

CHAPTER 04

Keśava Kāśmīri Bhaṭṭācārya

as a commentator

Mallinātha (14th-15th cent.) is one of the model commentators who commented upon the text giving the prose order without touching the sourceless and the redundant points¹ and before him, Bhojadeva (11th cent.) has pointed out the style of some of the commentators whose positive qualities are elaborately discussed in the Naiṣadhadīpikā² and hence KK is evaluated on that line.

दुर्बोधं यदतीव तद्विजहति स्पष्टार्थमित्युक्तिभिः

स्पष्टार्थेष्वतिविस्तृतिं विदधति व्यर्थैः समासादिकैः ।

अस्थानेऽनुपयोगिभिश्च बहुभिः शब्दैर्भ्रमं तन्वते

श्रोतृणामिति वस्तुविप्लवकृतं प्रायेण टीकाकृतः ॥

(भोजवृत्ति Intro. 01.06)

“The commentators, generally”, writes Bhojadeva, “topsytervy the original matter e.g. they avoid the matter which is extremely difficult, with the remark : it is clear, they lengthen the commentary on intelligible matters by giving useless solutions of compounds etc., they create confusion in the minds of readers (lit. hearers) by many prattlings on useless matters at improper places.”³

Sāyaṇācārya on the Vedas, Ādi Śaṅkarācārya on the Upaniṣads, etc. Mallinātha on the Kāvyaas, Jagaddhara on the Nātakas and many others, who contributed genuinely in the field of commentarial literature, have very easily convinced and hence impressed the readers in such a way that such illustrious commentators have occupied profound respect. They have, to be very exact, proved themselves to be the pioneers of treading the path of commentarial Jungle.

Here below KK is evaluated as a model commentator discussing his style under following topics.

I Style of commenting

(A)Introductory and conclusion

KK starts each chapter with an introductory remark (अवतरणिका) wherein he gives the summery of the chapter bringing out the consistency between the two chapters and giving its relation with the previous one.⁴

According to KK the topics discussed in the chapters, of Śrīmad Bhagavadgītā can be well presented in the following table.

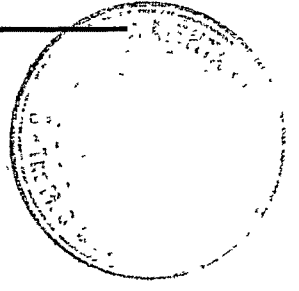
Ch. No.	Topic introduced	Topic mentioned in the conclusion
01	Removing Arjuna's grief.	Description of Arjuna's grief.
02	Vyāsā's disciple Vaiśampāyana reiterates Sañjaya's statements of latter happening narrated to Dhṛtarāṣṭra.	Pure devotion is the root-cause of God-realisation. Knowledge of the Self is subservient to Devotion.
03	A. Extent of Śrīmad Bhagavadgītā B. Paths of Knowledge and selfless Action are discussed.	A. Path of selfless Action. B. Knowledge leading gradually to serenity.
04	Nature and types of actions as well as fruits of the path of selfless Action.	Disruption of the cycle of births and deaths through the devotedness of the path of selfless Action.

05	Arjuna's confusion regarding the simultaneous practice of the paths of selfless Action and Knowledge.	Means, etc. are the qualification of a Yogī for the knowledge of the Highest Self.
06	Elaboration of the procedure of meditation referred to in the previous chapter along with the paths of selfless Action and Knowledge.	The detachment leading to the cessation of actions and the Yoga leading to the Supreme State.
07	A. The second triad of six chapters. B. The discussion of the nature of the objects of devotion and of the devotees.	Lord's supremacy, devotees, root-cause of bondage, liberation, etc.
08	Explanation of 07 terms like Brahman, Adhyātma, etc.	---

09	<p>A. Nature of the Knowledge of the Highest Self,</p> <p>B. Power of devotees</p> <p>C. The greatness of Knowledge.</p> <p>D. Blaming the non-believers.</p>	Devotion to the Lord.
10.	<p>A. Referring to the VIIth, VIIIth & IXth chapters.</p> <p>B. Accomplishment of devotee's benefit.</p>	Divine glories grow devotion among the devotees.
11	Arjuna's desire to behold the Universal Form and the Lord revealing His Form.	---
12.	Referring to VIII th and XI th chapters.	---
13.	<p>A. The third triad of six chapters.</p> <p>B. Discriminative knowledge of the Matter and the Spirit.</p>	Prayer to Lord Śrī Kṛṣṇa the instructor of the discriminative knowledge.

14.	<p>A. Referring to XIIIth chapter.</p> <p>B. The union of the Matter and the Spirit is caused by Lord.</p>	<p>Prayer to the benevolent Lord who instructed the characteristics and effects of the Qualities.</p>
15.	<p>A. Referring to the XIVth chapter.</p> <p>B. Lord's form as the sole goal of worship.</p>	<p>Prayer to Lord Śrī Kṛṣṇa, the worth knowing of the Vedas and the one different from the two fold entities.</p>
16.	<p>A. Elaboration of the demonical endowments (referred to in the IXth ch.) to be abandoned and the godly endowments to be cultivated.</p>	<p>Actions must be performed according to the scriptural ordinances.</p>
17.	<p>A. Three types of faith, etc.</p> <p>B. Consequences of disregarding the ordinances of scriptures.</p>	<p>Any action performed with full faith for the sake of the Lord, leads one to the liberation.</p>

	C. Consequences of actions performed through the Qualities like Tamas, etc.	
18.	Brief survey of the entire Śrimad Bhagavadgītā.	Lord Śri Kṛṣṇa, the bestower of all fruits and the Supreme controller is the sole refuge for liberation-wisher.



It seems that KK considers the two chapters i.e. VIIIth and IXth as a composite and hence he does not give any concluding remark after the VIIIth chapters and also at the end of chapters XIth and XIIth though here (in the XIth) ends the second group of six chapters.

In the conclusion KK presents remark in prose, some times in the form of statement (a stanza) or sometimes in the form of a prayer which suggests the tradition of his time.

(B) Avoiding unnecessary elaboration

KK does not give unnecessary details. Thus what is said earlier by Mallinatha “not to utter unnecessary matter”(नानपेक्षितम् उच्यते) is true in case of KK also, with the expression like enough of more explanation (अलम् विस्तरेण).

(01) Under III.27- “All actions are being done by the Qualities like the Goodness, etc. transformed into the body, senses organs etc. of Primordial Matter i.e. माया, the insentient power of the Supreme Ruler. The fool, whose mind is infatuated by egoism and who believes his body (which is a non-self) as his self (thinks: I am the doer) and not that the three Qualities the body, senses or organs, etc. the product of Primordial Matters functions.

.....Enough of more explanation”.⁵

(02) Under IV.06 - “Some explain the line, keeping Nature under My control through My divine potency”, as “My omni-present divine potency comprises of three Qualities and under the control of which the entire world functions.

But the above explanation contradicts the scriptures and such an explanation should not be accepted because it

contradicts the Lord's statement itself, "He who knows in reality My divine birth and exploits thus (IV.09)". The birth and exploits caused out of Nature comprise of three qualities can never be divine....

.....Enough of hair-splitting".⁶

(03) Under IV.22 -"Some explain this verse as, a Yogi, after giving up all enjoyments, is in situations like begging, etc. for his physical sustenance, should maintain his body by unsought availability and not by actual begging, etc. following the regulations for keeping his non-doership. In this way he really does not perform any action like begging, etc. so one can not explain this context with reference to a renouncer monk, because of impropriety. The propriety, on the contrary of the context, lies with the devotee who is desireless and a knower."

.....Enough of discussions about the contextual situation."⁷

(C) (01) Bringing out the gist

KK's style of giving the gist (तात्पर्य) of the verse is the most extraordinary and lucid.

Sometimes he gives the gist in a sentence, sometimes he explains his point in detail, with the words like sense

(अर्थः), idea or purpose (भावः), meaning or opinionion (अभिप्रायः), etc.

01. The sense (II.58) is : his mind is stable, the man of the stable mind sits thus.⁸
02. The purpose (III.12) is : he should be punished like a thief.⁹
03. The meaning (VI.44) is : being indifferent to his right to perform the path of action, he strives for the path of knowledge.¹⁰
04. The purpose (IX.21) is : such persons experience repeatedly the access to heavenly world and fall into the cycle of births and deaths.¹¹
05. The purpose (XII.45) is : Be gracious to reveal to me the gentle Form of yours.¹²
06. The purpose (XIV.07) is : devotee worshipping Me transcends the effects of the three Qualities and attains My being.¹³
07. The meaning (XVI.08) is : they are not prepared to believe any cause or source like Qualities or Supreme Lord, etc. which are unseen when compared to this visible cause.¹⁴
08. The purpose (XVIII.55) is : I am never out of sight of him and not he is ever out of sight of Me. Such a devotee is never separated from Me even for a moment.¹⁵

09. The purpose (XVII.23) is : this extremely effective appellations of Om, Tat and Sat should be remembered to avoid the sin of non-committance causing in the performance of the sacrifice etc. as the name of the eternity.¹⁶
10. The meaning (XVIII.67) is : you may instruct this secret teaching to one who practises austerity, is devoted to the holy master as well as the Supreme Lord, willing to serve and is not finding fault i.e. he who wholeheartedly loves Me, Lord Śri Kṛṣṇa.¹⁷
11. The purpose (XVIII.68) is : still the word undoubtedly is used to strengthen the statement that just as one performing acts of sacrifices, etc. though devoted to the ritualistic knowledge but without devotion attains heavenly worlds of transitory fruit, My devotee does not attain such a fruit of transitory nature.¹⁸

(02) Bringing out the gist

The quintessence of a verse is brought out by a simple and short sentence, the art of elucidation is also remarkable KK elucidates a particular point by introductory remarks like (01) the idea (अयं भावः), (02) the sense (इत्यर्थः), (03) the intention (इत्यभिप्रायः), (04) the opinion (इति भावः) and (05) the suggested (इति सूचितम्)

(01) The idea (IV.08) is : One year of men is equal to one day and one night of gods, the gods' day (i.e. 24 hours) multiplied by 12000 years is equal to four time periods i.e. one युग : a thousand of such युग is equal to the day of ब्रह्मा and equally long is the night of ब्रह्मा. In the same way days, nights, fort-nights, months make one year and creator ब्रह्मा lives upto 100 such years i.e. his life is the longest and it comes to twice a billion billions.

In this way those worlds being regulated by time-factors are also temporary and so the people who reach those worlds naturally attain rebirth in this world of mortals. If such is the case of the higher heavenly worlds of creator ब्रह्मा and others, the case of lower worlds like महः etc. is very clear that the people who reach those worlds do attain rebirth.¹⁹

(02) The sense (I.09) is : (a) they have various missiles as their weapons (नाना शस्त्र प्रहरणा) and are expert in all kinds of warfare (युद्ध विशारदा).²⁰

(b) The idea (I.10) is : that this army of our endowed with the warriors mentioned above and well protected by Bhishma (seems insufficient) to me that means (the army of

Pandava well protected by Bhima seems) to me sufficient or capable.²¹

(c) The idea (II.04) is : How shall I fight against my grandfather Bhisma and my preceptor Drona in war not at all and that, too, (with arrows?) That means against whome even the verbal fight is improper than what to talk of arrows, leading them to death.²²

(d) The sense (II.13) is : regarding death in the war of righteousness the wise neither grieve nor get deluded.²³

(f) The sense (II.57) is : he talks less, without praise or censure, yet benefitting all, because he has no loves nor hattred. (his mind is stable) i.e. he is the man with stable mind.²⁴

(g) The sense (VI.19) is : like the lamp light in a place sheltered from the wind, the mind of the Yogi shines with unflickering effulgence of the knowledge of the self.²⁵

(e) The sense (VIII.21) is : one's own self untainted by Nature, is higher but a योगी's supreme goal must be My Abode.²⁶

(03) The intention (III.01) is : (a) You should not confuse the mind of mine who is your devotee.²⁷

(b) The intention (XVIII.01) is : Arjuna being desirous of knowing the distinction between the Renunciation and Relinquishment falls in the doubt about whether both are one and the same or entirely different from each other.

You tell me clearly so that I can understand the exact nature and meaning.²⁸

(c) The intention (XVIII.75) is : Thus Sañjaya expresses his extreme blessedness.²⁹

(04) The opinion (III.16) is : (a) death of such one is better than his living.³⁰

(b) The opinion (V.09) is : he should spend his life being free from ego and knowing that these functions of my organs of senses and action do not determine my self, on the contrary they stand for the organs of senses and action, the vital airs, etc.³¹

(c) The opinion (VII.13) is : as they do not recognise Me, possessed of divine attributes, power, etc. they are not

able to cross over My divine Potency which is the cause of above mentioned entities, the cycle of births and deaths in their case does not cease.³²

(d) The opinion (IX.25) is : My devotees are totally different from the devotees of other gods.³³

(e) The opinion (IX.27) is : The uncommon qualification to become My devotees is, dedicate all i.e. the objects, the means, the goal and the sense of doership to Me, dedicate yourself. Determine firmly that I, the Lord, am the controller of all good or evil actions bearing adequate consequences in this world or the next. So you devote yourself to My worship and dedicate every thing to Me.³⁴

(05) The suggested sense (I.14) is : (a) By the words “Śrī Kṛṣṇa and Arjuna blew celestial conches, their victory is indicated.”³⁵

(b) The suggested sense (II.14) is : The two vocatives “O son of Kuntī and “O descendant of Bharata” suggest that the delusion caused of that is not proper for Arjuna.³⁶

(c) The suggested sense (V.16) is : This also suggests that the gross and the subtle bodies created through past actions contract the knowledge which is simply a quality in the state of bondage which is like the light becoming less when the lamp is covered by a pitcher, this does not change its nature; and also that during the state of liberation the destruction of the causal body enfolds the knowledge. Which is the quality, like the light shining more when the covering of the pitcher is removed, but there lies no undersirable contingency of difference in its nature.³⁷

II (A) Cuplets, etc.

Wherever more than one verse go together, KK says that these two verses (द्वाभ्याम्) construe together are

(01) पाण्डवोत्कर्षमेव द्योतयितुं तच्छङ्खनामानि वर्णयति पाञ्चजन्यमिति द्वाभ्याम् ॥I.15-16॥

(02) एवं वशीकृतेन्द्रियत्वं स्थितप्रज्ञतालक्षणमुक्तमिदानीं बाह्येन्द्रियसंयमे सत्यमपि मनःसंयमाभावेऽनर्थप्राप्तिः स्यादित्याह ध्यायत इति द्वाभ्याम् ॥II.62-63॥

(03) एवं जगत्प्रवृत्त्यधिकारिणः कर्मकरणाकरणयोर्हेतुना गुणदोषौ दर्शयित्वा पुनस्तस्यैव कर्मकरणे हन्वन्तरेण दोषमाह अन्नादिति द्वाभ्याम् ॥III.14-15॥

(04) एवं संशयात्मनोऽज्ञस्य सर्वार्थभ्रंशमुक्त्वा सदाचारानुवर्तिनो मुमुक्षोर्निःश्रेयसाय संशयवारणार्थं पूर्वोक्तक्रमेण कर्मयोगज्ञानयोगावेवोपदिशन्नुपसंहरति योगेति द्वाभ्याम् ॥IV.41-42॥ etc., etc.

Similarly the three verses (त्रिभिः) construing together are pointed out in

(01) स्यादेतत् तथाप्येकेन द्रुपदपुत्रेणाऽधिष्ठितां.....तदजेयत्वशङ्का कार्येति
चनैक इत्याह अत्र शूरा इत्यादित्रिभिः ॥I.04-06 ॥

(02) इदानीं चतुर्थेऽध्याये कर्मयोगस्यैव ज्ञानानुसंधानप्रकारं..... कर्मयोगं प्रशंसन्
श्रीभगवानुवाच इममित्यादित्रिभिः ॥IV.01-03 ॥

(03) एवमेतावता योगसाधनमासनाहारादियोगयुक्तस्य लक्षणोपमे चाभिध्यायेदानीं
सफलं सिद्धयोगं लक्षयति यत्रेत्यादिसाधैस्त्रिभिः ॥VI.20-22 ॥ etc., etc.

The four verses (चतुर्भिः) construing together are mentioned in

(01) एवं मुमुक्षूणां ज्ञानलाभाय विष्णुप्रीत्यर्थं तदाराधनात्मकं..... ज्ञापनाय प्रजाः
प्रति तन्नियोगमाह सहयज्ञा इति चतुर्भिः ॥III.10-13 ॥

(02) अथ सिद्धयोगस्य योगिनो योगविपाकदशाभेदेन चतुर्धा दर्शनमाह
सर्वभूतस्थमित्यादिचतुर्भिः श्लोकैः ॥VI.23-32 ॥

(03) तदेवमार्तादिचतुर्विधभक्तेषु ज्ञानिनो दुर्लभत्वकथनादुष्कर्ष उक्तः.....
भगवद्व्यतिरिक्तदेवताराधनपरा भूत्वा संसरन्तीत्याह कामैरिति चतुर्भिः ॥VII.20-23 ॥

(04) उक्तमात्मनो बहुप्रकारत्वे प्रपञ्चयति अहमित्यादिचतुर्भिः ॥IX.16-19 ॥
etc., etc.

The cluster of five verses (पञ्चभिः) construing together are pointed out in

(01) एवं सर्वात्मत्वादात्मनः सर्वरूपतां दर्शयितुं सर्ववस्तुसाररूपतामाह
रसोऽमित्यादिपञ्चभिः ॥VII.08-12 ॥

(02) प्रसीद देवेशेत्यनेन भयनिवृत्तिलक्षणप्रसादार्थं..... तत्प्रसादलब्धदिव्येन
चक्षुषा पश्यन्नाह अमीत्यादिपञ्चभिः ॥XI.26-30 ॥

(03) तस्य ब्रह्मत्वमुपपादयति सर्वत इति पञ्चभिः ॥XIII.13-17 ॥

(04) एवमर्जुनप्रश्नानुसारेण गुणातीतस्य लक्षणादिप्रतिवचनानि श्रीभगवानुवाच पञ्चभिः श्लोकैः ॥XIV.22-26 ॥ etc., etc.

The cluster of seven verses (सप्तभिः) is mentioned in इदानीमेवंभूतनिष्कामकर्मकर्तृभक्तिमभीप्सोः शीघ्रमेव भगवत्प्रसादहेतूनुपादेयान् गुणानाह अद्वेष्टेत्यादि सप्तभिः ॥XII.13-19 ॥ etc., etc.

The cluster of eight verses (अष्टभिः) is mentioned in एवं साङ्गस्य यज्ञरूपकर्मणो ब्रह्मात्मकतानुसंधाने..... अधिकारिभेदेनापरान् बहुविधान् यज्ञानाह दैवमित्याद्याष्टभिः ॥XIV.25-32 ॥ etc., etc.

The cluster of eleven verses (एकादशभिः) is mentioned in अर्जुन उवाच स्थाने इत्येकादशभिः ॥XII.36-46 ॥ etc., etc.

At last the cluster of fourteen verses (चतुर्दशभिः) is mentioned in तदेवं क्षेत्रक्षेत्रज्ञसंयोगस्येश्वराधीनत्वप्रतिपादनेन....कथं बध्नन्ति कथं ते ज्ञेया इति सर्वं दर्शयति सत्त्वमित्यादिचतुर्दशभिः ॥XIV.05-18 ॥ etc., etc.

This shows the simple style of KK who, it seems, deliberately avoids the technical terms of the couplets (युग्म), triad (विशेषक) quadruple (कलापक) and the cluster of five or more verses (कुलक).

(D) Furnishing the prose (अन्वयः)

KK usually follows the खण्डान्वय method of commenting the stanza synthetically and rarely दण्डान्वय method as

they occur word to word in the text. In case of former, the main sentence is given first and then adjectives etc. are introduced.

KK while commenting with the दण्डान्वय method, supplies explanatory clarifications.

KK comments on “the Bright (शुक्ल) and the Dark(कृष्ण) path, etc., “ These two routes are of those who practise the path of Knowledge and the second one of those who practise the path of Action in this world; the Bright, because it is presided over by all-effulgent ones like Fire-god, Light, etc. the Dark, because it is presided over by smoke, etc. They are indeed, considered by the knower of the Scriptures to be eternal i.e. beginningless. Proceeding by one i.e. the bright route of them one i.e. the Yogī qualified for it reaches the Supreme State from which there is no return, and proceeding by the other, one who performs meritorious deeds returns to the world of mortals i.e. becomes subject of birth and death once more.”³⁸

“He (i.e. Arjuna) requests the Lord with the words : you alone can describe in full, your divine i.e. Supreme and uncommon glories. Which are those? Those whereby you stand pervading all these worlds.”³⁹

“Then in that incomparable universal body of Lord Śrī Kṛṣṇa, the Supreme Deity, Arjuna who was vouchsafed the inevitable vision by the Lord, beholds the entire universe constituted of the animate and the inanimate beings divided manifold such as various and wonderful gods like Creator Brahma, birds, men and immovables like, earth, etc.”⁴⁰

“As your greatness is beyond the sense and the mind, declared in the Upaniṣads : Verily O Gārgi, if one performs sacrifices, worships and undergoes austerity in this world for many thousands of years, but without knowing that Imperishable limited indeed is that (work) of his. Verily, O Gārgi, he who departs from this world without knowing that Imperishable is pitiable. But, O Gārgi, he who departs from this world knowing that Imperishable is a Brahman,” (Br. Up. 03.08.40).”

The Supreme, Imperishable, worthy of being known, you are the ultimate resort i.e. the substratum of this universe. You are unchangable i.e. you suffer neither change nor decrease in Your Form, attributes or greatness and the protector of the eternal Dharma like sacrifices, etc. prescribed in the Vedas or the Bhāgavata religion to

worship You, I consider You as the eternal i.e. of the form of unique Essence, hence the ancient being.”⁴¹

“Neither by the study of the Vedas, bereft of learning, teaching, listening to, contemplating, etc. of the Upaniṣadic texts, nor by penance, nor by charity i.e. donations, nor even by rituals, can I be seen in this form as you have seen Me.”⁴²

KK, while commenting with खण्डान्वय method, comments as follows:

“O king Dhṛtarāṣṭra, then, Lord Śrī Kṛṣṇa who takes away all sins of the devotees and Supreme Master of yoga saying so, revealed to Arjuna the son of Pṛthā His supremely divine and glorious form.”⁴³

“Arjuna saw the Lord’s supremely Divine Form which was possessing many mouths and eyes, presenting many divine uplifted weapons, wearing divine garlands and garments, besmeared all over with divine sandal-paste, full of wonders, having faces on all sides, cosmic in form, Infinite i.e. devoid of threefold limits such as time, space and form, and effulgent.”⁴⁴

“Seeing such a terrible form of Mine be not perturbed or perplexed i.e. be not mentally disturbed, be freed completely from fear, be delighted at heart and behold again that very four-armed form of Mine.”⁴⁵

“O Arjuna, best among the Bharata, whatsoever living being, animate or inanimate is born or produced, know it as emanated from the union of the Field i.e. Matter and the knower of the Field i.e. Spirit, but not from Matter alone or Spirit alone.”⁴⁶

“This soul dwelling in the senses of hearing, seeing, touching, tasting and smelling and also of the mind as well as organs of functions and the vital airs, enjoys or experiences sense objects like sound, etc.”⁴⁷

(e) Clarification of syntax

KK gives the wellknown rule regarding the relation of यद् (that which), with तद् (that) (उत्तरवाक्यगतो यच्छब्दः पूर्वोत्तर तच्छब्दोपादनम् अपेक्षते।) and others.

The usage of the word “यद्” in the latter part expects that ‘तद्’ in the former part. He specifies the exact meaning of these words as follows:

(01) The normal use of the pronoun “यद्” (whosoever) shows that there is no specific rule for any caste or any stage of life for the practice of the self-realisation.⁴⁸

(02) After stating the state of steadiness of mind (VI.23) in general sense with the usage of the relative pronoun यत् (which), He now presents the same state specifically with the usage of the pronoun तत् (that).⁴⁹

Moreover

(03) The use of the interrogative pronoun किम् (which) (II.21) is generally observed to mean one out of many.⁵⁰

(04) The usage of the particle अपि (also) (XIII.02) suggests that the field is the Lord,too.⁵¹

III Grammar

KK is a great scholar in grammar also. His grammatical explanations are very short and to the point. Those who have studied grammar can immediately understand the purport of his pithy remarks.

It will be clear from the following examples:

(A) Vedic usage आर्षप्रयोगः

KK has sometimes specifically pointed out and explained the Vedic usages (आर्षप्रयोगः) or termed to be the un-Pāṇinian usages according to the modern scholars.

(01) The elision (लोपः) of the letter 'प' of the word अलोलुप्तम् XVI.02 (which would be अलोलुपत्वम् , later on corrected by some as अलोलुप्तम्) is vedic.⁵²

(02) The elision (लोपः) of the visarga (pronounced as ह) in शक्य अहम् (XII.48) instead of शक्यः अहम्-शक्योऽहम् is vedic.⁵³

(03) The euphonic junction (सन्धिः) in प्रियायार्हसि (XI.44) (as प्रिया-याः अर्हसि) and the dropping of इव (like), the particle of comparison both are the cases of the vedic usage.⁵⁴ At many places KK does not mentioned specifically, but he furnishes the regular (rather, correct) rendering.⁵⁵

(01) यतन्ति (VII.29) यतन्ते (KK)

(02) नमस्कृत्वा, (XI.35), नमस्कृत्य (KK),

(B) Grammetical Explaination

(a) Clarification of cases (विभक्तिः)

(01) The usage of singular in अक्षर (imperishable)

intransient i.e. indestructible (XV.16) aims at His effulgent Form in general.⁵⁶

(02) By the singular usage एनम् (this soul) (II.30) Arjuna may not be in illusion about the souls being one.⁵⁷

(03) The usage of singular in क्षरः (XV.16) denotes the class, because it falls in the topic under discussion and hence he has explained it as, “All the bodies”.⁵⁸

(04) Knowledge is the object of all actions and so कर्मसंगहः (XVIII.19) means that which gives knowledge (action) performed by the doer or agent कर्तृ who accomplishes the action (is of three kinds only), because the instrument, (the second object) etc., are included in the name of the agent, so three fold only on the difference of qualities. Here “they” i.e. the knowledge etc. as they have been declared in the system of Sankhya classify the three qualities, their characteristics and their functions.⁵⁹

(05) The singular usage of जीवभूतः (XV.07) (becoming the embodied soul) stands to denote the class, because the plurality is already established earlier through ample statement.⁶⁰

(06) The plural usage रूपाणि (forms) (XI.05) expresses forms that are various and innumerable, though the form is one.⁶¹

(07) The one killing is a हन्तृ = हन्ता in II.19 of the action of killing or as “This one is killing me” (and the other who believes that this soul is killed) thinking this soul the object of the action of killing, “is killed by me”, (both of them do not know) as they are ignorant of the nature of the soul because this soul does neither kill nor is killed. Here souls become never the doer nor the object of the action of killing.⁶²

(b) Purport of Pronouns

(01) After stating the state of steadiness of mind in general sense with the usage of the relative pronoun यत् (which) Lord Śrī Kṛṣṇa presents specifically in VI.23 the same state with the usage of the pronoun तत् (that).⁶³

(02) The use of relative pronoun यः (he who) in XVI.23 stands for a person in general whosoever is qualified to perform sacrifices.⁶⁴

(03) Whenever the soul (जीव) in XV.08 puts on the other body and from whichever (body) He departs, the

controller (the embodied soul) migrates and arrives in the new boy.⁶⁵

(04) The use of the interrogative किम् (which) in II.21 is generally observed to mean one out of many i.e. to which will he kill? Would he be the doer of the action of killing? Or whom will he cause to be killed? Would he be the cause of the action of killing?⁶⁶

(c) Purport of Indiclinables

(01) The prefix extremely (अति) in XVII.09 is to be construed with all the 07 members of the compound upto, दाहिनः (burning).⁶⁷

(02) The particle then (अथ) in II.26 means another view.⁶⁸

(03) The indeclinable too (अपि) in XIII.25 suggests that those who have accomplished means of practice and are capable of practising meditation, are too, able cross, undoubtedly the ocean of existence what more to say?⁶⁹

(04) These two particles even, if (अपि, चेत्) in IV.36 stands for the rare possibility and the meaning of possibility is spoken of to point out the greatness of knowledge.⁷⁰

(05) The particle and (च) in XIV.26 is used to express the sense of ascertainment.⁷¹

(06) The twice usage of the particle and (च) in IV.40 stands to mean 'and again'.⁷²

(07) The particle however (तु) in XVII.21 stands to suggest the lower type in comparison of the earlier one.⁷³

(08) Though only one negative 'not' (नञ्) in II.23 can establish the meaning required. The negative particle 'not' is used four times to strengthen that Arjuna may not have even an iota of doubt in his mind.⁷⁴

(09) Even a single particle 'not' (नञ्) in XI.48 would have served the purpose, still the usage of the negative particle (not) for four times, expresses the impossibility of beholding His Universal Form and it suggests the strong affirmation that His grace is the only means.⁷⁵

(08) The particle 'or' (वा) in XVIII.24 is in the sense of 'And'.⁷⁶

(d) Etymology

KK has provided the etymological explanation of some of the worlds and terms as under :

(01) अच्युत (XVIII.73) - Infallible - Arjuna addresses Him as अच्युत, because he wants to say his knowledge got lost च्युत but not Yours.⁷⁷

(02) अधिष्ठाता (XVIII.14) - one who is resorted to by the Self as the enjoyer.⁷⁸

(03) अनुबन्धः (XVIII.25) - the performance of the action of the binding effect, even though disliked.⁷⁹

(04) अर्पणम् (IV.24) - Offering - the oblation is offered in the fire and even the mantras recited at the time of offering the oblation.⁸⁰

(05) अव्यक्तः (VIII.20) - Unmanifest, Imperceptible - He is totally separate from Nature (this manifest), the Cosmic Egg invariably is connected with Nature, the cause of origin of the multiple of beings mentioned. Unmanifest i.e. imperceptible by any means of proof other than the scriptural evidence.⁸¹

(06) आधारः (IX.18) - the resting place, the store-house, the place of storing.⁸²

(07) कृष्णः (XVIII.78) - The remover of sorrows of His devotees.⁸³

(08) कूटस्थ (XV.16) - he who, though dwells in the body composed of the evolutes of Matter is eternal hence without modification and destruction is called the Imperishable.⁸⁴

(09) केशव (II.54) - the Lord who creates Brahmā (क) and Śiva, (ईश) controls them and imparts them the Spiritual Knowledge. The sole refuge.⁸⁵

(10) गतिः (IX.18, 20) - the Supreme Goal; destination like heaven, etc. or to ascend to heavenly worlds.⁸⁶

(11) गोविन्दः (I.33 and II.09) - the cow (गो) means the Vedas i.e. Vedic passages and Lord Śri Kṛṣṇa elaborates it. or Arjuna believes that 'गो' stands for the senses along with the mind and 'विन्द' means one who knows them, as they can be controlled by Him and He knows the functions of Arjuna's senses and mind.⁸⁷

(12) जनार्दन (III.01) - you, who are requested by all the devotees seeking liberation, for their desired object, such you are requested by me, too, to.⁸⁸

(13) ज्ञानम् (XIII.11) - Knowledge or Wisdom by which the Supreme Reality is realised.⁸⁹

(14) तात (VI.40) - it is derived from तन्-तनोति (to extend). He who extends himself further or also तत् (extender or spreader) i.e. one who extends himself as a son, is the father. So both the father and the son are called तात. The disciple is also accepted as the son and thus the vocative तात (O dear) (addressed to Arjuna) is to suggest extreme mercy on Arjuna.⁹⁰

(15) देवयज्ञ (IV.25) - sacrifice in which only the gods like Indra, etc. are offered oblations, only in the shape of worship to the gods.⁹¹

(16) पदम् - (VIII.11) that Supreme Goal, that which is attained or reached.⁹²

(17) पार्थ (II.03 & II.39) - Whom पृथा got as a boon for worshipping Indra, the king of gods and hence endowed

with Indra's extraordinary strength or son of पृथा who is pure-hearted.⁹³

(18) प्रभवः (VII.06) - the source whence the entire creation is originated.⁹⁴

(19) प्रलयः (VII.06) - the substratum in which (the universe) gets merged or the act of the desolution.⁹⁵

(20) प्रह्लादः (X.30) - among the sons of दिति, one who makes the righteous ones happy.⁹⁶

(21) ब्रह्मसूत्रपदैः (XIII.04) - the text in which Brahman, the Absolute is discussed by way of the device of abbreviating. So in the Brahmasūtra one finds the adapted description with less yet meaningful syllables, regarding Brahman which is described in detail in the Vedas (i.e. the Upaniṣads) with It's nature, attribute and glory.⁹⁷

(22) भगवान् (X.17) - the eternal repository of six innate attributes like Supremacy, etc.⁹⁸

(23) योगेश्वरः (XVIII.78) - Yoga means Supreme power to turn impossible into possible or the technique to require

kingdom rulership, etc. Lord Śri Kṛṣṇa is the Master of achievement of all actions, Omniscient, endowed with prowess beyond the reach of human mind.⁹⁹

(24) लोकेषु (XV.18) - the word “texts” is grammatically explained as those texts through which the import of the Veda is seen or grasped (and in the Veda, too) i.e. in the Vedas, MBh and the Purāṇas etc.¹⁰⁰

(25) विद्या (X.32) - metaphysics which aims at the realisation of the relation of the embodied soul and the Highest Self referring to them as ‘That’ and ‘Thou’ (i.e. insentient and the sentient in the scriptural statement) “Thou Art That” which is the highest, because it leads to the Supreme well being called liberation.¹⁰¹

(26) शास्त्रम् (XVI.23) - scripture which instructs about the well being of mankind and so the term scripture stands for the Vedas.¹⁰²

(27) श्रीमत् (X.41) - glorious i.e. divine, brilliant or excellent or powerful i.e. endowed with the excellence.¹⁰³

(28) साक्षीम् (IX.18) - the direct witness of good and wicked action of the souls.¹⁰⁴

(29) स्थानम् (V.05) - the Supreme State of the Self-realisation in which one remains steady for a long time.¹⁰⁵

(e) Compounds

KK has nicely dissolved the compounds and that too, the द्वन्द्व copulative compound is spoken off by Lord Śrī Kṛṣṇa Himself in द्वन्द्वः सामासिकस्य च (X.33) copulative compound is one of the glory of the Lord, KK giving the purport of this statement, explains द्वन्द्व I am the copulative compound, because in it both (or all) members are independant.¹⁰⁶

गुडाकेश (X.20) - he who overcomes sleep (गुडाका) i.e. ever cautious.¹⁰⁷

तत्त्वदर्शिनिः (IV.43) - should be construed in the way that if the true knowledge cannot be attained from one teacher, one may approach the other in the same manner.¹⁰⁸

दुर्मतिः (XVIII.16) - perverse understanding which does not perceive the objects as they are.¹⁰⁹

धर्म्यमृतम् (XII.20) - path of devotion of the form of worshipping Me (Nature) leading to the immortality and which is (of pious) i.e. righteous.¹¹⁰

ब्राह्मणक्षत्रियविशाम् (XVIII.41) - the duties of Brahmins, the Kṣatriyas and Vaiśyas - All these three are put in one compound, because they are entitled to become a twice-born after initiation which qualifies them for the Vedic study, sacrifices and so on. The Sudras are mentioned separately and not in one compound (above) to suggest that they are not entitled to become a twice-born and hence not qualified for the Vedic study, sacrifices and so on. They have been divided differently for each of them according to the inborn qualities of their respective nature.¹¹¹

राजविद्या (IX.02) - the knowledge is a sovereign science because it destroys all sphere of Nescience. The word rajan (sovereign i.e. the topmost) occupies the first position.¹¹²

हृषीकेशः (I.15) - the Lord of the senses or their companion or the controller of senses.¹¹³

(e) Purport of the Words

(01) मधुसूदनः (II.01) - the killer of Madhu demon who is incarnated in the kṣatriya family to destroy all wicked demons who are burden on the earth.¹¹⁴

(02) शरीरम् (XIII.01) - this body is to be understood here, as termed by the knowers of the truth as the source of

the enjoyments of good or evil deeds of the doer, the enjoyer or the self within.¹¹⁵

(C) Lexicographical explanation

Even the indeclinables are explained and their specific meaning is clearly brought out. It will be clear from the following list:

(01) अथ (II.26) - The particle अथ means according to another view.¹¹⁶

(02) अथ, वा (X.42) - The two particles अथ and वा together stand to express one more view.¹¹⁷

(03) अपि (III.08) - The particle अपि means what else more?¹¹⁸

(04) अपिचेत् (IX.30) - The particles अपि and चेत् express possibility according to the rule of Pāṇini (01.04.96), while अपि and चेत् (VI.36) stand for rare possibility and the meaning of possibility is spoken off to point out the greatness of knowledge.¹¹⁹

(05) इव (II.10) - the suggestion of the particle इव that

the word “with smile” is appropriate, in order to establish Arjuna’s fitness for the spiritual knowledge by way of removing his pride of his learning, intelligence and skill, and इव (III.02) suggests the sense of puzzling.¹²⁰

(06) च (a) The indiclinable च (III.39) is in the sense of smile, (b) (IV.18) devoting those who is devoted to action only, (c) (VII.09) inclusive of other four subtle objects like taste in water etc. and (d) (XVII.16) inclusive of non-steating and others while the twice usage of च (IV.40) expresses the sense of and again.¹²¹

(07) तु - (a) the particle तु (I.07) (on the contrary) conveys the exclusive superiority (VIII.16), (b) the rejection (II.12), (c) indicating of the difference in what is said earlier (II.64), (d) a big or great difference, (III.07), (VI.35), (VII.12) (e) sets aside the slackness of efforts (III.17), (f) supremacy over all that is spoken of earlier (IX.54) and (g) in the sense of limitation, the तु is used twice (XII.20).¹²²

(08) बत (I.45) - in the sense of sorrow.¹²³

(09) वा (II.20) - in the sense of “and”.¹²⁴

(10) ह (II.09) - “it is clear”.¹²⁵

(11) हन्त (X.19) - the vocative particle indicating compassion.¹²⁶

(12) हि (I.37) - means (a) definitely, (b) determination (II.08), (c) decisively (II.61), (d) in the emphatic sense (II.65), (e) ascertainment (III.05) and (f) certainly (IX.32).¹²⁷

(a) Synonyms and connotation

Whenever necessary, the exact connotation of the word is made clear, by giving more than one synonym to the word in the text.

श्रीकृष्ण - (I.30, VI.04, 39, XVIII.53, 59, 78)

(a) Existence, Knowledge and Bliss,¹²⁸ (b) remover of the sins of devotees and the remover of the miseries of controlling the mind,¹²⁹ (c) or the destroyer of infatuation of devotees,¹³⁰ (d) remover of the sorrows of His exclusive devotees.¹³¹

IV (A) Philosophical Terms :

KK's style of furnishing explanation of the word is convincing, systematic and even supported with the relevant quotations as per e.g.

(01) अव्यक्तम् (VIII.18) - Brahman's subtle body which is of one of the transformations of Primordial Matter,¹⁴² or the invisible one to the senses."¹³²

(02) अहंकारः (XVIII.53 & 59) - Ego-sense i.e. believing the non-self, body etc. as the self,¹³³ or it is of the form of I am an independent doer.¹³⁴

(03) कामः (XVIII.53) - the craving for enjoying the pleasures not achieved by Fate.¹³⁵

(04) कायः (VI.23) - the body here stands for trunk because the head and the neck are separately mentioned.¹³⁶

(05) किल्बिषम् (VI.45) - the sin of the form of impurities of many previous births and which obstructs the Yogic practice.¹³⁷

(06) ज्ञानम् (X.04) - means understanding the entities like self and the non-self.¹³⁸

(07) तमस् (X.11) - the darkness is a covering of the knowledge of the real nature and is born out ignorance of the form of past actions.¹³⁹

(08) तेजस् (VII.10) - the power of overpowering others.¹⁴⁰

(09) धर्मः (IV.07) - Dharma like sacrifices, etc. to worship God prescribed in the Vedas or in the Bhāgavata-religious texts.¹⁴¹

(10) भक्तिः (XVIII.65) - devotion is of the form of carrying out all actions dedicated to Me (God), as declared in “the नारद पञ्चरात्र text.”¹⁴²

(11) मुक्तिः (XII.07) - liberation is of the form of becoming My being and which is the eternal exclusive Bliss.¹⁴³

(12) योगः (XII.18) - (a) Yoga is capable of making all the impossible possible.¹⁴⁴ (b) it is a technique to achieve the highest goal.¹⁴⁵ (c) an act of worship enjoined in scriptures to be performed without the thought of the fruit.¹⁴⁶

(13) योगक्षेमम् - (IX.22) Yoga is to achieve all the four goals of the human life i.e. God and Kṣema is to keep it up.¹⁴⁷

(14) श्रद्धा (XVII.01-02)

(a) Faith is the unflinching belief in the Vedas and the Lord. (b) It is of the form of confidence, that “This will accomplish my desired object”. Whenever there is confidence in the accomplishment of any object, a person indulges himself in any activity.¹⁴⁸

(15) श्रद्धावान् (XVIII.71) - exclusively devoted to the spiritual practice of the form of untiring indulgence in serving the holy master and studying scriptures i.e. the man who possesses faith of the form that this Gītā is extremely fruitful because it is sung by the Supreme Lord.¹⁴⁹

(16) सङ्गः (XVIII.23) - the attachment or inclination is defined as the doership as I am the doer and enjoyer of its fruit.¹⁵⁰

(17) संन्यासी (XVIII.12) - he is the one who has renounced the fruit of actions completely.¹⁵¹

(18) संशयात्मा - (IV.04) one whose mind is filled with the

doubt of various types, such as - Which is better (of the two) fruit - liberation or heaven? Which is better means for the spiritual wellbeing - Knowledge or Action? Which god should be propitiated to attain That - Lord Viṣṇu or Śiva or Indra or Ganeśa or Mother-Goddess? Which religious path is the best Vaiṣṇavism or the other one?¹⁵²

(19) स्वभावः (XVIII.60) - Nature is explained as attuning the action performed in the previous births.¹⁵³

(20) हिंसाः (XIII.27) - killing is the abducting of the livelihood of others.¹⁵⁴

(B) The explanations given by his predecessors are referred to by him and sometimes they are refuted also.¹⁵⁵

(C) Referring to the mythology

The mythological stories from the Mahābhārata, the Purāṇas, etc. and quotations of Smṛtis are given either in brief or in detail as per requirement.

(01) धर्मक्षेत्रे (I.01) -

कुरुक्षेत्र which is the place of the origin of Dharma, as the scriptures declare, “कुरुक्षेत्र is, verily, a sacrificial place”, and

again its importance is well known in the महाभारत, etc. as, “कुरुक्षेत्र is a sacrificial place, holy and resided by the Brahmin-sages, O king, those who dwell there should not be grieved for in any way by you.”¹⁵⁶

(02) महारथिः (I.06) -

He is a महारथि who alone can fight with ten thousand bow-wielders and who is expert in the theory and practice of the science of archery.¹⁵⁷

(03) कौन्तेय (I.30) -

Arjuna was the son of Kunti, the worthy sister of Vasudeva (Lord Śri Kṛṣṇa's father).¹⁵⁸

(04) धनञ्जयः (II.49) -

Arjuna who acquired riches earlier and hence he did not perform any duty being motivated to acquire riches.¹⁵⁹

(05) चतुर्दश मनवः (X.06) -

Fourteen Manus who are enumerated in the Purāṇas are as follows :

- | | |
|----------------|--------------|
| (1) स्वायंभुवः | (2) स्वरोचिष |
| (3) उत्तमः | (4) तामसः |
| (5) दैवतः | (6) चाक्षुषः |

- | | |
|-------------------|------------------------------------|
| (7) वैवश्वतः | (8) सावर्णिः |
| (9) दक्ष सावर्णिः | (10) ब्रह्मसावर्णिः |
| (11) धर्मसावर्णिः | (12) रुद्रसावर्णिः |
| (13) देवसावर्णिः | (14) इन्द्रसावर्णिः ¹⁶⁰ |

(D) Identifying the opponents

The general word “some” केचित् and even other doctrines are specified by identifying the doctrine holders such as चार्वाक, बौद्ध, मायावादी etc.

Under XIII.02 “Some (follower of Śaṅkara) opine that the same case is in co-ordination with, “know Myself as the individual self also” points out the Lord’s suggestion that the Lord Himself, due to contact with the adjunct of Nescience, has invariably become finite, individual self and as it were the transmigrating soul and know that individual soul is pure, when It becomes free from nescience and hence beyond the possibility of falling in the cycle of births and deaths.¹⁶¹

Under II.26 “According दिगम्बर जैनस who hold the view of that the soul is other than the body, but of the size of the body and which is born or dies with the body”¹⁶²

Under V.16 “With the statement”, Their true knowledge shinning like the sun reveals the Supreme “Lord Śrī Kṛṣṇa refutes the adherents of Absolute Monism, because it is not possible to speak now, of even an oita of the contact with adjunct, because of the plural usage for “souls” even after their ignorance is dspelled.¹⁶³

Under IV.01 “In this way by stating oneness of similar qualities in the state of liberation, there are two doctrines: doctrine of oneness, and the doctrine of total difference. The oneness of the individual soul (with the highest) is already refuted (under II.13) on the basis of the plural usage (of souls)¹⁶⁴

Conclusion

Thus this chapter brings to the notice of the reader, that is the follower of the Nimbārkanian sect KK has tried to make this commentary not only simple and understandable but also well-equipped with necessary requirements regarding the hidden meanings and niceties of the Śrīmad Bhagavadgītā.

The scholars may find here a touch of KK’s sectarian influence, but it must be borne in mind that KK is now here

imposing his personal or sectarian ideology in the text of the Śrīmad Bhagavadgītā.

राजविद्या (IX.02) - the knowledge is a sovereign science because it destroys all sphere of Nescience.

Some one may argue that this word should be taken grammatically wrong on the rule उपसर्जनं पूर्वम् (Pa. 02.02.30) which enjoins that in a compound a word with secondary sense takes the former position as the first member and the participle word takes the latter position as the second member, but our(i. e. KK's) reply is that according to the strong rule राजदन्तादित्वात्परनिपातः । (Pa. 02.02.31) that the word rajan (sovereign i.e. the topmost) occupies the first position.

Foot Notes

01. इहान्वयमुखेनैव सर्वं व्याख्यायते मया ।
नामूलं लिख्यते किञ्चिन्नानपेक्षितमुच्यते ॥ रघुवंशसंजीवनी 01.09 ॥
02. Jani Jaydev A. intro., ch.02 pp. XII-XXXII.
03. Translation of Prof. Dr. J.A. Jani, P XXII.
04. This topic is fully discussed in ch. 03 (III).
05. KK's TP., ch. III.27: प्रकृतिरीश्वरस्याऽचिच्छक्तिर्माया, तस्या गुणैः सत्त्वादिभिर्देहेन्द्रियरूपेण परिणतैः सर्वशः सर्वप्रकारेण क्रियमाणानि कर्माणि अहंकारविमूढात्मा अनात्मनि देहादावात्मबुद्धिरहंकाररस्तेन विमूढ आत्मा मनो यस्य सोऽहं कर्ता इति मन्यते, न तु गुणांस्तत्कार्यभूतान्देहेन्द्रियादीन् वा ।..... स्यादित्यलं विस्तरेण ॥
06. *Ibid.* ch. IV.06 : केचित्तु प्रकृतिं स्वामधिष्ठाय मम वैष्णवीं त्रिगुणात्मिकां यस्या वशे सर्वं जगद्वर्तेते तथा मोहितः सन् स्वमात्मानं वासुदेवं न जानाति । तां प्रकृतिं स्वात्ममायामधिष्ठाय वशीकृत्य संभवामि देहवानिव जात इव । आत्मनो मायया न परमार्थतः, लोकवदिति व्याख्यायन्ते, तदुक्तश्रुतिविरुद्धत्वात् जन्म कर्म च मे दिव्यमेव यो वेत्ति तत्त्वतः । (IV.09) इति तस्माच्छ्रुतिस्मृतीहासपुराणाविरोधायास्मदुक्तार्थ एवास्तिकैरङ्गीकार्य इत्यलं विस्तरेण ॥
07. *Ibid.* ch. IV.22: केचित्तुं इमं श्लोकं त्यक्तसर्वपरिग्रहस्य यतेः शरीरस्थित्यर्थं याचनादिप्राप्तौ सत्यामयाचितादिना शरीरस्थितिं कुर्यादिति नियमपरतया व्याख्याय यतेरकर्तृत्वसाधनायान्ते नैव किञ्चिद्विक्षाटनादिकं कर्म करोति । लोकव्यवहारसामान्यदशनेन तु लौकिकैरारोपित कर्तृत्वे भिक्षाटनादौ कर्मणि कर्ता भवति । स्वानुभवे तु शास्त्र प्रमाण जनितेनाकर्तृत्व सः । इत्यलं प्रासङ्गिकेन ॥
08. *Ibid.* ch. II.58 : तस्य प्रज्ञा प्रतिष्ठिता स्थितप्रज्ञ एवमासीतेत्यर्थः ॥
09. *Ibid.* ch. III.12 : स चौरवदृण्ड्य इति भावः ॥
10. *Ibid.* ch. VI.44 : कर्माधिकारमुपेक्ष्य ज्ञानाधिकार एव निष्ठां करोतीत्यर्थः ॥
11. *Ibid.* ch. IX.21 : कामकामाः कामान् भोगान् कामयमाना गतागतं लभन्ते कर्मकृत्या

तत्फलभोगाय स्वर्गं यान्ति तत्र तत्सुखं भुक्त्वा क्षीणपुण्य पुनरिहागत्य कर्म कुर्वन्तीत्येवं
जन्ममरणरूपसंसारप्रवाहमनिशमनुभवन्तीत्यर्थः ॥

12. *Ibid.* ch. XI.45 : प्रसीद तत्सौम्यरूपदर्शनात्मकं प्रसादं मे कुर्वित्यर्थः ॥
13. *Ibid.* ch. XIV.27: यस्मादेवंविधोऽहं तस्मान्ममैकान्तभक्तस्यैवं मद्भजनेन गुणात्ययस्ततो
ब्रह्मभावप्राप्तिरिति भावः ॥
14. *Ibid.* ch. XVI.08 : दृष्टार्थद्वन्द्वदृष्टं धर्मधर्मेश्वरादिकं कारणं न मन्यन्ते इति भावः ॥
15. *Ibid.* ch. XVIII.55 सर्वदा मद्दर्शनपरिचर्याया मदविनाभावेन मय्येव वर्तते । न च मत्तः
कदाचिद्वियुज्यते इति भावः ॥
16. *Ibid.* ch. XVII.23 : तस्मान्महाप्रभावोऽयं परमात्मनिर्देशो यज्ञादिवैगुण्यपरिहाराय
नियततया स्मर्तव्य इति भावः ॥
17. *Ibid.* ch. XVIII.67: तपस्विने भक्ताय शुश्रूषवेऽनुसूयवे श्रीकृष्णेऽनुरागयुक्ताय
वाच्यमित्यर्थः ॥
18. *Ibid.* ch. XVIII.68 : अवधारणेनोक्तार्थसिद्धौ सत्यां पुनरसंशयवचनं यथा
यज्ञादिकर्मनिष्ठो भक्तिहीननिष्ठो वाऽन्यदेवान्तवत्फलं प्राप्नोति, न तथा मद्भक्त इति दाढ्ययिति
भावः ॥
19. *Ibid.* ch. IV.08 : अयं भावः मनुष्याणां यद्वर्षतद्देवानामहोरात्रं भवति, तादृशैरहोरात्रैः
पक्षमासादिक्रमेण द्वादशभिर्वर्षसहस्रैः ससंध्यं चतुर्युगं भवति, तथाविधं चतुर्युगसहस्रं
ब्रह्मणोऽहर्दिनं भवति तत्परिमाणिकं च रात्रिस्तादृशैरहोरात्रैः पक्षमासादिक्रमेण वर्षशतं
ब्रह्मणो द्विपरार्धसंज्ञकं परमायुर्भवति ॥
20. *Ibid.* ch. I.09 : नानाशस्त्राणि प्रहराणानि येषां ते तथा युद्धविशारदाः विविधयुद्धमार्गेषु
सर्वे निपुणा इत्यर्थः ॥
21. *Ibid.* ch. I.10: तत् यथोक्तयोद्धुविशिष्टं भीष्माभिरक्षितमस्माकं बलं सैन्यमपर्याप्तमपूर्णं
मे भाति । एतेषां पाण्डवानां तु बलं भीमेनाभिरक्षितं पर्याप्तं पूर्णं समर्थं मे प्रतिभातीत्यर्थः ॥
22. *Ibid.* ch. II.04: भीष्मं पितामहं द्रोणं चाऽऽचार्यं संङ्ख्ये संग्रामेऽहं कथं प्रतियोत्स्यामि

न कथमपीत्यर्थः । तत्रापीषुभिः । याभ्यां सह वाचापि युद्धमनुचितं किं पुनः प्राणहारिभिः
शरैरित्यर्थः ॥

23. *Ibid.* ch. II.57: अतः स्वधर्मे युद्धे मरणेऽपि विवेकिनो न शोक मोहौ स्यातामिति भावः ॥
24. *Ibid.* ch. II.57: अतो रागद्वेषाभावात्स्तुतिनिन्दारहितं सर्वहितमल्पभाषणं करोतीति । वः ॥
25. *Ibid.* ch. VI.19: निवातस्थनिश्चसुप्रकाशदीपवन्निवृत्तविक्षेपतया निश्चलसुप्रकाशज्ञानात्म
भासते इत्यर्थः ॥
26. *Ibid.* ch. VIII.21: प्रकृतिवियुक्तात्मस्वरूपं तु परमं ततः श्रेष्ठं नित्यं धाम गृहमित्यर्थः ॥
27. *Ibid.* ch. III.01: त्वया भक्तस्य मम बुद्धिव्यामोहो न कर्तव्य इत्यभिप्रायः ॥
28. *Ibid.* ch. XVIII.01: यथाऽहमसंदिग्धं तत्स्वरूपं जानीयां तथा विविक्ष ब्रुहीत्यभिप्रायः ॥
29. *Ibid.* ch. XVIII.75: अहो मे भाग्यमित्यभिप्रायः ॥
30. *Ibid.* ch. III.16: हे पार्थ! स पुरुषो मोघं वृथैव जीवति तज्जीवनान्मरणं श्रेय इति भावः ॥
31. *Ibid.* ch. V.09: इमे व्यापारा मम स्वरूपनिरूपका न भवन्ति किंतु प्रकृतिः
कार्यभूतेन्द्रियप्राणादीनामेवेति जानन्तिरभिमानतयाऽऽयुः शेष क्षेपयेदिति भावः ।
32. *Ibid.* ch. VII.13: एवं भूतगुणशक्त्यादिमतो मम साक्षाज्ज्ञानाभावान्नोक्तत्रिगुणमयभावहेतु
मायातिक्रमस्तत एव न संसारोपरम इति भावः ॥
33. *Ibid.* ch. IX.25: अतोऽन्यदेवभक्तेभ्यो भद्रक्तानां महान् विशेषं इति भावः ॥
34. *Ibid.* ch. IX.27: कर्म कर्तृत्वमुपायमुपेयं च सर्वं मय्येवार्पयित्वानिर्भरत्वभवनपूर्वकं
स्वस्यैहिकामुष्मिकस्य सर्वस्य शुभाशुभस्य मदधीनत्वव्यवसाय इति मदनन्यभक्तासाधारणो
धर्मस्तस्मात्त्वं मदाराधनैकनिष्ठो मय्यर्पितसर्वस्वोभवेति भावः ॥
35. *Ibid.* ch. I.14: माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुरित्यादिभिः शब्दैस्तज्ज्ञयः
सूचितः ॥
36. *Ibid.* ch. II.14: कौन्तेयः भरतेति सम्बोधनाभ्यां सूचितम् ॥
37. *Ibid.* ch. V.16: एतेन बद्धावस्थायां संकुचितप्रभस्य घटावृतदीपस्येव
कर्मनिर्मितस्थूलसूक्ष्मदेहेन धर्मभूतज्ञानस्यैव संकोचः, न त्वात्मस्वरूपान्यभावः मोक्षदशायां

घटात्मकावरणध्वंसं दीपप्रभाप्रकाशवत् सकारणलिङ्गशरीरध्वंशे धर्मभूतज्ञानस्यैव विकासो,
न तु स्वरूपान्तरापतिरित्यपि सूचितम् ॥

38. *KK's TP., ch. VIII.26* : शुक्ला अर्चिरादिका प्रकाशमयत्वात्, कृष्णा धूमादिका तमोमयत्वात् । एते गती मार्गौ ज्ञानाधिकारिणः कर्माधिकारिणश्च द्विविधस्य जगतः शास्वते अनादी मते शास्त्रज्ञैरिति शेषः तयोरेकया शुक्लया कश्चिदधिकारी अनावृत्तिं याति । अन्यया कृष्णया पुण्यकर्मा पुनरावर्तते ॥
39. *Ibid. ch. X.16* : दिव्याः सर्वोत्कृष्टा आत्मनस्तवासाधारणा या विभूतयस्तास्त्वमेवाशेषेण वक्तुमर्हसि । ताः काः ? याभिर्विभूतिभिर्युक्तस्त्वमिमाँल्लोकान्व्याप्यतिष्ठसि ॥
40. *Ibid. ch. XI.13* : तत्र तस्मिन्ननुपमे देवदेवस्य विश्वरूपे शरीरे एकत्र स्थितमनेकधा प्रविभक्तं ब्रह्मादिविविधविचित्रदैवतिर्यङ् मनुष्यस्थावरादिपृथिव्यन्तरिक्षनदीपर्वत-स्वर्गपातालादिभेदभिन्नं चेतनाचेतनात्मकं कृत्स्नं जगत् भगवत्प्रसाद-लब्धाप्तदर्शनार्हदिव्यचक्षुः पाण्डवोऽर्जुनोऽपश्यत् ॥
41. *Ibid. ch. XI.18* : उपनिषत्सु “एतदक्षरमविदित्वा गार्ग्यस्माँल्लोकात्प्रैतिस कृपणः एतस्य वाऽक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः (बृ.उप.03.08.40) इत्यादिना वेदितव्यं परमक्षरं त्वमेव । अस्य विश्वस्य परं प्रकृष्ट निधानं निधीयतेऽस्मिन्निति निधानमाश्रयः । अतस्त्वमव्ययः स्वरूपतो गुणतो महिम्नश्च न व्येषि न हीयसे अत एव शाश्वतधर्मगोप्ता शाश्वतस्य नित्यस्य वेदप्रतिपाद्यस्य धर्मस्य यज्ञादेः त्वदाराधनभूतस्य भागवतस्य धर्मस्य वा गोप्ता रक्षकः । यतः सनातनः सदैकरसस्वरूपः पुराणः पुरुषो मे मया मतो ज्ञातोऽसि ॥
42. *Ibid. ch. X.53* : वेदैरध्ययनाध्यापनश्रवणार्थमननादिविषये रूपनिषद्व्यति रिक्तैः तपोदानेज्यादिभिश्च एवं विधोऽहं द्रष्टुं न शक्यः, यथा मां त्वं द्रष्टवानसि ॥
43. *Ibid. ch. XI.09* : हे राजन् एवमुक्तप्ररारेणोक्ता महांश्चांसौ योगेश्वरश्च हरिः पार्थाय परमं दिव्यमैश्वरं रूपं दर्शयामास ॥
44. *Ibid. ch. XI.10* : अनेकानि वक्त्राणि नयनानि च यस्मिन् तत् । अनेकानामद्भूतानां दर्शनं यस्मिन् तत् । अनेकानि दिव्यान्याभरणानि यस्मिन् तत् । दिव्यान्यनेकान्युद्यतान्यायुधानि यस्मिन् तत् ॥

45. *Ibid.* ch.X.49: ईदृक् घोरं मदीयमिदं रूपं दृष्ट्वा या ते व्यथा यश्च विमूढभावोन्तःकरणविभ्रमः तदुभयं मा भूत् किंतु व्यपेतभीविशेषेणापगतभयः प्रीतमनाश्च सन् पुनस्त्वं तदेवेदं मम रूपं प्रपश्य ॥
46. *Ibid.* ch. XIII.26 यावत्किञ्चित्स्थावरजङ्गमं सत्त्वं प्राणिमात्रं संजायते उत्पद्यते, तत्सर्वं क्षेत्रज्ञसंयोगात् प्रकृतिपुरुषयोः संयोगाद्भवतीति विद्धि । हे भरतर्षभ न केवलायाः प्रकृते पुरुषाद्वा ॥
47. *Ibid.* : ch. XV.09 श्रोत्रादिघ्राणान्तानि पञ्चज्ञानेन्द्रियाणि चकाराभ्यां षष्ठं मनः कर्मेन्द्रियाणि । प्राणं चाधिष्ठाय विषयान् शब्दादीनुपसेवते उपभुङ्क्ते ॥
48. *Ibid.* ch.II.07 : सामान्ययच्छब्दप्रयोगात् सर्वविषयत्यागपूर्वकात्मनिष्ठायाम् वर्णाश्रमविशेषनियमो नास्ति ॥
49. *Ibid.* ch.VI.23 : यच्छब्दाभ्यासेन सामान्येनोक्तो योऽवस्थाविशेषस्तं तच्छब्देन परामृश्य दर्शयति ॥
50. *Ibid.* ch.II.21: बहुष्वेव किं शब्दप्रयोगो लोके शास्त्रे च दृष्टः ॥
51. *Ibid.* ch. XIII.02 : अपिशब्दात् क्षेत्रमपि ॥
52. *Ibid.* ch.XVI.02: अलोलुप्त्वं पकारलोपः आर्षः ॥
53. *Ibid.* ch.XII.48:अहमित्यत्र विसर्गलोपः आर्षः ॥
54. *Ibid.* ch.XI.44: प्रियः प्रियायार्हसीत्यत्रेवशब्दस्य लोपः संधिश्चार्षः ॥
55. Dr. Singh Parmatma has given 35 Vedic usages in his गीतागूढार्थदीपिका का तात्त्विक विमर्श (pp. 03-04), but it seems that KK does not pay attantion to all those which may be overlook.
56. *Ibid.* ch.XV.16: अत्राप्येकवचनं स्वयं ज्योतीरूपत्वेन सामान्याभिप्रायकमेव ॥
57. *Ibid.* ch.IX.03: अस्य भक्तिसहितज्ञानलक्षणस्य परमधर्मस्येति कर्मणि षष्ठी ॥
58. *Ibid.* ch.XV.16 एकवचनं चात्र प्राकृतत्वाविशेषाज्जात्यभिप्रायकम् ॥
59. *Ibid.*ch.XVIII.19 कर्म कर्त्रा निष्ठेयं, कर्ता तस्यानुष्ठाता, करणाद्यन्यत्कारकमत्रैवान्तर्भूतमिति सत्त्वादिगुणभेदतस्त्रिधैवप्रोच्यते ॥

60. *Ibid.* ch.XV.07 जीवभूत इत्येकवचनं जात्यभिप्रायकं, बहुत्वरूप वाक्यशतैर्निरूपितत्वात् ॥
61. *Ibid.* ch.XI.05: रूपस्यैकत्वेऽपि विचित्राऽपरिमितत्वादूपाणीति बहुवचनात् ॥
62. *Ibid.* ch.II.19 हन्तारं हनन क्रियायाः कतरिमयं हन्तेति वेत्ति जानाति यश्चान्य एनं हतं हननक्रियायाः कर्मभूतं हतोऽयं मयेति मन्यते तावुभौ न विजानीतः आत्मस्वरूपानभिज्ञावित्यर्थः ॥
63. *Ibid.* ch.XVI.23: यच्छब्दाभ्यासेन सामान्येनोक्तो योऽवस्थाविशेषस्तं तच्छब्देन परामृश्य दर्शयति ॥
64. *Ibid.* ch.XVI.23: यच्छब्देन शास्त्रीयकार्यानुष्ठानाधिकारी सामान्यो गृह्यते ॥
65. *Ibid.* ch.XV.08: यद्यदा शरीरान्तरमवाप्नोति यद्यस्माच्च शरीरादुत्क्रामति तदा ईश्वरो देहेन्द्रियस्वामी एतानीन्द्रियाणि गृहीत्वा संयाति ॥
66. *Ibid.* ch.II.21: स कथं हन्ति कं घातयति । बहुष्वेव किंशब्दप्रयोगो लोके शास्त्रे च दृष्टः ॥
67. *Ibid.* ch.XVIII.09 अतिशब्दः कट्वादिषु सप्तस्वपि योजनीयः ॥
68. *Ibid.* ch.II.26: अथ पक्षान्तरे । मदुक्तमतेतरताभ्युपगमपक्षेऽपि नित्यजातं नित्यं वा मृतमेनमात्मानं त्वं मन्यसे तथाऽपि ॥
69. *Ibid.* ch.XIII.25: अपिशब्दाद्ये साधनसंपन्ना विचारसमर्थास्ते मृत्युं तरन्तीति किमु वक्तव्यमिति सूचितम् ॥
70. *Ibid.* ch.IV.36: अपिचेच्छब्दौ कदाचित्संभावनापरौ । ज्ञानमाहात्म्यद्योतनायाऽसंभावितमप्यर्थमङ्गीकृत्योच्यते ॥
71. *Ibid.* ch.XIV.26: चकारोऽवधारणार्थः ॥
72. *Ibid.* ch.IV.40: द्वौ चशब्दौ पुनरर्थकौ ॥
73. *Ibid.* ch. XVII.21 तु शब्दः पूर्वोक्तान्निष्कृष्ट(कृ?)त्वद्योतनार्थः ॥
74. *Ibid.* ch.II.23: एकेनापि प्रसज्यात्मकनञोक्तार्थसिद्धौ तस्य चतुःकृत्व उपादानमुक्तार्थदाढ्यायार्जुनस्य हृदि मन्दीभूयापि शङ्का न तिष्ठेदित्येतदर्थम् ॥

75. *Ibid.* ch.XI.48: एकेनापि नकारेणोक्तार्थसिद्धौ चतुर्भिर्नकारैर्दर्शनप्रतिषेधाभ्यासः
स्वसाक्षात्कारं प्रति स्वानुग्रहस्यैवासाधारणहेतुत्वज्ञापनाय ॥
76. *Ibid.* ch.XVIII.24: वेति चार्थे ॥
77. *Ibid.* ch.XVIII.73: मम ज्ञानं च्युतं त्वं तु सदैकरसज्ञान इत्यभिप्रायेण संबोधयति ॥
78. *Ibid.* ch.XVIII.14: अधिष्ठाता अधिष्ठानमधिष्ठीयते भोक्तृ तया
पुरुषेणास्मिन्नित्यधिष्ठानम् ॥
79. *Ibid.* ch. XVIII.25: कृते कर्मण्यनु पश्चाद्वध्यतेऽनिच्छयाऽपि कर्मफलभोगायपद्यते
इत्यनुबन्धः ॥
80. *Ibid.* ch.IV.24: अप्यतेऽनेनेति अपर्णं सुगादि मन्त्रादि च ॥
81. *Ibid.* ch.VIII.20: चराचरभूतग्रामकारणाद्विरण्यगर्भख्यादव्यक्तात्प्रकृ-तिसंसृष्टात्वरः
प्रकृतिवियुक्ततयोत्कृष्टो भवोऽन्यो भिन्नः अव्यक्तः, शास्त्रमन्तरेण केनचित्प्रमाणेन न व्यज्यत
इत्यव्यक्तः ॥
82. *Ibid.* ch.IX.18: आधार तिष्ठत्यस्मिन्निति स्थानमाधारः ॥
83. *Ibid.* ch.XVIII.78: स्वाश्रितदुःखकर्षकः ॥
84. *Ibid.* ch.XV.16: कूटे प्रकृतिकार्यभूतशरीरसमुदाये स्थितोऽपि परिणामनाशरहितो नित्यः
कूटस्थः पुरुषः अक्षरशब्दवाच्य इत्यर्थः ॥
85. *Ibid.* ch.II.54: कश्च ईशश्च केशौ वापयति उत्पादयति नियमयति ताभ्यां ज्ञानं प्रापयति
वा तथा स त्वमेव ब्रह्मशिवादिजनकत्वान्नियन्तृत्वाद्गुरुत्वाद्वा सर्वेश्वरः सर्वज्ञश्च समाश्रयणीय ॥
86. *Ibid.* ch.IX.18: (अ) गतिर्गम्यते इति गतिः फलं स्वर्गलोकादिः । ch.IX.20: (ब)
स्वर्गप्राप्तिमेव गतिम् ॥
87. *Ibid.* (1) ch.I.33: गावः समनस्कानीन्द्रियाणि स्वनियम्यतया विन्दते यः स
ममेन्द्रियमनःप्रवृत्तिं सदा त्वं जानासीति भावेन सम्बोधयति गोविन्देति ॥
88. *Ibid.* ch.III.01: श्रेयोर्यिभिः जनैः सर्वैर्भक्तैः स्वस्याभीष्टमश्नते याच्यते तथाभूतस्त्वं
मयाऽपि स्वश्रेयःसाधननिश्चयार्थं याच्यसे ॥

89. *Ibid.* ch.XIII.11: ज्ञानं ज्ञायते तत्त्वमनेनेति ज्ञानमिति ॥
90. *Ibid.* ch.VI.40: तनोत्यात्मानमिति तत् स एव तातः पिता तद्रूपत्वात्पुत्रोऽपि तात उच्यते
शिष्यस्य पुत्रस्थानीयत्वाभिप्रायेण तातेति संबोधनं कृपाविशेषद्योतनाय ॥
91. *Ibid.* ch.IV.25: केवला इन्द्रादयो देवा इज्यन्ते पूज्यन्ते यस्मिन् ॥
92. *Ibid.* ch.VIII.11: तत् यत् पद्यते गम्यते इति पदम् ॥
93. *Ibid.* ch.II.03: (अ) पृथया आराधितदेवराजप्रसादाह्लब्ध-स्तद्वीर्यातिशयसम्पन्नः
पुत्रस्त्वम् ॥ (ब) ch.II.39: शुद्धान्तःकरणायाः पृथायाः पुत्रः ॥
94. *Ibid.* ch.VII.06: प्रभवत्यस्मादिति प्रभवः परमकारणमित्यर्थः ॥
95. *Ibid.* ch.VII.06: प्रलीयतेऽस्मिन्निति वा प्रलयः संहारस्थानं संहारको वा ॥
96. *Ibid.* ch.X.30: दितिसंभवानां मध्ये प्रकर्षेणाह्लादयति सुखयति साधूनिति प्रह्लादश्चास्मि ॥
97. *Ibid.* ch.XIII.04: ब्रह्म सूत्र्यते वेष्ट्यतेऽल्पाक्षरैर्यैस्तानि ब्रह्मसूत्राणि तानि च पदानि च
तैर्ब्रह्मसूत्रपदैः वेदेषु विस्तृतं स्वरूपगुणविभूतिसहितं ब्रह्मतत्त्वं सारवद्विरल्पाक्षरैः संक्षिप्योच्यते
यैस्तानि ब्रह्मसूत्राणीत्यर्थः ॥
98. *Ibid.* ch.X.17: स्वाभाविकैश्वर्यादिषड्गुणानां नित्याश्रयभूतो भगवच्छब्दवाच्यः ॥
99. *Ibid.* ch.XVIII.78: योगोऽघतिघटनापटीयस्त्वसामर्थ्यं राज्यैश्वर्यादिप्राप्त्युपायो वा
योगस्तस्येश्वरो निर्वर्तको नियामको वा सर्वकर्मसिद्धीनामपीश्वरः सर्वकर्मफलप्रभुः
सर्वतोऽचिन्त्यशक्तिर्भगवान् ॥
100. *Ibid.* ch.XV.18: अत्र लोच्यते दृश्यते वेदार्थोऽनेनेति लोक इतिहासपुराणादिर्विवक्षितः ॥
101. *Ibid.* ch.X.32: विद्यानां श्रेयःसाधनभूतानां मध्ये अध्यात्मविद्या आत्मानौ
तत्त्वंपदार्थाविधिकृत्य या विद्या तत्स्वरूपगुणसंबंधवेदनात्मिकाऽध्यात्मविद्या
परमनिःश्रेयोरूपमोक्षसाधनभूतत्वादिति श्रेष्ठाऽहम् ॥
102. *Ibid.* ch.XVI.23: जीवानां हितं शास्ति बोधयतीति शास्त्रं वेदः ॥
103. *Ibid.* ch.X.41: श्रीमत् श्रीः संपत् कान्तिर्वा तया युक्तम् ॥
104. *Ibid.* ch.IX.18: साक्षाच्छुभाशुभकर्मद्रष्टा ॥

105. *Ibid.* ch.V.05: स्थायतेऽस्मिन्निति स्थानमात्मस्वरूपम् ॥
106. *Ibid.* ch.X.33: द्वन्द्वः समासोऽहं स चोभयपदार्थप्रधानत्वाच्छ्रेष्ठः ॥
107. *Ibid.* ch.X.20: गुडाका निद्रा तस्या जयेनेशो जितनिद्रेत्यर्थः ॥
108. *Ibid.* ch.IV.34: बहुवचनं चात्र यद्येकस्माद्गुरुः सम्यग्ज्ञानालाभश्चैतत्तर्ह्यन्य स्मात्तत्त्वदर्शिनः
उक्तरीत्यैवोपादेयम् ॥
109. *Ibid.* ch.XVIII.16: दुष्टाऽयथार्थग्राहिणी मतिर्यस्य सः ॥
110. *Ibid.* ch.XII.20 धर्म्यामृतमुक्तप्रकारेण धर्मादिनपेतममृतपापकत्वादमृतमिदम् ।
धर्मपत्त्यर्थन्यापादनपेते ॥ (पा⁰ 04.04.92)
111. *Ibid.* ch.XVIII.41: ब्राह्मणक्षत्रियविशामिति त्रयाणां समासकरणं द्विजत्वेन
वेदाध्ययनयज्ञाद्यधिकारज्ञापनार्थम् । शूद्राणां चेति समासात् पृथक्करणमेकजातितया
वेदाध्ययनाद्यधिकारबहिर्भूतत्वज्ञापनार्थम् ॥
112. *Ibid.* ch.IX.02: विद्यानां राजा राजविद्या सर्वाऽविद्यातत्कार्यनाशकत्वात् । उपसर्जनं
पूर्वम् (पा⁰ 02.02.30) इत्यनेन विद्याशब्दस्य पूर्वनिपातार्हत्वेऽपि राजदन्तादित्वात् (पा⁰
02.02.31) परनिपातः ॥
113. *Ibid.* ch.I.15: (अ) हृषीकाणामिन्द्रियाणामीशः । येषां सहायस्तेषामेव जयो
भविष्यतीत्यभिप्रायः ॥ (ब) ch.II.09: हृषीकेशमिन्द्रियनियन्तारम् ॥
114. *Ibid.* ch.II.01: दैत्यराज मधोरपि सूदनो निहन्ता वासुदेवो क्षत्रियरूपेणाऽवतीर्णो दुष्टदैत्यान्
पृथ्वीभारभूतान् सर्वान् हनिष्यतीति मधुसूदन शब्दाभिप्रायः ॥
115. *Ibid.* ch.XIII.01: कर्तुर्भोक्तु रात्मनः शुभाशुभकर्मणां तद्भोगस्य
चोत्पत्तिस्थानमन्निधीयते । शरीरयाथात्म्यविद्विरिति शेषः ॥
116. *Ibid.* ch.II.26, 33: अथेति पक्षान्तरे ॥
117. *Ibid.* ch.X.42: अथ वा पक्षान्तरे ॥
118. *Ibid.* ch.III.08: न प्रकर्षेण सिद्धयेत् कुतोऽन्यदिति अपिशब्दार्थः ॥
119. *Ibid.* ch.IX.30: (अ) अपि चेच्छब्दौ, अपिः पदार्थसंभावनाऽन्ववसर्गगर्हासमुच्चयेषु

- (पा.सू.1.4.96) इति सूत्रात् ॥ (ब) ch.VI.36: अपि चेच्छब्दौ कदाचित्संभावनापरौ ।
ज्ञानमाहात्म्य द्योतनायासंभावितमप्यर्थमङ्गीकृत्योच्यते ॥
120. *Ibid.* ch.II.10: (अ)तद्विद्याबुद्धिकौशल्यगर्वपिनयनेन तत्त्वज्ञानाधिकारिसम्पादनाय तथा
वचनमितीवशब्दाभिप्रायः ॥ (ब) ch.III.02: भयादितीवशब्दाभिप्रायः ॥
121. *Ibid.* ch.III.39: च इवार्थे ॥, ch.IV.18: चकारेण केवलकर्मनिष्ठस्य ॥, ch.IV.40:
द्वौ च शब्दौ पुनरर्थकौ ॥, ch.VII.09: चकारोऽबादिषु पुण्यरसादिसमुच्चयार्थः ॥,
ch.XVII.16: चकारदस्तेयादिसमुच्चयः ॥
122. *Ibid.* ch.I.07: तु शब्देन सर्वविद्याश्रयसर्वधनुष्मदा-चार्यभूतभवद्विद्याश्रयाणामस्माकं
नाऽस्ति तदजेयत्वशङ्का इत्यात्मनस्तेभ्यो वैशिष्ट्यं द्योतयति ॥, ch.II.12: तु शब्देन
निराकरोति ॥, ch.II.64: तु शुब्दः पूर्वस्माद्वैलक्षण्यद्योतनार्थः ॥, ch.III.07: तु शब्दः
पूर्वोक्तसंन्यासिनो वैलक्षण्यद्योतनार्थः ॥, ch.III.17: तु शब्दः पूर्वोक्तात् सकामान्निष्कामस्य
विदुषो महद्वैलक्षण्यं द्योतयति ॥, ch.VI.35: तु शब्दः प्रयत्नशैथिल्यव्यापारवृत्तिपरः ॥,
ch.VII.12: तु शब्दो वैलक्ष्यद्योतनार्थः ॥, ch.VIII.16: तु शब्देन महद्वैलक्षण्य
द्योतयति ।, ch.XI.54: तु शब्दः भक्तेः सर्वसाधनेभ्यः स्वातन्त्र्येणोत्कर्षद्योतनपरः ॥,
ch.XII.20: तु शब्दः उक्तेभ्योऽपि श्रेष्ठ्याद्वैलक्षण्यदर्शनार्थः ॥
123. *Ibid.* ch.I.45: बत इति खेदे ॥
124. *Ibid.* ch.II.20: वा शब्दश्चार्थे ॥
125. *Ibid.* ch.II.09: हेति स्फूटम् ॥
126. *Ibid.* ch.X.19: हन्तेतिसंबोधनेनानुकम्पां द्योतयति ॥
127. *Ibid.* (1) ch.II.37: हीति निश्चये ॥
(2) ch.II.08: हीत्यवधारणे ॥
(3) ch.II.61, II.65, III.05: हीत्यवधारणे ॥
(4) ch.IX.32: हीति निश्चितम् ॥
128. *Ibid.* ch.I.30: सच्चिदानन्दस्वरूपः ॥

129. *Ibid.* ch.VI.34: स्वभक्तपापकर्षकः, मनो निग्रहरूपदुःखनिरासयेति ।
130. *Ibid.* ch.VI.39: स्वभक्तकश्मलनाशकः ॥
131. *Ibid.* ch.XVIII.78: स्वाश्रितदुःखकर्षकः ॥
132. *Ibid.* ch.VIII.18: अव्यक्तशब्देन प्रकृतिपरिणामरूपं ब्रह्मणः शरीरमभिधीयते ॥,
ch.IX.04: अव्यक्ता इन्द्रियागोचरा ॥
133. *Ibid.* ch.XVIII.53: अहंकारमनात्मन्यात्माभिमान् ॥
134. *Ibid.* ch.XVIII.59: अहंकारमात्मानि स्वातन्त्र्याभिमान ॥
135. *Ibid.* ch.XVIII.53: कामं प्रारब्धवशाद्यदृच्छाप्राप्तेष्वपि विषयेषु स्वीकारेच्छा ॥
136. *Ibid.* ch.VI.13: कायोऽत्र देहमध्यभागो विवक्षितः शिरोग्रीवेति पृथग्ग्रहणात् ॥
137. *Ibid.* ch.VI.45: किल्बिषाणि योगप्रतिबन्धकान्यनेकजन्ममलानि यस्य सः ॥
138. *Ibid.* ch.X.04: ज्ञानमात्मानात्मपदार्थविबोधनम् ॥
139. *Ibid.* ch.X.11: प्राचीनकर्मरूपाज्ञानजं तमो धर्मभूतज्ञानावरणम् ॥
140. *Ibid.* ch.VII.10: पराभिभवन सामर्थ्यं तेजः ॥
141. *Ibid.* ch.IV.07: वेदप्रतिपाद्यस्य धर्मस्य यज्ञादेः त्वदाराधनभूतस्य भागवतस्य धर्मस्य वा ॥
142. *Ibid.* ch.XVIII.65: सा च भगवदर्थं क्रियैव । सुरर्षे विहिता शास्त्रे हरिमुदिश्य या क्रिया ।
सैव भक्तिरिति प्रोक्ता यया भक्तिः परा भवेत् ॥ इति (नारदपञ्चरात्रे)
143. *Ibid.* ch.XII.07: नित्यनिरतिशयानन्दरूपमात्मभावापत्तिं मुक्तिम् ॥
144. *Ibid.* ch.XI.08: योगमघटनघटनापटीयस्त्वसामर्थ्यमैश्वर्यमीश्वरासाधारणं पश्य ॥
145. *Ibid.* ch.XII.01: योगमुत्तमप्राप्त्युपायम् ॥
146. *Ibid.* ch.V.07: फलसंकल्पशून्यं भगवदाराधनरूपं शास्त्रीयकर्मः ॥
147. *Ibid.* ch.IX.22: योगं मत्प्राप्तिपर्यन्तस्य सर्वपुरुषार्थस्य प्रापणं क्षेमं तत्संरक्षणम् ॥
148. *Ibid.* ch.IV.39: गुरुशास्त्रोक्तवाक्यार्थे एवमेवायमित्यास्तिक्यबुद्धिः ॥, ch.XVII.01:
आस्तिक्यबुद्ध्या ॥, ch.XVII.02: श्रद्धा नामायं ममेष्टं साधयेदिति विश्वासपूर्विकैव साधने
प्रवृत्तिर्भवति ॥

149. *Ibid.* ch.XVIII.71: श्रद्धावान् साक्षाद्भगवद्गीतत्वान्महाफलमिति विश्वासवान् ॥
150. *Ibid.* ch.XVIII.23: सङ्गोऽहमस्य कर्ता फलभोक्तेत्यभिनिवेशस्तद्रहितम् ॥
151. *Ibid.* ch.XVIII.12: संन्यासिनां सम्यक् त्यक्तफलानाम् ॥
152. *Ibid.* ch.IV.40: (1) फलसाधनोपास्यधर्मगुरुशास्त्रादिविषयभेदेनानेकधा तत्राऽपरं श्रेयः
मोक्षः स्वर्गादि वा, (2) श्रेयः साधनं ज्ञानं कर्म वा, (3) तत्प्राप्त्यर्थं विष्णुराराध्यः
रुद्रेन्द्रविनायकशक्त्यादिर्वा, (4) धर्मो वैष्णवः श्रेष्ठ इतरो वा, (5) गुरुर्निष्किंचनो धनाढ्यो
वा, (6) गुरुवचनं सत्यमसत्यं वा, (7) शास्त्रं वेदान्तमन्यद्वेत्यादिसंशयेष्वात्मा मनो यस्य ॥
153. *Ibid.* ch.XVIII.60: पूर्वकर्मनिबन्धन सत्त्वादिगुणवृत्तिरूपः ॥
154. *Ibid.* ch.XVIII.27: परवृत्तिहरणं हिंसा ॥
155. This point will be discussed at length in Chapter 05 of this thesis.
156. KK's TP : ch.I.01: धर्मक्षेत्रे धर्मोत्पत्तिभूमौ । कुरुक्षेत्रं वै देवयजनम् (मानवश्रोतसूत्र
02.04.27), (शत.श्रुति 02.10)
ब्रह्मवेदी कुरुक्षेत्रं पुण्यं ब्रह्मर्षिसेवितम् ॥
तस्मिन् वसन्ति ये राजन् ते शोच्याः कथञ्चा ॥ (महाभारत 03.81.177)
157. *Ibid.* ch.I.06:
एको दशसहस्राणि योथयेद्यस्तु धन्विनाम् ॥
शस्त्रशास्त्रप्रवीणश्च महारथ इति स्मृतः ॥
अमितान्योद्ययेद्यस्तु सम्प्रोक्तोऽतिरथस्तु सः ।
रथस्त्वेकेन यो योद्धा तन्न्यूनोऽर्धरथः स्मृतः ॥ (इति स्मृतेः)
158. *Ibid.* ch.I.30: महापराधिन्यपि कंसे क्षमाशीलस्य ज्ञानिनो भक्तस्य वासुदेवस्य तत्समशीलाया
भगिन्याः कुन्त्याः सुतस्तत ॥
159. *Ibid.* ch.II.49: पूर्वमेव धनं जितवानसि न हि ते धनादिफलाकाङ्क्षया स्वधर्मे प्रवृत्तिरिति भावः ॥
160. *Ibid.* ch.X.06: चत्वार इत्यनेनापि न मनूनां ग्रहणमुचितं यतः स्वायंभुवः स्वारोचिष

उत्तमस्तामसो रैवतश्चाक्षुषः वैवस्वत एवं सावर्णिदक्षसर्विर्णिर्ब्रह्मसावर्णिर्धर्मसावर्णि-
रुद्रसावर्णिर्दिवसावर्णिरिन्द्रसावर्णिरिति मनवश्चतुर्दश ।

एते वेदविदो मुख्या लोकाचार्याः प्रकीर्तिताः ॥

प्रवृत्तिधर्मणश्चैव प्राजापत्ये प्रकल्पिताः ॥ (म.भा. 11.327.62)

स्वयमागतविज्ञाना निवृत्तिं धर्ममाश्रिताः ॥ (म.भा. 12.327.65)

161. *Ibid.* ch.XIII.02: केचित्तु क्षेत्रज्ञं चापि मां विद्धीति (13.01) समानाधिकरणनिर्देशेन
परमात्मैवाविद्योपाधिवशात्परिच्छिन्नः क्षेत्रज्ञः संसारीव जातः तमविद्योपाधित्यागेन
शुद्धमसंसारिणं मां परमेश्वरमेव जानीहिति भगवतस्तात्पर्यं कल्पयन्ति ॥

162. *Ibid.* ch.II.26: देहातिरिक्तो देहतुल्यपरिमाणक आत्मा देहेन सह जायते म्रियते चेति
दिगम्बरमताङ्गीकारेऽपि तस्याऽशौच्यतोच्यते ॥

163. *Ibid.* ch.V.16: आत्मनां बहुत्वाभिधानादुपाधिसंबन्धगन्धस्यापि
वक्तुमशक्यत्वादेकात्मवादिनः स्पष्टं भगवता निरस्ताः ॥

164. *Ibid.* ch.IV.10: एवं साधर्म्यवचनेन मुक्तौ स्वरूपैक्यवादः केवलभेदवादश्च
बहुवचनेनात्मैक्यवादश्च स्पष्टं निरस्तः ॥

