

Traditionally, the commentators on scriptures clearly state their *anubandha-catustaya* (four unifying factors)—*adhikārī* (eligible person), *visaya* (subject-matter), *saṁbandha* (relationship between the eligible person and the subject-matter), and *prayojana* (purpose); but where this has not been done, the annotator has to point them out. Thus, according to Ā.G. the *subject-matter* here is the identity of the individual Ātman(s) with the transcendental Brahman referred to by the word Nārāyaṇa. The individual Ātman(s) hankering for Liberation are the *persons eligible* to pursue this subject. The *relationship* is that existing between this *subject-matter* and the *eligible persons*. The *relationship* can be of other kinds as well, like that between ends and means. The *purpose* is implied by the words, ‘higher than the Unmanifest’, which, by figure of speech, indicates that an eligible person goes beyond Māyā through the knowledge of the transcendental Brahman.

- [2] Prajāpati literally means the Master, Bhagavān, or Progenitor of creatures. Virāṭ is sometimes referred to as Prajāpati. The Purāṇas also state that from Virāṭ issued Brahmā, Viṣṇu, and Śiva. Brahmā is also called Prajāpati. From him issued Marīci, Dakṣa, Manu, and others, who too are called Prajāpatis; each of them rule over the world for certain fixed periods called *manvantara* (4,320,000 human years).—Tr.
- [3] Such as sacrifices, charities, etc.
- [4] It has been stated that the primary subject-matter of the *Gītā* is the Bhagavān Himself. The secondary subject-matter consists of the Path of Renunciation and the Path of Activity as revealed in the Vedas.
- [5] The four castes are Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. And the persons in the four stages of life are Celibates, Householders, those who repair to the forests (that is, leave home) (anchorites), and Mendicants.—Tr.