

Ch. 10 Different interpretation of the Bhagawad Gitā by Śrī Rāmānuja & Śrī Swāminārāyaṇa

The Bhagawad Gitā is a part of Prasthantrayi. It is the basic text of all Bhakti Vedanta Schools. The Difference in interpretation between Śrī Rāmānuja & Śrī Swāminārāyaṇa is very clear and important to show the difference in there basic philosophy. We give below some examples.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

Bh.G. 2 : 40

Here, there is no loss of, effort, nor any accrual of evil. Even a little of this Dharma (called Karma Yoga) protects a man from the great fear.

Śrī Rāmānuja says

इह कर्मयोगे न अभिक्रमनाशः अस्ति। अभिक्रम आरम्भः नाशः फलसाधनभावननाशः। आरब्धस्य असमाप्तस्य विच्छिन्नस्य अपि न निष्फलत्वम्। आरब्धस्य विच्छेदे प्रत्यवायः अपि न विद्यते। अस्य कर्मयोगाख्यस्य स्वधर्मस्य स्वल्पांशः अपि महतो भयात् संसारभयात् त्रायते।

अयम् अर्थ - 'पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते।' (गीता ६/४०) इति उत्तरत्र प्रपञ्चयिष्यते।

अन्यानि हि लौकिकानिवैदिकानि च साधनानि विच्छिन्नानि न हि फलप्रसवाय भवन्ति प्रत्यवायाय च भवन्ति ॥ ४० ॥

“Here, in Karma Yoga, there is no loss of ‘Abhikrama’ or of effort that has been put in; ‘loss’ means the loss of efficacy to bring about the fruits. In Karma Yoga if work is begun and left unfinished, and the

continuity is broken in the middle, it does not remain fruitless, as in the case of works undertaken for their fruits. No evil result is required if the continuity of work is broken. Even a little of this Dharma known as Karma Yoga or Nişkāma Karma (unselfish action without desire for any reward) gives protection from the great fear, i.e., the fear of transmigratory existence.

The same purport is explained later thus : ‘Neither in this world nor the next, O Arjuna, there is annihilation for him’ (6.40). But in works, Vedic and secular, when there is interruption in the middle, not only do they not yield fruits, but also there is accrual of evil.”

Swaminarayan explains only the following statement

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्।

Svalpam-apyasya dharmasya trāyate mahato bhayāt.

Even the slightest strength based on this conviction will protect one from great dangers. Śrī Kṛṣṇa Bhagwān has also said,

This verse means, ‘If one has the slightest strength based on the conviction of manifest form of God, it will protect one from great calamities.’ For example, when Arjuna fought in the Mahābhārata war, he encountered many, many types of grave dangers in the form of *adharma*. Yet, he was spared from those dangers because of his conviction of God Kṛṣṇa. Therefore, only he can be called an *ekāntika bhakta* whose strength is based on the conviction of human form of manifest God more than anything else; and only he can be called a staunch *satsangi*.

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

Bh. G. 2 : 59

The objects of senses, excepting relish for the objects, turn away from the abstinent dweller in the body. Even the relish turns away from him when what is supreme over the senses i.e., the self, is seen.

Śrī Rāmānuja says

इन्द्रियाणाम् आहारो विषयाः, निराहारस्य विषयेभ्यः प्रत्याहृतेन्द्रियस्य देहिनो विषयाः विनिवर्तमाना रसवर्जं विनिवर्तन्ते। रसो रागः, विषयरागो न निवर्तते इत्यर्थः। रागः अपि आत्मस्वरूपं विषयेभ्यः परं सुखतरं दृष्ट्वा विनिवर्तते ॥ ५९ ॥

“The sense objects are the food of the senses. From the abstinent embodied being, i.e., from one who has withdrawn his senses from objects, these sense-objects, being rejected by him, turn away, but not the relish for them. Relish means hankering. The meaning is that the hankering for the sense-objects does not go away by abstinence alone. But even this hankering will go away, when one sees that the essential nature of the self is superior to the sense-objects and that the realisation of this self given greater happiness than the enjoyment of sense-objects.”

Śrī Swāminārāyaṇa says

“Due to that *jñāna*, his vision becomes broad. A person with such an understanding becomes happy. “Also, if a person has faith, i.e., he believes, ‘Whatever such a great *Santa* and God say is the truth; there is no doubt in it,’ and with such a belief, he does as God and His *Santa* instruct him to do, then such a person remains happy. So, these two types of people are happy, and apart from them, others are not happy. Thus the verse :

यश्च मूढतमो लोके यश्च बुद्धेः परं गतः।
तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः ॥

Also, in the Bhagvad Gītā, it is said:

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

So, all objects, except God, become vain to a person whose vision becomes divine in this way. Moreover, the meaning of these two verses is the same.”

Yash-cha moodhatamo loke yash-cha buddhehe param gataha-
Tāvubhau sukham-edhete klishyatyantarito janaha.

In this world, there are two types of people who experience [the] bliss [of God] – those who are utterly ignorant [and have blind faith in God] and those who are perfectly enlightened [and have realised God]. Those who are in between, though, are troubled. (3.7.17)

Vishayā vinivartante nirāhārasya dehinaha-Rasa-varjam raso'pyasya param drushtvā nivartate.

The sense objects recede for a person who abstains from indulging in them. However, the longing for them does not subside. The longing subsides [only] when his vision reaches [i.e. he realises] the transcendental [i.e. God].

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

Bh. G. 2 : 69

What is night for all beings, in it the controlled one is awake; when all beings are awake, that is the night to the sage who sees.

Śrī Rāmānuja says

या आत्मविषया बुद्धिः सर्वभूतानां निशा निशा इव अप्रकाशिका। तस्याम् आत्मविषयायां बुद्धौ इन्द्रियसंयमी प्रसन्नमना जागर्ति-आत्मनम् अवलोकयन् आस्ते इत्यर्थः। यस्यां शब्दादिविषयायां बुद्धौ सर्वाणि भूतानि जाग्रति प्रबुद्धानि भवन्ति, सा शब्दादिविषया बुद्धिः आत्मानं पश्यतो मुनेः निशा इव अप्रकाशिका भवति ॥ ६९ ॥

That Buddhi (understanding) which has the self for its object, is night to all beings, i.e., is obscure like night to all. But he, who has subdued the senses and is serene, is awake in respect of the self. The meaning is that he has the vision of the self. All beings are awake, i.e., are actively cognisant in respect of objects of the senses like sound. But such sense objects are like things enshrouded by night to the sage who is awake to the self.”

Śrī Swāminārāyaṇa says

“This verse explains that in the context of worshipping God, all worldly people behave as if their mind is shrouded in darkness, like the night; i.e., they do not worship God. The devotees of God, however, are

awake in worshipping God; i.e., they are constantly engaged in worshipping God. Furthermore, everyone's mind is awake with respect to the *pancaviṣayas* – sights, sounds, smells, tastes and touch; i.e., they continuously indulge in the *viṣayas*. The minds of the devotees of God, in contrast, are shrouded in darkness with regards to indulging in the *viṣayas*; i.e., they do not indulge in them.”

Yā niśā sarva-bhūtānām tasyām jāgarti sayyamee–Yasyām jāgrati bhūtāni sā niśā paśyato munehe. (2/69)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

Bh. G. 4 : 9

He who thus knows in truth My divine birth and actions does not get rebirth after leaving the body; he will come to Me, O Arjuna.

Śrī Rāmānuja says

एवं कर्ममूलभूतहेयत्रिगुणप्रकृतिसंसर्गरूपजन्मरहितस्य सर्वेश्वरत्वसर्वज्ञत्वसत्यसंकल्पत्वादिसमस्त-
कल्याणगुणोपेतस्य साधुपरित्राणामत्समाश्रयणैकप्रयोजनं दिव्यम् अप्राकृतं मदसाधारणं मम जन्म चेष्टितं च
तत्त्वतः यो वेत्ति स वर्तमानं देहं परित्यज्य पुनः जन्म न एति माम् एव प्राप्नोति।

मदीयदिव्यजन्मचेष्टितयाथात्म्यविज्ञानेन विध्वस्तसमस्तमत्समाश्रयणविरोधिपाप्मा अस्मिन् एव जन्मनि
यथोदितप्रकारेण माम् आश्रित्य मदेकप्रियो मदेकचित्तो माम् एव प्राप्नोति ॥ ९ ॥

He who knows truly My life and actions, (which are) super-natural and special to Me, which are intended solely for the protection of the good and to enable them to take refuge in Me, -Me who am devoid of birth, unlike ordinary beings whose birth is caused by Karma associated with Prakṛti and its three Guṇas producing the evil of bondage, and who is endowed with auspicious attributes such as Lordship over all, omniscience, infallible will etc., --such a person after abandoning the present body will never be born, but will reach Me only. By true knowledge of My divine birth and acts, all his sins that stand in his way of taking refuge in Me are destroyed. In this birth itself, resorting to Me in the manner already described described, and loving Me and concentrating on Me alone, he reaches Me.

Śrī Swāminārāyaṇa says

This verse means: 'O Arjuna ! my birth and my actions are divine. He who realises them as divine will not take another birth when he leaves his body; rather, he will attain me.'

Janma karma ca me divyam-evam yo vetti tattvataha – Tyaktvā deham punar-janma naiti māmēti so'rjuna (4.9).

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

Bh. G. 4 : 10

Freed from desire, fear and wrath, absorbed in Me, depending upon Me, purified by the austerity of knowledge, many have attained My state.

Śrī Rāmānuja says

मदीयजन्मकर्मतत्त्वज्ञानाख्येन तपसा पूता बहव एवं संवृताः। तथा च श्रुतिः - 'तस्य धीराः परिजानन्ति योनिम्' इति। धीरा धीमतामग्रेसरा एव तस्य जन्मप्रकारं जानन्ति इत्यर्थः ॥ १० ॥

Purified by the austerity called knowledge of the truth of My life and deeds, many have become transformed in this manner. The Śruti says to the same effect : 'The wise know well the manner in which He is born' (Tai.Ā., 3.13.1). 'Dhīras' means the foremost among the wise. The meaning is the wise know the manner of His birth thus.

Śrī Swāminārāyaṇa explains only the following statement

The mind and *indriyas* of devotees of God, however, do attain God-realisation. They are divinised.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

Bh. G. 4 : 17

For, there is what ought to be known in action. Likewise there is what ought to be known in multi-form action. And there is what ought to be understood in non-action. Thus mysterious is the way of action.

Śrī Rāmānuja says

यस्मात् मोक्षसाधनभूते कर्मणः स्वरूपे बोद्धव्यम् अस्ति, विकर्मणि च, नित्यनैमित्तिककाम्यकर्मरूपेण तत्साधनद्रव्यार्जनाद्याकारेण च, विविधताम् आपन्नं कर्म विकर्म। अकर्मणि ज्ञाने च बोद्धव्यम् अस्ति। गहना दुर्विज्ञाना मुमुक्षोः कर्मणोः गतिः।

विकर्मणि च बोद्धव्यम्-नित्यनैमित्तिककाम्यद्रव्यार्जनादौ कर्मणि फलभेदकृतं वैविध्यं परित्यज्य मोक्षैकफलतया एकशास्त्रार्थत्वानुसन्धानम्; तदेतद् 'व्यवसायात्मिका बुद्धिरेका' (२/४९) इत्यत्र एव उक्तम् इति न इह प्रपञ्चयते ॥ १७ ॥

There is something which ought to be known in regard to action (Karma) which forms the means of attaining release. So also is the case in regard to 'multi-form or varied forms of action' (Vikarma). These are what have acquired variegation as obligatory, occasional and desire-prompted works requiring numerous requisites. There is also something to be known about non-action, i.e., knowledge of the self. Therefore, deep, i.e., difficult to understand, is the way of action to be pursued by the seeker after release. What should be known as regards multi-form or variegated forms of Karma is that the attribution of differences leading to differences of fruits in obligatory, occasional and desire-prompted rites and acquisition of things required for their performance, etc., must be renounced, realising that the Śāstras aim at only one result, i.e., release (and not several results said to accrue from these works). This has been declared in connection with the teaching, 'The resolute mind is one-pointed' (2.41) and is not elaborated here.

Śrī Swāminārāyaṇa explains only the following statement.

The Gītā states :

Even in the state of non-karma, i.e., *jñāna*, there is still something left to be realised. That is to say, even after one has become *brahmarūpa*, one still has to realise Parabrahman Puruṣottama. Only one who is *brahmarūpa*, has the right to offer bhakti to Puruṣottama.

Karmano hyapi boddhavyam boddhavyam ca vikarmanah

Akarmanash-ca boddhavyam gahanā karmano gatihi

[The nature of] karma should be understood, [the nature of] prohibited karmas should be understood, and [the nature of] non-karma should also be understood. Indeed, the way of karma is very complex. (4.17)

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

Bh. G. 4 : 18

He who sees non-action in action and also action in non-action is wise among men. He is fit for release and has carried out all actions.

Śrī Rāmānuja says

अकर्मशब्देन अत्र कर्मेतरत् प्रस्तुतम् आत्मज्ञानम् उच्यते। कर्मणि क्रियमाणे एव आत्मज्ञानं य पश्येत् अकर्मणि च आत्मज्ञाने वर्तमान एव यः कर्मपश्येत्।

किम् उक्तं भवति ?

क्रियमाणम् एव कर्म आत्मयाथात्म्यानुसन्धानेन ज्ञानाकारं यः पश्येत्, तत् च ज्ञानं कर्मणि अन्तर्गततया कर्माकारं यः पश्येद् इति उक्तं भवति; क्रियमाणे हि कर्मणि कर्तृभूतात्मयाथात्म्यानुसन्धानेन तद् उभयं सम्पन्नं भवति।

एवम् आत्मयाथात्म्यानुसन्धानगर्भं कर्म यः पश्येत् स बुद्धिमान् कृत्स्नशास्त्रार्थवित्, मनुष्येषु स युक्तः मोक्षार्हः स एव कृत्स्नकर्मकृत् कृत्स्नशास्त्रार्थकृत् ॥ १८ ॥

Here by the term ‘non-action’, the knowledge of the self, which is distinct from action and which forms the subject under consideration, is meant. ‘He who sees non-action in action and also action in non-action’, denotes him who can perceive knowledge of the self even while action is being performed and who can also perceive action while engaged in non-action, i.e., knowledge of the self. What is the import of this saying ? What is taught here is this : One can perceive, by constant contemplation on the truth about the self, that the action that is being performed in itself is a form of knowledge.

One can also perceive that this knowledge is also of the form of Karma because of its being contained in Karma Yoga. Both these (i.e., action in the form of knowledge and knowledge in the form of actions) are accomplished by contemplation on the true nature of the self, even while work is being performed. Thus, he who can see actions as included in contemplation on the reality of the self, is wise, i.e., he knows the full meaning of the Śāstras; he is fit among men, i.e., fit to attain release. He alone has fulfilled all actions, i.e., carried out the entire purpose of the Śāstras. [The purport is that no contradiction between knowledge and action is felt by one who knows the philosophy of the self.]

Śrī Swāminārāyaṇa says

“Moreover, bhakti is like *jñāna* in the sense that both are a form of non-karma. Hence, all of a devotee’s activities are in a form of karmas that do not cause attachment. Thus the verse in the Bhagvad Gītā:

The meaning of this verse is as follows : If a person sees nonkarma, i.e., *jñāna* in the karmas performed by the devotees of God for the purpose of pleasing God; and he sees a nonbeliever who has adopted the path of *nivṛtti* as drowned in karmas, then such a person is said to possess *jñāna* and is the most intelligent amongst all people; he is a yogī; he is worthy to attain liberation and is ••āīāSYāīāīN§§, he has performed all karmas.

Karmanyakarma yaha pashyed-akarmani cha karma yaha-Sa buddhimān-manushyeshu sa yuktaha krutsna-karma-krut. (4.18)

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

Bh. G. 4 : 39

He who has faith, who is intent on it, and who has mastered his senses, attains knowledge. Having attained knowledge, he goes soon to supreme peace.

Śrī Rāmānuja says

एवम् उपदेशाद् ज्ञानं लब्ध्वा च उपदिष्टज्ञानवृद्धौ श्रद्धावान् तत्परः तत्र एव नियमितमनाः तदितरविषयात् संयतेन्द्रियः अचिरेण कालेन उक्तलक्षणविपाकदशापन्नं ज्ञानं लभते । तथाविधं ज्ञानं लब्ध्वा परां शान्तिम् अचिरेण अधिगच्छति परं निर्वाणं प्राप्नोति ॥ ३९ ॥

After attaining knowledge through instruction in the manner described, he must have firm faith in it and the possibility of its development into ripe knowledge. He must be intent on it, i.e., his mind must be focussed thereupon. He must control his senses and keep them away from all their objects. Soon will he then reach the aforesaid state of maturity and obtain knowledge. Soon after attaining such kind of knowledge, he will reach supreme peace, i.e., he attains the supreme Nirvāna (realisation of the self).

Śrī Swāminārāyaṇa says

This is also mentioned in the Bhagvad Gītā :

The meaning of this verse is, 'He whose *indriyas* are under control and who also possesses *śraddhā*, attains *jñāna*. Upon attaining that *jñāna*, such a person immediately attains the highest state of enlightenment.

Shraddhāvāl-labhate jñānam tat-paraha sayyatendriyaha-Jñānam labdhvā parām shāntim-achirenādhigachchhati. (4.39)

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

Bh. G. 6 : 45

But the Yogin striving earnestly, cleansed of all his stains, and perfected through many births, reaches the supreme state.

Śrī Rāmānuja says

अनेकजन्मार्जितपुण्यसञ्चयैः संशुद्धकिल्बिषः संसिद्धः सञ्जातः प्रयत्नाद् यतमानः तु योगी चलितः अपि पुनः परां गतिं याति एव ॥ ४५ ॥

Because of such excellence of Yoga, through accumulation of merit collected in many births the Yogin striving earnestly, becomes cleansed from stains. Having become perfected, he reaches the supreme state, even though he had once gone astray.

Śrī Swāminārāyaṇa says

“As for a person who has come into contact with God, there is no limit to his good fortune. But such a relationship with God is not the result of merits from one life alone. That is why Śrī Kṛṣṇa Bhagwān has stated in the Bhagvad Gītā :

The meaning of this verse is : ‘One becomes realised and attains the highest state of enlightenment after the pious deeds of many lives have accumulated.’ What is this highest state of enlightenment? Well, the attainment of the manifest form of God is itself the highest state of enlightenment.

Aneka-janma-sansiddhas-tatoh yāti parām gatim. (6.45)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

Bh. G. 7 : 4-5

Earth, water, fire, air, ether, Manas, Buddhi and ego-sense-thus My Prakṛti is divided eightfold.

This is My lower Prakṛti. But, O mighty-armed One, know that My higher nature is another. It is the life-principle (Jīva-bhūta), by which this universe is sustained.

Śrī Rāmānuja says

अस्य विचित्रानन्दभोग्यभोगोपकरणभोगस्थानरूपेण अवस्थितस्य जगतः प्रकृतिः इयं गन्धादिगुणक-
पृथिव्याप्तेजोवाय्वाकाशादिरूपेण मनःप्रभृतीन्द्रियरूपेण च महदहङ्काररूपेण च अष्टधा भिन्ना मदीया इति
विद्धि ॥ ४ ॥

इयं मम अपरा प्रकृतिः, इतः तु अन्याम् इतः अचेतनायाः चेतनभोग्यभूतायाः प्रकृतेः
विसजातीयाकारां जीवभूतां परं तस्या भोक्तृत्वेन प्रधानभूतां चेतनरूपां मदीयां प्रकृतिं विद्धि यया इदम्
अचेतनं कृत्स्नं जगद् धार्यते ॥ ५ ॥

Know that Prakṛti, the material cause of this universe, which consists of endless varieties of objects and means of enjoyment and places of enjoyment, is divided into eightfold substances-earth, water, fire, air and ether, having smell, taste etc., as their attributes, and Manas along with kindred sense organs and the categories Mahat and ego-sense-all belonging to Me.

This is My lower Prakṛti. But know My higher Prakṛti which is different from this, i.e., whose nature is different from this inanimate Prakṛti constituting the objects of enjoyment to animate beings. It is 'higher', i.e., is more pre-eminent compared to the lower Prakṛti which is constituted only of inanimate substances. This higher Nature of Mine is the individual self. Know this as my higher Prakṛti through which the whole inanimate universe is sustained.

Śrī Swāminārāyaṇa says

“Furthermore,

This describes the all-pervaded *jada prakṛti*. Also,

Such is the all-pervasive *caitanya prakṛti*. That manifest form of God is such that He is the supporter of both the eight forms of pervaded *jada prakṛti* and also of the *caitanya prakṛti* that pervades therein.

Bhoomir-āpo'nalo vāyuhu kham mano buddhir-eva cha-Ahamkāra iteeyam me bhinnā prakṛtir-ashtadhā

Pruthvi, jal, tej, vāyu, ākāśh, man, buddhi and ahamkāra – these are my eight forms of *prakṛti*, (7.4)

Apareyam-itas-tvanyām prakṛtim viddhi me parām-Jeeva-bhūtām mahābāho yayedam dhāryate jagat. the lower *prakṛti*. But O Mighty-armed (Arjuna)! Also know my other *prakṛti* – the transcendental *prakṛti* – the very element of life [i.e.*chaitanya*], by which this world is upheld. (7.5)

मत्तः परतपं नान्यत् किञ्चिदस्ति धनञ्जय।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

Bh. G. 7 : 7

There is nothing higher than Myself, O Arjuna. All this is strung on Me, as rows of gems on a thread.

Śrī Rāmānuja says

यथा सर्वकारणस्य अपि प्रकृतिद्वयस्य कारणत्वेन सर्वाचेतनवस्तुशेषिणः चेतनस्य अपि शोषित्वेन कारणतया शेषितया च अहं परतरः, तथा ज्ञानशक्तिबलादिगुणयोगेन च अहम् एव परतरः मत्तः अन्यत् मद्ब्यतिरिक्तं किञ्चिद् ज्ञानबलादिगुणान्तरयोगि परतरं न अस्ति।

सर्वम् इदं चिदचिद्वस्तुजातं कार्यावस्थं कारणावस्थं च मच्छरीरभूतं सूत्रे मणिगणवदात्मतया अवस्थिते मयि प्रोतम् आश्रितम्।

‘यस्य पृथिवी शरीरम्’ (बृ.उ.३/७/३), ‘यस्यात्मा शरीरम्’ (बृ.उ.३/७/२२), ‘एष सर्वभूतान्तरात्मापहतपाप्मा, दिव्यो देव एको नारायणः’ (सु.उ.७) इति आत्मशरीरभावेन अवस्थानम् च जगद्ब्रह्मणोः अन्तर्यामिब्राह्मणादिषु सिद्धम्।

I am absolutely superior to all in two ways :

- 1) I am the cause of both the *prakṛtis* and I am also their controlling master (Śeṣin). This controllership over inanimate nature is exercised

through the animate Prakṛti (the Jīvas) who form the inner controller (Śeṣin) of their bodies which are constituted of inanimate nature.

- 2) I am supreme to all in another sense also-as the possessor of knowledge, power, strength etc., in an infinite degree. There is no entity other than Me with such attributes of an equal or superior nature.

The aggregate of all the animate and inanimate things, whether in their causal state or in the state of effect, is strung on Me who abide as their Self, as a row of gems on a thread. They depend on Me. And it is proved that the universe of inanimate and animate beings exists as the body with Brahman (i.e. the Supreme Person) as their Self as declared by the Antrayāmi-brāhmaṇa and other texts : ‘He whose body is the earth’ (Br. U. 3.7.3), ‘He whose body is the self’ (Br. U. 3.7.22), and ‘He is the inner self of all beings, without evil, He is the Lord in the supreme heaven, He is the one Nārāyaṇa’ (Su. U.,7).

Śrī Swāminārāyaṇa agrees essentially with Śrī Rāmānujācārya here

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥ १४॥

Bh. G. 7 : 14 (1)

14. For this divine Māyā of Mine consisting of the three Guṇas (assumed for purposes of sport) is hard to overcome....

Śrī Rāmānuja says

मम एषा गुणमयी सत्त्वरजस्तमोमयी माया यस्माद् दैवी देवेन क्रीडाप्रवृत्तेन मया एव निर्मिता तस्मात्सर्वैः दुरत्यया दुरतिक्रमा।

अस्याः मायाशब्दवाच्यत्वम् आसुररक्षासास्त्रादीनाम् इव विचित्रकार्यकरत्वेन, यथा च ‘ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम्। आजगाम समाज्ञप्तं ज्वालामालि सुदर्शनम्॥ तेन मायासहस्रं तच्छम्बरस्याशुगामिना। बालस्य रक्षता देहमेकैकांशेन सूदितम्॥’ (बि.पु.१/१९/१९-२०) इत्यादौ।

अतो मायाशब्दो न मिथ्यार्थवाची। ऐन्द्रजालिकादिषु अपि केनचिद् मन्त्रौषधादिना मिथ्यार्थविषयायाः पारमार्थिक्या एव बुद्धेः उत्पादकत्वेन मायावी इति प्रयोगः। तथा मन्त्रौषधादिः एव च तत्र माया, सर्वप्रयोगेषु अनुगतस्य एकस्य एव शब्दार्थत्वात्। (तत्र मिथ्यार्थेषु मायाशब्दप्रयोगो मायाकार्यबुद्धिविषयत्वेन औपचारिकः, ‘मञ्चाः क्रोशन्ति’ इतिवत्।

एषा गुणमयी पारमार्थिकी भगवन्माया एव -‘माया तु प्रकृतिं विद्वान्मायिनं तु महेश्वरम्’ (श्वेता.४/१०) इत्यादिषु अभिधीयते।

अस्याः कार्यं भगवत्स्वरूपतिरोधानं स्वस्वरूपभोग्यत्वबुद्धिः च, अतो भगवन्मायया मोहितं सर्वं जगद् भगवन्तम् अनवधिकातिशयानन्दस्वरूपं न अभिजानाति।

मायाविमोचनोपायम् आह-

This Māyā of Mine consists of the three Guṇas, Sattva, Rajas and Tamas. Because it is created by Me, the Divine, for purposes of sport, it is divine in its power and therefore difficult to overcome.

The word Māyā is used for the effects of the three Guṇas, because it has got the power of generating wonderful effects as in the case of the magic of Asuras and Rākṣasas. See the passages : ‘Then the excellent discus, the flaming Sudarśana, was despatched by the Lord to defend the boy. The thousand Māyās of wonderfully created weapons of the evil designed Śambara were foiled one after another, by that quickly moving discus, for protecting the body of the boy’ (V.P., 1.19.19-20).

Here the term Māyā does not signify the sense of ‘false’. Even with regard to magicians, when the term, Māyāvin (one who possesses Māyā) is used, there is origination of real impressions with the aid of certain incantations, herbs etc., though the objects created are illusory things. Accordingly the term Māyā denotes the incantations, herbs etc., though the objects created are illusory things. Accordingly the term Māya denotes the incantations, herbs etc., which have got the power of creating real impressions. Inasmuch as the sense of the term should be invariable, following the usage in all cases, the term Māyā can be applied to the illusory objects, only in a secondary sense, while its primary sense is in regard to the real impressions generated in the mind. It is just like in the statement ‘The cots cry.’

The Māyā of the Lord, which is absolutely real and which consists of the Guṇas, is alone taught in the texts like, ‘Know then Māyā to be the Prakṛti and the possessor of the Māyā to be the great Lord’ (Śve.U., 4.10). It not only obscures the essential nature of the Lord but

also creates the condition of the mind that sees its objects as enjoyable. Therefore, the entire universe, deluded by the Lord's *Māyā*, does not know the Lord who is of the nature of boundless beatitude. (On the other hand they feel objects set forth by *Māyā* as enjoyable).

Śrī Kṛṣṇa teaches the way of deliverance from *Māyā* :

But those who take refuge in Me (Prapadyante) alone shall pass beyond the *Māyā*.

माम् एव सत्यसङ्कल्पं परमकारुणिकम् अनालोचितविशेषाशेषलोकशरण्यं ये शरणं प्रपद्यन्ते ते एतां मदीयां गुणमयीं मायां तरन्ति। मायाम् उत्सृज्य माम् एव उपासत इत्यर्थः ॥ १४ ॥

But those who take refuge in Me alone—Me whose resolves are always true, who has supreme compassion, and who is the refuge of all beings without exception and without consideration of their particular status—such persons shall pass beyond this *Māyā* of Mine consisting of the three *Guṇas*. The Meaning is that they worship Me alone, renouncing *Māyā*.

Śrī Swāminārāyaṇa says

Thereupon Muktaṇand Swāmi asked, “In the verse, Śrī Kṛṣṇa Bhagwān says, ‘A person who attains me transgresses my *māyā* — which is composed of the *guṇas* and which cannot otherwise be transgressed even by suffering hardships.’ Yet, even after one has attained God, one is still disturbed by thoughts and desires in one’s heart during the worship of God. What else, besides *māyā*, could be causing this? That is the question.”

Śrījī Mahārāja sat upright and with great compassion said, “Of the three *guṇas* of *māyā*, the five *bhūtas* and the five *tanmātrās* are *tamoguṇa*-predominant; the ten *indriyas*, the *buddhi* and the *prāṇas* are *rajoguṇa*-predominant; the *mana* and the presiding deities of the *indriyas* and *antahkaraṇa* are *sattvagūṇa*-predominant. In the past, all those who have become devotees have possessed the products of the three *guṇas* — the *bhūts*, the *indriyas*, the *antahkaraṇa* and their presiding deities. Thus, the answer to the question is as follows : One who has the firm conviction of God — i.e., who has realised God completely by believing that there are

no *māyik* qualities in His form and that that God transcends *māyā* and the products of *māyā*, the three *guṇas* – has transcended God's *māyā*. Despite the fact that he has within him the products of the *guṇas* of *māyā* – i.e., the *bhūts*, the *indriyas*, the *antahkaran* and their presiding deities, each of which carries out its respective activities – he is still said to have transcended *māyā*. This is because even though the products of *māyā* are within him, he still realises that the incarnate form of Śrī Vāsudeva Bhagwān, who is worthy to be worshipped by him, transcends the *guṇas* of *māyā*; thus, he himself should also be known to have transcended *māyā*. “Even the scriptures acknowledge that the *guṇas* seem to have influenced all, including the deities such as Brahmā, etc., and the rishis such as Vaśistha, Parāshara, Viśhwāmitra, etc. Does that imply that they cannot be called *muktas*? Also, does that imply that they cannot be said to have transcended *māyā*? In fact, they are all *muktas*, and they have all transcended *māyā*. If we do not answer in this manner then there is no other possible solution to that question. Thus this is the only answer.”

Daivee hyeshā guṇa-mayee mama māyā duratyayā– Mām-eva ye prapadyante māyām-etām taranti te (7.14)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन।
 आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥
 तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते।
 प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥
 उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्।
 आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

Bh. G. 7 : 16-18

Four types of men of good deeds worship Me, O Arjuna, These are the distressed, the seekers after knowledge, the wealth-seekers, and the men of knowledge.

Of these, the man of knowledge, being ever with Me in Yoga and devoted to the One only, is the foremost; for I am very dear to the man of knowledge and he too is dear to Me.

All these are indeed generous (Udārah), but I deem the man of knowledge to be My very self; for he, integrated, is devoted to Me alone as the highest end.

Śrī Rāmānuja says

सुकृतिनः पुण्यकर्माणो मां शरणम् उपगम्य माम् एव भजन्ते। ते च सुकृततारतम्येन चतुर्विधाः, सुकृतगरीयस्त्वेन प्रतिपत्तिवैशेष्याद् उत्तरोत्तराधिकतमाः भवन्ति।

आर्तः, प्रतिष्ठाहीनो भ्रष्टैश्वर्यः पुनस्तत्प्राप्तिकामः। अर्थार्थी अप्राप्तैश्वर्यतया ऐश्वर्यकामः, तयोः मुखभेदमात्रम्, ऐश्वर्यविषयतया एक्याद् एक एव अधिकारः।

जिज्ञासुः प्रकृतिवियुक्तात्मस्वरूपावाप्तमीच्छुः ज्ञानम् एव अस्य स्वरूपम् इति जिज्ञासुः इति उक्तम्।

ज्ञानी च 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्' (७/५) इत्यादिना अभितिभगवच्छेषतैकरसात्मस्वरूपवित् प्रकृतिवियुक्त-केवलात्मनि अपर्यवस्यन् भगवन्तं प्रेप्सुः भगवन्तम् परमप्राप्यं मन्वानः ॥ १६ ॥

तेषां ज्ञानी विशिष्यते, कुतः नित्ययुक्त एकभक्तिः इति च। तस्य हि मदेकप्राप्यस्य मया योगो नित्यः। इतरयोस्तु यावत्स्वामिलपितप्राप्ति मया योगः। तथा ज्ञानिनो मयि एकस्मिन् एव भक्तिः, इतरयोः तु स्वामिलपिते तत्साधनत्वेन मयि च। अतः स एव विशिष्यते।

किं च प्रियो हि ज्ञानिनोऽत्यर्थम् अहम् – अत्र अत्यर्थशब्दो अभिधेयवचनः, ज्ञानिनः अहं यथा प्रियः तथा मया सर्वज्ञेन सर्वशक्तिना अपि अभिधातुं न शक्यते इत्यर्थः, प्रियत्वस्य इयत्तारहितत्वात्। यथा ज्ञानिनाम् अग्रेसरस्य प्रह्लादस्य – 'स त्वासक्तमतिः कृष्णे दृश्यमानो महोरगैः। न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः' (वि.पु.१/१७/३९) इति सः अपि तथा एव मम प्रियः ॥ १७ ॥

सर्वे एव एते माम् एव उपासते इति उदाराः वदान्याः ये मतो यत् किञ्चिद् अपि गृह्णन्ति, तेहि मम सर्वस्वदायिनः। ज्ञानी तु आत्मा एव मे मतं तदायत्तात्मधारणः अहम् इति मन्ये।

कस्माद् एवं यस्माद् अयं मया विना आत्मधारणासम्भावनया माम् एव अनुत्तमं प्राप्यम् आस्थितः, अतः तेन विना मम अपि आत्मधारणं न सम्भवति, ततो मम अपि आत्मा हि सः ॥ १८ ॥

'Men of good deeds,' i.e., those who have meritorious Karmas to their credit, and who resort to Me and worship Me alone -- they too are divided into four types according to the degrees of their good deeds, each subsequent type being better than the preceding, because of the greatness of their good deeds and gradation in respect of their knowledge.

- i) The 'distressed' is one who has lost his position in life and his wealth, and who wishes to regain them.
- ii) He who 'aspires for wealth' is one who desires for wealth which he has not till then attained. Between them the difference is very little, as both of them seek wealth.

- iii) He 'who seeks after knowledge' is one who wishes to realise the real nature of the self (in Its pure state) as an entity different from the Prakṛti. He is called 'one who seeks to secure knowledge', because knowledge alone is the essential nature of the self.
- iv) And the 'man of knowledge' is he who knows that, it is the essential nature of the self to find happiness only as the Śeṣa (subsidiary or liege) of the Lord, as taught in the text beginning with, 'But know that which is other than this (lower nature) to be the higher Prakṛti, (7.5). Without stopping with the knowledge of the self as different from the Prakṛti, he desires to attain the Lord. He thinks that the Lord alone is the highest aim to reach.

Of these four, 'the man of knowledge' is the foremost. Why? Because of being ever with Me in Yoga and devoted to the One only. To the man of knowledge the attainment of Myself being the only end in view, he is ever with Me. As for the other, they contemplate on Me only until the fulfilment of their desires. But to the man of knowledge, there is single-minded devotion to Me only. Unlike him, the others, want only the objects of their desire and they are devoted to Me only as a means for gaining them. Hence he, the man of knowledge, alone is the foremost. Further I am very dear to the man of knowledge. Here the term 'artha' in relation to the expression 'athartham' denotes 'what cannot be expressed adequately.' That is, even I, the omniscient and omnipotent, is unable to express how much I am dear to the Jñānin, since there is no such limit as 'this much' for this love. Such is the meaning. As in the case of Prahlāda, the foremost among men of knowledge, it is said : 'But he with his thoughts firmly fixed on Kṛṣṇa while being bitten by the great serpents, felt no pain from the wounds, being immersed in rapturous recollections of Him' (V.P.,1.17.39). I reciprocate this love infinitely.

Because they worship Me alone, all these are generous i.e., benefactors. For, those who receive from Me anything, however small they are, I consider them as contributing everything to Me (and thus as benefactors).

But I deem the man of knowledge to be My very self. I consider Myself as depending on him for My support. Why is it so ? Because this person considers Me to be the highest and finds it impossible to support himself without Me; I also find it impossible to be without him. Thus, verily, he is My self.

Śrī Swāminārāyaṇa says

“Śrī Kṛṣṇa Bhagwān mentions four types of devotees in the Gītā. Of these, the devotee possessing *jñāna* is described as being the best. However, supposing that all four have an equal level of faith in God’s form, how is the one with *jñāna* superior ?” The *munis* attempted to answer the question but were unable to do so satisfactorily. Śrīji Mahārāj then explained, “The devotee possessing *jñāna* behaves as *brahmaswarup* and thoroughly realises the greatness of God. As a result, no desires remain in his mind except for those of God’s form. The other three types of devotees, however, do not fully realise the greatness of God, despite having faith in God. Thus, desires other than those for God still persist. That is why they do not come to par with the devotee possessing *jñāna*. Therefore, if any desires other than those related to God remain in a devotee, it is a serious flaw.

The four types of devotees described in the Gītā (7.16 & 7.17) are: (1) *ārta* – one who is distressed from having fallen from the path of attaining yogic powers, and thus still wishes to attain them; (2) *jignāsu* – one who seeks knowledge of the *ātmā*, i.e. *ātmā*-realisation; (3) *arthārthi* – one who desires material objects, i.e. material pleasures and powers; and (4) *jñāni* – one who has *jñāna*.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

Bh. G. 9 : 11

Fools disregard Me, dwelling in a human form, not knowing My higher nature, as the Supreme Lord of all beings.

Śrī Rāmānuja says

एवं मां भूतमहेश्वरं सर्वज्ञं सत्यसङ्कल्पं निखिलजगदेककारणं परमकारुणिकतया सर्वसमाश्रयणीयत्वाय मानुषीं तनुम् आश्रितं स्वकृतैः पापकर्मभिः मूढा अवजानन्ति-प्राकृतमनुष्यसमं मन्यन्ते।

भूतमहेश्वरस्य मम अपारकारुण्यौदार्यसौशील्यवात्सल्यादिनिबन्धनं मनुष्यत्वसमाश्रयणलक्षणम् इमं परं भावम् अजानन्तो मनुष्यत्वसमाश्रयणमात्रेण माम् इतरसजातीयं मत्वा तिरस्कुर्वन्ति इत्यर्थः ॥ ११ ॥

Because of their evil actions (Karmas), fools disregard Me-the great Lord of all beings, the Omniscient, whose resolves are true, who is the sole cause of the entire universe, and who has taken the human body out of great compassion so that I might become the refuge of all. They consider Me to be a man like themselves : The meaning is that they disregard Me, not knowing My higher nature which is an abode of compassion, generosity, condescension and parental solicitude. This nature of mine is the cause of My resorting to the human shap. But without understading this, the ignorant consider Me as of the same nature as others, because I have assumed the human form.

Śrī Swāminārāyaṇa says

But those who are fools see Him as a human. Śrī Kṛṣṇa Bhagwān has also mentioned in the Gītā :

Therefore, those who are fools fail to realise such transcendence of God and instead perceive human traits in God, seeing Him as a human like themselves.

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

Bh. G. 15 : 6

That supreme light (i.e. the individual self), reaching which they do not return any more, is Mine; the sun does not illumine It, nor moon, nor the fire.

Śrī Rāmānuja says

तद् आत्मज्योतिः न सूर्यो भासयते न शशाङ्को न पावकः च। ज्ञानम् एव हि सर्वस्य प्रकाशकम्। बाह्यानि तु ज्योतीषि विषयेन्द्रियसम्बन्धविरोधितमोनिरसनद्वारेण उपकारकाणि।

अस्य च प्रकाशको योगः, तद्विरोधि च अनादिकर्म, तन्निवर्तनं च उक्तं भगवत्प्रपत्तिमूलम् असङ्गादि।

यद् गत्वा पुनः न निवर्तन्ते तत् परमं धाम परमं ज्योतिः मम मदीयं मद्विभूतिभूतो ममांश इत्यर्थः ।

आदित्यादीनाम् अपि प्रकाशकत्वेन तस्य आत्मनः परमत्वम् । आदित्यादीनि हि ज्योतीषि न ज्ञानज्योतिषः प्रकाशकानि, ज्ञानम् एव हि सर्वस्य प्रकाशकम् ॥ ६ ॥

The sun cannot illumine the light of the self, nor moon, nor fire. For, knowledge is indeed that which illumines them all. External lights, however, are helpful only in removing the darkness which hinders the contact between the senses and the objects. It is the intelligence of the self that reveals such external lights. What reveals this (i.e., the self) is Yoga (i.e., meditation) only. Beginningless Karma is the hindrance. It has been taught that the way for the erasing of Karma is self-surrender to the Lord through detachment etc. That supreme light, reaching which they do not return any more is the self, which is My glory (Vibhūti) and therefore belongs to Me and is a part of Myself. Such is the meaning. The supremacy of this light (i.e., individual self) consists in its capacity to illumine even the sun and other bodies. The sun etc., cannot illumine the light of knowledge. Knowledge alone can illuminate all things (including the light of the sun which sheds only physical light on objects).

Śrī Swāminārāyaṇa says

In this realm, He appears to be like a human being, but He is not; He is the lord of Akshardhām. Śrī Kṛṣṇa Bhagwān has said in the Gītā,

Therefore, even though Śrī Kṛṣṇa Bhagwān appeared to be like a human, He still transcends Akshar and is divine.

Na tad-bhāsayate sooryo na shashānko na pāvakaha—Yad-gatvā na nivartante tad-dhāma paramam mama. My supreme abode is not illumined by Surya [i.e. the sun], or by Chandra [i.e. the moon] or Agni [i.e. fire]. Having attained it [once], no one returns from it. (15.6)

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

Bh. G. 15 : 7

An everlasting part of Myself, heving become the bound self in the world of life, attracts the senses, of which the mind is the sixth, and which abide in Prakṛti.

Śrī Rāmānuja says

इत्थम् उक्तस्वरूपः सनातनो मम अंश एव सन् कश्चिद् अनादिकर्मरूपाविद्यावेष्टनतिरोहितस्वरूपो जीवभूतो जीवलोके वर्तमानो देवमनुष्यादिप्रकृतिपरिणामविशेषशरीरस्थानि मनःषष्ठानि इन्द्रियाणि कर्षति। कश्चित् च पूर्वोक्तमार्गेण अस्या अविद्याया मुक्तः स्वेन रूपेण अवतिष्ठते।

जीवभूतः तु अतिसङ्कुचितज्ञानैश्वर्यः कर्मलब्धप्रकृतिपरिणामविशेषरूप - शरीरस्थानाम् इन्द्रियाणां मनःषष्ठानाम् ईश्वरः तानि कर्मानुगुणम् इतः ततः कर्षति॥७॥

That self, whole nature has been described thus, though constituting an everlasting part of Myself, becomes the bound individual self in the world of life. Covered by ignorance in the form of beginningless Karma, It attracts to Itself the five senses and the mind, which are located in the bodies of gods, men etc., and which are particular transformation of Prakṛti. Some parts of Myself (i.e., the selves), becoming free from ignorance (Avidyā) in the aforesaid manner, remain in their own intrinsic nature. But the bound individual self is very much contracted in power and knowledge. The individual self is the lord of the senses and the mind in bodies, and forms a bound individual in combination with a particular transformation of the Prakṛti through Karma. Thus Karma attracts the selves hither and thither according to its nature.

Śrī Swāminārāyaṇa says

Again, Śrī Kṛṣṇa Bhagwān has said: This verse means: 'In this world, those *jīvas* who are 'anshas' v of God withdraw their mind and five *jñāna-indriyas* away from the *panchvishays* and keep them suppressed. On the other hand, those who are not 'anshas' of God are drawn by their *indriyas* and are taken where the *indriyas* wish to go.' Because we are not led astray by our *indriyas*, we should realise ourselves to be 'anshas' of God. Realising this, we should remain elated, should engage in the worship of God and should offer all of the *vruttis* of our *indriyas* to God. We should continuously perform a 'jñānayagna' in this manner.

- Mamaivānsho jeevaloke jeeva-bhūtaha sanātanaha- Manah-shashthāneendriyāni prakṛtisthāni karshati. (15.7)

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

Bh. G. 15 : 18

Because I transcend the perishable Person and am also higher than the imperishable Person, therefore I am styled in the Smṛti and the Veda as the Supreme Person (Puruṣottama).

Śrī Rāmānuja says

यस्माद् एवम् उक्तैः स्वभावैः क्षरं पुरुषम् अतीतः अहम्, अक्षरात् मुक्ताद् अपि उक्तैः हेतुभिः उत्कृष्टतमः, अतः अहं लोके वेदे च पुरुषोत्तमः इति प्रथितः अस्मि। वेदार्थावलोकनात् लोक इति स्मृतिः इह उच्यते। श्रुतौ स्मृतौ च इत्यर्थः।

श्रुतौ तावत् - 'परं ज्योतिरूपं सम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः)' (छा.उ. ८/१२/३) इत्यादौ। स्मृतौ अपि 'अंशावतारं पुरुषोत्तमस्य ह्यनादिमध्यान्तमजस्य विष्णोः।' (वि.पु.५/१७/३३) इत्यादौ ॥ १८ ॥

Inasmuch as I transcend the perishable (i.e., bound) Person of the aforesaid nature, and I am higher, for reasons stated earlier, than the imperishable Person or liberated self, therefore I am styled the Supreme Person in the Smṛti and Śruti. The Smṛti is called Loka by reason of its leading to the meaning of the Vedas. The meaning is that I am famous in the Śruti and in the Smṛti. In the Śruti for instance; 'Reaching the Supreme Light, it appears in its own nature. He is the Supreme Person' (Chā.U., 8.12.3). In the Smṛti we have texts like 'I will approach Him (Śrī Kṛṣṇa), the Supreme Person who is the incarnation of a portion of Viṣṇu, who is without beginning, middle or end' (V.P., 5.17.33).

Śrī Swāminārāyaṇa says

Śrīji Mahārāj then explained, "That God is Śrī Kṛṣṇa. He has said of himself :

- *Yasmāt-ksharam-ateeto'ham-aksharād-api chottamaha- Ato'smi loke vede cha prathitaha Puruṣottama.*
- I transcend all that is perishable and am greater than even the imperishable; therefore I am known in the Smṛtis and Vedas as 'Puruṣottama'. (15.18)

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

B. G. Ch.18/54

Having realised the state of *Brahman*, tranquil, he neither grieves nor craves. Regarding all beings alike, he attains supreme devotion to me.

Śrī Rāmānuja says

ब्रह्मभूतः आविर्भूतापरिच्छिन्नज्ञानैकाकारमच्छेषतैकस्वभावात्मस्वरूपः । 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्।' (७/५) इति हि स्वशेषता उक्ता ।

प्रसन्नात्मा क्लेशकर्मादिभिः अकलुषस्वरूपो मद्भ्यतिरिक्तं न कञ्चन भूतविशेषं प्रति शोचति न कञ्चन काङ्क्षति; अपि तु मद्भ्यतिरिक्तेषु सर्वेषु भूतेषु अनादरणीयतायां समो निखिलं वस्तुजातं तृणवत् मन्यमानो मद्भक्तिं लभते पराम् ।

मयि सर्वेश्वरे निखिलजगदुद्भवस्थितिप्रलयलीले निरस्तसमस्तहेयगन्धे अनवधिकातिशयासङ्ख्येयकल्याण-गुणगणैकताने लावण्यामृतसागरे श्रीमति पुण्डरीकनयने स्वस्वामिनि अत्यर्थप्रियानुभवरूपां परां भक्तिं लभते ॥ ५४ ॥

'Having realised the state of *Brahman*', means having got from revelation an understanding of the nature of the self as consisting of unlimited knowledge and of being a Śeṣa (Subservient being) to Me. Subservience to Me has been posited in, 'Know that which is other than this (Prakṛti or lower Nature) to be the higher Prakṛti of Mine' (7.5). One who is 'tranquil' means one who is not contaminated by various forms of grief (the five Kleśas of Yoga-Sūtras), and does not grieve about any being other than Myself, nor desires anything other than Myself. On the other hand, he becomes equally indifferent to all beings other than Myself as worthless as straw and attains supreme Bhakti for Me. He attains 'supreme devotion' to Me, which is of the form of an experience which makes Me dear beyond all description--Me the Lord of all, to whom creation, protection and dissolution of the universe is a sport, who is devoid of the slightest trace of evil, who is the sole seat of countless hosts of auspicious attributes which are excellent and unlimited; and who the ocean of the elixir of beauty; who is the Lord of Śrī; who is Lotus-eyed; and who is the self's own Lord.

Śrī Swāminārāyaṇa says

I Thus, God has mentioned in the Gītā :

Thus, one who does not offer bhakti to Parabrahma after becoming *brahmarūpa* cannot be said to have attained ultimate liberation.

- II “In reality, the teachings of Yoga are actually for one who has become *brahmarūpa* by initially having practised thoughts of *sāṅkhya*. Thus, it is said: ‘In this way, the Sāṅkhya doctrine is dependent on Yoga. Why ? Because through that *sāṅkhya* thought, the followers of Sāṅkhya realise all *viśhays* that can be indulged in via the five *indriyas* and four *antahkarans* – which are distinct from one’s own *ātmā* – to be totally vain. Therefore, such a person is not enticed by any objects, nor does he become attached to them. Moreover, if someone were to say to him, ‘This object is extremely pleasurable,’ he would think, ‘It may be pleasurable, but it is perceived through the *indriyas* and *antahkaran*; and that which the *indriyas* and *antahkaran* perceive is *asatya* and perishable.’ Such is the firm understanding of a follower of Sāṅkhya, who also realises his own *ātmā* as pure. Such a person should meditate on, worship, and offer *bhakti* to God according to the path of Yoga. If he does not adopt this, that would be a major flaw in him.
- III Even though it becomes *brahmarūpa* – like Nārada, the Sanakādika and Shukji – it behaves with intense compassion and affection for God and His devotees. The following verses illustrate this:
- “In this manner, many verses promote the view that devotees of God who, by *jñāna* and *vairāgya*, have shed *māyik* influences and have become *brahmarūpa*, still have compassion and affection for God and His devotees.
- IV “Now consider the following: Arjuna’s spiritual strength was based on his conviction of God, whereas Yudhishtira’s source of strength was his faith in the words of the scriptures. Then, when the Mahābhārata war was fought, Śrī Kṛṣṇa Bhagwān said to Arjuna, The meaning of this verse is, ‘O Arjuna ! Abandon all of the various types of dharma and surrender only unto me. I shall deliver you from all sins, so do not lament.’

- I Brahma-bhūtaḥ prasannātmā na shochati na kāṅkshati—Samaha sarveshu bhūteshu mad-bhaktim labhate parām. One who has become brahmarūpa remains joyful, grieves nothing, desires nothing, behaves equally with all beings, and attains my supreme bhakti. Bhagavad Gītā: (18.54)
- II *Sarva-dharmān-parityajya mām-ekam śaranam vraja— Aham tvā sarva-pāpebhyo mokṣayishyāmi mā śuchaha.* (18.66)

सर्वधर्मान्यपरित्यज्य मामेकं शरणं ब्रज।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

Bh. G. 18 : 66

Completely relinquishing all Dharmas, seek Me alone for refuge. I will release you from all sins. Grieve not :

Śrī Rāmānuja says

कर्मयोगज्ञानयोगभक्तियोगरूपान् सर्वान् धर्मान् परमनिःश्रेयससाधनभूतान् मदारधनत्वेन अतिमात्रप्रीत्या यथाधिकारं कुर्वाण एव उक्तरीत्या फलकर्मकर्तृत्वादिपरित्यागेन परित्यज्य माम् एकम् एव कर्तारम् आराध्यं प्राप्यम् उपायं च अनुसंधत्स्व।

एष एव सर्वधर्माणां शास्त्रीयपरित्यागः इति 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम। त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥' (१८/४) इत्यारभ्य 'सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः।' (१८/९) 'न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः। यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥' (१८/११) इति अध्यायादौ सुदृढम् उपपादितम्।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि एवं वर्तमानं त्वां मत्प्राप्तिविरोधिभ्यः अनादिकालसञ्चितानन्ताकृत्य-करणकृत्याकरणरूपेभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि मा शुचः शोकं मा कृथाः।

अथवा सर्वपापविनिर्मुक्तात्यर्थं भगवत्प्रियपुरुषनिर्वर्त्यत्वाद् भक्तियोगस्य तदारम्भविरोधिपापानाम् आनन्त्यात् च तत्प्रायश्चित्तरूपैः धर्मैः अपरिमितकालकृतैः तेषां दुस्तरतया आत्मनो भक्तियोगारम्भानर्हताम् आलोच्य शोचतः अर्जुनस्य शोकम् अपनुदन् श्रीभगवान् उवाच - सर्वधर्मान् परित्यज्य माम् एकं शरणं ब्रज इति।

भक्तियोगारम्भविरोध्यानादिकालसञ्चितनानाविधानन्तपापानुगुणान् तत्प्रायश्चित्तरूपान् कृच्छ्रचान्द्रायणकूष्माण्ड-वैश्वानरप्राजापत्यव्रातपतिपवित्रेष्टिनिवृद्धिनिष्ठोमादिकान् नानाविधानन्तान् त्वया परिमितकालवर्तिना दुरुनुष्ठान् सर्वधर्मान् परित्यज्य भक्तियोगारम्भसिद्धये माम् एकं परमकारुणिकम् अनालोचितविशेषशेषलोकशरण्यम् आश्रितवात्सल्यजलधिं शरणं प्रपद्यस्व। अहं त्वा सर्वपापेभ्यो यथोदितस्वरूपभक्त्यारम्भविरोधिभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि, मा शुचः ॥ ६६ ॥

“Relinquishing all Dharmas means the complete relinquishment of the sense of agency, possessiveness, fruits etc., in the practising of Karma, Jñāna and Bhakti Yogas in the way instructed, and the realising of Me as

the agent, object of worship, the means and the end. It means that relinquishment is not of all devotional duties but only of the sense of agency and the fruits. This is the Śāstraic relinquishment of all Dharmas. It is firmly established in the beginning of this chapter commencing from, 'Listen regarding My decision, O Arjuna, about abandonment; for abandonment is declared to be of three kinds' (18.4), and 'Renouncing attachments and also the fruit, such abandonment is regarded as Sāttvika... for it is impossible for one who bears the body to abandon acts entirely. But he who given up the fruits of works, is called the abandoner' (18.9-11).

If you practise such abandonment of the sense of agency and fruits, I will release you from all 'sins' -- i.e., I will release you from all evil incompatible with the attainment of Myself, consisting of innumerable acts of the nature of doing what ought not to be done and not doing what ought to be done. These are piled up from beginningless times and form the obstruction in the way. Grieve not, you should not despair; for I shall release you from all these obstructions.

Another (alternative) explanation is this : Bhakti yoga is possible only for those people to whom the Lord is exceedingly dear and who are free from all evils. Those evils are so huge in their case that the expiatory rites which could wash them off, could not be performed in the limited time of one's life span. Arjuna therefore thought that he was unfit for commencing Bhakti Yoga. To remove the grief of Arjuna the Lord said : 'Completely relinquishing all Dharmas, seek Me alone for refuge.' Expiatory rites can be taken here as what is meant by Dharma, Completely forsake these rites (Dharmas) appropriate for the removal of numerous and varied sins piled up from beginningless time and obstructing the starting of Bhakti Yoga. The expiatory rites consist of practices like Kṛcchra, Cāndrāyaṇa, Kūṣmāṇḍa, Vaiśvānara, Vratapati, Pavitreṣṭi, Trivrit, Agniṣṭoma etc., which are of manifold varieties, and which are difficult to perform on account of the brevity of life. So in order to succeed in commencing Bhakti Yoga, seek Me alone for refuge.

I am supremely compassionate, the refuge of all without considering the differences of character among them, and am an ocean of tenderness for those dependent on Me. I will release you from all evil, the nature of which has been explained as incompatible with commencement of Bhakti Yoga. Grieve not. [Both these interpretations of this famous verse are said to teach only Bhakti Yoga and not Prapatti. But the question will rise in one's mind - why should it not be so taken ?]

Śrī Swāminārāyaṇa says

Śrīji Mahārāj replied, "God has said in the Gītā, In this verse he says, 'Abandon all other forms of dharma and surrender only unto me. I shall deliver you from all sins, so do not lament.' One who has such a firm refuge of God, even if he were to experience pain equivalent to that of final dissolution, he would not believe anyone else to be his guardian against such misery except God. Moreover, whatever happiness he wishes for, he seeks to attain only from God. That is, he does not consider anyone but God to be the source of happiness. Moreover, he behaves only according to the wishes of God. Such a person can be known to have taken refuge in God. It is he who can be called a staunch devotee of God."

i i *Sarva-dharmān-parityajya mām-ekam sharanam vraja- Aham tvā sarva-pāpebhyo mokshayishyāmi mā shuchaha.*(18.66)

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्ममतिर्मम ॥ ७८ ॥

Bh. G. 18 : 78

Wherever there is Śrī Kṛṣṇa, the Lord of Yoga, and Arjuna the archer, there are ever fortune, victory, wealth and sound morality. This is my firm conviction.

Śrī Rāmānuja says

यत्र योगेश्वरः कृत्स्नस्य उच्चावचरूपेण अवस्थितस्य चेतनस्य अचेतनस्य च वस्तुनो ये ये स्वभावयोगाः तेषां सर्वेषां योगानाम् ईश्वरः स्वसङ्कल्पायत्तस्वेतरसमस्तवस्तुस्वरूपस्थितिप्रवृत्तिभेदः कृष्णो वसुदेवसूनुः यत्र च पार्थो धनुर्धरः तत्पितृष्वसुः पुत्रः तत्पदद्वन्द्वैकाश्रयः तत्र श्रीः विजयो भूतिः नीतिः च ध्रुवा निश्चला इति मतिः मम इति ॥ ७८ ॥

Where there is Śrī Kṛṣṇa, the son of Vasudeva, the ‘Yogeśvara’ Śrī Kṛṣṇ who is the ruler of the various manifestations of Nature pertaining to all intelligent and non-intelligent entities that have high and low forms, and on whose volition depend the differences in the essential natures, existences and the activities of all things other than Himself, and wherever there is Arjuna, the archer, who is his paternal aunt’s son and who took sole refuge at His feet--in such places there always will be present fortune, victory, wealth and sound morality. Such my firm conviction.

Śrī Swāminārāyaṇa says

Hence the verse :

This verse explains: ‘Where there is Yogeśvara – Śrī Kṛṣṇa Bhagwān – and where there is the great archer Arjuna, only there do Lakṣmi, victory, divine powers and resolute morality exist.’ Therefore, one should have a firm conviction that victory belongs to the one on whose side these sadhus happen to be.”

Yatra Yogeśwaraha Kṛṣṇo yatra Pārtho dhanur-dharaha– Tatra shreer-vijayo
bhūtir-dhruvā neetir-matir-mama (18.78)

