

*śiṣṭeṣṭaḥ* is one of the appellations attributed to Viṣṇu. He who is dear to the good, is the meaning of this name. The highly evolved ones among the human get to love the Lord.

It is but natural for beings to love themselves. The *Jnani* cognizes Brahman as the real entity and the very essence in himself. He is therefore supremely attached to the Reality in himself. That Reality gives the *Jnani* his true individuality. This is how the *Jnani* excels.

After God-realization the aspirant himself gets at godly qualities.

— Sri Ramakrishna

The other three are not undervalued ; for —

उदाराः सर्वे एवैते ज्ञानीत्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८

उदारा- सर्वे एव एते ज्ञानी तु आत्मा एव मे मन्-तम् ।

आ-स्था-तः सः हि युज्-त-आत्मा माम् एव अन्-उत्तमाम् गतिम् ॥

*udārāḥ sarva evai 'te jñānt tv ātmai 'va me matam ।*

*āsthitaḥ sa hi yuktātmā mām evā 'nuttamām gatim ॥*

उदाराः *udārāḥ* noble सर्वे *sarve* all एव *eva* surely एते *ete* these ज्ञानी *jñāni* the wise तु *tu* but आत्मा *ātmā* Self एव *eva* very मे *me* my मतम् *matam* opinion आस्थितः *āsthitaḥ* is established सः *saḥ* he हि *hi* verily युक्तात्मा *yuktātmā* steadfast-minded माम् *mām* me एव *eva* verily अनुत्तमाम् *anuttamām* the supreme गतिम् *gatim* goal

Noble indeed are all these ; but the wise man, I deem, to be My very Self. For, steadfast in mind, he is established in Me alone, as the supreme goal. 18