Chapter V

BHAKTIKĀṆDA A STUDY

Introductory

In the first six chapters forming the Karmakāṇḍa the Lord emphasised the importance of karma as the means to liberation. The next six chapters forming the Bhaktikāṇḍa deal with Bhakti as the same means. Madhusudanarasavatī interprets the first kanda as symbolic of the word tvam and this second part as symbolic of the word tat of the mahāvākyā Tattvamāsi

The word Bhakti is derived from the root bhaj, meaning to serve, by adding the suffix kṣīṇa. It means among
otherthings service, devotion, attachment, loyalty and homage.

**Origin and development of Bhakṣṭi**

The element of reverence, intimacy or affection of an inferior person to a superior has been an integral part of human nature. When this is intense it is called devotion. Hence, the origin of Bhakṣṭi can be traced to the conception of a superior being God, who is believed to create and sustain this world. The earlier form of Bhakṣṭi was ‘Śraddhā’ or attention. It is nothing but sincerity or earnestness. The Vedic rites had to be performed with extreme care. ‘Śraddhā was regarded as a Goddess in the Rgveda. In the Yajurveda it is stated that faith brings on realisation of the true.

Coming to the Upaniṣads it can be seen that apart from respect and veneration the element of grace emerged. In the upaniṣads God is conceived as gracious and merciful. In the ‘Svetāśvatara Upaniṣad it is stated that truth will be revealed to him who has high devotion for God and the teacher. The idea of pure and selfless devotion and
In the *Mahābhārata* there is plurality of Gods and each God is held as the Supreme. *Bhagavadgītā* is the earliest and most important theoretical text on *Bhakti*. It is in the *Gītā* that *Bhakti* is preached as a doctrine and the same is elaborated for the first time. The doctrine of *prapatti* also is emphasised in the *Gītā*. Of the four types of devotees enumerated *jñāni* type is the Supreme. However *Bhakti* also is considered to be the means of realization of God.

Madhusudana who is a monist in his philosophy and a theist in his religion is regarded as the protagonist of *Advaitabhakti*. According to him *Bhakti* is a mental mode which is an uninterrupted flow towards the Lord. This arises in a mind which has obtained liquefication. In his *Bhaktirasāyana* Madhusudana has established in a scholarly manner that *Bhakti* is the sole sentiment and the other sentiments are its mere manifestations.

*Bhakti* leads to *jñāna* or wisdom. For Ramanuja,
it is smṛtisantarāṇa. Even prapatti is a form of jñāna. When the devotion glows, the Lord dwelling in the soul imparts to the devotee by His grace the light of wisdom. For the devotee the higher freedom is in the surrender to God. Participation in God's work for the world is the duty of all devotees. Bhakti in the Bhagavadgītā, is an utter self-giving to the transcendent. It is to believe in God, to love Him, to be devoted to Him, to enter into Him. Such a devotee has in Him the content of the highest knowledge as well as the energy of the perfect man.

The Gītā recognises nirguṇabhakti, or devotion to the qualityless as superior to all else. Then the Absolute becomes the most ultimate category. When devotion is perfected, then the individual and his God become suffused in to one spiritual ecstasy and reveal themselves as aspects of one life. Absolute monism is, therefore, completion of the dualism with which the devotional consciousness starts.
The necessity of worship of the Lord was dealt with earlier. This seventh chapter deals with the nature of worship in the main. There would be a possible doubt in the mind of Arjuna as to how a limited and mortal mind and intellect of a finite creature could ever embrace and comprehend the entire limitless Infinite. The Lord, therefore, offers to explain to Arjuna the entire science both in its theoretical and speculative aspects and clear all his possible doubts.

The Lord already said "In My view, the best yogin is he, who worships Me alone, with faith, and with his entire thought centered on Me." Then the Lord asks Arjuna to learn from Him as to how this happens, as to how this knowledge emerges. In answer to the same question the Lord says that this knowledge will leave nothing to be known in the empirical world. Because this knowledge is of the Imperishable spirit or is the Imperishable spirit. With the disappearance of the knowledge of all variants, foisted on this invariant support, only the idea of pure Being will remain. The aware-
on this invariant support, only the idea of pure Being will remain. The awareness of that ultimate Truth is the limit case of consciousness.

Wisdom the knowledge of ultimate reality, is very difficult to acquire. Thousands of human beings may deserve to follow the way of work and of wisdom. Even amongst these, very few realize him essentially, identifying their self with him. It is only after the reflection and contemplation of education, as indicated by the saying *Tattvamasi* is attained.

Earth, water, fire, air, ether, thought, reason and egoism are His *Praκṛti* divided eightfold.

This *sloka*² dealing with earth, water, etc., refers to the five elementary material principles in their subtle pristine state. These are the five *tanmātras*, with their essential qualities of smell, liquidity, colour, touch and sound. Ego and intellect have been used in their original sense. Mind, then, would refer by implication to the unmanifest (*prakṛti*) *Buddhi* would refer to *Mahat*, the cause of *ahaṁkāra*
and *ahamkāra* itself will refer to the *Avyakta* the repository of all vāsanās, the dispositions, with cosmic illusion as its essence.

Now the Lord speaks of His spiritual aspect, the consciousness of the subject, the knower. The eight-fold nature spoken of before, realised through matter, is inferior, being material, objective and the cause of bondage. Quite distinct from this material and objective aspect is his pure, spiritual nature, manifest in the consciousness of the subject. This twin nature, the material and spiritual aspects of Reality, is that causal principle. It is by virtue of this principle that the Lord creates and destroy this universe.

There is no other cause besides, the Supreme Lord and He is the cause of the universe. Therefore, all being as well as the whole of this universe are woven in Lord as a cloth in the wasp clusters of beads on a string.

The Lord says that whatever property is there it is himself. The sweet liquidity that permeates water everywhere which is in fact its essence, is the Lord himself. All
water is thus informed by him.

Similarly, the Lord \textsuperscript{13} is the light of the sun and of the moon— as light. He is their core. Again, He is the key word \textit{Aum} in all the \textit{Vedas}. Sound is the property of ether and He informs ether as such. So also is He humanity in all human beings. Lord is the sweet fragrance in earth and the brilliance infire, the life in all beings and He is the austerity in the austere.\textsuperscript{14}

Lord says that matrix of all entities, still or mobile, is a unique, timeless, imperishable principle, without any otherness.\textsuperscript{15} He is the imperishable seed of all beings. He is the intellect\textsuperscript{16} of the discerning and the valour of the valiant.

Lord is energy which is necessary for the bare sustenance is necessary for the body, certainly not that which causes thirst and attachment in the cause of worldly mortals. So He is the desire not opposed to the teaching of the scriptures.
Know that all beings whether formed of sattva or of Rajas or of Tamas, and which come into existence as the result of the respective karma of living beings, proceed from Ishvara. Though they thus proceed from Ishvara, He is not subject to them like mortal beings. On the other otherhand, they are subject to Ishvara, they are dependent on Ishvara.

Deluded by these three things composed of guṇas, all this world knows not Ishvara as distinct from them and immutable. This illusion formed of three guṇas is inherent in Lord. Such being the case, who ever abandons all formal religion and completely devotes himself to Ishvara his own self, the Lord of illusion, he crosses over the illusion which deludes all living beings. He is liberated from the bondage of samsāra. The undiscerning wretches, robbed of their judgment by Māyā, develop a diabolic temperament and lead an evil life. They do not surrender themselves to Ishvara.
Four classes of devotees.

The Lord classifies the worshippers into four groups—the suffering, the seekers of knowledge, the seekers of prosperity and the wise. They all worship Īśvara. Of these the conduct of three types of people is informed by desires while the fourth type is free from them.

Under the first category come people in distress stemming from disease, hostile action and other such ills. The next class is that of the seekers of Truth. Reality, like Mucukunda, Janaka, Srutadeva or Uśādhava at the close of Musala Episode. The third class is the seekers of objects of pleasure either in this life or in the next life. Sugriva, Bibhisana etc., who wanted happiness in this life and Dhruva who wanted it in the next are examples. All these three classes of people transcend this world of appearance by service and worship of the Lord. The fourth class i.e. the wise are bereft of desires. Wisdom is synonymous with realization of the truth about the Lord. So Arjuna the bull amongst the clan of Bharata, should not worry as to what
class he belongs, to the wise or seeker of truth.

Of the four classes, the wise man, as knowing the truth is ever steadfast and devoted to the one finding no other subject of worship. Thus, he who is devoted to the one is superior to all others. Since He is his very self, He is excessively dear to the wise man. It is well-known to all in this world that the self is dear to everyone. Therefore, Vasudeva as the self of the wise man is dear to him.

The other three types of devotees also are dear to him. There is no devotee of him who is not dear to him, Vasudeva. There is however, this difference the wise man is excessively dear to Him. It is his conviction that the wise man is his very self, not different from Him. The wise man strives to react Him, firm in the faith that He Himself is the Lord. Vasudeva and is none other than Him. He seeks Him only, the Supreme Brahman as the highest goal to be reached.

At the end of many births occupied in spiritual regeneration as preparatory to the attainment of wisdom.
the man of nature, wisdom resorts to him, Vasudeva, the innermost self. He who thus comes to Him, Narayana, the self of all is a Mahatman, a man of high soul, there is no one either equal to Him, or superior to Him. Therefore, such a man is very hard to find, it has indeed been said that among thousands of men, one perchance strives for perfection.

The Lord has just shown the superiority of the wise in exposition of the proposition. That the wise constantly attuned to him excess the others. Those whose wisdom has been led away by this or that desire resort to other Gods, engaged in this or that rite, constrained by their own nature. Whatever form of God a man of desire worships in devotion and faith, He confirms his faith in the worship of that same form.

That aspirant, with his devotion, thus, reinforced, starts worshipping the deity of his choice. It is common belief that he secures his objective through that particular deity. It should be known, however, that is the Lord, who
in his omniscience and omnipotence, had already ordained the fulfillment of his desires. For, the Lord is also the inmost puissance and controller of such lesser Gods, whose images are worshipped.

26 The Lord emphasises the qualitative difference between the respective results of the two types of religious practices. Although, all the other Gods are just forms of the Supreme. Being the essence of all and so their worship is virtually, the worship of the Lord and although in all cases it is He who distributes, desorts, being the inmost controller of Everything, there is a difference in quality between the attainments of the devotees of the Lord and those of the devotees of minor Gods. Although desire is common to both classes, there is a large qualitative difference between them. So it has been truly said by the Lord that all classes of His devotees are great. 27

Here is another factor which is responsible for the aversion of the common run of human beings to Lord Krsna. They think that He is an ordinary mortal an inert
lump of matter emerging as a live individual with a material structure, in the house of Vasudeva. His manifest conduct as an ordinary mortal makes them believe that He is just another jīva. So forsaking Him the God of the world, they fatuously take to the worship of other well known minor Gods and achieve only impermanent objectives.

The Lord is not manifest to all people, that is to say, He manifests only to a few who are His devotees. He is veiled by yoga māyā. It is the māyā which is none other than the yoga or union of the three guṇas, or yoga is the firm will of the Lord ofĪśvara. Wherefore people are deluded and know Him not as unborn and imperishable? The Lord now gives the reason for this human failing. He does not reveal His Real nature to every body. It is only His devotees who are granted this favour.

Lord surveys the entire process of Time and all entities having their being therein i.e. Lord known totally of past, present and future. But nobody knows Him. Man is attracted by things favourable to the senses and repelled
by those that are not. This attraction and repulsion generate conflicts like heat and cold, pleasure and pain and so on. Love and hate are universal. A correct knowledge of external objects even become difficult, it is not impossible, owing to the presence of these feelings. True knowledge of the inner Reality of self, becomes still-less probable. And God is this inner Essence, this self. So people carried away and disturbed by love and hate hardly realise God, their inmost Essence and so do not worship Him, although He is the sole object of worship.

Those persons of good deeds whose sin has almost come to an end are freed from the delusion of pairs spoken of above and worship Him, their Highest self. They resolutely abandon all else, firm in the conviction that "This is the Supreme reality and no other". Those who, with the mind steadfast in Him, the supreme Lord, strive for liberation from decay and death, realise in full the reality underlying the Innermost individual self, and they know all about action.
Those who realise Him in the Adhibhūta,\textsuperscript{30} in the adhidaiva\textsuperscript{31} and in the Adhiyajña,\textsuperscript{32} realise Him even at the time of departure, steadfast in mind. This stotra hints that Reality is realised by people in the highest state of consciousness and is to be contemplated upon by people in a less higher state\textsuperscript{33}

(8) Jñeyadhyeyabrahmanirūpanādhyāya.

According to Madhusudana the seventh and eighth chapters of the Gītā deal\textsuperscript{2} with the same topic. Hence he uses the same name too. This chapter elucidates the seven concepts introduced by Lord Kṛṣṇa, in the last two stanzas of the previous one. Arjuna asked the Lord the following questions:

1. What is Brahman?

2. What is the Adhyātma?

3. What is action?

4. What is declared to be Adhibhūta?

\textsuperscript{137}
5. What is Adhidaiva?

6. Who and How is Adhiyajña here in this body?

7. How at the time of death are you to be known by the self controlled?

The Lord answers all these questions explaining each term. The Lord says that Supreme Brahman is immutable. The spirit informing the human organism is the self. Deeds are such offerings and sacrifices which contribute to the existence and development of beings. Akṣara is Brahman. The śruti says 'O Gargi, it is at the command of this Akṣara, the imperishable paramātman that heaven and earth remain held in their places'. 

Akṣara does not mean the syllable Aum for, the latter is subsequently defined as Brahman. And the epithet Supreme applies better to Brahman, the imperishable, who transcends all.

The same supreme Brahman existing as the Ego, as the innermost self, as the pratyagātmāna, in every individual body, is said to be Adhyātma. That which first
shows itself as the innermost self in the body and turns out in the end to be identical with the Supreme Reality, the *Brahman* is known by the term *Adhyātma*.

The sacrificial act which consists in offering cooked rice, cakes and the like to the Gods and which causes the origin of all creatures, is known by the term *Karma*.

The *Adhibhūta* is that which gathers itself round the whole animated creation and is composed of the whole perishable existence. *Puruṣa* is literally, that by which everything is filled, or that which lies in the body the universal soul abiding in the sun, the sustainer and the stimulator of the sense-organs of all living beings.

The *Adhiyājñā* is He who identifies himself with all acts of sacrifice, the Deity named *Visnu*. The *Śruti* says that *yajñā* is verily *Visnu*.

He is verily Myself. He is the Deity concerned with all acts of sacrifice in the body. As an act of *yajñā* has to be performed by the body, it is said to be inherent, in
it, and as such it may be said to rest in the body.

He who gives up this body thinking of Īśvara till the end attains His being beyond doubt. After death a person attains whatever informs his mind. Whatever is recollected at the time when the physical body is left, because constant thought on that particular object moulds his mind. The last thought of man determines his postmortem goal. Arjuna should throughout his life occupy himself with the contemplation of Qualified Brahman, God with assiduity and care so that at the time of his death the idea of God emerges in his mind. In case he cannot thus ceaselessly contemplate on God, because of mental impurities, he must fight, i.e. perform the duties enjoined for him. When his mind is purified by the performance of nīrṣya and naimittika works prescribed by the scriptures, he will be able to surrender his idea and will, thought and deed entirely to Lord Vasudeva and thus reach the Divine goal.

He who is attuned to the Absolute, the self to the exclusion of all thinking not allied to that, with a mind
permanently moulded in self and therefore free from all non-essential, phenomenal concepts, through sheer force of habit, without any effort, without even practising nirodha concentration attains to that Supreme spirit in its solar resplendence.

He who so meditates on the sage the Ancient, the Ruler, smaller than an atom, glorious like the sun, beyond the darkness at the time of death, with a steady mind endowed with devotion and strength of yoga, well fixing the life-breath betwixt the eye-brows, reaches that Supreme Puruṣa Resplendent.\textsuperscript{39}

Those who understand the teaching of the Veda declare the Imperishable as devoid of any attribute whatsoever. The Śruti says that this is, this verily is that, the Imperishable as the brāhmaṇas,\textsuperscript{40} declare, not gross, not subtle.\textsuperscript{41} The sannyāsins ever controlling themselves free from passion, enter the Imperishable on attaining to right knowledge. And desiring to know the Imperishable they enter on godly life with a guru. About that goal which is
called Aksara, the Imperishable, the Lord tells with brevity.

The Praśna-упаниṣad says that he who meditates on the Supreme spirit as the triple diphthong, Aum realises it. The Supreme spirit is thus described as Aum. The Lord will now speak of the progressive liberation of people with poor or medium intellect. He will relate the procedure for the contemplation of Aum, with the requisite self-discipline, the realization of Reality stemming from it, a consequent arrest of rebirth and the path such disenthralled souls follow after physical death.

The senses will have to be completely withdrawn from their objects. The inner sense organ, the mind has also to be declutched. It must be freed of all mundane thoughts. The vital functions will also have to be arrested, and the life-force steadied on a point between the eyebrows in the cortex by an orderly, overstepping of the lower planes of the mind and stabilising it at the Nirodha plane, the loftiest plane in which it is swept clean of all differences or dualities. The state of pure consciousness. Having reached the
one pointed state, the letter Aum, the name or image of Brahman, has to be uttered. In the process, there should be a continuous recollection, a ceaseless thinking of the Lord as the Imperishable Brahman.

He who thinks of Supreme Lord, long life to that yogin who is ever steadfast in thought. He is easily accessible. This being so, without thinking of another, one should ever dwell steadfast in Him.

Having attained the Supreme soul, having reached Him one will not be again subject to birth. Having reached the highest stage called moksa one will not attain birth again. The Lord here emphasises that His worshippers, His devotees, are redeemed by stages. Their liberation is the end of a process.

Lord said to Arjuna that all realms from the realm of Brahman to this earth are subject to the laws of rebirth. On reaching the Supreme soul there is no rebirth.
The Day and the Night of Brahmā

Those persons who know how to compute Time know that Brahmā’s day is a thousand yugas long, and that His night is of the same duration as His day. Since the worlds are thus limited by time those who come to the worlds return again.

The unmanifested is the sleeping condition of Brahma who is asleep. Out of all manifestations, all creatures, unmoving and moving are manifested at the coming on of day i.e. when Brahma awakes. So, at the coming on of night i.e. when Brahma goes to sleep all the manifestations dissolve there only, in what is called Avyakta. This same multitude of beings having come into being again and again, is dissolved at the coming on of night, not of their will, and comes forth at the coming on of day.
The Highest goal

The eternal unmanifested Being is distinct from this manifested world. He does not perish when all creatures perish. He is Akṣara who is distinct from the Avyakta. Being or Para-Brahman is called Akṣara. Akṣara is the Imperishable, the unmanifested Being. Having reached that state none has returned to saṁsāra, the mundane life. That is the Supreme Abode. This highest Puruṣa, within whom all beings dwell, by whom all this is pervaded, is attainable by exclusive devotion.

The paths of Light and Darkness

Now the Lord speaks of the path of light⁴⁶ and also the path of darkness.⁴⁷ Qualified Brahman, the in most principle they hold in their hearts, intensify their contemplative habits and are finally merged in Brahman while being in the realm of spirit. They are not reborn. But the path of darkness is much inferior and souls travelling alone that are reborn regularly.
The souls of those who worship Qualified Brahman travel by fire, light, day, the brighter fortnight and the six monthly motion of the sun to north and eventually attain to Brahman. The souls of those who dedicate their lives to work, journey by the path of smoke, night, the dark fortnight and six monthly period of the sun's motion to the south. They come to the celestial region and eventually return to the earth. The yogin—the Karmin who performs sacrifices and other works—attains to the lunar light, and on the exhaustion of their fruits returns again to earth.

The one is bright because it illumines knowledge, the other is dark because it is wanting in light. The two paths are open to those only who are engaged in action or devoted to knowledge. They are not open to the whole world.

Either of these two paths is inescapable for the non-redeemed. So the Lord teaches Arjuna the implication of this two fold path. He says that knowing that the one leads to freedom and other to bondage is important. The
contemplative never adopts the way of pure work bereft of knowledge, as it leads back to earth through the black path. Therefore, Arjuna should be constantly contemplative seeing this way leads to the point of no return.

All the merits enjoined by the scriptures, for the scriptural studies, sacrifices, austerities and gifts are excelled by those of the contemplative who know this, for they reach the Supreme State.

9. Rājavidyārājaguhyayogādhyāya

The ninth chapter deals with the fundamental principle to be directly known, to be immediately realised and the destination of the seers who do so realise. The Lord says that He will instruct Arjuna about this knowledge, to which there had been numerous references before and which will be mentioned many a time later too. It is about the ultimate principle, Brahman. The Lord declares that the knowledge of Brahman is so that one who is attaining this knowledge shall be liberated from the bondage of samsāra.
The science of Brahman is the most brilliant of all sciences. So also it is the king of secrets. Of all the purifiers this knowledge of Brahman is the best purifier. That, it is a purifier needs no saying, since it reduces Karma to ashes instantly, and all the karma, dharma and adharma, which have been accumulated during many thousand births will come to an end. Thus, being the best of all activities, this knowledge of Reality, this knowledge of self, should be held in the highest esteem and regard. Those who have no faith in this Dharma, these who do not believe in its existence or in its effects, the sinful who follow the doctrine of the Demons, regarding the physical body itself as the self, these greedy and sinful persons do not attain to the Supreme Lord. The attaining of śvāra, is certainly out of question, wherefore the implication is that they do not attain even to devotion. (Bhakti) which is one of the paths leading to śvāra, they are sure to remain in the path of the mortal world, in that path only which leads to hell and to the lower kingdoms of animals etc.

All this world is pervaded by the Supreme Lord.
His form being invisible to the senses, in Īśvara, of unmanifested form, dwell all beings from Brahman down to the plant. The Lord is the self of all those beings, it would seem to the deluded as though He dwells in them. And yet these beings, from Brahma downwards, dwell not in him. Behold his Divine working, the Divine Mystery, the real nature of the self. Accordingly the 'Sruti speaks of the unattached condition of the self, seeing that He is unconnected with any object Aṣaṁgo na hi sajjate\textsuperscript{51}

It is observed in ordinary experience that the air, moving everywhere and mighty ever rests in the ākāśa. So also in Him who is all pervading like ākāśa, do all beings rest without any contact at all.

All beings go into the Lord's Prakṛti\textsuperscript{52} at the end of a kalpa.\textsuperscript{53} He sends them forth again at the beginning of the next kalpa.

With the help of the prakṛti which is subject to Him he causes all these beings. Now people seem to emanate again and again from the Prakṛti. All of them are
rendered powerless by avidyā and other sources of evil under the influence of the Prakṛti.

The acts involved in the unequal creation of the multitudinous beings do not bind the Īśvara. Now the Lord gives the reason why He is not affected by the acts. He knows the immutability of the self, remains like one who is unconcerned, without attachment for the fruit of the act. The deluded man is bound by his own acts like the silkworm in the cocoon.

Lord's Māyā or the Avidyā, composed of the three guṇas, produces the universe comprising the moving and the unmoving objects. The 'Sruti says* that The one, the luminous, hidden in all beings, all-pervading, the inner self of all, the super intendant of all acts, the abode of all beings, the witness, the perceiver, alone is free from qualities. 54 Because He is the witness He presides over this universe comprising the moving and the unmoving objects the manifested and the unmanifested and the moves on through all stages.
The ignoramuses unable to discriminate, despise Him living among them with a human body, these fools not understanding His higher being—not knowing that He is the Supreme self, that He is like ākāśa, that He is the great Lord, the very self of all beings. Then by continually despising Him, these poor creatures are ruined.

Of vain hopes, of vain actions, of vain knowledge, devoid of discrimination partaking only of the delusive nature are the Rākṣasas and Asuras. The āgniḥotra and the actions performed by them are fruitless, because they neglect their own self. Even their knowledge is fruitless. They are devoid of discrimination. The high souled men have the nature of the Devas which consists in their control over the body mind and the senses. They always talk of Him, the very Brahman. They ever strive by way of subjugating the senses, by way of cultivating the virtues of self control, kindness, innocence, and the like. Firm in their vows, they worship Him in love.

Knowledge of the Lord is itself a sacrifice. Wor-
shipping by this sacrifice of wisdom others adore Him, having abandoned all other forms of worship. And that knowledge varies thus:— some worship with the knowledge of the real truth that one verily, is the Parabrahman. Some worship with the knowledge that Lord Visnu Himself exists as different beings as the sun, the moon and the like. Others worship him as one who exists in all forms—as the all-faced, thinking that the one Lord exists in all the different forms with his face on all sides.

He is kratu.\textsuperscript{55} He is yaj\textsuperscript{\textdia{a}}.\textsuperscript{56} He is svad\textsuperscript{\textdia{a}}.\textsuperscript{57} He is aus\textsuperscript{\textdia{a}}dha.\textsuperscript{58} He is Mantra.\textsuperscript{59} He is the sacrificial butter as also the offering thereof. He is the fire into which the offering is poured. All this is the Lord. He being the supreme principle.

The Lord is the procreator as well as the womb of this universe of beings. It is He who rears it as well. He is the father of the father. He is the Reality to be known. He is the letter Aum, the means to the realization of Reality. He is Rk, the rhymed verses of the Veda, S\textsuperscript{\textdia{a}}ma, the musical
verses of the *Veda* and *Yajur*, the unrhymed and non-musical hymns of the *Veda*.

The Lord is the end of means adopted by humanity, the fruit of their actions. The Lord nourishes all beings. It is He who supplies the means to a pleasant existence. He owns every-thing. He is the Lord of all nature and all beings. He is the great witness to this cosmic process with good and evil intermixed, as also the ground of that process. He is the womb, the ground and the dissolution of the universe. He is the creator, the protector and the destroyer of the universe. He is the imperishable seed of paddy. So the Lord is the timeless cause of the entire cosmic process without any beginning and end.

As sun, the Lord scorches the earth and draws out of the moisture it retained from previous rains by certain solar rays. He pours it out on earth as showers of rain through other ways. He is the life Eternal of the immortals and the life of all other beings. He is also in Death of mortals. He is both gross and subtle, both existence and
non existence in a relative sense.

Men who know the three Vedas, who drink soma and are thereby purified from sins, who worship Him as the Vasus and other gods by sacrifices such as the Agnistoma. Who seek for svarga as the reward of their sacrifices, they go to the world of Indra who had performed a hundred sacrifices, and they enjoy supernatural pleasures.

They having enjoyed That spacious world of svarga, their merit exhausted, enter the world of the mortals, thus following the Dharma of the Triad. desiring desires, they attain to the state of going and returning and never attain independence anywhere.

Those men of renunciation who worship him all around regarding themselves as non-separated from Narayana. To these who see the Reality, who are ever devoted, He secures gain. He secures to them what is not already possessed by them and He secures to them safety. They form His very self and are dear to Him. Those who worship other Gods with devotion and with respect for the
scriptures are, in fact, worshipping Him only although they may not be conscious of it.

He is the enjoyer and the Lord of all sacrifices enjoined in the 'Sruti and the Smṛti. He is indeed the Lord of Yajña or sacrifice as said earlier.53 So they do not know Him as He is, whence, having worshipped in ignorance, they fail to attain the fruit of the sacrifice.

They votaries of the Gods, those whose devotion and vows are directed to the Gods, go to the Gods. The votaries of the pitrs engaged in performing 'Sraddhā and other rites in devotion to the pitrs, go to the pitrs. The Bhūtas are the Vināyakas, the hosts of Matri, the four Bhaginis and the like. Visnu's votaries come to Himself. Not withstanding the equality of trouble, people do not worship Him alone, because of their ignorance, wherefore they attain very small results.

The Lord now indicates how His worship should have preference because of the case with which it can be done. A leaf, a flower, a fruit or just a little water, or
anything easily available is enough to satisfy the Lord provided it is offered with, sincere devotion. The thought that the Lord is of infinite glory and has limitless powers and there is none greater than Him, is the form and expression of that devotion. The worshipper knows that the Lord possesses everything in the world and there is nothing that is not fit to be offered to Him. With such a pure mind, these devotees offer Him anything they get in loving surrender.

The Lord now indicates the nature of the homage to be paid to Him. Whatever one does of his own accord, whatever one offers in sacrifice as enjoined in the Ṣruti or the Smṛti, whatever one gives to the Brāhmaṇas and others, has to be done as an offering to Him.

This stanza\textsuperscript{64} spells out the fruit of such worship, the dividend that it pays. Such dedicated conduct needs no special effort and yet serves the relation between the deed and the doer and frees the latter from its good or evil effects. Sincere and complete dedication to the Lord makes such works qualitatively neutral, so far as the performer is
concerned. From this stems a spirit of renunciation, a feeling of non-attachment, which cleanses the mind. In fact, dedication to Lord is by itself renunciation, Sannyāsa and the purity of mind it generates is yoga. All desire is eliminated from the acts of such people with pure mind. They are the liberated in life.

The same He is to all beings to Him there is none hateful or dear, but who so worship Him with devotion, they are in Him and He is also in them. Such is the glory of devotion of the Lord that even a most hardened criminal like Ajamila, is to be considered a saint, if he serves the Lord undistractedly, through some adventitious good fortune, inspite of his sinful past. For he is firmly convinced that devotion to the Lord is the highest fulfillment. Such a person becomes religious very soon and enjoys mental quietness for ever. He who is devoted to Him in his inner soul never perishes. Even low humans like women, Vaiśyas and 'Sūdras reach the highest state, if they take to Him as the only resort. Therefore, there can be hardly any doubt about the liberation of persons of superior stock, like virtuous
Brahmins or intellectual *Kṣatriya* kings, who are devoted to the Lord.

The chapter is concluded with a description of the procedure for worship. The mind should be completely occupied with divine thoughts cast in a divine mould. A king's employee, although devoted to his master, is also attached to his son. One should be devoted to the Lord whole heartedly. It Arjuna can thus take to the Lord as the only resort and unite himself with the Lord, he is sure to attain to the highest state of consciousness, the state which is self revealing, of bliss concentrate, shorn of all perils and free from fear.

10. Vibhūtiyogādhyāya

The previous three chapters dealt with the conditioned and unconditioned aspects of the ultimate principle *Tat*. The manifest diversity of that unitary principle has also been described briefly. To encourage Arjuna, the Lord says that He was pleased to notice the great relish Arjuna evinced in hearing His talk. It looked as if he was drinking
nectar. So for his benefit, the Lord would further talk to him on this excellent subject.

The Lord emphasises the necessity of repetition of what has been said before. Neither the Gods like Indra nor the wise hermits like Bhrgu are aware of the Lord's puissance, origin or the diversity of Divine Expression, inspite of their omniscience or rather multiscience. The Lord is the generator of the communities of Gods and hermits. It is He who guides their intellect. It is He who is the stuff they are made off. Thus being effects, being mutations of the Lord, they can never know Him, their cause.

The Lord now says who these fortunate people are. It is those who know Lord Krsna as the Lord of the universe. Being the source of all, He is Himself uncaused and consequently without any beginning of birth. Such people are really wise. The acquire freedom from the effects of their sinful practices in the past. With its elimination, the cause of sin cannot leave any impression on their minds and thus they become free from its effects.
The Lord now explains how He is the Lord of the worlds. The diverse states or aspects of human mind along with their causes flow from Him. Their diversity is functional and based on their efficiency to generate virtue or vice.

The aspects are:  

1. Intellect, the mind's reasoning faculty.

2. Wisdom, the power of discrimination between essence and non-essence.


4. Tolerance, indifference to physical or mental violence.

5. Truth, expression of thoughts which correspond to things perceived or conceived with reason.

6. Control of body, withdrawal of the senses from
externalities.

7. Control of mind, freedom from the attraction or repulsion from external objects.

8. Pleasure, enjoyable, experience generated by moral conduct.

9. Pain, distressing experience flowing from immortal activities.

10. Being or existence.


12. Fear,

13. Fearlessness,

14. Non-violence,

15. Equanimity, freedom from love and hate,

16. Satisfaction, enjoyment of good things with
17. Austerities, mortification of flesh according to scriptural injunctions.

18. Charity, gifts to the deserving at proper place and proper time, according to one's capacity.

19. Honour, renown for virtuous conduct.

20. Dishonour, social castigation for vicious behavior. There are the various facts through which the Lord manifests Himself in human life.

The seven great Rasis as well as the four Manus of the past ages had directed their thoughts to Him exclusively and were therefore endowed with the power of Visnu. They were produced by Him by mind alone. Born in the creation of these Manus of the great Rsis are these creatures comprising the moving and the unmoving beings.

Having thus described His power unconditioned
state, the lord mentions the fruit of the knowledge of that power. He who knows their various manifestations like intellect etc., and the sages and so on and the Divine power which makes such manifestation possible, undoubtedly succeeds in attaining to Samādhi, unitive existence, undisturbed complete vision of Reality.

The Lord, the supreme Brahman termed Vasudeva, Om, is the source of the whole world. From Him alone evolves the whole universe in all its changes, including existence and disappearance, action, effect and enjoyment. Thus thinking the wise who know the supreme Reality worship Him, ardently engaged in the contemplation of the Supreme Reality. All their senses such as the eye are absorbed in Him. They ever speak of Him as possessed of Supreme wisdom, power, might and other qualities. Thus they obtain satisfaction and are delighted as if in the company of the beloved.

Those who think of the Lord one-pointedly and so serve Him with love, eschewing, motive of gain, honour,
or fame, are endowed by the Lord with complete vision, the mental state mentioned before, as undisturbed integration with the Lord. By such integration they realise the Lord as self.

The process of intervening unitive thinking and self-realization is now being described. With a view to ensuring their higher good, the Lord lights the lamp of wisdom in them as the only object of their thinking, so that their minds assume the Divine mould the mould of the self revealing Blissful, conscious, principle. And this mould is like a lamp, luminous with the reflection of Divine spirit consciousness, radiating knowledge.

Having heard of the Lord's puissance and manifold manifestations, Arjuna felt highly interested. He told the Lord that this world of experience is grounded on and revealed by Him. He is the greatest purifying principle. And so He is the supreme Immutable Essence. He is the original cause of everything and the principle of revelation. Consequently He is the birthless, all pervasive entity. This
is how He has been described by the sages like Bhrgu and Vasistha, Narada, the celestial, Asita, Devala and the great sage Vyasa himself. The Lord Himself has instructed him.

Arjuna addresses the Lord as Kesava to indicate His power par excellence. The Lord has said earlier that neither Gods nor sages know His glory in full. Arjuna repeats that, saying that the extent of His power, the dimensions of His manifestations are known neither by Gods nor by demons, even though they are more knowledgeable than human.

Arjuna in his anxiety and affection, addresses the Lord in various ways. He calls Him the Supreme Being. He uses four other forms of address in elucidation of this. He calls Him first the father of all beings. Then he addresses Him as the Lord of beings, as the Ruler of beings. But rulers may not be always deserving of popular respect. So he calls Him the God of Gods. Gods are appeased by everybody and even they appease the Lord. But sometimes the God appeased does not function as a saviour. So
Arjuna calls the Lord the Saviour of the world. As author of the Vedas, which teach humanity proper values, He protects the world.

The Lord alone has the competence to speak of His varied and extraordinary expressions, unknowable to beings of limited knowledge, through which He pervades all the worlds. Arjuna, therefore, prays that He be pleased to teach him completely about this infinite glory of His.

Arjuna now explains the necessity of the lesson, he requests the Lord to give him. He addresses the Lord as yogin, as one who possesses infinite glories. He says that he is a stupid person. How can he know the Lord, when even the Gods do not know, even though he ceaselessly contemplates on Him. No doubt, it may be possible to concentrate on His manifestations. But what particular expressions of the Divine, which of sentient or insentient beings, He is manifested in, should be meditated up on?

Arjuna asked Lord Krsna to tell him the details of His mysterious power and sovereignty and the various things
to be meditated upon. And the Lord told him again the same things described before.

**Manifestations of the Lord.**

The Lord told Arjuna not to worry. He would give him instructions on His extraordinary and well-known expressions. It is not possible to cover the entire range, as it is infinite, having neither a beginning nor an end.

He speaks first of His principal manifestation. He is in heart, in the depths of each living being, as the suprasensual in most essence and as the ruler of mind. He is the very self, the principle of consciousness and Bliss concentrate. He should be meditated upon in this form as Vasudeva the Lord of all.

Of all the twelve Ādityas, He is Visnu. Of all luminous bodies, He is the radiant sun. Of the airs, He is Marīcī and of heavenly objects, He is the moon.

He is Sāmaveda amongst the Vedas, Indra among the Devas.
Of all weapons He is the thunderbolt. Of all cows He is the wish-fulfilling cow. He is the God of love who propagates species. And He is Vasuki of the snakes. He is Ananta of the Nāgas. He is Varuna of the marine animals, and Arjuna amongst the ancestors. He is Yama amongst the rulers. He is Prahlada amongst the descendants of Diti. He is the time of those who are engaged in calculations. He is lion amongst animals and Garuda amongst the birds. He is air amongst all that blows. He is Rama amongst warriors. He is shark amongst fishes and Ganga amongst the rivers.

He is the source, the stay and the end of all evolution. It was said that He is the beginning, the middle, and the end of all sentient existence. The knowledge of the self is the chief among all knowledges, because it leads to mokṣa. And He is Vāda amongst the several kinds of disputation-Vāda jalpa, Viśāṇḍa etc. Vāda is the chief of them, as it is a means of determining truth.

He is 'A' of the alphabet, Dvandva of compounds, undecaying Time and the final arbiter of human actions.
Death,\textsuperscript{86} the universal destroyer. He is the womb of the future. He is fame, beauty speech, memory, intellectual merit, tolerance and resilience in women. The Lord says that He is the great \textit{Sāna} of all the sāma hymns. \textit{Gāyatri} is a meter of a verified \textit{Rk} hymn; it is the best of all meters. The \textit{Chandogya} upanisad says \textit{Gāyatri} is the totality of all beings. So He says that He is \textit{Gāyatri}. Of the twelve months \textit{Agrahāyana} is the most temperate, the month of gathering harvests and therefore best. So He is the \textit{Agrahāyana} of all the months. Of the seasons, the spring is the most pleasant, with flowers in full bloom, their fragrance wafted everywhere by the Zephyr. The scriptures also extol this season. It is indeed the best season. So the Lord says that He is spring season amongst all the seasons.

The game of dice is the most dishonest of all forms of Gambling. The Lord says that He is that game to cheats. He is the strength of the strong, which secures obedience. He is victory in battle and successful effort in undertakings.

As already stated Lord God includes even Himself
within the range of His manifestations. So He says that He is Vasudeva amongst the Vṛṣṇis, of those who have transcendental vision, Usanas or Sukra is the most famous. So the Lord says that He is Usanas.

He is the ruling power in rulers. He is righteousness in those aspiring for victory. Of secrets, He is custodian in the shape of silence. He is the wisdom of the wise. He is the seed of all existence. There is nothing, still or mobile, which can exist independently of Him. The seed of the world is the Lord, the spirit conditioned by Māyā. Every little item of human experience stems from Him.

There is indeed no limit to God's glories and expressions. So even the All knowing can neither know nor describe them. For the knowledge of the omniscient is characterised by unity, Reality, and pure Being.

Having thus described His manifestations in parts, the Lord now describes it in its totality. This empirical world, this cosmic flux is pervaded by only a part of the Divine. God exceeds the world. There is nothing existing
which does not owe its existence to Him. As says the Upaniṣad
All beings form a quarter of his. 87

11. Viśvarūpadarśananirūpanādhyāya

In the previous chapter Lord Kṛṣṇa spoke about His numerous manifestations and ended up with the remark that He pervades the world with only a quarter of his being, suggesting there by that He is the universal Essence, exceeding the world of senses. This made Arjuna anxious to have a vision of the cosmic form of the Lord. To please Him, Arjuna acclaimed the Lord's version of Himself.

The talk had dispersed all mists from Arjuna's mind. All his unenlightened ideas like I am the killer, they are being killed by me and so on, revealing a complete ignorance of Reality, had disappeared. He had now the immediate awareness of the fact that essentially, he is not subject to any change or transformation. All his feelings of pleasure and pain, good and evil, are simply illusory.

In his great love for the Lord, Arjuna mentioned the
beauty of the Divine body of saying that His eyes are as pleasing as lotus leaves, with long lashes and pink margin. He had been told about the creative and destructive functions of the Lord. He also heard His Imperishable principle of Truth:

In the conditioned as well as in the unconditioned states of will all were described by Lord Krsna. There is no room for any doubt. But even so, Arjuna wanted to have a vision of His Divine form, that extraordinary form possessing knowledge, supra sensual powers, puissance, strength, Valour and energy.

The Lord being thus entreated by that great devotee Arjuna, ensured his attention by warning him of the wonderful vision that he will have. He spoke of hundreds and thousands of His form just to emphasis the infinity of His manifestations. Being of numerous hues and structures, they are just wonderful and awe-inspiring. Thus the Lord affirmed Arjuna's fitness to have beatific vision.

The Lord now gives a hint as to what Arjuna is to
expect. He says that Arjuna can see the Adityas, the Vasus, Rudras, the Asvins and the forty-nine varieties of air. What is more is that Arjuna will be able to see that total cosmic continuum in His body. The Divine body will appear as a compendium or complex of all existents, past, present and future. Arjuna were have a panoramic view of all entities, mobile or still. Such a total view is impossible to obtain even by traversing over space, and time for millions of years. But through the Lord's grace he will be favoured with this vision of the universe, collected at one point instant.

Arjuna will not be able to get this simultaneous or rather timeless view of the total universe with his physical eyes. The Lord will endow him with spiritual sight capable of perceiving God. Let Arjuna see Lord Krsna's extraordinary miraculous power which can usher into existence, events beyond the range of human view.

The Lord's Universal Form

In the six slokas, Sanjaya tells king Dhrtarastra how Lord Krsna reveals His Divine form to Arjuna and how
the latter supplicates to Him in awe and wonder. He asks the king to listen patiently to what he is about to describe. Having bestowed on Arjuna spiritual insight, the great yogin, the master of all yogins, Hari, reveals to His single minded devotee Arjuna, His Divine form.

The Lord transforms Himself into a Being, with numerous faces and eyes, possessed of many strange objects bedecked with brilliant jewellery and with shining weapons poised in His hands. Many are the luminous apparel and garlands of elysian flowers that He wears. His amazing Body is anointed with fragrant oils. It is glittering, endless and facing all directions. The great souled. Krsna radiates a brilliance akin to what may be generated by a thousand suns simultaneously rising in the sky.

There, in the body of the God of the Gods, the son of Pandu then beheld the whole world established in one, and separated into many groups.90 Arjuna the great warrior who had a massed considerable wealth through military victories, is amazed at this glorious sight. His hairs stand on their end.
He prostrates himself before the Lord and speaks to him with folded palms.

Arjuna tells the Lord that he sees in His body, all the Gods like Vasu and others, communities of all species of plants and animals, Brahma the ruler of all, seated on the central eminence of lotus shaped earth, all the saintly off springs of Brahma like Vasistha and others, and extraordinary like Vasuki.

Arjuna now described all that he sees in the cosmic body of the Lord. He sees innumerable hands, bellies, faces and eyes interminably spread on all sides. He sees no beginning, no middle nor any end of it. He addresses Him both as the sovereign of the worlds and universal form, in humble respect.

Arjuna sees the Lord that in his head is a crown, his hands carry a mace and a disc. An effulgent current of energy flows from His Divine Body and spreads all around. If sheds an incommensurably dazzling light like that of a raging fire or the shining sun. Arjuna can hardly define or describe this
glorious experience of the Lord.

Arjuna infers from this display of infinite and imponderable glory, that Lord krśna is the ultimate principle, taught by the Vedaṁta. He is the Immutable Supreme Brahmān, the Reality, to be realised by aspirants to liberation. He is the ultimate support of the cosmos. And so He is imperishable. He is the protector of the perennial philosophy and religion of the Veda. He is the timeless Being, the Supreme self, the ultimate Essence of all.

Arjuna sees that the Form has no birth, no limited duration, no death. It transcends time. It's might is limitless. Infinite is the number of It's hands. By implication It also has any number of mouth. The sun and the moon are It's eyes. Flaming tongues of fire are emerging from the mouths. The fiery current of energy flowing from the Body withers the world.

The unique Form covers the interval between the sky and the earth. It fills all macroscopic and microscopic space and stretches along all directions. The radiant energy of
the fiery body generates extreme terror in all the three worlds.
Arjuna addresses Him as the great soul as He removes fear from the hearts of the virtuous.

Arjuna says that on one side he sees the Gods like Vasu and others entering the Lord's Body. They had incarnated themselves as human beings, to take off the load of vice from the earth and now stand arranged in ranks of the fighting armies. On the other side he sees many of the soldiers of both parties, being unable to escape, praying in terror to the Lord, with folded palms. Narada and other saints who have collected themselves to witness the battle, are uttering that peace be on earth on seeing ominous signs all around.

The Rudras, Ādityas, Vasus, Sādhyas, Aśvins, Maruts and Üśmapas, hosts of Gandharvas, Yakṣas, Asuras, and Siddhas are all looking at him. They are astounded at this uncommon vision.

Arjuna addresses the Lord as the Long armed one, the most powerful one, All living beings, including Arjuna
himself are panicky. The vast Form with an infinity of faces, eyes, hands, thighs, feet and bellies, with sharp terrifying teeth bared, is indeed fearful.

Now, Arjuna describes the fearfulness of the Divine Mien. Not only is he afraid but he is losing his physical courage and mental composure. The sky high body glowing with fire, containing frightful structures of many colours, with mouth agape, and eyes wide and bright, has thrown him off his balance.

The very sight of the rows of teeth of fantastic shapes and sizes, which the innumerable mouths bear and the flames of fire shooting out of these mouths comparable to the destructive fires of annihilation, generate fear. In adject fear, he loses all sense of direction, he cannot distinguish the east from the west. He finds no joy even at this Divine revelation. He asks Lord Krsna, the Ruler and support of the universe, to remove his fear, so that he can derive joy from this vision of God.
Arjuna's vision of the defeat of the enemy

In this stanza and the following one, Arjuna speaks of what prevails. Duryodhana with his hundred brothers barring Yuyutsu, is seen rushing into the mouths of that vast Body, along with other chief tains siding with him. Not only they but even invincible warriors like Bhismma, Drona and Arjuna, implacable foe Karna along with his own friends like Dhrstadyumna, ready for the battle, are also stepping into these fiery cavities. He also sees the corpses of some of his foes, their heads smashed to smithereens, sticking to the dreadful teeth of the Lord. Arjuna now gives some examples of the phenomena. Just as rivers following numerous courses eventually rush into the sea, so do these human heroes enter into the burning mouths. Just as mouths speed into flames for their own destruction, so do these humans rush into his mouths to perish in burning fire.

Having spoken about suicidal activities of the kings and chieftains spoiling for a fight, Arjuna describes how the rays emanating from the Divine Body are functioning.
The Lord is consuming everything everywhere. He fills the worlds with the current of His radiant energy. His brilliant effulgence is giving the world a sensation of burning. Arjuna says that he certainly deserves Divine grace. So the Lord must tell him who He is in this cruel and gruesome Form? He bows to him as the Master of all. He prays to the Lord to be benign. He wants to know His nature in full. In spite of his great amity and comradeship with Lord Krsna evidently he is not aware of how God functions.

The Lord's advent for destruction of the worlds.

On being entreated by Arjuna, the Lord, in the following three verses describe who He is and how He is currently functioning. He says that He is Reality, the Supreme Being conditioned by motion, by activity. He is functioning as the principle of change. In that aspect He becomes Destroyer of the universe. He is now, diverting people like Duryodhana gathering a harvest of sinners. Even without the agency of Arjuna, the entire hostile army of Duryodhana, including Bhisma, Drona and others will be killed. Therefore,
Arjuna should stand up and get ready to fight. Arjuna should acquire fame, the reward of virtue. He will not have to exert himself, for they are all destined to death. He will win a prosperous empire almost effortlessly and enjoy it without any danger. Let Arjuna just be the obvious agent of their destruction already ordained by the Lord. They have not yet been thrown off their chariots only to give Arjuna an opportunity to win fame.

The Lord speaks of the warrior’s bravery, miraculous weapons and spiritual powers. Drona is a high born Brahmin, teaching archery. In fact Arjuna’s own guru. Bhismas’s death depends his own wish. He even got the better of the hero Parasurama in a duel. Jayadratha himself is invincible, he has satisfied Siva through worship and got some weapons which the Gods use. Krsna is like his father, the sun himself. Similarly, powerful and equipped are the other heroes like Krpa, Asvathama, Bhurissravas and others. So Arjuna might be feeling special of his chances of victory over them and of building a thriving empire through it.
Arjuna's Adoration of the universal Form.

At this stage Sanjaya spoke again to king Dhrtarastra. He said that hearing thus from Kesava, Arjuna wearing his heavenly crown, folded his palms, bowed low and with respectful obeisance, spoke again to the Lord in a choked voice, trembling with nervousness. Joy and fear bring tears to his eyes and his voice becomes choked with cataroh collected in his throat. He speaks softly and tremulously, with extreme nervousness, after bowing to Krsna again.

Arjuna addressed Krsna, as Hrsikesa, the mover of all the senses. He says that the Lord wields extraordinary powers and is fond of His devotees. The entire world of sentient beings, barring the materialistic and atheistic Rākṣasas, is delighted on hearing the song of His glory. The community of the emancipated, like Kapila, is supplicating to Him.96

Arjuna now gives reasons for the generation of this feeling of joy. He says why should not the liberated humble themselves to Him. He is the most generous. He is Infinite, He is the Ruler of all other Gods, He is support of the uni-
verse. Having brought Brahma into being, He is superior to him even. A prince, a preceptor or a parent attains supremacy over others by virtue of his sole function. Can it be surprising that the Being, who combines all beings in Himself, is the most generous, the Infinite, the support of the universe? Lord Krsna is the creator of the universe, and he is the ancient *Puruṣa.* Arjuna says that the Lord is both the subject and the object, the knower and the known. All objects are just appearances, the entire range of human experience, has no absolute or real existence. In this sense the Lord is the Highest state, the state of the Absolute, the state of Total consciousness, Existence and Bliss concentrate, free from the bondage of *Avidyā,* the cosmic illusion. This is the Supreme state of Visnu.

The Lord is the vast Material Body of the cosmos and the World-Mind too. He is also the generator of both these entities. Being thus the essence, of all divine beings, and luminous spirits, He deserves obeisance a thousand times over. So in extreme devotion and respect, Arjuna bows to the Lord over and over again.
Arjuna salutes Him from front, from behind and from every quarter. The Lord's prowess is infinite and His skill in the use of arms is excellent. He says that the Lord possesses both. As He pervades the worlds as their essence, He is indeed All.

**Arjuna's prayer for the Lord's forgiveness.**

Arjuna now realises his mistake in having taken liberties with Srikrṣna, in complete ignorance of His glory. So he prays for the Lord's pardon, in the following two stanzas.⁹⁸

Reckoning the Lord as an ordinary mortal, Arjuna had treated Him as a friend, as a comrade, and as such had quite often bragged before Him. In affection and in ignorance he had addressed Him as Kṛṣna, Yadava or friend. He had also cut jokes with the Lord very often in games and feasts, in court and palace, alone or in company. He asks the Immutable Lord, to pardon all those failings of his, in His extreme kindness.

Arjuna now dilates on the inponderable puissance
of the Lord. He is the father of everything in the universe, whether mobile or immutable. As the universal Lord, He is the object of worship. He is the great preceptor imparting knowledge of scriptures. Thus He is superior in every way. Naturally there is none equal to Him. There is no second God nor one better than Him.

Arjuna says that he would remain prostrate before the Lord till He showers His grace on Him. He deserves all praise while Arjuna has taken to Him as his only resort, has dedicated himself completely to the Lord. It is only proper that He forgives him, as a father does a son, a friend or a husband his devoted wife.

In two stanzas Arjuna prays to the Lord to withdraw His cosmic Form and appear before him in His usual benign Form. This extra-ordinary vision has generated a mixture of emotions in him. On the one hand he is delighted at seeing this cosmic body of the Lord, never seen before. On the other hand he is terrified at some of the fantastic aspects He assumed. So he prays to Him that He may appear in His former
Body, which is so very dear to Arjuna, and this bestows His grace on him.

**The Lord resumes His usual Form**

The Lord reverts to His usual form, realising that Arjuna has been overwhelmed by fear. He says that Arjuna need not be terrified, for it was only in His loving kindness towards him, that He revealed this cosmic Body by dint of His extraordinary powers. This Body is the total, infinite causal Body of the Lord, abounding in or constituted of energy. No body had this vision ever before.

The Lord says that Arjuna has surely fulfilled himself with this rare revelation through Divine grace. Learning the Vedas and practising Vedic rites, according to the various interpretations given by Mīmāṃsā, Kalpa and other disciplines, charities, religious works like Agnihotra and so on, practice of intense austerities like cāndrāyaṇa involving mortification of the body-sense-complex, would not give a person the competence to see what Arjuna has just seen.
The Lord says that He appeared in His cosmic Form just to show His kindness to Arjuna. In case this terrible vision has perturbed and shocked him, He is appearing again in His four armed Form as Vasudeva, the one Arjuna used to see. Let him shed his fear and grief and be brave and cheerful again.

Sanjaya informed Dhrtarastra that Lord Vasudeva appeared before Arjuna in his usual four armed body adorned with crown golden shark, ear- rings, mace and disc, robed in yellow attire and bedecked with garlands of flowers and jewels like 'srīvatsa and kaustubha. He thus reassures Arjuna in the form of the benign and compassionate Diety, that He is. Arjuna says that with the elimination of fear at the sight of Krsna's graceful human Body, he feels steady and regains his mental health. The Lord says that he had shown Arjuna a rare favour For, even the Gods are, for ever, desirous of having this experience. They long for a continuous vision like this, while Arjuna in panic prayed to Him to withdraw it from his view. This has been already explained. The idea is that inspite of all these attainments the Gods cannot see the Lord in His cosmic
aspect as they lack in devotion.

The Lords says that it is only exclusive devotion to Him, informed by intense love, that facilitates such a vision. The revelation will not merely be an intellectual awareness of the Lord, but an immediate realization of His Real Being. Realization is followed by complete merger in Reality, through the elimination of apparent pseudo-knowledge, shrouding Reality. It is a triumph over error and so the Lord addresses Arjuna as Dhananjaya, one who amassed fortunes through military victories.

The last stanza of the eleventh chapter sums up the entire teachings of Gītā so that aspirants to liberation may get all of it in a nutshell for effective practice.

People are automatically attracted to the Lord and worship Him in every way with love and devotion. In that state of mind, wife and children lose their attraction, the Lord reigns Supreme in the mind. But the last repulsion should cause destruction. Such an aspirant should bear no ill-will towards any being. This sort of mental make-up
and conduct are in identification of the individual with the Lord, a complete merger with Reality. This is the Supreme knowledge Arjuna desired and the Lord imparted. Here is the end of all works.

12. Bhaktiyogavivaranaṇanirūpaṇādhyāya

At the end of the eleventh chapter the Lord said work for Me, follow Me etc. What does the first person singular pronoun refer to? Is it to the Formless, the unqualified or to the corporeal, the Qualified? It has been used earlier in both the senses. For instance, when the Lord said that the wise attains to Him, after numerous births and that the person who knows Vasudeva as all is very rare. He told Arjuna that neither the study of Vedas nor practice of austerities, nor ritualism nor charity would give on the power to see the Lord in the form in which Arjuna had seen Him. Both the instructions of the Lord are valid. So Arjuna should in his quest of freedom concentrate on the formless and imponderable or the corporeal and Qualified. Arjuna poses this question in order to acquire knowledge of both these aspects of God.
The worshippers of Ṛṣṭvara.

The mind should be fixed on Lord Vasudeva in His Form as the qualified Reality, as the only resort, as the only object of love. He is the Supreme Yogi. Omniscient and repository of all benign attributes. Those who with minds so fixed, remain ever alert, drive out other thoughts and contemplate on this Formal aspect of the Lord with unalloyed faith based on reason, are according to Him, the better of the two types of contemplative people. For, they being attracted, devoted to the Lord, set their face against all other objects and spend every minute of their lives in thinking of the Lord. That is why in His view they are the best lot.

The worshippers of Akṣara.

Those who ever contemplate the Imperishable, the indefinable, the unmanifest, the omnipresent and the unthinkable, the unchangeable, the Immutable, the Eternal, having restrained all the senses, always equanimous intent on the welfare of all beings, they reach the Lord Himself.
The Imperishable who is the object of contemplation is thus qualified. He is omnipresent, pervading all like the akasa. He is unthinkable, because he is unmanifest. And He is the unchangeable. Accordingly, it refers here to that seed of saṁsāra including avidyā and other things. They who contemplate the Imperishable, curbing all their senses, and always equanimous, whether they come by the desirable or the undesirable and come to Lord Kṛṣṇa. The wise man is deemed to be his very self. Neither is it necessary to say that they are the best Yogins who are one with the Lord himself.

In this verse the Lord indicates the superiority of worshipping Him in his formal aspect. Great indeed is the trouble of those who are engaged in doing works for the Lord's sake, and so on, but greater still is the trouble of those who identify themselves with the Imperishable Supreme Reality. The trouble arising is from the necessity of having to abandon their attachment for the body. The Goal, the Imperishable, is very hard for the embodied to reach, for they are attached to their bodies. Therefore, their trouble is greater.
Salvation by worship of Īśvara

The Lord describes the devotees as those, who dedicate all their work to Vasudeva, the possession of all benign attributes, consider Him as the most lovable of all beings and are thus devoted to Him exclusively, renouncing all other objects of attachment. They concentrate on Him as the ground of the Essence of all beauty and delight incarnated, in any of His various forms either two-armed or four armed. The mind becomes a monolithic stream of consciousness with the idea of God as its only content. The Lord says that He rescues such worshippers of His from the death-straddled existence in this sea of sorrows, this world of appearances stemming from misconception and illusion.

Krsna asks Arjuna to make Him the only content of his mind, to orient his entire thinking process, his intellect, towards Him, that is to say to think about Him by elimination of all other objects. The result would be that Arjuna will live in Him.
Abhyāsa Yoga

Krsna tells Arjuna that in case he is unable to fix his mind on Him let him adopt some kind of symbol or an image on which to concentrate by withdrawing mind and senses from other objects. Let him continue to practise this kind of mental concentration for sometime with the object of eventually attaining to the Lord.

Works that please the Lord are those, like listening about him, speaking about him, singing psalms to him and so on. Arjuna should do these without any hindrance. If he is incapable of contemplative practice let him take to other external acts of purity and he is bound to succeed. He will attain to the Lord, through purification of mind and emergence of true knowledge.

In case Arjuna fails to perform the Lord's work described in the previous verse, because of his attachment to externalities, he should renounce his desire for enjoyment of fruits of his works, he should give up concupiscence. This he can do if he adopts the Lord as his only way, as his only resort
and dedicates all his work to him.

Knowledge is better than practice accompanied with ignorance, better than that knowledge is meditation with knowledge. Better than meditation with knowledge is the abandonment of the fruits of actions accompanied with the qualification. Once a person achieves non-attachment with proper restraint of his senses and mind, once he dismantles his mental structure, he attains unending peace.

Aksara-upasakas.

The Lord indicated his preference for worship of his Qualitiyed, personal aspect, for the simple reason that concentration on the Absolute is an extremely difficult process. He hates nothing, not even that which causes him pain. He regards all beings as himself. He does not regard anything as mine and is free from egoism, from the notion of 'I'. Pain and pleasure do not cause in him hatred and attachment. He remains unaffected when abused or beaten. He is also satisfied when he comes by a good thing or bad. He is a yogin, always steadfast in thought. He has a firm conviction regard-
ing the essential nature of the self. The sannyāsin has directed to Him exclusively his Manas-purposes and thoughts as well as his Buddhi—the faculty of determining. Such a Bhakta is dear to the Lord. 102

He by whom the world is not afflicted and who is not afflicted by the world, who is free from joy, envy, fear and sorrow, he is dear to Him. It is they who runaway from him become mentally incapable of such feeling.

He is indifferent to the body, the senses, the sense objects and their mutual connections. He is able to decide rightly on how to take the side of a friend and the like. He habitually renounces all actions calculated to secure objects of desire, whether of this world or of the next.

The hermit, the Lord loves does neither gloat over success nor grieves over failure. He does neither mourn over loss nor long for gain. He renounces all activity, pleasant or painful.

He, who is the same to foe and friend, and also the
honor and dishonor, who is the same in cold and heat, in
pleasure and pain who is free from attachment, to whom coin-
sure and praise are equal, who is silent, content with anything,
homeless, steady-minded, full of devotion, is dear to Him.
Such devotion generates knowledge leading to the realization
of Reality.

The Lord mentioned the various characteristics of
the liberated hermits, like non-violence, non-attachment and
so on. These special qualities point to indicate, the high state
of consciousness such persons have reached, the liberation
they have achieved.

The Bhaktikāṇḍa includes the chapters seven to
twelve in the Gīḍhārthadīpikā. The seventh chapter re-
veals the entire science both in its theoretical and speculative
aspects and clear all possible doubts. In the eighth chapter
Lord Krsna enunciates the principle Tat as the sole object of
contemplation. The ninth is concluded with a description of
the procedure for worship. The mind should be completely
occupied with divine thought cast in a divine mould. Then
the Lord advises Arjuna that he can take to the Lord as the only resort and unite, his self with the Lord, he is sure to attain to the highest state of consciousness, to the state which is self-revealing, of bliss concentrate, shorn of all perils and free from fear. The tenth chapter describes the Lord’s manifestations, the empirical world, and this cosmic flux is pervaded by only a part of the Divine God which exceeds the world. Chapter eleven sums up the entire teachings of the Gītā, and the twelfth reveals the high state of consciousness persons have reached, the liberation they have achieved. The stress in the whole of the Bhaktikāṇḍa is on the quest of Reality, devoted by the pronoun Tat in the great Upaniṣadic sentence Tattvamasi. One should commence with the worship of personal God and culminate in contemplation of the Absolute.
Notes and references

1. Chandogya Upaniṣad, VI,8,7.
2. Śrādhāṁ deva yajamāna.........upāsate, Rgveda X, 15, see also 1,164,6.
3. Śraddhāyā satyamāpyate, White Yajurveda, II-33-7, X.31-8
5. B.G. IX.27.
6. Ibid. VII. 16-17.
7. Ibid. XVIII.55.
8. Madhusudan Saraswati, Bhaktirasāyana, 1.3.
9. It is technically called prapatti which is always mentioned as a correlate of bhakti.
10. Bhaktirāmavali, 16.
11. B.G. Ch. VII.
12. Ibid. 5.
13. Incidentally these stanzas describe the manifest variety of the unitary causal principle and are meant as aids to contemplation or prayer.
15. The cause of growth.
16. The discriminative power of the *antahkarana*.
17. Samsarins.
18. The three *gunas*.
19. Devoid of such changes as birth and the like which pertain to all things in the world.
20. *Dharma*.
21. The ways of cruelty, untruth and the like.
22. This is a disgraceful incident in the history of Krsna's clan.
24. *Pratyagatman*.
25. B.G. VII.3.
26. Ibid. VII.23
27. Ibid. 24.
28. Ibid. VIII
29. The illusion or veil thereby spread is called *yogamaya*.
30. Physical region.
31. The divine region.
32. Region of sacrifice.
33. B.G. VIII.
35. B.G. XIII.
36. Pri-to fill.
37. Puru-Hiranyagarbha.
38. Taittirīya samhitā, 1.77-4.
40. The knowers of Brahman.
42. B.G. VI.
43. Uninterruptedly throughout
44. Four yugas - satya, treta, dvāpara, and kali according to human standards.
45. Sthāvara and jaṅgama.
46. Devayānamārga.
47. Pitryāna mārga.
49. 1. Vasudeva is the all B.G. VII. 19.

2. All this is the self Ch.Up., 3,14,1
3. One only without a second, Ibid 6-2-1.

50. Knowledge of the self.


52. The inferrior one composed of the three guṇas.

53. The time of dissolution (pralaya).

54. Svetāsvatara Up., 6,11.

55. A class of vedic sacrifices.

56. The worship enjoined in the smṛti.

57. The food offered to ancesters.

58. The ausadham means plants in general including rice and barley eaten by all living beings.

59. The chant with which the oblation is offered to the Pitṛs and Devas.

60. Rg, Yajus and Sāman.

61. Vedic ritual (karma)

63. Adhiyañja ahamevātra.

64. Ibid. 28.

65. Ibid. X 4-5.


67. Savarnas.

68. Etymologically meaning- ka and ṇa are Brahman and Rudra- they are the Lords of the Universe.

69. The celestial children of Aditi.

70. Of the four Vedas, the Śāman is the most pleasing because of the sweetness of its melody.

71. He is mentioned as the ruler of the gods.

72. It directs the other sense-organs and is, therefore, the
supreme Sense.

73. The Rudras are eleven in number and Vasus eight. Kubera is the Lord of wealth.

74. He is the chief of priests because he is the household priest of Indra.

75. Skanda or Kartikeya is the general commendatory the celestial army.

76. Of all artificial and natural water reservoirs, the Lord is the sea.

77. Kamadhenu—the cow of Vasistha which yielded all objects desired or which may yield plenty of milk.

78. Kandarpa-kāma or love.

79. The Lord of serpents.

80. The king of snakes.

81. The king of pitrs.
82. The God of death is the principal arbiter of human conduct.

83. The Lord of beasts.

84. The holiest of all rivers.


86. Taittiriya Upaniṣad, 3,12.

87. Twelve Adityas, the eight Vasus, the eleven Rudras and two Asvins.


89. Devas, pitrs, men and other sorts of beings.

90. A class of pitrs.

91. Such as Haha and Hahu.

92. Such as Kubera.
93. B.G. XI, 26-27.

94. Ibid. 32-34.

95. Ibid.

96. 36- This 'sloka is famous for its potency as an incantation to kill Rākṣasas.

97. Purāṇapurusa.

98. B.G. XI, 41-42.

99. Kūṭastha- means a thing which is good to all outward appearance but evil with in.

100. Ibid.


102. B.G. VII, 17.