

from the virtues as stated above, they are very dear to Me.

*Tu*, but; *ye bhaktāh*, those devotees of Mine, the monks who have resorted to the highest devotion consisting in the knowledge of the supreme Reality; *mat-paramāh*, who accept Me as the supreme Goal, to whom I, as mentioned above, who am identical with the Immutable, am the highest (*paramā*), unsurpassable Goal; and *śraddadhānāh*, with faith; *paryupāsate*, seek for, practise; *idam*, this; *dharmyāmrtam*, ambrosia that is indistinguishable from the virtues—that which is indistinguishable from *dharma* (virtue) is *dharmya*, and this is called *amṛta* (ambrosia) since it leads to Immortality—; *yathā-uktam*, as stated above in, ‘He who is not hateful towards any creature,’ etc.; *te*, they; are *atīva*, very; *priyāh*, dear; *me*, to Me.

After having explained what was hinted in, ‘For I am very much dear to the man of Knowledge ...’ (7.17), that has been concluded here in, ‘Those devotees are very dear to Me.’

Since by seeking for this ambrosia, which is indistinguishable from the virtues as stated above, one becomes very dear to Me, who am the Bhagavān Visnu, the supreme Bhagavān, therefore this nectar which is indistinguishable from the virtues has to be diligently sought for by one who is a seeker of Liberation, who wants to attain the coveted Abode of Visnu. This is the purport of the sentence. (79)

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## FOOTNOTES AND REFERENCES

[62] The power of Yog, i.e. the power of bringing about creation, existence, destruction and merger of the whole Universe.

[63] *Therefore*: Since the unqualified Brahman and the qualified Brahman have been presented as objects of knowledge and meditation respectively, therefore ...

[64] (Here) Yog means *samādhī*, spiritual absorption.

[65] Here Aṣṭ. adds ‘*upasyasya*, which is the object of meditation’.  
—Tr.