साधारण कारणभूतां भक्तिम् । (१८.५४)

(The Supreme devotion is the form of extreme Love towards Lord Śrī Kṛṣṇa. The extreme love to the Lord is called the Supreme perfection of the Knowledge.)

आनुकूलस्य संकल्पः प्रतिकूलस्य वर्जनम् ।

रक्षिष्यतीति विश्वासो गोप्तृत्वचरणं तथा ॥

आत्मनिक्षेपकार्पण्ये षड्विधा शरणागतिः ॥ इति नारदपञ्चरात्रवचनात् ।

(According to the statement of the Nārāda Pañcarātra text, “The total surrendering is sixfold (1) determinate to be favorable (to the Lord), (2) avoidance of the unfavorable, (3) confidence that the Lord will surely protect, (4) acceptance (of the Lord) as the sole protector, (5) solely dedicating oneself and (6) faint heartedness.”)

Among these, the solely dedicating oneself is the main, while other five like determination to be favorable are subservient.

तत्रानुकूल्यादिपञ्चाङ्गानि आत्मनिक्षेपाऽङ्गी । तथा च सर्वभूतस्थितं यो मां
भजत्येकत्वमास्थितः (६.३१) इत्यादिनाऽऽनुकूल्यसंकल्पाख्यः प्रथमोऽङ्गो दर्शितः ।
(१८.७३)

(To explain the first subservient is shown in,
“Established in union, he who worships Me as residing in
all beings VI-31)

हेयतया आसुरीसंपत्प्रतिपादनम् । अन्यत्रापि निर्वैरत्वा (११.५५) दिप्रतिपादनं
प्रातिकूल्यवर्जनाख्यो द्वितीयोऽङ्गो दर्शितः । (१८.७३)

(The second subservient called avoidance of the un-

favorable to the Lord is expressed in the description of the demoniacal properties to be abandoned and also in “Free from malice” XI-55).

योगक्षेमं वहाम्यहम् (९.२२) इति विश्वासाख्यस्तृतीयोऽङ्गो दर्शितः । (१८.७३)

(The third subservient called confidence in the Lord is revealed in, “I arrange to supply the needs and safeguard the interests.” IX-22)

पिताऽसि लोकस्य चराचरस्य (११.४३) इत्यादिना प्रसीद देवेश जगन्निवास (११.२५) इत्यन्तेन गोप्तृत्ववरणाख्यचतुर्थोऽङ्गो दर्शितः । (१८.७३)

(The fourth subservient called acceptance of the Lord as the sole protector, is expressed in verses from “You are the father of the animate and the inanimate creation” (XI-43) upto “O Lord of celestials, O Abode of the universe, be gracious.” XI-25)

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास । (११.२५) न हि प्रजानामि तव प्रवृत्तिम् (११.३१) इति कार्पण्यरूपः पञ्चमोऽङ्गो दर्शितः । (१८.७३)

(The fifth subservient called faintheartedness is denoted in “I am totally unable to discern the quarters and I find no happiness, be pleased, O Lord of celestials, O Abode of the universe.” (XI-25) and “for I do not know your purpose.” XI.31)

आत्मात्मीयस्य सर्वस्य विधिश्चद्वया भगवत्पुष्पणमात्मनिक्षेपः स च तमेव चाद्यं पुरुषं
प्रपद्ये (१५.०४) मामेकं शरणं ब्रज (१८.६६) इति षष्ठोऽङ्गो दर्शितः । (१८.७३)

(The sixth one called solely surrendering oneself and hence which is the main of the six types, stands to mean complete dedication of every thing with the thought of performing one's duty. It is expressed in "one should take refuge in the primeval person" (XV-04) and seek refuge in Me alone XVIII-66)

d. The nature of the Liberation

भगवदनन्यभक्तस्य भगवत्प्राप्तिफलमित्युक्तम् । (०९.०१)

(The reward in the form of reaching the Lord is stated for the exclusive devotee.)

मामेति विश्वमायानिवृत्तिपूर्वकमद्वावापत्तिमाप्नोति । (११.५५)

(Free from attachment to any one except His devotees and is free from malice towards all being such a devotee realise Him.)

निरतिशयानन्दं मामनुभवन्तिरतिशयनुरागेण सर्वदा मां परिचरन्नभिनिविष्टो मयि
वर्तते, कदापिन्मद्दृष्ट्यगोचरो न भवति । तद्वक्त्या वशीभूतोऽहमपि कदाचित्ददृष्ट्यगोचरो
न भवामीत्यर्थः । (१८.५४)

(The devotee enjoys His infinite Blees, worship Him

with extrem devotional love, becomes fully attached to Him and hence the devotee is never away from His sight and He totally subdued by his devotional love, do not become away from His sight.)

The last one speaks about the knowledge of five spirits.

उपास्य-रूपं तदुपासकस्य च कृपा-फलं भक्ति रसस्ततः परम् ।

विरोधिनो रूपमथैतदासेर्ज्ञेया इमेऽर्था अपि पञ्च साधुभिः ॥१०॥

Lastly a devotee should keep in his mind the five essential elements which have already been discussed,.

- ◆ The first is the spirit (स्वरूप) of the couple (Rādhā-Kṛṣṇa)
- ◆ The second is the spirit (स्वरूप) of Jivātmā.
- ◆ The third is the spirit (स्वरूप) of God's Grace,
- ◆ The forth is the Transcendental and non-transcendental Devotion of the Lord.
- ◆ The fifth is the anti-elements of Bhakti in the form of lust, anger, greed, delusion etc., etc.

The matter of this verse is a type of summery of the verses of 01 - 09 and how KK has incorporated the tenets of this Daśa Śloki is discussed under the respective verse.

III Preliminary requirements

(01) The competent student (अधिकारी) :

He is an aspirant who has studied in the prescribed method the Vedas and Vedāṅgas and has obtained a general comprehension of the entire Veda. He being absolved from all sins in this or in a previous life by the avoidance of the fourfold actions : (1) disered rites (काम्य), (2) forbidden (निषिद्ध) (3) daily obligatory rites (नित्य) - and (4) occasional (नैमित्तिक) rites, has become entirely pure in mind by penance and devotion and has adopted the four means साधन to the attainment of spiritual knowledge.¹³

KK accepting the authority of the वराहपुराणम् says that a person who wishes to swim over the bewildering ocean of Existence, gets into the boat of Gītā and crosses it easily,¹⁴ and adds that the only means to attain Him (God) is the loving faith devoted to none else than Him, which is preached by the Lord Himself.¹⁵

(02) The subject-matter (विषयः)

The subject matter is the identity of the individual Self and the Brahman which is of the nature of pure intelligence and is to be realised. For such is the purpot of the Vedānta texts.¹⁶

According to KK, the subject matter here is entirely different from that of the philosophy of Ādi Śaṅkarācārya, and hence the fact that KK is the adherent of the Dualistic Non-dualism (द्वैताद्वैतवाद) of Nimbārka. He establishes that the preaching of the scripture Gītā the quintessence of the Vedas was milked out from the Upaniṣadic texts out of compassion for the liberation-wishers and the devotees. It deals with the three paths of Knowledge (ज्ञान), Action (कर्म) and Worship (उपासना)¹⁷ (discussed below in this chapter).

KK establishes this thus : the first set of six (I-VI) chapters like selfless action, mental placidity, detachment and practice of Yoga that are the means for the individual soul expressed by the pronoun ‘thou’ (त्वम्), to reach the Lord.¹⁸

Then the middle set of six chapters (VII-XII) is being started¹⁹ in order to describe the path of devotion to the Lord and to describe Lord Śri Kṛṣṇa, the Highest Self, the Reality expressed by the pronoun “That” (तत् in Thou art That) characterised by divine attributes, powers, superemacy, etc. and He who is the sole object of devotion, and it also describes different types of devotion and their antagonists like non-believers in God and scriptures,

Then the third set of the six chapters (XIII-XVIII) is being started to describe the nature of the God-realisation attained by and the fruit of Infinite Bliss for those persons qualified with the godly endowments, endowed with the quality of the goodness.²⁰ For this reason the relation of individual soul and the Highest Lord is discussed, refuting some scholars who opinion that the individual soul himself is the Highest Self. He is being an individual self is due to the limiting adjuncts in the form of Nescience (अविद्या) which is similar to the reflection of the sun in the water or to the ether limited in the pitcher. KK establishes that the Lord has Himself declared (Gītā VII.05) that this one is His lower nature, but His Higher Nature should be known constituting the life principles like higher than this, by which this Universe is sustained . He further explains (Gītā XV.07) that His own eternal portion of the form of the potency, and not a separate being.²¹

The Lord controlling all the animate and the inanimate beings, abides in the hearts of all beings turning them round according to their respective actions that have the beginningless root by His power. He does so to all living beings in the direction of their good or wicked actions.²²

In this way KK establishes the subject matter of Śrīmad Bhagavadgītā obviously according to Nimbārka's philosophy. It deals with the preparation of a man into a devotee worshipping the Highest Lord possessing divine attributes.

(03) The connection with the Book (सम्बन्धः):

The connection is the relation between that identity which is to be realised and the evidence of the Upaniṣads (here, Gītā) that establishes it, as between a thing to be known and that which tells of it.²²

The connection of the book is exactly and vividly explained by KK who remembering His lotus-feet is writing this easy commentary called Illuminer of principles (तत्त्वप्रकाशिका), as he has understood it, in order to make the liberation-wishers understand the quintessence in no time. Many Ācāryas have explained this scripture (Gītā) on the line of their respective doctrines or views, but as they are not omniscient persons, and also because their explanations are mixed with portions contradictory to the scripture they are not fit to be adopted by all liberation-wishers.²⁴

(04) The necessity for its study (प्रयोजनम्):

The necessity is the dispelling of ignorance relating to that identity which is to be realised, as the attainment of bliss resulting from the realisation of one's own self. As in such Sruti passages, "The knower of Self overcomes grief" (Ch.Up. 07.01.03), "He who knows Brahman becomes Brahman (Mu. Up. 03.02.09).²⁵

According to KK, the explanation being extremely deep in meaning, it is meant for those qualified persons who are equipped with the means declared in the Vedānta texts like the शारीरक मीमांसा (investigation into the subject of the embodied Self) and the dull-witted not finding entrance into it, have a desire to know its meaning and also they wish liberation with less efforts. For their benefit in order to make them understand the quintessence in no time, KK with the only might of remembering, has written this तत्त्वप्रकाशिका,²⁶ keeping in mind the purpose discussed above.

IV Introductory and conclusion chapterwise

The above discussion on the preliminary requirements (अनुबन्ध) will be more supported, as and when KK's effort of writing the commentary, would be justified after examining the subject matter of all the eighteen chapters of the Śrīmad

Bhagavadgītā, with their introductions at the commencement and the conclusions at the end.

KK remarks at the commencement of his commentary on the Gītā called the Illuminer of the principles (तत्त्वप्रकाशिका) of the Gītā, in the beginning of the 1st chapter called “The Dejection of Arjuna (अर्जुनविषादयोग).²⁷

He (Lord Śrī Kṛṣṇa) accepted to become the charioteer of Arjuna, out of compassion towards His beloved devotee Arjuna who reverted from the battle with the fear of committing sin by killing relatives, kinsmen and the teachers and was drowned in the ocean of grief and infatuation.²⁸

KK establishes that the scripture Gītā is the cause for removing grief as it is declared in the scriptural passages, “The knower of the Self crosses the grief” (Ch. Up. 07.01.03).²⁹

He concluding the chapter on the Dejection of Arjuna, remarks that the first chapter called Introduction to the description of Arjuna’s grief (शोक) is over.³⁰

It must be noted here that the connotation of the terms “dejection” and “grief” differs. The dejection (विषाद) is generally used in the sense of sadness, depression, grief and sorrow³¹ while the term grief denotes sorrow, distress, affliction and so on.³² Therefore KK’s naming the chapter seems more acceptable.

KK introducing the IInd chapter on “The knowledge” (सांख्य) points out Sañjaya’s statement told by Vedvyāsa’s direct disciple, Vaisampāyana, that the true narrator (सत्यवादी) Sañjaya reports to Dhṛtarāṣṭra, who was for the time being relieved from the fear of loosing his sons as well as the kingdom and was desirous of knowing the later happening of Arjuna’s withdrawal from the fight due to his fear from committing sin of killing relatives.³³

He concludes the chapter with the remark, “The root-cause of God-realisation is the pure devotion to Him, while the knowledge of the Self is subservient and worshipping Him is the means³⁴ through which the devotee becomes free from attachment, and then attains the Highest Bliss.³⁵ In this way KK summarises this chapter with accomplishing the benefit of the devotees through the grace of Lord Śrī Kṛṣṇa.

KK introduces the IIIrd chapter on “The Action” (कर्म) with the discussion of the extant of the original Śrīmad Bhagavadgītā (discussed below in this chapter). The original Śrīmad Bhagavadgītā means the song sung by the Lord Himself and not the elaboration by Vedvyāsa ³⁶ KK establishes that from the 3rd chapter onwards upto XVIII.57 approximately³⁷ the topics of the original Gītā are elaborated for the easy understanding of the devotees. According to KK, Arjuna believes that the Lord prefers the practice of the path of Knowledge more than the path of self-less Action discussed in the middle (i.e. Gītā II.39 to 50). If it is so, why the Omniscient Lord, the beneficial teacher, impels him in the right to work, which is lower than knowledge?³⁸

He concludes with the statement that the IIIrd chapter on the path of selfless Action is to be practised according to one’s own capacity as having Knowledge leading gradually to the serenity.³⁹

KK introducing the IVth chapter on “The knowledge as well as the disciplines of Action and Knowledge” (ज्ञानकर्म संन्यास) relates it with the third chapter, he discusses here the path of selfless Action, its types and fruits as well as nature and kinds of actions.⁴⁰

He concludes the chapter with the statement that the devotedness to the selfless Action disrupts the cycle of births and deaths.⁴¹

KK introducing the Vth chapter on “Renouncing the Action and Knowledge” (कर्मसंन्यास)⁴² says that the path of selfless Action in the preceding IVth chapter is preached as an important discipline. The man devoted to the path of Knowledge has no need of action, but the path of selfless Action is also important. In this situation Arjuna thinks it impossible for one single liberation-wisher to practise simultaneously both the paths of selfless Action and of Knowledge.⁴³

He concludes the chapter with the statement that means, procedure and knowledge, etc. make a yogi qualified for the knowledge of the Highest Self.⁴⁴

KK introducing the VIth chapter on “The Self control” (आत्मसंयम), writes that the path of selfless Action, the path of Knowledge and the procedure of meditation were introduced in brief in the previous chapter to elaborate which the VIth chapter is being started.⁴⁵

He concludes this chapter with the statement that the detachment leading to the cessation of action performed with desire and then of the yoga as the means of Supreme State.

Then he summarises this group of six chapters (I to VI) with the remark that non-self entity by way of instructing means, their practice as well as the superiority, were discussed here.⁴⁶

KK introducing the second group of six chapters (VII to XII) begins with the VIIth chapter on “The Knowledge of Nirguna and Knowledge of Manifest Divinity (ज्ञान + विज्ञान). He writes that the chapter deals with the path of Devotion to Lord Śri Kṛṣṇa the Highest Self, the reality expressed by the pronoun “That” (in Thou Art That) characterised by divine attributes, powers, supermacy, etc. and who is the sole object of devotion, and also different types of devotees and their antagonist i.e. non-believers in gods as well as scriptures. The beginning of the VIIth chapter aims at the description of the nature of the object of devotion and of the devotees.⁴⁷

He concludes the chapter with the statement that Lord

Śrī Kṛṣṇa's supèremacy, superiority of His devotees as well as the root-cause of bondage and liberation out of compassion towards His devotees were discussed.⁴⁸

KK introducing the VIIIth chapter on "The Indesturactible Brahman" (अक्षरब्रह्म), writes that the VIIIth chapter is being started to explain 07 terms like Brahman, Adhyātmā, etc.⁴⁹

It seems that KK considers these two chapters (VIII & IX) as a composite one and henc he does not give any concluding remark on the 8th chapter.

KK introducing the IXth chapter on "The Sovereign Science (राजविद्या) and the Soverign secret (राजगुह्यम्) saying "Lord's supremacy, various types of devotees, the exclusive devotion as the only path to cross over the Ocean of Existance and than to reach the Lord's Abode. The knowledge of the Self and the concentration on the Self were discussed as the absolute means in the VIIth and the VIIIth chapters. The IXth chapter, discribes the nature of the knowledge of the Highest Self and indicates the extraordinary power of the devotees as well as the greatness of knowledge and blame of the non-believers."⁵⁰

He concludes with the prayer of taking shelter solely in the Lord's devotion which he described in this chapter.⁵¹

KK introducing the Xth chapter on "Divine Glory" (विभूति) says that the Lord is spoken of as accessible only through devotion in the VIIth and VIIIth chapters and then in the IXth chapter the greatness of the devotion to the Lord was knowledge, the supreme reward for devotees as well as blaming the non-believers.

Now in order to present the infinite Superemacy so as to germinate and grow the devotional love, He addresses Arjuna with a desire to accomplish devotee's benefit because His greatness spoken of earlier is very difficult to be understood by many.⁵²

He concludes with the prayer of taking shelter in Lord Śrī Kṛṣṇa (माधव) who out of compassion stated his divine glories to grow the devotion of the devotees.⁵³

KK introducing the XIth chapter on "The Vision of the Universal Form" (विश्वरूपदर्शन) which germinates and grows the devotion, through His divine glories, Lord Śrī Kṛṣṇa mentions that He stands holding the entire universe by a

single spark only (X.42) Arjuna thanking for the same and desiring to behold the universal form of the Lord, (spoke) with the words.⁵⁴

KK ends this chapter without any concluding remark.

KK introducing the XIIth chapter on “The devotion” (भक्ति) refers to the verse of the preceding chapter (XI.55), which states the reward of the form of reaching the Lord for the exclusive devotee. Who works for His sake, depends on Him, etc. KK here also refers to the two verses (20-21) of the VIIIth chapter to introduce the XIIth chapter. The eternal Innermost Self was designated as imperishable, which is higher entity and is untouched by Nature, followed by the Unmanifest called the Supreme Goal out of two rewards to be achieved, which of the two is the best and easier to attain.⁵⁵

KK ends this chapter without any concluding remark though here ends the second group of six chapters.

KK introducing the XIIIth chapter on “The discrimination of the Field and Knower of the Field” (क्षेत्रक्षेत्रज्ञविभाग). KK mentions here clearly that the third group of the six

chapters (XIII-XVIII) is being started to describe the three types of sacrifices, penance, etc. based on the three Qualities which are not spoken in the preceding two groups of chapters (i.e. I-VI and VII-XII).

According to KK the XIIIth chapter deals with the description of the discriminative Knowledge of the Matter and the Spirit along with its means to cross over the ocean of Existence.⁵⁶

He concludes the chapter with the prayer that Lord Srikr̥ṣṇa (हरि) may become His sole refuge, who instructed the discriminative knowledge of the Field and the Knower of the Field.⁵⁷

KK introducing the XIVth chapter on “Classification of the three Qualities (गुणत्रयविभाग) refers to the two verses of the preceding chapter (13.21, 26). He states that the beings originate really through the union of the Matter and the Spirit, but their union is not independent or accidental, as the followers of the Sāṅkhya doctrine propounded, the union is, however, caused by Me. ⁵⁸

He concludes the chapter with the statement to the Lord, the bestower of the benevolence on to the devotees instructed the characteristics and effects of the Qualities.⁵⁹

KK introducing the XVth chapter on “The Supreme Person” (पुरुषोत्तम) refers to the verse (26) of the previous chapter regarding the eligibility for attaining the Supreme State by way of transcending the qualities through the exclusive devotion to the Lord and adds further that this chapter deals with the Lord’s Form as the sole goal of worship and He being the Highest Person because He is endowed with infinite auspicious attributes and He is higher than His twofold potency of the form of Perishable and the Imperishable entities. The detachment in the form of a weapon cutting asunder the bondage of the form of a Peepal tree(अश्वत्थ).⁶⁰

He concludes the chapter with a prayer that he resorts to Lord Śrī Kṛṣṇa, “the worth knowing of the Vedas, the holy master, preaching the principles of the scriptures, totally different from His twofold entities and Supreme Person.”⁶¹

KK introducing the XVIth chapter on “The discrimination between the godly and the demoniacal properties” (दैवासुरसम्पद्विभाग) connects it with the person qualified for the most secret teaching and begins the XVIth chapter as an elaboration of the demonical endowments introduced in the two verses (11 & 12) of the IXth chapter describing the fools of fiendish nature thinking low of Him as the Supreme Lord having assumed a human body, while great souls possessing the nature and the godly endowments, knowing Him as the Prime Source of life. This chapter aims at the instruction that demonical properties to be abandoned and the godly endowments to be cultivated.⁶²

He concludes the chapter with the remark that Lord Śrī Kṛṣṇa instructed to avoid the demonical properties and to perform the action ordained by the scriptural ordinances.⁶³

KK introduces the XVIIth chapter on “The classification of the threefold faith” (श्रद्धात्रयविभाग) that explains the three types of faith, food, sacrificial rituals, austerity, donation and so on. He points out the consequences of disregarding of scriptural ordinances, the prohibited actions, sacrificial acts, etc. and he raises the

question whether they would fall in the category of demons or of the godly men. He says further that action performed with faith characterised with the Quality of the Activity or of the Inertia, leads to demonical properties and hence to the wordly existance.⁶⁴

KK concludes with the remark (not in the form of a stanza) that excluding the activities characterised with the quality of the Activity or of the Inertia and with the demonical properties, if any action is performed with full faith for the sake of the Lord, it leads the person to the liberation by way of bringing internal purity, knowledge and devotion.⁶⁵

KK introducing the XVIIIth chapter on the “Liberation through the path of Knowledge and Self-surrender” (मोक्षसंन्यास). says that this chapter speaks of the brief survey of the entire Śrīmad Bhagavadgītā for the liberation-wishers, who are slow and less intelligent.⁶⁶

He concludes the chapter and establishes with the statement that Lord Śrī Kṛṣṇa, the bestower of all fruits and worth propitiating for all, is definitely the controller and has the liberation-wishers should seek refuge in Him.⁶⁷

V Triad of Six chapters

श्रीमद्भागवतम् declares, “The three paths (योग) viz. Knowledge, Action and Devotion have been described by Me with a desire to grace the people, as there is no other way any where.”⁶⁸

This instruction is followed by KK in his TP. Moreover he has discussed and established the concept of the triad of six chapters which is cursorily⁶⁹ referred to by Rāmānujācārya in his श्रीभाष्यम् to establish the oneness of the पूर्वमीमांसा and the उत्तरमीमांसा.

Ādi Śaṅkarācārya , following his doctrine of Absolute Monism, does not mention even a clue. It seems that according to him, all the eighteen chapters of the Gītā establish only one path i.e. path of Knowledge only.⁷⁰

But KK (following the tradition of the भागवतः) and Rāmānujācārya establish the triad of six chapters in the Gītā and explain the text accordingly. Rāmānujācārya⁷¹ clearly gives the heading of the first group of six chapters (P 09), the second or the middle group of six chapters (P 227) while the third or the last group of six chapters (P 408) commences without the naming the triad.

The famous concept that Śrīmad Bhagavadgītā explains the tenets in the traid of six chapters (i.e. कर्मयोग, भक्तियोग and ज्ञानयोग) seems to be of a latter origin. The earliest available commentery of Ādi Śaṅkarācārya does not specifically mention such a traid of six chapters as mention above⁷² though the two introductory of the VIIth chapter and of the XIIIth chapter indicate a vague notion of the traid of six chapters. While commenting on the verse (VII.01) he writes, “Realisation of the Lord by meditation has been given in (VI.47) an occasion for further interrogation and wishing to teach, without being asked, “so and so is my real being, and such and such is the one whose inner self abides in Me,” the Lord said.”⁷³

In the introductory of the XIIIth chapter also, he writes, “The main subject of the discourse in the VIIth chapter two Natures (प्रकृतिs) of the Suprem Lord were shown the one composed of the three Qualities (गुणs) and divided eightfold forming the inferior (अपरा) प्रकृति because of its being the cause of संसार or mundane life : and the other, the Superior (परा) प्रकृति, forming the very life (जीव), the क्षेत्रज्ञ or the Knower of Matter, being essentially one with the Lord Himself, and through these two प्रकृति, the Lord becomes the cause of the origin sustence and dissolution of the universe.

Now this discourse on Matter (क्षेत्र) is commenced with a view to describing two प्रकृतis of क्षेत्र and क्षेत्रज्ञ to determine the essential nature of their possessor, the Lord (ईश्वर).

Again, in the last preceding discourse (i.e. XIIth) from verse 13 to the end the path of the संन्यासी who possess the knowledge of the Truth i.e. what sort of life they lead has been described. Now arises the question possessed of what sort of knowledge of truth do they become dear to the Lord by following the rule of life set fourth above ? The present discourse is also intended as an answer to this question.⁷⁴

Thus the statements like, “So and so is my real being” and “Such and such is the one whose inner self abides in One” of the VIIth chapter indicate, though not specifically designated, the commencement of the discussion on the भक्तियोग.

Similarly the statements like, “This discourse on Matter (क्षेत्र) is commenced with a view to describing two प्रकृतis of क्षेत्र and क्षेत्रज्ञ,” and “Possessed of what sort of knowledge of truth they become dear to the Lord” indicate again the seed of the possibility of the group of six chapters on the ज्ञानयोग.

Rāmānujācārya writes “In order to teach the means for the attainment of नारायण, who is the Lord of श्री, the sole cause of the entire universe. The vision of the real nature of the individual self of the aspirant and which is accomplishable by the practice of कर्मयोग preceded by knowledge of the Self has been taught in the first group of six chapters.”⁷⁵

In the middle group of six chapters the Nature of the Supreme Person, His worship, love and devotion are expounded.⁷⁶

In the next group of six chapters the real Nature of the प्रकृति, of the self, of the Universe, the disciplines of कर्म, ज्ञान and भक्ति and the method of adopting them all of which have been taught in the first two groups of six chapters are thoroughly explained.⁷⁷

KK being the follower of Nimbārka school combining Knowledge and Devotion, clearly and specifically writes “Thus ends the group of six chapters comprising of the preaching of the practice of concentration on the self after practising detachment (from pleasures of both the worlds) followed by controlling the senses and the mind, and also the preaching of realising the nature of one’s self as

different from all the non-self entities, because to become the best of all the Yogis, such a realisation is the most intimate means to reach the Lord and also of the sole resort of the Lord's devotion.⁷⁸

“Now, he writes further, in order to describe the path of devotion to the Lord and to describe Lord Śrī Kṛṣṇa, the Highest Self, the Reality expressed by the pronoun “That (in Thou art That) characterised by divine attributes, powers, Supremacy, etc. and who is the sole object of devotion, and also to describe different types of devotees and their antagonist i.e. not-belivers in God and scriptures, the middle set of six chapters is being started.”⁷⁹

KK concluding the discussion on the theory of the triad in the Śrīmad Bhagavadgītā XIIIth chapter and adds, “Now the third group of the six chapters is being started to described the three types of sacrifices, penance, donation, renunciation, doer, intellect, etc. based on the three Qualities and which are not spoken of in the preceding two groups of chapters, the nature of the God realisation attained by and the fruit of Infinite Bliss for those qualified with the godly endowments, who are endowed with the quality of the Goodness, the exclusive devotees who possess Knowledge and detachment.”⁸⁰

Thus the vague notion of the triad of six chapters in the Śrīmad Bhagavadgītā must have been prevailed in the times of Ādi Śaṅkarācārya (788-820 AD) and the same notion was (principally) introduced cursorily by Rāmānujācārya (1017-1137 AD) in his ब्रह्मसूत्रश्रीभाष्यम् (01.01.01/03) on this line, it seems, Rāmānujācārya commented upon the Śrīmad Bhagavadgītā labelling it as a text with a triad of six chapters. He might have accepted the statement of the श्रीमद्भागवतपुराणम् (11.20.06)⁸¹

KK while commenting upon Śrīmad Bhagavadgītā had the ready threshold to step into the strong edifice of Śrīmad Bhagavadgītā with the triad of six chapters and hence the theory of Devotion and the doctrine of Dualistic-non dualism get its justification.

In this direction his contribution of relating the chhandogy Upaniṣadic statement Thou Art That (तत्त्वमसि) becomes more convincing which later on turned out to be an accepted principle.

VI Extent of Śrīmad Bhagavadgītā

अक्तार्थस्यैव षोडशाध्यायैर्विस्तरः कृतो बोध्यः । केशवकाश्मीरि भट्टाचार्यः ।

An humble effort is made herebelove to justify KK's hypothesis regarding Lord Sri Krsna's speech and Vedavyasa's text, considering the famous ध्यानश्लोक⁸² :

“Om, O Bhagavad Gītā, with which Pārtha (Arjuna) was enlightened by the Lord Nārāyana Himself and which was incorporated in the Mahābhārata by the ancient Muni Vyāsa-the Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita and consisting of eighteen chapters - upon Thee, O Bhagavad Gītā! O affectionate Mother! I meditate.” Thus the ध्यानश्लोक reffers clearly to the following Śrīmad Bhagavadgītā was spoken by Lord Śrī Kṛṣṇa to Arjuna and was composed by VedaVyāsa (for the common people)⁸³

Though the tradition of the महाभारतम् accepts and present the text of Śrīmad Bhagavadgītā as it is from the one pen only i.e. VedaVyāsa.⁸⁴ Moreover there is no question regarding Lord Śrī Kṛṣṇa's original speech and VedaVyāsa's composition because it is a fact that the text of महाभारतम् came down to us as it was entirely presented by Sañjaya to Dhṛtarāṣṭra⁸⁵ in toto.

However KK's hypothesis “the rest of the sixteen

chapters should be known as the extension of the above discussed topics.”⁸⁶ Now Lord Sri Kṛṣṇa’s original speech is imbibed in the IInd chapter of Śrīmad Bhagavadgītā, is tried to discuss and to justify in a probable way.

In order to justify KK’s remark the synopsis⁸⁷ is taken for the discussion, presents the topics of the 2nd chapter under five heads, as under.

- (A) II.01-10 : Arjuna and Śrī Kṛṣṇa discussing Arjuna’s faint heartedness.
- (B) II.11-30 : Sāṅkhya (The Yoga of Knowledge)
- (C) II.31-38 : The *Kṣatriya*’s duty to engage himself in fight.
- (D) II.39-53 : *Karmayoga* (The yoga of selfless Action)
- (E) II.54-72 : Marks of the man of stable mind and his glories.

The entire Śrīmad Bhagavadgītā consist of the speech of Arjuna in 84 verses, out of them 21 verses are in the 1st chapter and remaining 63 verses are in the form of various questions in the chapters III to XVIII.

- (A) **II.01 - 10 Arjuna and Śrī Kṛṣṇa discussing Arjuna’s faint heartedness.**

Under this head Arjuna’s various questions and their

relevant supplementary questions are classified into three categories.

(i) Arjuna's Faint heartedness :

Arjuna's faint heartedness though present in the first chapter (28 to 46) also is covered in the IInd chapter (04 to 08) speaking how he should fight with his teachers, relatives, etc. and he taking surrender as a disciple.⁸⁸ This type of faint heartedness is presented in only one verse, asking about the reward of a yogi deviating from his path.⁸⁹

(ii) Curiosity regarding something new :

The second category introduced in the question regarding the marks of a stable minded person⁹⁰ place in different verses of the chapter III to XVIII as under.

What is the reason for committing a sin ?⁹¹

How should I understand the eternity of the Self ?⁹²

How can one control the mind ?⁹³

and so on...

(iii) Understanding and removal of doubt:

The last category introducing the understanding and the removing of doubts presented in the chapter three that says "What is the only beneficial to Arjuna Action or Knowl-

edge? the reason is that Lord Śrī Kṛṣṇa praises both Action and Knowledge simultaneously. So he does not understand it precisely.⁹⁴

Again Arjuna asking “What is beneficial selfless action or Renunciation of action ?⁹⁵

(B) II.11-30 Sāṅkhyayoga

A considerable portion of the Gita deals with various aspects of knowledge such as (i) The self, (ii) Selfless Action, (iii) Devotion, (iv) Meditation and so on.

The specific aspect of the worldly as well as spiritual knowledge is taken under discussion.

(a) The aspect of worldly knowledge consists of informative and spiritual :

(i) Informative type is presented in the following

01. Ch. III, 03 - 06 - Importance of the performance of duty,

02. Ch. III, 09 - 16 - The necessity of performance of sacrifice, etc.,

03. Ch. III, - 27 and 32 - 35 - Marks of the unwise and instruction about performance of action with repulsion,

04. Ch.III, 36 - 43 - How to overcome desire?
05. Ch. VII, 13 - 15 - Condemnation of men of demoniacal nature,
06. Ch. VIII, 23 - 28 - The bright and dark paths are described,
07. Ch. IX, 11 - 12 - Condemnation of men of the demoniacal nature, who despise God,
08. Ch. IX, 20 - 25 - The fruits of worshiping with a motive and without motive,
09. Ch. XI, 32 - 33 - God describes his glory and exhorts Arjuna to fight,
10. Ch.XIV, 05 - 18 - The Qualities of Sattva, Rajas and Tamas are described,
11. Ch. XVI, 01 - 05 - The godly and the demoniacal properties described with their fruits,
12. Ch. XVI, 06 - 20 - Marks of men possessed of the demoniacal properties and their damnation described,
13. Ch. XVII, 01 - 06 - Discussion of faith and on the fate of men who perform austere penance not enjoined by the scriptures,
14. Ch. XVII, 07 - 22 - Different kinds of food, sacrifice, penance and charity are described and
15. Ch. XVIII, 41 - 48 -Duties attaching to each caste and the fruit of their performance.

(B) Wordly knowledge for devotional growth is given in the following.

01. Ch.III, 17 - 24 - The necessity for action on the part of the wise and even on the part of God Himself, for the good of the world,

02. Ch. VII, 01 - 07 - Wisdom with real knowledge of manifest divinity,

03. Ch. VII, 08 - 12 - Inherence of God in all objects as their cause,

04. Ch.VII, 16 - 19 - Praise of devotees Ārta, Jijñāsu, Athārthi, Jñāni,

05. Ch. VII, 24 - 30 - Condemnation of men, who are ignorant of the glory and true nature of God, and approbation of those who know them,

06. Ch. VIII, 03 - 06 - Answer to Arjuna's seven questions on Brahman, Adhyātma and Karma (Action) etc.,

07. Ch. VIII, 08 - 22 - The subject of Bhaktiyoga is discussed,

08. Ch. IX, 13 - 15 - The methode of worship of men possessed of the divine nature,

09. Ch. IX, 16 - 19 - Discription of God, as the soul of everything and His glory,

10. Ch. 1X, 01 - 07 - Bhaktiyoga, its fruit and glory,

11. Ch. 1X, 12 - 18 - Arjuna offers his praise to

God and prays to the Lord for a description of His glories and power of yoga,

12. Ch. X, 19 - 42 - The Lord describes His glories and power of yoga,

13. Ch. XI, 05 - 08 - The Lord describes His Universal Form

14. Ch. XI, 09 - 14 - The Universal Form described by Sañjaya to Dhṛtarāṣṭra,

15. Ch. XI, 15 - 31 - Arjuna sees the Lord's Universal Form and offers praise to the Lord,

16. Ch. XI 35 - 46 - Arjuna offers praise to God, and prays for a sight of the Lord's four armed Form,

17. Ch. XI, - to 55 - The Lord describes the glory of the vision of His Universal Form, and reveals to Arjuna His four armed, gentle Form and

18. Ch. XVIII, 56 - 66 - The path of Karmayoga or selfless action together with Devotion.

(ii) Spiritual or Philosophical Knowledge is described in following

01. Ch. IV, 19 - 23 - The conduct of yogis and sages its glory are described,

02. Ch. IV, 24 - 32 - Different forms of sacrifices are described with their fruits,

03. Ch. IV, 33 - 42 - The glory of knowledge is described,
04. Ch. V, 13 - 26 - The Yoga of Knowledge,
05. Ch. V, 27 - 29 - Meditation, together with divotion, is described,
06. Ch. IX, 01 - 06 - The subject of Knowledge with its glory described,
07. Ch. IX, 07 - 10 - The origin of the World is discussed,
08. Ch. XI, 51 - 55 - The impossibility of obtaining a sight of the four armed Form without exclusive Devotion which is described with its fruit,
09. Ch. XII, 02 - 12 - Respective merits of the worshippers of God with Form or without Form, and the means of God Realisation,
10. Ch. XIII, 01 - 18 - The subject of 'Field' and the knower of the 'Field' together with knowledge,
11. Ch. XIII, 19 - 34 - The subject of Matter and Spirit together with knowledge,
12. Ch. XIV, 01 - 04 - The glory of knowledge, evolution of the world from Matter and Spirit,
13. Ch. XV, 01 - 06 - Description of the Universe as a tree and the means of God realisation,
14. Ch. XV, 07 - 11 - The Individual Soul,

15. Ch. XV, 12 - 15 - God and His glory are described,

16. Ch. XV, 16 - 20 - The perishable (bodies of all beings), the imperishable (Jivatma) and the Supreme Person described,

17. Ch. XVI, 21 - 24 - Instruction about renouncing conduct opposed to the scriptures and exhortation to follow the scriptures,

18. Ch. XVII, 23 - 28 - The meaning and intention of uttering “Om Tat Sat” are explained,

19. Ch. XVIII, 01 - 12 - The subject of Relinquishment,

20. Ch. XVIII, 13 - 18 - Cause of Karma according to Sāṅkhya system,

21. Ch. XVIII, 19 - 40 - Classification of knowledge, action, doer, reason, firmness and joy according to the three Qualities and

22. Ch. XVIII, 49 - 55 - The path of Knowledge is described.

(C) II.31-38 The Kṣatriya's duty to engaged himself in fight.

Ch. XVIII, 42 - 44, 03-30, 08-07, 11-34.

(D) II.39-53 The yoga of self less Action described.

01. Ch. III, 07 - 08 - Importance of the performance

of duty, in a detached way, according to both ज्ञानयोग and कर्मयोग ,

02. Ch. IV, 01 - 18 - The glory of God with attributes and selfless action are described,

03. Ch. V, 02 - 06 - सांख्ययोग and the yoga of disinterested action described,

04. Ch. VI, 01 - 03 - कर्मयोग or the योग of disinterested action described,

05. Ch. VI, 11 - 32 - Detailed description of ध्यानयोग,

06. Ch. VI, 37 - 47 - The fate of one who falls from yoga and the glory of ध्यानयोग are described,

07. Ch. IX, 26 - 28 - The glory of action practised disinterestedly

08. Ch. XIV, 19 - 20 - Means of God Realisation and

09. Ch. XVIII, 56 - 66 - The path of selfless action together with Devotion,

(E) II.54-72 Marks of the man of stable mind and his glory :

01. Ch. III, 25 - 29 and 31 - 35 - Marks of the wise and instruction about performance of action without attraction,

02. Ch. V, 07 - 12 - Marks of the सांख्ययोगी as well as of निष्काम कर्मयोगी, their glories,

03. Ch. VI, 04 - Marks of one who has attained Yoga,
04. Ch. VI, 05 - 01 - Urging one to uplift the self and
marks of the God realised soul,
05. Ch. XII, 13 - 20 - Marks of the God realised soul and
06. Ch. XIV, 22 - 27 - Marks of the soul who has
transcended the three Qualities.

VII Problem of total Number of verses in the Gītā

The next chapter after the XVIIIth chapter of Śrīmad Bhagavadgītā (MBh 23 to 40.03-06) creates a problem of the total number of verses in Śrīmad Bhagavadgītā. The verses of the भीष्मपर्व⁹⁶ run as under :

षट्शतानि सविंशानि श्लोकानां प्राह केशवः ।

अर्जुन सप्तपञ्चाशत् सप्तषष्टितु सञ्जयः ॥

धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते ।

In the Gītā, there are 620 stanzas of Kesava, 57 of Arjuna, 67 of Sañjaya, and one of Dhṛtarāṣṭra, in all 745 stanzas.

KK has remarked about the number of verses in the Gītā. According to him the Gītā contains 45 more verses (each of 32 syllables in calculation), but it must be borne in

mind that the actual number of (700) is not affected and it seems that he is referring to the calculation following the calculation of verses (as counted) in the manuscripts

.
This is technically cold the measurement of 32 syllables of one stanza or a verse (श्लोक प्रमाणेन अक्षरसंख्या). The calculation of the verses on the line of 32 syllables of a stanza has, it seems, the impact of the ritualists who offers oblations stanza-wise. The case is clear from the introduction of the सप्तशती⁹⁷, looking to the number of total verses of the Gītā one finds the following number.

01. उवाच verses	---
02. 32 Syllabled verses	644
03. 33 Syllabled verse	001
04. 44 Syllabled verses	051
05. 45 Syllabled verses	003
06. 46 syllabled verse	<u>001</u>
	700

According to the above calculation and the lengthy discussion by swami shree Rāmasukhadāsji⁹⁸ his conclusion is like a hard-nut to crack.

The simple calculation of the verses of all the eighteen chapters come to 700 and that should be considered to be enough for designating the Śrīmad Bhagavadgītā as a सप्तशती text.

Conclusion

Thus the wide synopsis of all the XVIII chapters with the special concentration on the introductory and the concluding remarks given by KK it is obvious that he gives proper justice to the Śrīmad Bhagavadgītā and authenticates it as one of the texts leading to the liberation (प्रस्थानत्रयी).

It can be easily summarised as follows :

(01) KK's humble effort to authenticate Srimad Bhagavadgita as an authoritative scripture (शास्त्र) is justifiable and hence convincing when his statements of the said topics are very closely examined on the line of the four preliminary requirements (अनुबन्धचतुष्टय).

(02) Śrīmad Bhagavadgītā composed in XVIII chapters consists of three triads i.e. I - VI - कर्मयोग, VII-XII - भक्तियोग and XIII-XVIII - ज्ञानयोग.

(03) Each of the three triads (of 06 chapters) corresponds to the famous great declaration of the Thou art That (तत्त्वमसि) छांदोग्यउपनिषद् (03.01.07) .

(04) Each of the three units viz. तत्, त्वम् and असि corresponds also to the respective Qualities, discription and explanation of the respective chapters and also the triads.

(05) In the conclusion KK presents remarks in prose, sometimes in the form of statement (a stanza) or sometimes in the form of a prayer which suggests the tradition of his times in which each chapter was summarised in such a way that it construed in a prayer.

(06) The clear indication is also found that the IInd chapter is the only real i.e. original Śrīmad Bhagavadgītā (the Song Divine) uttered by Lord Śrī Kṛṣṇa Himself. The remaining chapters i.e. III.01-XVIII.57 are from Vedavyasa's pen (cf. व्यासेन ग्रथिताम्).

(07) KK specifically commenting at the outset of the chapter XVIIIth, writes, "The XVIIIth chapter furnishes of the brief survey of the entire Śrīmad Bhagavadgītā for those liberation-wishers who are less intelligent."

In this direction his contribution of relating statement of the Chhāndogya Upaniṣad "Thou Art that" (तत्त्वमसि) becomes more convincing which later on turned out to be an accepted principle.

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Foot Notes

01. Keśava Kāśmīri Bhaṭṭācārya (=KK) : Tattvaparakāśikā (=TP) : Intro., P 03: अत एव बहुभिराचार्यैः स्वस्वमतानुसारेण व्याख्यातमिदं शास्त्रं परन्तु तेषां सर्वज्ञत्वाभावात् तद्व्याख्यानानां शास्त्रविरुद्धांशेन युक्तत्वान्न सर्वमुमुक्षूपा देयत्वम् ।
02. *Ibid.* Intro., P 03 तस्यत्वतिगम्भीरार्थतया शारीरकमीमांसादिसर्वविद्वान्तोक्तसाधन-सम्पन्नसूक्ष्मबुद्ध्यधिकारिकत्वेनमन्दमतीनां तत्र प्रवेशानर्हत्वात्तेषां तदर्थजिज्ञासूनामल्प-प्रयत्नानां मुमुक्षूणामुपकारायाऽञ्जासा तदुक्तार्थोपलब्धये तच्चरणस्मरणैकबलेन तत्कृपालब्धतदुक्तसिद्धान्तेन मया श्रीभगवद्गीताटीका सुगमा तत्त्वप्रकाशिकाभिधा यथामति विधीयते ।
03. Vide. Tilak Bal Gangadhar : Śrīmad Bhagavadgītā - Rahasya or Karm-Yaoga Śāstra, Intro., pp. 16 - 55
04. Among the works of Rāmānujācārya, (enumerated by Karmarkar R.D. in his श्रीभाष्यम्, Intro., pp. XVI - XVII), one finds the following texts.

१. ब्रह्मसूत्रश्रीभाष्यम् ।	६. श्रीरंगगद्यम् ।
२. श्रीमद्भगवद्गीताभाष्यम् ।	७. श्रीवैकुण्ठगद्यम् ।
३. वेदान्तदीपः ।	८. नित्यग्रन्थ (भगवदाराधनक्रमः) ।
४. वेदान्तसारः ।	९. वेदार्थसंग्रहः ।
५. शरणागतिगद्यम् ।	
05. Apte's Dictionary, P 77, Col. 01 : (3) One who propounds a particular doctrine. (4) (When affixed to proper names) learned, venerable (some what like the English Dr.).
06. cp. Bose Roma : Vedānta Parijāta of Nimbārka and V Vedānta Kaustubha of Śrinivasa Vol. III, P 122.

07. I owe this statement to late Vedānta Shastri Shri Kesavalal J. Trivedi, the traditional teacher of my guide Prof. Dr. J.A. Jani.
08. Swami Nikhilananda : Vedāntasāra of Sadānanda, P 03: तत्र अनुबन्धो नाम अधिकारिविषयसम्बन्धप्रयोजनानि ।
09. cp. गीताशास्त्रमिदं पुण्यं यः पठेत्प्रयतः पुमान् ।
विष्णोः पदमवाप्नोति भयशोकादिवर्जितः ॥१॥
गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥गीतामाहात्म्यम् ०४॥
10. cp. चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।
वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥तत्रैव ०९॥
11. cp. गीता मे परम विद्या ब्रह्मरूपा न संशयः ।
अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥तत्रैव ०८॥
12. The English translation is taken here from वेदान्तकामधेनु-दशश्लोकी, with Sanskrit and Hindi translations of निम्बार्कभूषण Pt. Ram Gopal Shastri, in English by Shree Mohanlal Kewaliya his english translation is explanatory. Pub. Akhil Bhartiya Shri Nimbarkacharyapeeth Salemabad (Rajasthan), 1992)
13. Swami Nikhilananda's Vedāntasāra of Sadānanda, P 03 :
अधिकारी तु विधिवदधीतवेदवेदाङ्गत्वेनापाततोऽधिगताखिलवेदार्थोऽस्मिन् जन्मनि जन्मान्तरे
वा काम्यनिषिद्धवर्जपुरःसरं नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन निर्गतनिखिलकल्मषतया
नितान्तनिर्मलस्वान्तः साधनचतुष्टयसम्पन्नः प्रमाता ।
14. संसारसागरं घोरं तर्तुमिच्छति यो नरः ।
गीतानावं समारुह्य पारं याति सुखेन सः ॥ वराहपुराणम् ॥
15. KK's TP, Intro., P 03 : तत्प्राप्त्यसाधारणहेतुस्तदनन्यभक्तियोग इति साक्षात् भगवतोपदिष्टम् ।

16. Swami Nikhilananda's Vedāntasāra of Sadānanda, P 05 : विषयो जीवब्रह्मैक्यं शुद्धचैतन्यं प्रमेयं तत्र एव वेदान्तानां तात्पर्यात् ।
17. KK's TP, Intro., P 02 : सर्वमुमुक्षुभक्तानुकम्पया ज्ञानकर्मोपासनात्मक-त्रिकाण्डविषयक- सकलवेदसारभूतगीताशास्त्रोपदेशैस्तत उद्गहार ।
18. *Ibid.* Intro., Ch.VII : तदेव मुमुक्षूणां भगवद्वापत्तिलक्षणं परमपुरुषार्थ-तत्प्राप्त्युपायभूतं तदनन्यभक्तियोगं च वक्तुं तत्साधनभूतं प्राप्तुः प्रत्यगात्मनस्त्वंपदार्थस्य ज्ञानं निष्कामकर्मोपशमवैराग्ययोगादिसाधनैः प्रथमेनाऽध्यायषट्केन निरूपितम् ।
19. *Ibid.*, इदानीं भगवद्भक्तियोगं भजनीय गुणशक्त्यैश्वर्यादिविशिष्टं तत्पदार्थं परब्रह्मभूतवासुदेवस्वरूपं च भक्तभेदांश्च तत्प्रतियोग्यभक्ताभेदांश्च निरूपयितुं मध्यमषट्कमारभ्यते ।
20. *Ibid.* Intro. Ch.XIII : इदानीं षट्कद्वयोदित प्रकृतिपुरुषपरमात्मनां स्वरूपस्वभावसंबन्धयाथात्म्यविवेकं तदधिकारिनिर्णयाय दैवासुरसंपद्विभागं श्रद्धाहार यज्ञतपोदानत्यागकर्तृबु-द्ध्यादीनां गुणतस्त्रैविध्यं दैवीसंपदमाश्रितानां सात्त्विकानन्यभक्तानां ज्ञानवैराग्यवतां पराभक्त्यैव भगवत्प्राप्तिलक्षणं निरतिशयानन्तफलं च निरूपयितुमन्तिमः षट्क आरभ्यते ।
21. KK's TP XV.07. : स ममैवाशः शक्तिरूपांश्च एव न तु स्वतन्त्रः अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम् (७/५) इत्युक्तत्वात् । शक्तेः शक्तिमतः स्वरूपभेदेऽपि पृथक्स्थित्यभावभेदाभेदस्यैव संभावत्पूर्वं सप्रमाणं निरूपितत्वाच्च । केचित्तु जीवः स्वरूपेण ब्रह्मैव जीवत्वमस्याविद्योपाधिकृतं सूर्यस्य जले प्रतिबिम्बत्वमिव घटावच्छिन्नाकाश इव च जलघटाद्युपाध्यपाये बिम्बरूपसूर्यमहाकाशतापत्तिमात्रत्वाद् अविद्योपाध्यपाये निरूपाधिब्रह्मस्वरूपात्तिमात्रमेवावशिष्यते इत्याहुः ।
22. KK's TP., XVIII .61 : ईश्वरः सर्वचेतनाचेतननियमनशीलो भगवान् वासुदेवः । सर्वभूतानां हृद्देशे हे अर्जुन तिष्ठति । किं कुर्वन् ? सर्वभूतानि मायया निजशक्त्या भ्रामयन् । तत्तदनादिबीजभूतकर्मानुसारेण शुभाशुभकर्मसु प्रवर्तयन् ।

23. Swami Nikhilananda's Vedāntasāra of Sadānanda :
P 16: सम्बन्धस्तु तदैक्यप्रमेयस्य तत्प्रतिपादकोपनिषत्प्रमाणस्य
च बोध्यबोधकभावः ।
24. Vide. FN 01 of this chapter above.
25. Swami Nikhilananda's Vedāntasāra of Sadānanda P 16: प्रयोजनं
तु तदैक्य-प्रमेयगताज्ञाननिवृत्तिः स्वस्वरूपानन्दावाप्तिश्च तरति शोकम् आत्मवित् (छा. उप.
७.१.३) इत्यादिश्रुतेः ब्रह्मविद् ब्रह्मैव भवति (मुण्ड. उप. ३.२.९) इत्यादिश्रुतेश्च ।
26. KK's TP., Intro., P 03: तस्य त्वतिगम्भीरार्थतया शारीरकमीमांसादिसर्वविदान्तोक्त-
साधनसम्पन्नसूक्ष्मबुद्ध्यधिकारिकत्वेन मन्दमतीनां तत्र प्रवेशानर्हत्वात्तेषां
तदर्थजिज्ञासूनामल्पप्रयत्नानां मुमुक्षूणामुपकारायाऽञ्जसा तदुक्तार्थोपलब्धये
तच्चरणस्मरणैकबलेन तत्कृपालब्धतदुक्तसिद्धान्तेन मया श्रीभगवद्गीताटीका सुगमा
तत्त्वप्रकाशिकाभिधा यथामति विधीयते ।
27. The English rendering of the titles is taken from the chapters
of the Bhagavadgītā, The Song Divine (With Sanskrit and En-
glish Translation), Geeta Press, Gorakhpura, 1964.
28. KK's TP., P 03: तत्र स्वप्रियभक्तकुन्तीसुतानुकम्पयाऽर्जुनसारथ्यमगीकृतवान्
तदोभयसैन्यमध्ये स्वजनबन्धुगुरुवधपातकभयेन युद्धान्निवृत्य रथोपविष्टम् ।
29. Ibid. P 03: तत्र शोकनिवृत्तिकारणमात्मस्वरूपगुणादियाथात्म्यज्ञानेनमेव तरति
शोकमात्मवित् (छा.उप.७.१.३) इति ।
30. Ibid., P 53 : इति श्रीमद्भगवद्गीताटीकायां तत्त्वप्रकाशिकायां
जगद्विजययित्रीकेशवकाश्मीरिभट्टाचार्यविरचितायामर्जुनशोकवर्णनउपाद्धाताख्यः
प्रथमोऽध्यायः ।
31. Apte's Dictionary : P 524, Col. 03.
32. Ibid. P. 562, Col. 03.

33. KK's TP., P 55: एवं बन्धुवधपापभयेन युद्धादुपरतमर्जुनं श्रुत्वा निवृत्तपुत्रराज्यापायभयं तदुत्तरवृत्तान्तं जिज्ञासुं धृतराष्ट्रं प्रति सत्यवादी सञ्जय उक्तवानित्याह वैशम्पायनः सञ्जय उवाचेति ।
34. *Ibid.* P 217 : भगवत्प्राप्तिहेतुस्तत्पराभक्तिर्हि वक्ष्यते ।
तदंगमात्मविज्ञानं साधनं तस्य कर्म च ॥
35. *Ibid.* P 217 : असङ्गं तेन शुद्धात्मा स्थितप्रज्ञो भवेत्ततः ।
सर्वदुःखविनिर्मुक्तः परां शान्तिं निगच्छति ॥
36. cp. ॐ प्रार्थायि प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनी-
मम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥गीताध्यानम् ॥०१॥
37. The number XVIII.57 and the word Approximately are not proved by KK himself, but this is the researcher's possible suggestion after the close examination of the two verses (57 & 58) of the XVIIIth chapter.
38. KK's TP.,P 175: दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥२.४९॥
39. *Ibid.* P 220: ज्ञानसाधनभूतोऽपि कर्मयोगेऽधिकारतः ।
स्वप्रसादाय निष्कामः प्राधान्येनेह कीर्तितः ॥
40. *Ibid.* P 301: चतुर्थेऽध्याये कर्मयोगस्यैव ज्ञानानुसंधानप्रकारं ज्ञानफलकत्वं कर्मस्वरूपं तद्वेदांश्च वक्तुं श्रेष्ठजनाधिकारिकत्वेन परंपराप्राप्तमित्युक्तकर्मयोगं प्रशंसन्श्रीभगवानुवाच ।
41. *Ibid.* P 381: ज्ञानोपायतयाऽसङ्गकर्मनिष्ठा यथार्हतः ।

42. The English translator of The Bhagavadgītā or the Song Divine has by mistake translated कर्मसंन्यास as “The Yoga of Action and Knowledge” on P 21 & P 136.
43. KK’s TP., P 382-383: पूर्वाध्याये कर्मयोगमवश्यकर्तव्यतयोक्तः ज्ञाननिष्ठस्य कर्मनिरपेक्षत्वमभिध्यायाऽन्ते पुनः कर्मयोगमेव भगवानुपदिष्टवान् । तत्र मुमुक्षूणां कर्मज्ञानयोर्युगपदेकेनानुष्ठानासंभवाद् द्वयोर्मध्ये किं श्रेयोऽनुष्ठानमिति संदिहानोऽर्जुन उवाच ।
44. *Ibid.* P 442 : साधनं कर्म ज्ञानादि कृपया हरिणेदितम् ।
समदर्शी यतो भूत्वा परज्ञाने ततोऽर्हति ॥
45. *Ibid.* P 444 : पञ्चमेऽध्याये कर्मयोगो ज्ञानयोगश्च सप्रशंसं निरूपितः तदन्तरङ्गो ध्यानयोगस्तदन्ते संक्षेपेण द्वाभ्यां श्लोकाभ्यां निरूपितः । तद्विस्तारार्थं षष्ठाध्यायारम्भः ।
46. *Ibid.* P 542 : कर्मोपशमवैराग्यपूर्वकं योगमुक्तवान् ।
अध्याये भगवानस्मिन्परमागतिसाधनम् ॥
तत्पदार्थो भगवता साधनक्रमयोगतः ।
अस्मिन्नध्यायषट्के वै भक्तोत्कर्षश्च वर्णितः ॥
47. *Ibid.* P 545: तदेवं मुमुक्षूणां भगवद्भावापत्तिलक्षणं परमपुरुषार्थं तत्प्राप्त्युपायभूतं तदनन्यभक्तियोगं च वक्तुं तत्साधनभूतं प्राप्तुः प्रत्यगात्मनस्त्वंपदार्थस्य ज्ञानं निष्कामकर्मोपशमवैराग्ययोगादिसाधनैः प्रथमेनाध्यायषट्केन निरूपयति । इदानीं भगवद्भक्तियोगं भजनीयं गुणशक्त्यैश्वर्यादिविशिष्टं तत्पदार्थं परब्रह्मभूतवासुदेव स्वरूपं च भक्तभेदांश्च तत्प्रतियोग्यभक्तभेदांश्च निरूपयितुं मध्यमषट्कमारभ्यते । तत्रापि भजनीयस्वरूपं भक्तांश्च निरूपयितुं सप्तमाध्यायारम्भः ।
48. *Ibid.* P 611: स्वैश्वर्यं भक्तश्रेष्ठ्यं च बन्धमोक्षादिकारणम् ।
स्वभक्तकृपयैवेह सप्तमे हरिणोदितम् ॥
49. *Ibid.* P 614 : पूर्वाध्यायान्ते यथाधिकारिज्ञेया ब्रह्माध्यात्मादिसप्तपदार्था भगवता

निर्दिष्टास्तद्व्याख्यारूपोऽयमष्टमाध्याय आरभ्यते ।

50. *Ibid.* P 671: पूर्व सप्तमाष्टमाध्याययोर्भगवदैश्वर्यं भक्तविशेषा भक्त्यैव संसारोत्तरणपूर्वकं भगवत्प्राप्तिस्तत्प्रकारनिर्धारणं प्राप्तौ ज्ञानयोगध्यानयोगयोरसाधारणोपायत्वं तद्वतोऽर्चिरादिगत्या परमपदप्राप्तिस्तदभाववतः संसारावृत्तिरितिप्रतिपादितम् इदानीं भगवत्तत्त्व ज्ञानस्य स्वरूपं निरूपयितुं भक्तेश्चासाधारणं प्रभावं द्योतयितुं नवमाध्याय आरभ्यते ।
51. *Ibid.* P 738: भक्त्याऽन्वितं निजं ज्ञानं भक्तिवैभवमेव च ।
गुह्यमत्राह कृपया भगवांस्तं समाश्रये ॥
52. *Ibid.* P 741 : तदेवं सप्तमाष्टमाध्याययोर्भजनीयस्य परमेश्वरस्वरूपस्य भक्तिप्राप्त्यतयोक्तस्यैव नवमेऽध्याये ज्ञानमाहात्म्यकथनपूर्वकमभक्तनिन्दया भक्तानां परमफलनिरूपणेन च भक्तेर्माहात्म्यं द्योतितमिदानीं भक्त्युत्पत्तये तद्वृद्धये च निरङ्कुशं स्वैश्वर्यं वक्तुं तावदुक्तस्यापि महिम्नो बहुभिर्दुर्ज्ञेयत्वात्स्वभक्तहिताकाङ्क्षया पुनरर्जुनं संबोधयति ।
53. *Ibid.* P 791 : विभूतिज्ञानतो यस्य नृणां भक्तिर्भवेदिति ।
विभूतिः कृपया प्रोक्ता तं श्रीमाधवमाश्रये ॥
54. *Ibid.* P 793 : तदेवं भक्त्युत्पत्तये तद्वृद्धये च भगवता स्वविभूतिरुक्ता, तदन्ते च विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगद् (१०.४२) इति विश्वव्यापकं पारमेश्वरं रूपं निर्दिष्टं, तद्दिदृक्षुः पूर्वोक्तमभिनन्दन्नर्जुन उवाच ।
55. *Ibid.* P 858 : पूर्वाध्यायान्ते मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः । निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ (११.५५) इत्यनेन भगवदनन्यभक्तस्य भगवत्प्राप्तिफलमित्युक्तम् । अष्टमेऽध्याये परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातन (०८.२०) इत्यादिश्लोकेन प्रकृतिसंसृष्टाद्विरण्यगर्भात्प्रकृति वियुक्ततयोत्कृष्टो भावो भिन्नो लौकिकपदार्थ विलक्षणः शास्त्रमन्तरेण केनापि प्रकारेण न व्यज्यत इत्यव्यक्तः सनातनो नित्यः प्रत्यगात्मोक्तः । तस्यैव अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गति (०८.२१) मित्यनेनाक्षरत्वपरमागतिस्त्वं परमत्वं चोक्तम् । एवं द्वयोः प्राप्यत्वाभिधानादुभयोः कस्य श्रेष्ठ्यफलत्वं, कस्य वा सुखप्राप्यत्वं प्राप्यानुगुणं, के वा साधकाः श्रेष्ठा इति विशेषजिज्ञासया अर्जुन उवाच ।

56. *Ibid.* P 893 : तदेव यत् प्राप्त्य साधारणोपायस्याङ्भूतं प्राप्तुः प्रत्यगात्मनो याथात्म्यं सपरिकरं ज्ञानयोगकर्मयोगलक्षणनिष्ठाद्वयसहितं प्रथमषट्के निरूपितं, तस्य परमप्राप्यस्य भगवतस्तत्त्वयाथात्म्यं तन्माहात्म्यैश्वर्यं ज्ञानपूर्वकोऽङ्गी तदनन्यभक्तियोगश्च मध्यम षट्के निरूपितः। इदानीं षट्कद्वयोदितप्रकृतिपुरुषपरमात्मनां स्वरूपस्वभावसम्बन्धयाथात्म्यविवेकं तदधिकारिनिर्णयाय दैवासुरसम्पद्विभागं श्रद्धाहारयज्ञतपोदानत्यागकर्तृ बुद्ध्यादीनां गुणतत्त्वैविध्यं दैवीसम्पदमाश्रितानां सात्त्विकानन्यभक्तानां ज्ञानवैराग्यवतां पराभक्त्यैव भगवत्प्राप्तिलक्षणं निरतिशयानन्तफलं च निरूपयितुमन्तिमः षट्क आरभ्यते । तत्र तेषामहं समुद्धर्ता मृत्यु-संसारसागरात् (१२.०७) इति पूर्वाध्यायोक्तस्वभक्तसं सारोद्धरणस्योपायं ससाधनं प्रकृतिपुरुषविवेकं दर्शयितुं त्रयोदशाध्यायारम्भः ।

57. *Ibid.* P 995 : क्षेत्रक्षेत्रज्ञयोर्यो वै विवेकं कृपयाऽऽदिशत् ।

सर्वज्ञस्तं हरिं नित्यं ब्रजामि शरणं गुरुम् ॥

58. *Ibid.* P 997: त्रयोदशाध्याये यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् । क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ (१३.२६) इति प्रकृतिपुरुषसंसर्गस्य सर्वचराचरकारणत्वं, कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु (१३.२१) इति पुरुषस्य गुणमयसुखादिसङ्गो जन्मादिबन्धहेतुरिति चोक्तामिदानीं प्रकृतिस्वातन्त्र्यवादिनिरीश्वरसांख्यमतनिरासाय गुणानां बन्धनप्रकारदर्शनाय गुणात्ययप्रकारदर्शनाय च गुणातीतलक्षणं प्रकृतिलक्षणं च वक्तुं चतुर्दशाध्याय आरभ्यते ।

59. *Ibid.* P 1035 : सत्त्वादिगुणवृत्तिस्थो जीवो संसृतिमृच्छति ।

हरेरनन्यया भक्त्या मुच्यते गुणसंसृतेः ॥

कृपया भक्तहितकृदेतदर्थं स्वयं प्रभुः ।

गुणलक्षणकार्यादि अध्यायेऽस्मिन्समादिशत् ।

60. *Ibid.* P 1039 : पूर्वाध्याये पुरुषस्य मायागुणमयसंसारबन्ध प्रपञ्चान्ते मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ (१४.२६) इत्यनेन भगवदनन्यभक्तियोगेन गुणातिक्रमपूर्वकं ब्रह्मभावयोग्यतोक्ता । इदानीं भजनीयं

यद्भगवत्स्वरूपं

तस्यानन्तकल्याणगुणरूपभावयोगात्स्वशक्तिभूताभ्यां

क्षराक्षरपदार्थाभ्यामतिश्रैष्ठ्यात्पुरुषोत्तमतां वक्तुमस्याध्यायस्यारम्भः ।

61. *Ibid.* P 1084 : य एव वेदवेद्यश्च शास्त्रतत्त्वोपदेशकः ।

क्षराक्षरपदार्थाभ्यां चिदचिद्भ्यां विलक्षणः ॥

सर्वगः परमात्मा च भास्करादिविभूतिमान् ।

पुरुषोत्तमसज्जो हि तं श्रीकृष्णं समाश्रये ॥

62. *Ibid.* P 1088 : इदानीमुक्तस्य गुह्यतमशास्त्रस्याधिकारिनिर्णयाय अवजानन्ति मां

मूढाः (०९/१२) इत्युपक्रमस्य राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः । (०९.१२)

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ।

(०९.१३) इति नवमाध्याय उद्दिष्टयोर्हेयोपादेययोर्देवासुरसंपवदोर्विवरणभूतः षोडशाध्याय आरभ्यते ।

63. *Ibid.* P 1122 : आसुरीं संपदं हित्वा कामाद्यैः कारणैः सह ।

शास्त्रोक्तमेव कर्तव्यमित्यादिष्टं हि षोडशे ॥

64. *Ibid.* P 1124 : इदानीं सात्त्विकश्रद्धयाऽनुष्ठितस्यैव श्रेयोहेतुत्वं

राजसतामसश्रद्धयाऽनुष्ठितस्यासुरत्वात्संसारहेतुत्वमिति श्रद्धाऽऽहार

यज्ञतपोदानादैस्त्रैविध्यदर्शनाय सप्तदशाध्याय आरभ्यते ।

65. *Ibid.* P 1158 : तस्माद्राजसतामसमासुरं कर्म विहाय सात्त्विकश्रद्धयैव सर्वं कर्म

भगवत्प्रीत्यर्थमनुष्ठितमन्तःकरणशोधनहेतुतया ज्ञानभक्तिद्वारेण मोक्षहेतुर्भवतीतीह दर्शितम् ॥

66. *Ibid.* P 1161 : अथेदानीमलसानामल्पबुद्धीनां मुमुक्षूणामेकेनैवध्यायेन सम्यग्ज्ञातेन

सर्वगीताध्यायार्थाविगमे सर्वगीतार्थं संक्षिप्य वक्तुमयमध्याय आरभ्यते ।

67. *Ibid.* P 1321 : स्वतन्त्रः सर्वफलदः सर्वोपास्यो हि यो हरिः ।

कर्तृत्वं सर्वजीवानां तत्तन्त्रमिति निश्चयात् ॥

श्रेयस्कामो मुमुक्षुर्वा तमेव शरणं ब्रजेत् ।

स्वाभिमानं परित्यज्य ह्येतदन्ते दृढीकृतम् ॥

संसाराम्बुधिमग्नानां स्वभक्तकृपया हरिः ।

चकार गीतानां तं वन्दे सर्वगरीयसम् ॥

68. भा.पु.११.२०.०६ : योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।

ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति क्वचित् ॥

69. श्रीभाष्यम् ०१.०१.०१.०३, पृ.०४: अतः प्रतिपिपादयिषितार्थभेदेन षट्कभेदवत्
अध्यायभेदवत् च पूर्वोत्तरमीमांसयोर्भेदः ।

70. श्रीमद्भगवद्गीता शाङ्करभाष्यम्, (अ) तस्माद्गीताशास्त्रे ईषन्मात्रेण श्रौतेन स्मार्तेन वा
कर्मणात्मकज्ञानस्य समुच्चयो न केनचिद्दर्शयितुं शक्यः । (पृ. ११) (ब) तस्माद्गीताशास्त्रे केवलादेव
तत्त्वज्ञानान्मोक्षप्राप्तिर्न कर्मसमुच्चितादिति निश्चितोऽर्थः । यथा चायमर्थस्तथा प्रकरणशो विभज्य
तत्र दर्शयिष्यामः । (पृ. १२)

71. श्रीमद्भगवद्गीता श्रीरामानुजभाष्य, हिन्दी अनुवाद सहित, अनु० श्रीहरिकृष्णदास गोयन्दका,
गीताप्रेस गोरखपुर, सं. २०५३ (सन् १९९६)

72. Vide. FN 69 of this chapter.

73. श्रीमद्भगवद्गीता शाङ्करभाष्यम्, पृ. २०७

योगिनामपि सर्वेषां मद्भक्तेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमोमतः ॥६.४७॥ इति प्रश्नबीजम् उपन्यस्य स्वयम्

एव ईदृशं मदीयं तत्त्वम् एवं मद्भक्तान्तरात्मा स्याद् इति एतद् विवक्षुः ।

74. श्रीमद्भगवद्गीता शाङ्करभाष्यम् (पृ. ३१६) : सप्तमे अध्याये सूचिते द्वे प्रकृती ईश्वरस्य
त्रिगुणात्मिका अष्टधा भिन्ना अपरां संसारहेतुत्वात् परा च अन्या जीवभूता क्षेत्रलक्षणा
ईश्वरात्मिका । याभ्यां प्रकृतिभ्याम् ईश्वरो जगदुत्पत्तिस्थितिलयहेतुत्वं प्रतिपद्यते । तत्र
क्षेत्रक्षेत्रज्ञलक्षणाप्रकृतिद्वयनिरूपणद्वारेण तद्वद् ईश्वरस्य तत्त्वनिरधारणार्थं क्षेत्राध्याय आरभ्यते ।
अतीतानन्तराध्याये च अद्वेष्टा सर्वभूतानाम् इत्यादिना यावद अध्यायपरिसमाप्तिः तावत्
तत्त्वज्ञानिनां संन्यासिनां निष्ठा यथा ते वर्तन्ते इति एतद् उक्तम् केन पुनः ते तत्त्वज्ञानेन युक्ता

यथोक्तधर्माचरणाद् भगवतः प्रिया भवन्ति इति एवमर्थं च अयम् अध्याय आरभ्यते ।

75. श्रीमद्भगवद्गीता रामानुजभाष्य (पृ. २२७) प्रथमेन अध्यायषट्केन परमप्राप्यभूतस्य परस्य ब्रह्मो निरवद्यस्य निखिलजगदेककारणस्य सर्वज्ञस्य सर्वभूतस्य सत्यसंकल्पस्य महाविभूतेः श्रीमतो नारायणस्य प्राप्त्युपायभूतं तदुपासनं वक्तुं तदङ्गभूतम् आत्मज्ञानपूर्वककर्मानुष्ठानसाध्यं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनम् उक्तम् ।
76. श्रीमद्भगवद्गीता रामानुजभाष्य, (पृ. २२७) : इदानीं मध्यमेन षट्केन परब्रह्मभूतपरमपुरुषरूपं तदुपासनं च भक्तिशब्दवाच्यम् उच्यते ।
77. श्रीमद्भगवद्गीता रामानुजभाष्य, (पृ. ४०८) : इदानीं अन्तिमषट्के प्रकृतिपुरुषात्संसर्गरूपप्रपञ्चे श्वरयाथात्म्यकर्मज्ञानभक्तिस्वरूपं तदुपादानप्रकाराः च षट्कद्वयोदिता विशोध्यन्ते ।
78. KK's TP., P 542 : तदेवं भगत्प्राप्त्यन्तरङ्गपायभगवदनन्यभक्तिस्वरूपयुक्ततमत्वलाभाय त्वंपदार्थं भूतप्रकृतिवियुक्तात्मास्वरूपज्ञानं तदङ्गभूतनिष्कामकर्मप्रकारभेदवैराग्येन्द्रियमनोनिग्रहपूर्वकध्यानयोगाभ्यासोपदेशेनाध्यायषट्कसमाप्तिम् ।
79. Ibid. P 545 : इदानीं भगवद्भक्तियोगं भजनीयं गुणशक्यैश्वर्यादिविशिष्टं तत्पदार्थं परब्रह्मभूतवासुदेवस्वरूपं च भक्तभेदांश्च तत्प्रतियोग्यभक्तभेदांश्च निरूपयितुं मध्यमषट्कमारभ्यते ।
80. Ibid. P 893 : इदानीं षट्कद्वयोदितप्रकृतिपुरुषपरमात्मानां स्वरूपस्वभावसंबन्धयाथात्म्यविवेकं तदधिकारिनिर्णयाय दैवासुरसंपद्विभागं श्रद्धातदाहारयज्ञतपोदानत्यागकर्तृबुद्ध्यादीनां गुणतस्त्रैविध्यं दैवीसम्पदमाश्रितानां सात्त्विकानन्यभक्तानां ज्ञानवैराग्यवतां पराभक्त्यैव भगवत्प्राप्तिलक्षणं निरतिशयानन्तफलं च निरूपयितुमन्तिमः षट्क आरभ्यते ।
81. Vide. FN 68 above of this chapter.
82. cp. ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं

व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतिमष्टदशाध्यायिनी -

मम्ब त्वामनुसंदधामि भगवद्गीते भवद्वेषिणीम् ॥ (गीताध्यानम् - ०१)

83. cp. सर्वोपनिषदो गावो दोग्धा गोपालनंदनः ।
प्रार्थोवत्स सुधिर्भोक्ता दुग्धं गीतामृतं महत् ॥ (गीतामाहात्म्यम् - ०६)
84. cp. : The Mahābhārat Critical edition, Vol. II.
Ch. 23 to 40, BORI, years 1953.
85. इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रोषमद्भुतं रोमहर्षणम् ॥ (गी. १८, ७४)
86. KK's TP., P 220 : तत उक्तार्थस्यैव षोडशाध्यायैर्विस्तरः कृतो बोध्यः ।
87. Śrīmad Bhagavadgītā The Song Divine, Geetapress,
Gorakhpur, 1964.
88. कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे ।
शिष्यस्तेहं शाधि मां त्वां प्रपन्नम् ॥ (गीता. ०२.०७)
89. कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ (गीता ०६.३८)
90. स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ (गीता ०२.५४)
91. अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ (गीता ०३.३६)
92. अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तावानिति ॥ (गीता ०४.०४)
93. चञ्चलं हि मनः कृष्ण प्रमाथि बद्धवद्बुद्धम् ।

- तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ (गीता ०६.३४)
94. व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ (गीता. ०३.०२)
95. संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ (गीता. ०५.०१)
96. Vide: Gītā-Rahasya of Tilak Bal Gangadhar, “These stanzas are to be found in the edition of the Mahābhārata printed by Mr. Krishnacarya, according to the reading adopted in the Madras Presidency; but we do not find them in the edition of the Mahābhārata printed in Calcutta’s and Nilakantha, who has written a commentary on the भारत, has said with reference to these five and a half verses, that गौडिय न पठ्यते।.” (P 720-721)
96. Dr. A.N. Jani’s Shri Sapta-Sati, Intro P 19-20
97. Shri GitaVishesanka, pp. 1-11.
98. KK’s TP., (P 1161) : सर्वगीता ध्यायार्थविगमे सर्वगीतार्थं सङ्क्षिप्य ।

