# atha

# prakṛti-puruṣa-viveka-yogo nāma

# trayodaśo’dhyāyaḥ

### **Verse 1**

ī[q>aGavaNa( ovac

wd& Xarqr& k-aENTaeYa +ae}aiMaTYai>aDaqYaTae )

WTaÛae veita Ta& Pa[ahu" +ae}aj wiTa TaiŪd" ))1))

**śrī-bhagavān uvāca**

**idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate |**

**etad yo vetti taṁ prāhuḥ kṣetrajña iti tadvidaḥ ||1||**

**śrīdharaḥ :**

bhaktānām aham uddhartā saṁsārād ity avādi yat |

tradośe’tha tat-siddhyai tattva-jñānam udīryate ||

teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt, bhavāmi na cirāt pārtha [Gītā 12.7] iti pūrvaṁ pratijñātam | na cātma-jñānaṁ vinā saṁsārād uddharaṇaṁ sambhavatīti tattva-jñānopadeśārthaṁ prakṛti-puruṣa-vivekādhyāya ārabhyate | tatra yat saptame’dhyāye aparā parā ceti prakṛti-dvayam uktaṁ tayor avivekāj jīva-bhāvam āpannasya cid-aṁśasyāyaṁ saṁsāraḥ | yābhyāṁ ca jīvopabhogārtham īśvarasya sṛṣṭy-ādiṣu pravṛttiḥ | tad eva prakṛti-dvayaṁ kṣetra-kṣetrajña-śabda-vācyaṁ parasparaṁ viviktaṁ tattvato nirūpayiṣyan bhagavān uvāca idam iti | idaṁ bhogāyatanaṁ śarīraṁ kṣetram ity abhidhīyate | saṁsārasya praroha-bhūmitvāt | etad yo vetti ahaṁ mameti manyate taṁ kṣetrajña iti prāhuḥ | kṛṣībalavat tat-phala-bhoktṛtvāt | tad-vidaḥ kṣetra-kṣetrajñayor vivekajñāḥ ||1||

**madhusūdanaḥ :**

dhyānābhyāsa-vaśīkṛtena manasā tan nirguṇaṁ niṣkriyaṁ

jyotiḥ kiṁcana yogino yadi paraṁ paśyanti paśyantu te |

asmākaṁ tu tad eva locana-camatkārāya bhūyāc ciraṁ

kālindī-pulineṣu yat kim api tan nīlaṁ maho dhāvati ||

prathama-madhyama-ṣaṭkayos tat-tvaṁ-padārthāv uktāv uttaras tu ṣaṭko vākyārtha-niṣṭhaḥ samyag-dhī-pradhāno’dhunārabhyate | tatra – teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarād bhavāmi [Gītā 12.7] iti prāg uktam | na cātma-jñāna-lakṣaṇān mṛtyor ātma-jñānaṁ vinoddharaṇaṁ sambhavati | ato yādṛśenātma-jñānena mṛtyu-saṁsāra-nivṛttir yena ca tattva-jñānena yuktā adveṣṭṛtvādi-guṇa-śālinaḥ saṁnyāsinaḥ prāgvyākhyātās tadātma-tattva-jñānaṁ vaktavyam | tac cādvitīyena paramātmanā saha jīvasyābhedam eva viṣayīkaroti | tad-bheda-bhrama-hetukatvāt sarvānarthasya |

tatra jīvānāṁ saṁsāriṇāṁ pratikṣetraṁ bhinnānām asaṁsāriṇaikena paramātmanā katham abhedaḥ syād ity āśaṅkāyāṁ saṁsārasya bhinnatvasya cāvidyā-kalpitānātma-dharmatvān na jīvasya saṁsāritvaṁ bhinnatvaṁ ceti vacanīyam | tad arthaṁ dehendriyāntaḥ-karaṇebhyaḥ kṣetrebhyo vivekena kṣetrajñaḥ puruṣo jīvaḥ pratikṣetram eka eva nirvikāra iti pratipādanāya kṣetra-kṣetrajña-vivekaḥ kriyate’sminn adhyāye | tatra ye dve prakṛtī bhūmy-ādi-kṣetra-rūpatayā jīva-rūpa-kṣetrajñatayā cāpara-para-śabda-vācye sūcite tad-vivekena tattvaṁ nirūpayiṣyan śrī-bhagavān uvāca idaṁ śarīram iti |

idam indriyāntaḥ-karaṇa-sahitaṁ bhogāyatanaṁ śarīraṁ he kaunteya ! kṣetram ity abhidhīyate | sasyasyevāsminn asakṛt karmaṇaḥ phalasya nirvṛtteḥ | etad yo vetti ahaṁ mamety abhimanyate taṁ kṣetrajña iti prāhuḥ kṛṣībalavat tat-phala-bhoktṛtvāt | tad-vidaḥ kṣetra-kṣetrajñayor viveka-vidaḥ | atra cābhidhīyata iti karmaṇi prayogeṇa kṣetrasya jaḍatvāt karmatvaṁ kṣetrajña-śabde ca dvityāṁ vinaveti-śabdam āharan svaprakāśatvāt karmatvābhāvam avivekina evāhuḥ sthūla-dṛśām agocaratvād iti kathayituṁ vilakṣaṇa-vacana-vyaktyaikatra kartṛ-padopādānena ca nirdiśati bhagavān ||1||

**viśvanāthaḥ :**

namo’stu bhagavad-bhaktyai kṛpayā svāṁśa-leśataḥ |

jñānādiṣv api tiṣṭhet tat sārthakī-karaṇā yayā ||

ṣaṭke tṛtīye’tra bhakt--miśraṁ jñānaṁ nirūpyate |

tan-madhye kevalā bhaktir api bhaṅgyā prakṛṣyate ||

trayodaśe śarīraṁ ca jīvātma-paramātmanoḥ |

jñānasya sādhanaṁ jīvaḥ prakṛtiś ca viśiṣyate ||

tad evaṁ dvitīyena ṣaṭkena kevalayā bhaktyā bhagavat-prāptiḥ | tato’nyā ahaṁgrahopāsanādyās tisra upāsanāś coktāḥ | atha prathama-ṣatkoditānāṁ niṣkāmakarma-yogināṁ bhakti-miśra-jñāṇād eva mokṣas tac ca jñānaṁ saṅkṣepād uktam api punaḥ kṣetra-kṣetrajñādi-vivecanena vivarituṁ tṛitīyaṁ ṣaṭkam ārabhate ||

tatra kiṁ kṣetraṁ kaḥ kṣetrajña ity apekṣāyām āha idam iti | idaṁ sendriyaṁ bhogāyatanaṁ śarīraṁ kṣetraṁ saṁsārasya praroha-bhūmitvāt | tad yo vetti bandha-daśāyām ahaṁ-mamety abhimanyamānaṁ sva-sambandhitvenaiva jānāti, mokṣa-daśāyām ahaṁ-mamety-abhimāna-rahitaḥ sva-sambandha-rahitam evayo jānāti, tam ubhayāvasthaṁ jīvaṁ kṣetrajñam iti prāhuḥ | kṛṣībalavat sa eva kṣetrajñas tat-phala-bhoktā ca | yad uktaṁ bhagavatā --

adanti caikaṁ phalam asya gṛdhnā

grāmecarā ekam araṇya-vāsāḥ |

haṁsā ya ekaṁ bahurūpam ijyair

māyāmayaṁ veda sa veda vedam || iti | [BhP 11.12.23]

asyārthaḥ gṛdhnantīti gṛdhrā grāmecarā baddha-jīvā asya vṛkṣasyakaṁ phalaṁ duḥkham adanti, pariṇāmataḥ svargāder api duḥkha-rūpatvāt | araṇya-vāsā haṁsā mukta-jīvā eka-phalaṁ sukham adanti, sarvathā sukha-rūpasyāpavargasyāpy etaj-janyatvāt | evam ekam api saṁsāra-vṛkṣaṁ bahuvidha-naraka-svargāpavarga-prāpakatvād bahu-rūpaṁ māyā-śakti-samudbhūtatvān māyāmayam | ijyaiḥ pūjyair gurubhiḥ kṛtvā yo vedeti tad-vidaḥ kṣetra-kṣetrajñayor veditāraḥ ||1||

**baladevaḥ :**

kathitāḥ pūrva-ṣaṭkābhyām arthāj jīvādayo’tra ye |

svarūpāṇi viśodhyante teṣāṁ ṣaṭke’ntime sphuṭam ||

bhaktau pūrvopadiṣṭāyāṁ jñānaṁ dvāraṁ bhavaty ataḥ |

deha-jīveśa-vijñānaṁ tad vaktavyaṁ trayodaśe ||

ādya-ṣaṭke niṣkāma-karma-sādhyaṁ j-jñānopayogitayā darśitam | madhya-ṣatke tu bhakti-śabditaṁ paramātmopāsanaṁ tan-mahima-nigada-pūrvakam upadiṣṭam | tac ca kevalaṁ tad-vaśyatākaraṁ sat tat-prāpakam | ārtādīnāṁ tu tam upāsīnānām ārti-vināśādi-karaṁ tad-ekānti-prasaṅgena kevalaṁ sat tat-prāpakaṁ ca |

yogena jñānena copasṛṣṭaṁ tv aiśvarya-pradhāna-tad-rūpopalambhakaṁ mocakaṁ cety uktam | tathāsminn antya-ṣatke prakṛti-puruṣa-tat-saṁyoga-hetuka-jagat tad-īśvara-svarūpāṇi karma-jñāna-bhakti-svarūpāṇi ca vivicyante | jñāna-vaiśadyāya etāvat trayogaśe’sminn adhyāye deha-jīva-pareśa-svarūpāṇi vivecanīyāni | dehādi-viviktasyāpi jīvātmano deha-sambandha-hetus tad-vivekānusandhi-prakāraś ca vimarśanīyaḥ | tad idam arthajātam abhidhātuṁ bhagavān uvāca idam iti | he kaunteya idaṁ sendriya-prāṇaṁ śarīraṁ bhoktur jīvasya bhogya-sukha-duḥkhādi-prarohakatvāt kṣetram ity abhidhīyate tattva-jñaiḥ | etac charīraṁ devo’haṁ mānavo’haṁ sthūlo’ham ity ajñair ātma-bhedena pratīyamānam api yaḥ śayyāsanādivad-ātmano bhannam ātma-bhoga-mokṣa-sādhanaṁ ca vetti, taṁ vedyāc charīrāt tad-veditṛtayā bhinnaṁ tad-vidaḥ kṣetra-kṣetrajña-svarūpa-jñāḥ kṣetrajñam iti prāhuḥ | bhoga-mokṣa-sādhanatvaṁ śarīrasyoktaṁ śrī-bhagavate –

adanti caikaṁ phalam asya gṛdhnā

grāmecarā ekam araṇya-vāsāḥ |

haṁsā ya ekaṁ bahu-rūpam ijyair

māyā-mayaṁ veda sa veda vedam || iti | [BhP 11.12.23]

śarīrātmavādī tu kṣetrajño na, kṣetratvema taj-jñānābhāvāt ||1||

### Verse 2

+ae}aj& caiPa Maa& iviṬ SavR+ae}aezu >aarTa )

+ae}a+ae}ajYaaejaRNa& YataJjaNa& MaTa& MaMa ))2))

**kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata |**

**kṣetra-kṣetrajñayor jñānaṁ yat taj jñānaṁ mataṁ mama ||2||**

**śrīdharaḥ :** tad evaṁ saṁsāriṇaḥ svarūpam uktam | idānīṁ tasyaiva pāramārthikam asaṁsāri-svarūpam āha kṣetrajñam iti | ta ca kṣetrajñaṁ saṁsāriṇaṁ jīvaṁ vastutaḥ sarva-kṣetreṣv anugataṁ mām eva viddhi | tattvam asi iti śrutyā lakṣitena cid-aṁśena mad-rūpasyoktatvāt ādarārtham eva taj-jñānaṁ stauti | kṣetra-kṣetrajñayor yad evaṁ vailakṣaṇeyan jñānaṁ tad eva mokṣa-hetutvān mama jñanaṁ matam | anyat tu vṛthā-pāṇḍityam | bandha-hetutvād ity arthaḥ | tad uktaṁ --

tat karma yan na bandhāya

sā vidyā yā vimuktaye |

āyāsāyāparaṁ karma

vidyānyā śilpa-naipuṇam || iti |

**madhusūdanaḥ :** evaṁ dehendriyādi-vilakṣaṇaṁ sva-prakāśaṁ kṣetrajñam abhidhāya tasya pāramārthikaṁ tattvam asaṁsāri-paramātmanaikyam āha kṣetrajñam apīti |

sarva-kṣetreṣu ya ekaḥ kṣetrajñaḥ svaprakāśa-caitanya-rūpo nityo vibhuś ca tam avidyādhyāropita-kartṛtva-bhoktṛtvādi-saṁsāra-dharmaṁ kṣetrajñam avidyaka-rūpa-parityāgena mām īśvaram asaṁsāriṇam advitīya-brahmānanda-rūpaṁ viddhi jānīhi | he bhārata ! evaṁ ca kṣetraṁ māyā-kalpitaṁ mithyā | kṣetrajñaś ca paramārtha-satyas tad-bhramādhiṣṭhānam iti kṣetra-kṣetrajñayor yaj jñānaṁ tad eva mokṣa-sādhanatvāj jñānam avidyā-virodhi-prakāśa-rūpaṁ mama matam anyat tv ajñānam eva tad-virodhitvād ity abhiprāyaḥ |

atra jīveśvarayor āvidyako bhedaḥ pāramārthikas tv abheda ity atra yuktayo bhāṣya-kṛdbhir varṇitāḥ | asmābhis tu grantha-vistara-bhayāt prāg eva bahudhoktatvāc ca nopanyastāḥ ||2||

**viśvanāthaḥ** : evaṁ kṣetra-jñānāt jīvātmanaḥ kṣetrajñatvam uktam, paramātmanas tu tato’pi kārtsnyena sarva-kṣetrajñatvāt kṣetrajñatvam āha kṣetrajñam iti | sarva-kṣetreṣu niyantṛtvena sthitaṁ māṁ paramātmānaṁ kṣetrajñaṁ viddhi | jīvānāṁ pratyekam akaika-kṣetra-jñnānāṁ tad api na kṛtsnam | mama tv ekasyaiva sarva-kṣetrajñatvaṁ kṛtsnam eveti viśeṣo jñeyaḥ | kiṁ jñānam ity apekṣāyām āha kṣetreṇa saha kṣetrajñayor jīvātma-paramātanor yaj jñānaṁ kṣetra-jīvātma-paramātmanāṁ yaj jñānam ity arthaḥ | tad eva jñānaṁ mama mataṁ sammataṁ ca | tatra -grantha-virodhād vyākhyāntareṇa ekātmavāda-pakṣo nānukartavyaḥ ||2||

**baladevaḥ :** kṣetra-jñānāj jīvātmanaḥ kṣetrajñatvam uktam | atha paramātmanas tad āha kṣetrajñaṁ cāpi mām iti | he bhārat sarva-kṣetreṣu māṁ ca kṣetrajñaṁ viddhi | apir avadhāraṇe | jīvāḥ svaṁ svaṁ kṣetraṁ svabhoga-mokṣa-sādhanaṁ jānantaḥ kṣetrajñāḥ prajāvat | ahaṁ tu sarveśvara eka eva sarvāṇi tāni bhartavyāni ca jānan tat-sarva-kṣetrajño rājavad ity arthaḥ | sarveśvarsyāpi kṣetreśvarasyāpi kṣetrajñatvaṁ --

kṣetrāṇi hi śarīrāṇi

bījaṁ cāpi śubhāśubhe |

tāni vetti sa yogātmā

tataḥ kṣetrajña ucyate || ity ādi smṛtibhyaḥ |

kiṁ jñānam ity apekṣāyām āha kṣetreti | kṣetreṇa sahitau kṣetrajñau jīva-parau kṣetra-kṣetrajñau | tat-sahitayos tayor mitho vivekena yaj-jñānaṁ tad eva jñānaṁ mama matam | tato’nyathā tv ajñānam ity arthaḥ |

idam atra bodhyam --prakṛti-jīveśvarāṇāṁ bhogyatva-bhoktṛtva-niyantṛtva-dharmakatvān mithaḥ-sampṛktānām api teṣāṁ na tat tad-dharma-sāṅkaryaṁ citrāmbara-rūpavad ity evam āha sūtrakāraḥ -- na tu dṛṣṭānta-bhāvāt iti | śrutayaś ca prakṛty-ādīnāṁ vivikta-tad-dharmakatām āhuḥ[[1]](#footnote-2) --

pṛthag ātmānaṁ preritāraṁ ca matvā

juṣṭas tatas tenāmṛtatvam eti | [ŚvetU 1.6]

jñājñau dvāv ajāv īśānīśānāv ajā

hy ekā bhoktṛ-bhogārtha-yuktau | [ŚvetU 1.9]

kṣaraṁ pradhānam amṛtākṣaraṁ haraḥ

kṣarātmānāv īśate deva ekaḥ | [ŚvetU 1.10]

bhoktā bhogyaṁ preritāraṁ ca matvā

sarvaṁ proktaṁ trividhaṁ brahmam etat | [ŚvetU 1.12]

ajām ekām lohita-śukla-kṛṣṇāṁ

bahvīḥ prajāḥ sṛjamānāṁ sarūpāḥ |

ajo hy eko juṣamāṇo’nuśete

jahāty enāṁ bhukta-bhogāṁ ajo’nyaḥ || [ŚvetU 4.5]

pradhāna-kṣetrajña-patir guṇeśaḥ | [ŚvetU 6.16] ity ādayaḥ |

atrāpi kṣarākṣara-śabda-bodhyāt kṣetra-kṣetrajña-rūpād yugalāt svasya puruṣottamasyānyatvaṁ vakṣyati dvāv imau puruṣau ity ādibhis tasmān mithaḥ sampṛktānām api prakṛty-ādīnāṁ viviktatayā jñānaṁ tāttvikam iti |

yat tv ekātma-vādinaḥ kṣetrajñaṁ cāpi māṁ viddhi ity atra sāmānādhikaraṇya-pratītyā sarveśvarasyaiva sato’syā vidyayaiva kṣetrajña-bhāvo rajjor iva bhujaṅgamatvam | tan-nivṛttaye harer āptatamasyedaṁ vākyaṁ kṣetrajñaṁ cāpi mām iti rajjur iyaṁ na bhujaṅga ity āpta-vākyād bhujaṅgatva-bhrāntir iva kṣetrajñatva-bhrāntir asmād vākyād vinaśyatīty āhus tat kilopadeśyāsambhavād eva nirastam iti dehino’smin ity asya bhāṣye draṣṭavyam | evaṁ tu vyākhyātaṁ yujyate | ca-śabdaḥ kṣetra-samuccayārthaḥ | kṣetraṁ kṣetrajñaṁ ca mām eva viddhi | mad-adhīna-sthiti-pravṛttikatvān mad-vyāpyatvāc ca mad-ātmakaṁ jānīhīti | evam evoktaṁ kṣetra-ksetrajñayor iti | tayor mad-adhīna-pravṛttikatvādibhir mad-ātmakatayā yaj-jñānaṁ taj jñānaṁ mama matam ito’nyathā tv amatam iti |

Verse 3

TaT+ae}a& YaṀ Yaad\*k( c YaiŪk-air YaTaê YaTa( )

Sa c Yaae YaTPa[>aavê TaTSaMaaSaeNa Mae Xa\*<au ))3))

**tat kṣetraṁ yac ca yādṛk ca yad-vikāri yataś ca yat |**

**sa ca yo yat-prabhāvaś ca tat samāsena me śṛṇu ||3||**

**śrīdharaḥ :** tatra yady api caturviṁśatyā bhedair bhinnā prakṛtiḥ kṣetram ity ābhipretaṁ tathāpi deha-rūpeṇa pariṇatāyām eva tasyām ahaṁ-bhāvena avivekaḥ sphuṭa iti | tad-vivekārtham idaṁ śarīraṁ kṣetram ity ādy uktam | tad etat prapañcayiṣyan pratijānīte tad iti | yad uktaṁ mayā kṣetraṁ tat kṣetraṁ yat svarūpato jaḍaṁ dṛśyādi-svabhāvām | yādṛg yādṛśaṁ ca icchādi-dharmakam | yad-vikāri yair indriyādi-vikārair yuktam | yataś ca prakṛti-puruṣa-saṁyogād bhavati | yad iti yaiḥ prakāraiḥ sthāvara-jaṅgamādi-bhedaiḥ, bhinnam ity arthaḥ | sa ca kṣetrajño yat-svarūpo yat-prabhāvaś ca acintyaiśvarya-yogena yaiḥ prabhāvaiḥ sampannaḥ taṁ sarvaṁ saṅkṣepeto mattaḥ śṛṇu ||3||

**madhusūdanaḥ :** saṁkṣepeṇoktam arthaṁ vivarītum ārabhate tat kṣetram iti | tad idaṁ śarīram iti prāg uktaṁ jaḍa-varga-rūpaṁ kṣetraṁ yac ca svarūpeṇa jaḍa-dṛśya-paricchinnādi-svabhāvaṁ yādṛk cecchādi-dharmakaṁ yad-vikāri yair indriyādi-vikārair yuktam | yataś ca kāraṇād yat kāryam utpadyata iti śeṣaḥ | athavā yataḥ prakṛti-puruṣa-saṁyogād bhavati | yad iti yaiḥ sthāvara-jaṅgamādi-bhedair bhinnam ity arthaḥ | atrāniyamena ca-kāra-prayogāt sarva-samuccayo draṣṭavyaḥ | sa ca kṣetrajñayor yaḥ svarūpataḥ sva-prakāśa-caitanyānanda-svabhāvaḥ | yat-prabhāvaś ca ye prabhāvā upādhi-kṛtāḥ śaktayo yasya tat-kṣetra-kṣetrajña-yāthātmyaṁ sarva-viśeṣaṇa-viśiṣṭaṁ samāsena saṁkṣepeṇa me mama vacanāc chṛṇu | śrutvāvadhārayety arthaḥ ||13.3||

**viśvanāthaḥ :** saṅkṣepeṇoktam arthaṁ vivaritum ārabhate tat kṣetraṁ śarīraṁ yac ca mahābhūta-prāṇendriyādi-saṅghāta-rūpam | yādṛk yādṛśecchādi-dharmakam | yad vikāri vairi-priyādi-vikārair yuktam | yataś ca prakṛti-puruṣa-saṁyogād udbhūtam | yad iti yaiḥ sthāvara-jaṅgamādi-bhedair bhinnam ity arthaḥ | sa kṣetrajño jīvātmā paramātmā ca | yat tad iti napuṁsakam anapuṁsakennaikavac ceti eka-śeṣaḥ | samāsena saṅkṣepeṇa ||3||

**baladevaḥ :** saṅkṣepeṇoktam arthaṁ viśadayitum āha tad iti | tat kṣetraṁ śarīraṁ yac ca yad dravyaṁ yādṛk yad-āśraya-bhūtaṁ yad-vikāri yair vikārair upetaṁ | yataś ca hetor udbhūtaṁ yat prayojanakaṁ ca | yad iti yat svarūpaṁ | sa ca kṣetrajño jīva-lakṣaṇaḥ pareśa-lakṣaṇaś ca yo yat svarūpo ya-prabhāvo yac-chaktikaś ca | napuṁsakam anapuṁsakenaikav cāsyānyatrasyām iti sūtrāt ||3||

### Verse 4

‰izi>abRhuDaa GaqTa& ^Ndaei>aivRivDaE" Pa\*Qak( )

b]øSaU}aPadEêEv heTauMaiḤivRiNaiêTaE" ))4))

**ṛṣibhir bahudhā gītaṁ chandobhir vividhaiḥ pṛthak |**

**brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ ||4||**

**śrīdharaḥ :** kair vistareṇoktasyāyaṁ saṅkṣepa ity apekṣāyām āha ṛṣibhir iti | ṛṣibhir vaśiṣṭhādibhiḥ | yoga-śāstreṣu dhyāna-dhāraṇādi-viṣayatvena virājādirūpeṇa bahudhā gītaṁ nirūpitam | vividhair vicitrair nitya-naimittaika-kāmya-karmādi-viṣayaiḥ | chandobhir vedaiḥ | nānā-yajanīya-devatādi-rūpeṇa bahudhā gītam | brahmaṇaḥ sūtraiḥ padaiś ca | brahma sūtryate sūcyate ebhir iti brahma-sūtrāṇi | yato vā imāni bhūtāni jāyante [TaittU 3.1.1] ity ādīni taṭastha-lakṣaṇa-parāṇy upaniṣad-vākyāni | tathā ca brahma padyate gamyate sākṣāj jñāyata ebhir iti padāni svarūpa-lakṣaṇa-parāṇi satyaṁ jñānam anantaṁ brahma ity ādīni | taiś ca bahudhā gītam | kiṁ ca hetumadbhiḥ sad eva saumyedam agra āsīt katham asataḥ saj jāyeta [Chā 6.2.1] iti | tathā ko hy evānyāt kaḥ prāṇyāt yad eṣa ākāśa ānando na syāt eṣa hy evānandayati [TaittU 2.7.1] ity ādi yuktimadbhiḥ | anyād apāna-ceṣṭāṁ kaḥ kuryāt | prāṇyāt prāṇa-vyāpāraṁ vā kaḥ kuryāt iti śruti-padayor arthaḥ | viniścitair upakramopasaṁhāraika-vākyatayā’sandigdhārtha-pratipādakair ity arthaḥ | tad evam etair vistareṇoktaṁ duḥsaṅgrahaṁ saṅkṣepatas tubhyaṁ kathayiṣyāmi | tac chṛṇv ity arthaḥ | yad vā athāto brahma-jijñāsā [Vs. 1.1.1] ity ādīni brahma-sūtrāṇi gṛhyante | tāny eva brahma padyate niścīyate ebhir iti padāni | tair hetumadbhiḥ īkṣater nāśabdam [Vs. 1.1.5], ānandamayo’bhyāsāt [Vs 1.1.13] ity ādibhir yuktimadbhir viniścitair ity arthaḥ | śeṣaṁ samānam ||4||

**madhusūdanaḥ :** kair vistareṇoktasyāyaṁ saṁkṣepa ity apekṣāyāṁ śrotṛ-buddhi-prarocanārthaṁ stuvann āha ṛṣibhir iti | ṛṣibhir vasiṣṭhādibhir yoga-śāstreṣu dhāraṇā-dhyāna-viṣayatvena bahudhā gītaṁ nirūpitam | etena yoga-śāstra-pratipādyatvam uktam | vividhair nitya-naimittika-kāmya-karmādi-viṣayaiś chandobhir ṛg-ādi-mantrair brāhmaṇaiś ca pṛthag vivekato gītam | etena karma-kāṇḍa-pratipādyatvam uktam | brahma-sūtra-padaiś ca brahma sūtryate sūcyate kiṁcid vyavadhānena pratipādyata ebhir iti brahma-sūtrāṇi -- yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yat prayanty abhisaṁviśanti | [TaittU 3.1.1] ity ādīni taṭastha-lakṣaṇa-parāṇy upaniṣad-vākyāni tathā padyate brahma sākṣāt pratipādyata ebhir iti padāni svarūpa-lakṣaṇa-parāṇi satyaṁ jñānam anantaṁ brahma ity ādīni tair brahma-sūtraiḥ padaiś ca | hetumadbhiḥ -- sad eva saumyedam agra āsīd.. ekam evādvitīyam [Chā 6.2.1] ity upakramya tad dhaika āhur asad evedam agra āsīd ekam evādvitīyaṁ tasmād asataḥ saj jāyate iti nāstika-matam upanyasya kutas tu khalu somyaivaṁ syād iti hovāca katham asataḥ saj jāyate ity ādi-yuktīḥ pratipādayadbhir viniścitair upakramopasaṁhāraika-vākyatayā sandeha-śūnyārtha-pratipādakair bahudhā gītaṁ ca | etena jñāna-kāṇḍa-pratipādyatvam uktam | evam etair ativastareṇoktaṁ kṣetra-kṣetrajña-yāthātmyaṁ saṁkṣepeṇa tubhyaṁ kathayiṣyāmi tac chṛṇv ity arthaḥ | athavā brahma-sūtrāṇi tāni padāni ceti karma-dhārayaḥ | tatra vidyā-sūtrāṇi ātmety evopāsīta ity ādīni avidyā-sūtrāṇi na sa veda yathā paśuḥ ity ādīni tair gītam iti ||4||

**viśvanāthaḥ :** kair vistareṇoktasyāyaṁ saṅkṣepa ity apekṣāyām āha ṛṣibhir vaśiṣṭhādibhir yoga-śāstreṣu | chandobhir vedaiḥ | brahma-sūtrāṇi athāto brahma-jijñāsā [Vs. 1.1.1] ity ādīni tāny eva sūtrāṇi | brahma padyate jñāyate ebhir iti tāni | tathā taiḥ kīdṛśair hetumadbhiḥ | īkṣater nāśabdam [Vs. 1.1.5], ānandamayo’bhyāsāt [Vs. 1.1.13] iti yuktimadbhir viniścitair viśeṣato niścitārthaiḥ |

**baladevaḥ :** idaṁ kṣetra-kṣetrajña-yāthātmyaṁ kair vistareṇoktaṁ yat samāsena brūṣa ity apekṣāyām āha ṛṣibhir iti | ṛṣibhiḥ parāśarādibhir etat kṣetrādi-svarūpaṁ bahudhā gītam –

ahaṁ tvaṁ ca tathānye bhūtair uhyāma pārthiva |

guṇa-pravāha-patito bhūta-vargo’pi yāty ayam ||

karma-vaśyā guṇā hy ete sattvādyāḥ pṛthivī-pate |

avidyā-sañcitaṁ karma tac cāśeṣeṣu jantuṣu ||

ātmā śuddho’kṣaraḥ śānto nirguṇaḥ prakṛteḥ paraḥ |

pravṛddhy-apacayau nāsya ekasyākhila-jantuṣu || [ViP 2.13.69]

ity ādibhiḥ | tathā chandobhir vedair vividhair sarvair bahudhā tad gītaṁ yajuḥ-śākhāyāṁ tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ [TaittU 2.1.3] ity ādinā brahma pucchaṁ pratiṣṭhā [TaittU 2.5.1] ity antenānnamaya-prāṇa-maya-mano-maya-vijñāna-mayānanda-mayāḥ pañca puruṣāḥ paṭhitās teṣv anna-mayādi-trayaṁ jaḍaṁ kṣetra-svarūpaṁ, tato bhinno vijñāna-mayo jīvas tasya bhokteti jīva-kṣetrajña-svarūpaṁ | tasmāc ca bhinnaḥ sarvāntara ānanda-maya itīśvara-kṣetrajña-svarūpam uktam | evaṁ vedāntareṣu mṛgyam |brahma-sūtra-rūpaiḥ padair vākyaiś ca tad-yāthātmyaṁ gītam | teṣu na viyad aśruteḥ [Vs. 2.3.1] ity ādinā kṣetra-svarūpaṁ, nātmā śruteḥ [Vs. 2.3.18] ity ādinā jīva-svarūpaṁ, parāt tu tac chruteḥ [Vs. 2.3.39] ity ādineśvara-svarūpam | sphuṭam anyat ||

### Verse 5-6

Maha>aUTaaNYah&k-arae buiṬrVYa¢-Maev c )

wiNd]Yaai<a dXaEk&- c PaĀ ceiNd]YaGaaecra" ))5))

wC^a Ūez" Sau%& du"%& Sa&gaaTaêeTaNaa Da\*iTa" )

WTaT+ae}a& SaMaaSaeNa Saivk-arMaudaôTaMa( ))6))

**mahā-bhūtāny ahaṁkāro buddhir avyaktam eva ca |**

**indriyāṇi daśaikaṁ ca pañca cendriya-gocarāḥ ||5||**

**icchā dveṣaḥ sukhaṁ duḥkhaṁ saṁghātaś cetanā dhṛtiḥ |**

**etat kṣetraṁ samāsena sa-vikāram udāhṛtam ||6||**

**śrīdharaḥ :** tatra kṣetra-svarūpam āha mahābhūtānīti dvābhyām | mahā-bhūtāni bhūmy-ādīni pañca | ahaṅkāras tat-kāraṇa-bhūtaḥ | buddhir vijñānātmakaṁ mahat-tattvam | avyaktaṁ mūla-prakṛtiḥ | indriyāṇi daśa bāhyāni jñāna-karmendriyāṇi | ekaṁ ca manaḥ | indriya-goccarāś ca pañca tan-mātra-rūpā eva śabdādaya ākāśādi-viśeṣa-guṇatayā vyaktāḥ santa indriya-viṣayāḥ pañca tad evaṁ caturviṁśati-tattvāni uktāni ||5||

iccheti | icchādayaḥ prasiddhāḥ | saṅghātaḥ śarīram | cetanā jñānātmikā mano-vṛttiḥ | dhṛtir dhairyam | ete ceddhādayo dṛśyatvān nātma-dharmāḥ, api tu mano-dharmā eva | ataḥ kṣetrāntaḥpātina eva | upalakṣaṇaṁ caitat saṅkalpādīnām | tathā ca śrutiḥ -- kāmaḥ saṅkalpo vicikitsā śraddhāśraddhā dhṛtir adhṛtir hrīr dhīr bhīr ity etat sarvaṁ mana eva [BAU 1.5.3] iti | anena ca yādṛg iti pratijñātāḥ kṣetra-dharmā darśitāḥ | etat kṣetraṁ savikāram indriyādi-vikāra-sahitaṁ saṅkṣepeṇa tubhyaṁ mayoktam iti kṣetropasaṁhāraḥ ||6||

**madhusūdanaḥ :** evaṁ prarocitāyārjunāya kṣetra-svarūpaṁ tāvad āha dvābhyām | mahānti bhūtāni bhūmy-ādīni pañca | ahaṅkāras tat-kāraṇa-bhūto’bhimāna-lakṣaṇaḥ | buddhir ahaṅkāra-kāraṇaṁ mahat-tattvam adhyavasāya-lakṣaṇam | avyaktaṁ tat-kāraṇaṁ sattva-rajas-tamo-guṇātmakaṁ pradhānaṁ sarva-kāraṇaṁ na kasyāpi kāryam | eva-kāraḥ prakṛty-avadhāraṇārthaḥ | etāvaty evāṣṭadhā prakṛtiḥ | ca-śabdo bheda-samuccayārthaḥ | tad evaṁ sāṅkhya-matena vyākhyātam | aupaniṣadānāṁ tu avyaktam avyākṛtam anirvacanīyaṁ māyākhyā pārameśvarī śaktiḥ | mama māyā duratyayā ity uktam | buddhiḥ sargādau tad-viṣayam īkṣaṇam | ahaṅkāra īkṣaṇānantaram ahaṁ bahu syām iti saṅkalpaḥ | tata ākāśādi-krameṇa pañca-bhūtotpattir iti | na hy avyakta-mahad-ahaṅkārāḥ sāṅkhya-siddhā aupaniṣadair upagamyante’śabdatvādi-hetubhir iti sthitam | māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram [ŚvetU 4.10] te dhyāna-yogānugatā apaśyan devātma-śaktiṁ sva-guṇair nigūḍhām [ŚvetU 1.3] iti śruti-pratipāditam avyaktam | tad aikṣata itīkṣaṇa-rūpā buddhiḥ | bahu syāṁ prajāyeya [ChāU 6.2.3] iti bahu-bhavana-saṅkalpa-rūpo’haṅkāraḥ | tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ | ākāśād vāyuḥ | vāyor agniḥ | agner āpaḥ | adbhyaḥ pṛthivī [TaittU 1.1] iti pañca bhūtāni śrautāni | ayam eva pakṣaḥ sādhīyān |

indriyāṇi daśaikaṁ ca śrotra-tvak-cakṣū-rasana-ghrāṇākhyāni pañca buddhīndriyāṇi vāk-pāṇi-pāda-pāyūpasthākhyāni pañca karmendriyāṇīti tāni | ekaṁ ca manaḥ saṅkalpa-vikalpātmakam | pañca cendriya-goccarāḥ śabda-sparśa-rūpa-rasa-gandhās te buddhīndriyāṇāṁ jñāpyatvena viṣayāḥ karmendriyāṇāṁ tu kāryatvena | tāny etāni sāṅkhyāś caturviṁśati-tattvāny ācakṣante ||5||

icchā sukhe tat-sādhane cedaṁ me bhūyād iti spṛhātmā citta-vṛttiḥ kāma iti rāga iti cocyate | dveṣo duḥkhe tat-sādhane cedaṁ me mā bhūd iti spṛhā-virodhinī citta-vṛttiḥ krodha itīrṣyeti cocyate | sukhaṁ nirupādhīcchā-viṣayībhūtā dharmāsādhāraṇa-kāraṇikā citta-vṛttiḥ paramātma-sukha-vyañjikā | duḥkhaṁ nirupādhi-dveṣa-viṣayībhūtā citta-vṛttir adharmāsādhāraṇa-kāraṇikā | saṁghātaḥ pañca-mahā-bhūta-pariṇāmaḥ sendriyaṁ śarīram | cetanā svarūpa-jñāna-vyañjikā pramāṇa-sādhāraṇa-kāraṇikā citta-vṛttir jñānākhyā | dhṛtir avasannānāṁ dehendriyāṇām avaṣṭambha-hetuḥ prayatnaḥ | upalakṣaṇam etad icchādi-grahaṇam sarvāntaḥ-karaṇa-dharmāṇām | tathā ca śrutiḥ – kāmaḥ saṅkalpo vicikitsā śraddhā dhṛtir hrīr dhīr bhīr ity etat sarvaṁ mana eva [BAU 1.5.3] iti mṛd-ghaṭa itivad upādānābhedena kāryāṇāṁ kāmādīnāṁ mano-dharmatvam āha | etat paridṛśyamānaṁ sarvaṁ mahā-bhūtādi-dhṛty-antaṁ jaḍaṁ kṣetrajñena sākṣiṇāvabhāsyamānatvāt tad-anātmakaṁ kṣetraṁ bhāsyam acetanaṁ samāsenodāhṛtam uktam |

nanu śarīrendriya-saṁghāta eva cetanaḥ kṣetrajña iti lokāyatikāḥ | cetanā kṣaṇikaṁ jñānam evātmeti sugatāḥ | icchā-dveṣa-prayatna-sukha-duḥkha-jñānāny ātmano liṅgam iti naiyāyikāḥ | tat kathaṁ kṣetram evaitat sarvam iti ? tatrāha sa-vikāram iti | vikāro janmādir nāśāntaḥ pariṇāmo nairuktaiḥ paṭhitaḥ | tat-sahitaṁ sa-vikāram idaṁ mahā-bhūtādi-dhṛty-antam ato na vikāra-sākṣi svotpatti-vināśayoḥ svena draṣṭum aśakyatvāt | anyeṣām api sva-dharmāṇāṁ sva-darśanam antareṇa darśanānupapatteḥ svenaiva sva-darśane ca kartṛ-karma-virodhān nirvikāra eva sarva-vikāra-sākṣī | tad uktaṁ –

na rte syād vikriyāṁ duḥkhī sākṣitā kā vikāriṇaḥ |

dhī-vikriyā-sahasrāṇāṁ sākṣyato’ham avikriyaḥ || iti |

tena vikāritvam eva kṣetra-cihnaṁ na tu parigaṇanam ity arthaḥ ||6||

**viśvanāthaḥ :** tatra kṣetrasya svarūpam āha mahābhūtāny ākāśādīny ahaṅkāras tat-kāraṇam | buddhir vijñānātmakaṁ mahat-tattva, ahaṅkāra-kāraṇam | avyaktaṁ prakṛtir mahat-tattva-kāraṇam | indriyāṇi śrotrādīni daśaikaṁ ca manaḥ | indriya-gocarāḥ pañca śabdādayo viṣayās tad evaṁ caturviṁśati-tattvātmakam iti | icchādayaḥ prasiddhāḥ | saṅghātaḥ pañca-mahābhūta-pariṇāmo dehaḥ | cetanā jñānātmikā mano-vṛttir dhṛtir dhairyam icchādayaś caite mano-dharmā eva na tv ātma-dharmāḥ | ataḥ kṣetrāntaḥpātina eva | upalakṣaṇaṁ caitat saṅkalpādīnām | tathā ca śrutiḥ -- kāmaḥ saṅkalpo vicikitsā śraddhā dhṛtir hrīr dhīr bhīr ity etat sarvaṁ mana eva [BAU 1.5.3] iti | anena yādṛg iti pratijñātāḥ kṣetra-dharmā darśitāḥ | etat kṣetraṁ sa-vikāraṁ janmādi-ṣaḍ-vikāra-sahitam ||5-6||

**baladevaḥ :** tat kṣetraṁ yac ca ity ādyārdhakena vaktuṁ pratijñātaṁ kṣetra-svarūpam āha -- mahābhūtānīti dvābhyām | mahābhūtāni pañca khādīny ahaṅkāras tad-dhetus tāmaso bhūtādi-saṁjño buddhis tad-dheutr jñāna-pradhāno mahān avyaktaṁ tad-dhetuḥ | triguṇāvasthaṁ pradhānam indriyāṇi śrotrādīni pañca vāg-ādīni ca pañceti bhūtādi-khādy-antarālikāḥ sūkṣmāḥ śabdādi-tanmātrāḥ khādi-viśeṣa-guṇatayā vyaktāḥ santaḥ sthūlāḥ śrotrādi-pañcaka-grāhyā viṣayā ity arthaḥ | evaṁ caturviṁśati-tattvātmakaṁ kṣetraṁ jñeyam | icchādayaś catvāraḥ prasiddhāḥ saṅkalpādīnām upalakṣaṇam etat | ete manodharmāḥ kāmaḥ saṅkalpo vicikitsā śraddhā dhṛtir hrīr dhīr bhīr iti śruteḥ | yadyapy ātma-dharmā icchādayo ya ātmā ity ādau satya-kāmaḥ satya-saṅkalpaḥ iti śravaṇāt, paṭhed ya icchet puruṣaḥ iti sahasranāma-stotrāt, puruṣaḥ sukha-duḥkhānāṁ bhoktṛtve hetur uchyate iti vakṣyamāṇāc ca, tathāpi mano-dvārābhivyakter manodharmatvam | ataḥ kṣetrāntaḥpātaḥ | saṅghāto bhūta-pariṇāmo dehaḥ | sa ca cetanā dhṛitr bhogāya mokṣāya ca yatamānasya cetanasya jīvasyādhāratayotpanna ity arthaḥ | atra pradhānādi-dravyāṇi kṣetrārambhakāṇiti, ya cety asya śrotrādīndiriyāṇi śrotrāśritānīti yādṛg ity asyencchādīni kṣetra-kāryāṇīti | yad-vikārīty asya cetanā dhṛtir iti | yataś cety asya saṅghāta iti | yad ity asottaram uktam | etat kṣetraṁ savikāraṁ janmādi-ṣaḍ-vikāropetam udāhṛtam uktam ||5‑6||

### Verses 7-11

AMaaiNaTvMadiM>aTvMaih&Saa +aaiNTaraJaRvMa( )

AacaYaaeRPaaSaNa& XaaEc& SQaEYaRMaaTMaiviNaGa]h" ))7))

wiNd]YaaQaeRzu vEraGYaMaNah&k-ar Wv c )

JaNMaMa\*TYauJaraVYaaiDadu"%daezaNaudXaRNaMa( ))8))

ASai¢-rNai>aZv®" Pau}adarGa\*haidzu )

iNaTYa& c SaMaictaTviMaíaiNaíaePaPaitazu ))9))

MaiYa caNaNYaYaaeGaeNa >ai¢-rVYai>acair<aq )

iviv¢-deXaSaeivTvMariTaJaRNaSa&Said ))10))

ADYaaTMajaNaiNaTYaTv& TatvjaNaaQaRdXaRNaMa( )

WTaJjaNaiMaiTa Pa[ae¢-MajaNa& YadTaae\_NYaQaa ))11))

**amānitvam adambhitvam ahiṁsā kṣāntir ārjavam |**

**ācāryopāsanaṁ śaucaṁ sthairyam ātma-vinigrahaḥ ||7||**

**indriyārtheṣu vairāgyam anahaṁkāra eva ca |**

**janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam ||8||**

**asaktir anabhiṣvaṅgaḥ putra-dāra-gṛhādiṣu |**

**nityaṁ ca sama-cittatvam iṣṭāniṣṭopapattiṣu ||9||**

**mayi cānanya-yogena bhaktir avyabhicāriṇī |**

**vivikta-deśa-sevitvam aratir jana-saṁsadi ||10||**

**adhyātma-jñāna-nityatvaṁ tattva-jñānārtha-darśanam |**

**etaj jñānam iti proktam ajñānaṁ yad ato’nyathā ||11||**

**śrīdharaḥ :** idānīm ukta-lakṣaṇāt kṣetrāt atiriktatayā jñeyaṁ śuddhaṁ kṣetrajñaṁ vistareṇa varṇayiṣyan śuddha-jñāna-sādhanāny āha amānitvam iti pañcabhiḥ | amānitvaṁ sva-guṇa-ślāghā-rāhityam | adambhitvaṁ dambha-rāhityam | ahiṁsā para-pīḍā-varjanam | kṣāntiḥ sahiṣṇutvam | ārjavam avakratā | ācāryopāsanaṁ sad-guru-sevā | śaucaṁ bāhma ābhyantaraṁ ca | tatra bāhyaṁ mṛj-jalādinā, ābhyantaraṁ ca rāgādi-mala-kṣālanam | tathā ca śrutiḥ --

śaucaṁ ca dvividhaṁ proktaṁ

bāhyam abhyantaraṁ tathā |

mṛj-jalābhyāṁ smṛtaṁ bāhyaṁ

bhāva-śuddhis tathāntaram || iti |

dhairyaṁ san-mārge pravṛttasya tad-eka-niṣṭhatā | ātma-vinigrahaḥ śarīra-saṁyamaḥ | etaj jñānam iti proktam iti pañcamenānvayaḥ || kiṁ ca mayīti | mayi parameśvare | ananya-yogena sarvātma-dṛṣṭyā | avyābhicāriṇy ekāntā bhaktiḥ | viviktaḥ śuddha-citta-prasāda-karaḥ | taṁ deśaṁ sevituṁ śīlaṁ yasya tasya bhāvas tattvam | prākṛtānāṁ janānāṁ saṁsadi sabhāyām aratī raty-abhāvaḥ | kiṁ ca adhyātmeti | ātmānam adhikṛtya vartamānaṁ jñānam adhyātma-jñānam | tasmin nityatvaṁ nitya-bhāvaḥ | tattvaṁ padārtha-buddhi-niṣṭhatvam ity arthaḥ | tattva-jñānasyārthaḥ prayojanaṁ mokṣas tasya darśanaṁ mokṣasya sarvotkṛṣṭatvālocanam ity arthaḥ | etad amānitvam adambhitvam ity ādi viṁśati-saṅkhyakaṁ yad uktam etaj jñānam iti proktaṁ vaśiṣṭhādibhiḥ jñāna-sādhanatvāt |ato’nyathāsmād viparītaṁ mānitvādi yat tad ajñānam iti proktam | jñāna-virodhitvāt ataḥ sarvathā tyājyam ity arthaḥ ||7-11||

**madhusūdanaḥ :** evaṁ kṣetraṁ pratipādya tat-sākṣiṇaṁ kṣetrajñaṁ kṣetrād vivekena vistarāt pratipādayituṁ taj-jñāna-yogyatvāyāmānitvādi-sādhanāny āha jñeyaṁ yat tad ity ataḥ prāktanaiḥ pañcabhiḥ amānitvam iti | vidyamānair avidyamānair vā guṇair ātmanaḥ ślāghanaṁ mānitvaṁ, lābha-pūjākhyātyarthaṁ svadharma-prakaṭī-karaṇaṁ dāmbhitvaṁ, kāya-vāṅ-manobhiḥ prāṇināṁ pīḍanaṁ hiṁsā, teṣāṁ varjanam amānitvam adambhitvam ahiṁsety uktam | parāparādhe citta-vikāra-hetau prāpte’pi nirvikāra-cittatayā tad-aparādha-sahanaṁ kṣāntiḥ | ārjavam akauṭilyaṁ yathā-hṛdayaṁ vyavaharaṇaṁ para-pratāraṇā-rāhityam iti yāvat | ācāryo mokṣa-sādhanasyopadeṣṭātra vivakṣito na tu manūkta upanīyādhyāpakaḥ | tasya śuśrūṣānamaskārādi-prayogeṇa sevanam ācāryopāsanam | śaucaṁ bāhyaṁ kāya-malānāṁ mṛj-jalābhyāṁ kṣālanam ābhyantaraṁ ca mano-malānāṁ rāgādīnāṁ viṣaya-doṣa-darśana-rūpa-pratipakṣa-bhāvanayāpanayanam | sthairyaṁ mokṣa-sādhane pravṛttasyāneka-vidha-vighna-prāptāv api tad-aparityāgena punaḥ punar yatrādhikyam | ātma-vinigraha ātmano dehendriya-saṁghātasya svabhāva-prāptāṁ mokṣa-pratikūle pravṛttiṁ nirudhya mokṣa-sādhana eva vyavasthāpanam ||7||

kiṁ ca – indriyārtheṣu śabdādiṣu dṛṣṭeṣv ānuśravikeṣu vā bhogeṣu rāga-virodhiny aspṛhātmikā citta-vṛttir vairāgyam | ātma-ślāghanābhāve’pi manasi prādurbhūto’haṁ sarvotkṛṣṭa iti garvo’haṅkāras tad-abhāvo’nahaṅkāraḥ | ayoga-vyavacchedārtham eva-kāraḥ | samuccayārthaś ca-kāraḥ | tenāmānitvādīnāṁ viṁśati-saṅkhyākānāṁ samucito yoga eva jñānam iti proktaṁ na tv ekasyāpy abhāva ity arthaḥ | janmano garbha-vāsa-yoni-dvāra-niḥsaraṇa-rūpasya mṛtyoḥ sarva-marma-cchedana-rūpasya jarāyāḥ prajñā-śakti-tejo-nirodha-para-paribhavādi-rūpāyā vyādhīnāṁ jvarātisārādi-rūpāṇāṁ duḥkhānām iṣṭa-viyogāniṣṭa-saṁyogāniṣṭa-saṁyogāniṣṭa-saṁyoga-jānām adhyātmādhibhūtādhidaiva-nimittānāṁ doṣasya vāta-pitta-śleṣma-mala-mūtrādi-paripūrṇatvena kāya-jugupsitatvasya cānudarśanaṁ punaḥ punar ālocanaṁ janmādi-duḥkhānteṣu doṣasyānudarśanaṁ janmādi-vyādhy-anteṣu duḥkha-rūpa-doṣasyānudarśanam iti vā | idaṁ ca viṣaya-vairāgya-hetutvenātma-darśanasyopakaroti ||8||

kiṁ ca | saktir mamedam ity etāvan-mātreṇa prītiḥ | abhiṣvaṅgas tv aham evāyam ity ananyatva-bhāvanayā prīty-atiśayo’nyasmin sukhini duḥkhini vāham eva sukhī duḥkhī ceti | tad-rāhityam asaktir anabhiṣvaṅga iti coktam | kutra sakty-abhiṣvaṅgau varjanīyāv ata āha putra-dāra-gṛhādiṣu putreṣu dāreṣu gṛheṣu | ādi-grahaṇād anyeṣv api bhṛtyādiṣu sarveṣu sneha-viṣayeṣv ity arthaḥ | nityaṁ ca sarvadā ca sama-cittatvaṁ harṣa-viṣāda-śūnya-manastvam iṣṭāniṣṭopapattiṣu | upapattiḥ prāptiḥ | iṣṭopapattiṣu harṣābhāvo ’niṣṭopapattiṣu viṣādābhāva ity arthaḥ | caḥ samuccaye ||9||

kiṁ ca | mayi ca bhagavati vāsudeve parameśvare bhaktiḥ sarvotkṛṣṭatva-jñāna-pūrvikā prītiḥ | ananya-yogena nānyo bhagavato vāsudevāt paro’sty ataḥ sa eva no gatir ity evaṁ niścayenāpy avyabhicāriṇī kenāpi pratikūlena hetunā nivārayitum aśakyā | sāpi jñāna-hetuḥ prītir na yāvan mayi vāsudeva na mucyate deha-yogena tāvat [BhP 5.5.6] ity ukteḥ |

viviktaḥ svabhāvataḥ saṁskārato vā śuddho’śucibhiḥ sarpa-vyāghrādibhiś ca rahitaḥ suradhunī-pulinādi-śrita-prasāda-karo deśas tat-sevana-śīlatvaṁ vivikta-deśa-sevitvam | tathā ca śrutiḥ –

same śucau śarkarā-vahni-bālukā-

vivarjite śabda-jalāśrayādibhiḥ |

mano’nukūle na tu cakṣu-pīḍane

guhā-nivātāśrayaṇe prayojayet || [ŚvetU 2.10] iti |

janānām ātma-jñāna-vimukhānāṁ viṣaya-bhoga-lampaṭatopadeśakānāṁ saṁsadi samavāye tattva-jñāna-pratikūlāyām aratir aramaṇaṁ sādhūnāṁ tu saṁsadi tattva-jñānānukūlāyāṁ ratir ucitaiva | tathā coktam –

saṅgaḥ sarvātmanā heyaḥ sa cety uktaṁ na śakyate |

sa sadbhiḥ saha kartavyaḥ sataḥ saṅgo hi bheṣajam || iti ||10||

kiṁ ca | adhyātma-jñānam ātmānam adhikṛtya pravṛttam ātmānātma-viveka-jñānam adhyātma-jñānaṁ tasmin nityatvaṁ tatraiva niṣṭhāvattvam | viveka-niṣṭho hi vākyārtha-jñāna-samartho bhavati | tattva-jñānasyāhaṁ brahmāsmīti sākṣātkārasya vedānta-vākya-karaṇakasyāmānityatvādi-sarva-sādhana-paripāka-phalasyārthaḥ prayojanam avidyā-tat-kāryātmaka-nikhila-duḥkha-nivṛtti-rūpaḥ paramānandātmāvāpti-rūpaś ca mokṣas tasya darśanam ālocanam | tattva-jñāna-phalālocane hi tat-sādhane pravṛttiḥ syāt | etad amānitvādi-tattva-jñānārtha-darśanāntaṁ viṁśati-saṅkhyākaṁ jñānam iti proktaṁ jñānārthatvāt | ato’nyathāsmād viparītaṁ mānitvādi yat tad ajñānam iti proktaṁ jñāna-virodhitvāt | tasmād ajñāna-parityāgena jñānam evopādeyam iti bhāvaḥ ||11||

**viśvanāthaḥ :** ukta-lakṣaṇāt kṣetrād viviktatayā jñeyau jīvātma-paramātmānau kṣetrajñau vistareṇa varṇayiṣyan taj-jñānasya sādhanāny amānitvādīni viṁśatim āha pañcabhiḥ | atrāṣṭadaśa bhaktānāṁ jñānināṁ ca sādhāraṇāni kintu bhaktaiḥ mayi cānanya-yogena bhaktir avyabhicāriṇī ity ekam eva bhagavad-anubhava-sādhanatvena yatnataḥ kriyate | anyāni spatadaśoktābhyāsavatāṁ teṣāṁ svata evotpadyante na tu teṣu yatna iti sāmpradāyikāḥ | antime dve tu jñāninām asādhāraṇa eva |

atrāmānitvādīni vispaṣṭārthāni | śaucaṁ bāhyam abhyantaraṁ ca tathā ca smṛtiḥ --

śaucaṁ ca dvividhaṁ proktaṁ

bāhyam abhyantaraṁ tathā |

mṛj-jalābhyāṁ smṛtaṁ bāhyaṁ

bhāva-śuddhis tathāntaram || iti |

ātma-vinigrahaḥ śarīra-saṁyamaḥ | janmādiṣu duḥkha-rūpasya doṣasyānudarśanaṁ punaḥ punaḥ paryālocanam | asaktiḥ putrādiṣu prīt-tyāgo’nabhiṣvaṅgaḥ putrādīnāṁ sukhe duḥkhe cāham eva sukhī duḥkhīty adhyāsābhāva iṣṭāniṣṭayor vyavahārikayor upapattiṣu prāptiṣu nityaṁ sarvadā samacittatvam | mayi śyāmasundarākāre’nanya-yogena jñāna-karma-tapo-yogādy-amiśraṇena bhaktiś ca-kārād jñānādi-miśraṇa-prādhānyena ca | ādyā bhaktair anuṣṭheyā dvitīyā jñānibhir iti kecid, anye tv ananyā bhaktir yathā-premṇaḥ sādhanaṁ tathā paramātmānubhavasyāpīti jñāpanārtham atra ṣaṭke’py uktir iti bhaktā vyācakṣate | jñāninas tv ananyenaiva yogena sarvātma-dṛṣṭyeti | avyabhicāriṇī pratidinam eva kartavyā | kenāpi nivārayitum aśakyā iti madhusūdana-sarasvatī-pādāḥ | ātmānam adhikṛtya vartamāṇaṁ jñānam adhyātma-jñānam | tasya nityatvaṁ nityānuṣṭheyatvaṁ padārtha-śuddhi-niṣṭhatvam ity arthaḥ | tattva-jñānasyārthaḥ prayojanaṁ mokṣas tasya darśanaṁ svābhīṣṭatvenālocanam ity arthaḥ | etad viṁśatikaṁ jñānaṁ sādhāraṇyena jīvātma-paramātmanor jñānasya sādhanam | asādhāraṇaṁ paramātma-jñānaṁ tv agre vaktavyam | tato’nyathāsmād viparītaṁ mānitvādikam ||7-11||

**baladevaḥ :** athoktāt kṣetrād vibhinnatvena jñeyaṁ kṣetrajña-dvayaṁ vistareṇa nirūpayiṣyan taj-jñāna-sādhanāny amānitvādīni viṁśatim āha pañcabhiḥ | amānitvaṁ sva-satkārānapekṣatvam | adambhitvaṁ dhārmikatva-khāti-phalaka-dharmācaraṇa-virahaḥ | ahiṁsā parāpīḍanam | kṣāntir apamāna-sahiṣṇutā | ārjavam cchadmiṣv api sāralyam | ācāryopāsanaṁ jñāna-pradasya guror akaitavena saṁsevanam | śaucaṁ bāhyābhyantara-pāvitryam |

śaucaṁ ca dvividhaṁ proktaṁ

bāhyam abhyantaraṁ tathā |

mṛj-jalābhyāṁ smṛtaṁ bāhyaṁ

bhāva-śuddhis tathāntaram || iti smṛteḥ |

sthairyaṁ sad-vartmaika-niṣṭhatvam | ātma-vinigrahaḥ ātmānusandhi-pratīpād viṣayān manaso niyamanam | indriyārtheṣu śabdādi-viṣayeṣu pratīpeṣu vairāgyaṁ rucy-abhāvaḥ | anahaṅkāro dehādiṣv ātmābhimāna-tyāgaḥ | janmādiṣu duḥkha-rūpasya doṣasyānudarśanaṁ punaḥ punaś cintanam | putrādiṣu paramārtha-pratīpeṣv asaktiḥ pīti-tyāgaḥ | anabhiṣvaṅgas teṣu sukhiṣu duḥkhiṣu ca satsu tat-sukha-duḥkhānabhiniveśaḥ | iṣṭāniṣṭānām anukūla-pratikūlānām arthānām upapattiṣu prāptiṣu samacittatvaṁ harṣa-viṣāda-virahaḥ | nityaṁ sarvadā |

mayi parameśe’vyābhicāriṇī sthirā bhaktiḥ śravaṇādyā | ananya-yogenaikāntitvena mad-bhakta-sevā | tathā vivikta-deśa-sevitvaṁ nirjana-sthāna-priyatā janānāṁ grāmyāṇāṁ saṁsadi rati-tyāgaḥ | adhyātmam ātmani yaj jñānaṁ tasya nityatvaṁ sarvadā vimṛśyatvam | tattvaṁ tv ahaṁ paraṁ brahma vadanti tattva-vidas tattvaṁ yaj jñānam advayam ity ādi smṛteḥ | taj jñānasya yo’rthas tat-prāpti-lakṣaṇas tasya darśanaṁ hṛdi smaraṇam | etad amānitvādikaṁ jñānaṁ paramparayā sākṣāc ca tad-upalabdhi-sādhanaṁ proktam | jñāyate upalabhyate’nena iti vyutpatteḥ | yat tato’nyathā viparītaṁ mānitvādi tad ajñānaṁ tad-upalabdhi-virodhīti ||7-11||

### Verse 12

jeYa& YataTPa[v+YaaiMa YaJjaTvaMa\*TaMaīnuTae )

ANaaidMaTPar& b]ø Na SataNa( NaaSaduCYaTae ))12))

**jñeyaṁ yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute |**

**anādimat paraṁ brahma na sat tan nāsad ucyate ||12||**

**śrīdharaḥ :** ebhiḥ sādhanair yaj jñeyaṁ tad āha jñeyam iti ṣaḍbhiḥ | yaj jñeyaṁ tat pravakṣyāmi | śrotur ādara-siddhaye jñāna-phalaṁ darśayati | yad vakṣyamāṇaṁ jñātvāmṛtaṁ mokṣaṁ prāpnoti | kiṁ tat anādimat | ādiman na bhavati iti anādimat | paraṁ niratiśayaṁ brahma | anādi ity etāvataiva bahuvrīhiṇānādimattve siddhe’pi punar matupaḥ prayogaś chāndasaḥ | yad vā anādīti mat-param iti ca pada-dvayam | mam viṣṇoḥ paraṁ nirviśeṣaṁ rūpaṁ brahmety arthaḥ | tad evāha na san tan nāsad ucyate | vidhi-mukhena pramāṇasya viṣayaḥ sac-chabdenocyate | niṣedhaysa viṣayas tv asac-chabdenocyate | idaṁ tu tad-ubhaya-vilakṣaṇam | aviṣayatvād ity arthaḥ ||12||

**madhusūdanaḥ :** ebhiḥ sādhanair jñāna-śabditaiḥ kiṁ jñeyam ity apekṣāyām āha jñeyaṁ yat tad ity ādi ṣaḍbhiḥ | yaj jñeyaṁ mumukṣuṇā tat pravakṣyāmi prakarṣeṇa spaṣṭatayā vakṣyāmi | śrotur abhimukhīkaraṇāya phalena stuvann āha yad vakṣyamāṇaṁ jñeyaṁ jñātvāmṛtam amṛtatvam aśnute saṁsārān mucyata ity arthaḥ | kiṁ tat ? anādimat ādiman na bhavatīty anādimat | paraṁ niratiśayaṁ brahma sarvato’navacchinnaṁ paramātma-vastu | atrānādīty etāvataiva bahu-vrīhiṇārtha-lābhe’py atiśāyane nitya-yoge vā matupaḥ prayogaḥ | anādīti ca mat-param iti ca padaṁ kecid icchanti | mat saguṇād brahmaṇaḥ paraṁ nirviśeṣa-rūpaṁ brahmety arthaḥ | ahaṁ vāsudevākhyā parā śaktir yasyeti tv apavyākhyānam | nirviśeṣasya brahmaṇaḥ pratipādyatvena tatra śaktimattvasya avaktavyatvāt |

nirviśeṣatvam evāha na sat tan nāsad ucyate | vidhi-mukhena pramāṇasya viṣayaḥ sac-chabdenocyate | niṣedha-mukhena pramāṇasya viṣayas tv asac-chabdena | idaṁ tu tad-ubhaya-vilakṣaṇaṁ nirviśeṣatvāt sva-prakāśa-caitanya-rūpatvāc ca yato vāco nivartante aprāpya manasā saha [TaittU 2.4.1] ity ādi śruteḥ | yasmāt tad brahma na sad-bhāvatvāśrayaḥ | ato nocyate kenāpi śabdena mukhyayā vṛttyā śabda-pravṛtti-hetūnāṁ tatrāsambhavāt | tad yathā gauraś ca iti vā jātitaḥ | pacati paṭhatīti vā kriyātaḥ | śuklaḥ kṛṣṇa iti vā guṇataḥ, dhanī gomān iti vā saṁbandhato’rthaṁ pratyāyati śabdaḥ | atra kriyā-guṇa-sambandhebhyo vilakṣaṇaḥ sarvo’pi dharmo jāti-rūpa upādhi-rūpo vā jāti-padena saṁgṛhītaḥ | yadṛcchā-śabdo’pi ḍittha-ḍapitthādir yaṁ kaṁcid dharmaṁ svātmānaṁ vā pravṛttiṁ nimittīkṛtya pravartata iti so’pi jāti-śabdaḥ | evam ākāśa-śabdo’pi tārkikāṇāṁ śabdāśrayatvādi-rūpaṁ yaṁ kaṁcid dharmaṁ puraskṛtya pravartate | sva-mate tu pṛthivyādivad ākāśa-vyaktīnāṁ janyānām anekatvād ākāśatvam api jātir eveti so’pi jāti-śabdaḥ | ākāśātiriktā ca diṅ nāsty eva | kālaś ca neśvarād atiricyate | atireke vā dik-kāla-śabdāv apy upādhi-viśeṣa-pravṛtti-nimittakāv iti jāti-śabdāv eva | tasmāt pravṛtti-nimitta-cāturvidhyāc caturvidha eva śabdaḥ | tatra na sat tan nāsat iti jāti-niṣedhaḥ kriyā-guṇa-sambandhānām api niṣedhopalakṣaṇārthaḥ | ekam evādvitīyam iti jāti-niṣedhas tasyā aneka-vyakti-vṛtter ekasminn asambhavāt | nirguṇaṁ niṣkriyaṁ śāntam [ŚvetU 6.19] iti guṇa-kriyā-sambandhānāṁ krameṇa niṣedhaḥ | asaṅgo hy ayaṁ puruṣaḥ [BAU 4.3.15] iti ca | athāto ādeśo neti neti [BAU 2.3.6] iti ca sarva-niṣedhaḥ | tasmād brahma na kenacic chabdenocyata iti yuktam | tarhi kathaṁ pravakṣyāmīty uktaṁ kathaṁ vā śāstra-yonitvāt iti sūtram [Vs 1.1.3] | yathā kathaṁcil lakṣaṇayā śabdena pratipādanād ii gṛhāṇa | pratipādana-prakāraś ca āścaryavat paśyati kaścid enam [Gītā 2.28] ity atra vyākhyātaḥ | vistaras tu bhāṣye draṣṭavyaḥ ||12||

**viśvanāthaḥ :** evaṁ sādhanair jñeyo jīvātmā paramātmā ca | tatra paramātmaiva sarvagato brahma-śabdenocyate | tac ca brahma nirviśeṣaṁ saviśeṣaṁ ca krameṇa jñāni-bhaktayor upāsyam | deha-gato’pi caturbhujatvena dhyeyaḥ paramātma-śabdenocyate | tatra prathamaṁ brahmāha jñeyam iti | anādi na vidyate ādir yasya mat-svarūpatvān nityam ity arthaḥ | mat-param aham eva para utkṛṣṭa āśrayo yasya tat | brahmaṇo hi pratiṣṭhāham [Gītā 14.27] iti mad-agrimokteḥ | tad eva kim ity apekṣāyām āha | tad brahma na sat nāpy asat, kārya-kāraṇātītam ity arthaḥ ||12||

**baladevaḥ :** evaṁ jñāna-sādhanāny upadiśya tair jñeyam upadiśati jñeyaṁ yat tad iti | uktaiḥ sādhanair yaj jñeyam upalabhyaṁ jīvātmavastu ca tad ahaṁ prakarṣeṇa subodhatayā vakṣyāmi yaj jñātvā jano’mṛtaṁ mokṣam aśnute labhate | tatra jīvātma-vastūpadiśati anādīty-ardhakena | nāsty ādir yasya tat jīvasyādy-utpattir nāsty ato’not’pi neti nityāsāv ity arthaḥ | evam āha śrutiḥ -- na jāyate mriyate vā vipaścit [KaṭhU 1.2.18] ity ādyā |aham eva paraḥ svāmī yasya tat pradhāna-kṣetrajña-patir guṇeśaḥ [ŚvetU 6.16] iti śruteḥ | dāsabhūto harer eva nānyasyaiva kadācana iti smṛteś ca | apahata-pāpmatvādinā brahma bṛhatā guṇāṣṭakena viśiṣṭam | śrutiś caivam āha ya ātmāpahata-pāpmā vijaro vimṛtyur viśoko vijghitso’pipāsaḥ satya-saṅkalpaḥ so’nveṣṭavyaḥ sa vijijñāsitavyaḥ iti | jīve brahma-śabdas tu vijñānaṁ brahma ced veda [TaittU 2.5.1] ity ādi śruteḥ | sa guṇān samatītyaitān brahma-bhūyāya kalpate [Gītā 14.26] | brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Gītā 18.55] iti vakṣyamāṇāc ca | na sad iti tad viśuddhaṁ jīvātma-vastu kārya-kāraṇātmakāvasthā-dvaya-virahāt sac cāsac ca nocyate | kintu paramāṇu-caitanyaṁ guṇāṣṭaka-viśiṣṭam ucyate - vibhakta-nāma-rūpaṁ kāryāvasthaṁ sad-upamṛdita-nāma-rūpaṁ kāraṇāvasthaṁ tv asad ity arthaḥ ||12||

### Verse 13

SavRTa" Paai<aPaad& TaTSavRTaae\_i+aiXaraeMau%Ma( )

SavRTa" ī[uiTaMaś/aeke- SavRMaav\*TYa iTañiTa ))13))

**sarvataḥ pāṇi-pādaṁ tat sarvato’kṣi-śiro-mukham |**

**sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati ||13||**

**śrīdharaḥ :** nanv evaṁ brahmaṇaḥ sad-asad-vilakṣaṇatve sati -- sarvaṁ khalv idaṁ brahma brahmaivedaṁ sarvam ity ādi-śrutibhir virudhyeta ity āśaṅkya parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca ity ādi śruti-prasiddhayācintya-śaktyā sarvātmatāṁ tasya darśayann āha sarvata iti pañcabhiḥ | sarvataḥ sarvatra pāṇayaḥ pādāś ca yasya tat | sarvato’kṣīṇi śirāṁsi mukhāni ca yasya tat | sarvataḥ śrutimat śravaṇendriyair yuktaṁ sal-loke sarvam āvṛtya vyāpya tiṣṭhati | sarva-prāṇi-vṛttibhiḥ pāṇy-ādibhir upādhibhiḥ sarva-vyavahārāspadatvena tiṣṭhatīty arthaḥ ||13||

**madhusūdanaḥ** : evaṁ nirupādhikasya brahmaṇaḥ sac-chabda-pratyayāviṣayatvād asattvāśaṅkāyāṁ nāsad ity anenāpāstāyām api vistareṇa tad-āśaṅkā-nivṛtty-arthaṁ sarva-prāṇi-karaṇopādhi-dvāreṇa cetana-kṣetrajña-rūpatayā tad-astitvaṁ pratipādayann āha sarvata iti |

sarvataḥ sarveṣu deheṣu pāṇayaḥ pādāś cācetanāḥ sva-sva-vyāpāreṣu pravartanīyā ysays cetanasya kṣetrajṇasya tat sarvataḥ pāṇi-pādaṁ jñeyaṁ brahma | sarvācetana-pravṛttīnāṁ cetanādhiṣṭhāna-pūrvakatvāt tasmin kṣetrajñe cetane brahmaṇi jñeye sarvācetana-varga-pravṛtti-hetau nāsti nāstitāśaṅkety arthaḥ | evaṁ sarvato’kṣīṇi śirāṁsi mukhāni ca yasya pravartanīyāni santi tat sarvato’kṣi-śiro-mukhaṁ | evaṁ sarvataḥ śrutayaḥ śravaṇendriyāṇi yasya pravartanīyatvena santa tat sarvataḥ śrutimat | loke sarva-prāṇi-nikāye | ekam eva nityaṁ vibhu ca sarvam acetanavargam āvṛtya sva-sattayā sphūrtyā cādhyāsikena sambandhena vyāpya tiṣṭhati nirvikāram eva sthitiṁ labhate, na tu svādhyastasya jaḍa-prapañcasya doṣeṇa guṇena vāṇu-mātreṇāpi sambadhyata ity arthaḥ | yathā ca sarveṣu deheṣv ekam eva cetanaṁ nityaṁ vibhu ca na pratidehaṁ bhinnaṁ tathā prapañcitaṁ prāk ||13||

**viśvanāthaḥ :** nanv evaṁ brahmaṇaḥ sad-asad-vilakṣaṇatve sati -- sarvaṁ khalv idaṁ brahma brahmaivedaṁ sarvam ity ādi-śrutir virudhyeta ity āśaṅkya svarūpataḥ kārya-kāraṇātītatve’pi śakti-śaktimator abhedāt kārya-kāraṇātmakam api tad ity āha sarvata eva pāṇayaḥ pādāś ca yasya tat | brahmādi-pipīlikāntānāṁ pāṇi-pāda-vṛndaiḥ sarvatra dṛṣṭair eva tad brahmaivāsaṅkhya-pāṇi-pādair yuktm ity arthaḥ | evam eva sarvato’kṣīty ādi |13||

**baladevaḥ :** atha paramātma-vastūpadiśati sarvataḥ pāṇīti | tat paramātmavastu | sarvataḥ pāṇi-pādam ity ādi visphuṭārtham ||13||

### Verse 14

SaveRiNd]YaGau<aa>aaSa& SaveRiNd]YaivviJaRTaMa( )

ASa¢&- SavR>a\*ṀEv iNaGauR<a& Gau<a>aae¢\*- c ))14))

**sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitam |**

**asaktaṁ sarva-bhṛc caiva nirguṇaṁ guṇa-bhoktṛ ca ||14||**

**śrīdharaḥ :** kiṁ casarvendriyeti | sarveṣāṁ cakṣur-ādīnāṁ guṇeṣu rūpādy-ākārāsu vṛttiṣu tat-tad-ākāreṇa bhāsate iti tathā | sarvendriyāṇi guṇāṁś ca tat-tad-viṣayān ābhāsayatīti vā | sarvaiḥ indriyair vivarjitaṁ ca | tathā ca śrutiḥ -- apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ ity ādiḥ | asaktaṁ saṅga-śūnyam | tathāpi sarvaṁ bibhartīti sarvasyādhārabhūtam | tad eva nirguṇaṁ sattvādi-guṇa-rahitaṁ | guṇa-bhoktṛ ca guṇānāṁ sattvādīnāṁ bhoktṛ pālakam ||14||

**madhusūdanaḥ :** adhyāropāpavādābhyāṁ niṣprapañcaṁ prapañcyate iti nyāyam anusṛtya sarva-prapañcādhyāropeṇānādi-mat paraṁ brahmeti vyākhyātam adhunā tad-apavādena na sat tan nāsad ucyate iti vyākhyātum ārabhate nirupādhi-svarūpa-jñānāya sarvendriyeti |

paramārthataḥ sarvendriya-vivarjitaṁ tan-māyayā sarvendriya-guṇābhāsaṁ sarveṣāṁ bahiṣkaraṇānāṁ śrotrādīnām antaḥkaraṇayoś ca buddhi-manasor guṇair adhyavasāya-saṅkalpa-śravaṇa-vacanādibhis tat-tad-viṣaya-rūpatayāvabhāsata iva sarvendriya-vyāpārair vyāpṛtam iva taj jñeyaṁ brahma dhyāyatīva lelāyatīva [BAU 4.3.7] iti śruteḥ | atra dhyānaṁ buddhīndriya-vyāpāropalakṣaṇam | lelāyanaṁ calanaṁ karmendriya-vyāpāropalakṣaṇārtham |

tathā paramārthato’saktaṁ sarva-sambandha-śūnyam eva, māyayā sarva-bhṛc ca sadātmanā sarvaṁ kalpitaṁ dhārayatīva poṣayatīti ca sarva-bhṛt, niradhiṣṭhāna-bhramāyogāt | tathā paramārthato nirguṇaṁ sattva-rajas-tamo-guṇa-rahitam eva | guṇa-bhoktṛ ca guṇānāṁ sattva-rajas-tamasāṁ śabdādi-dvārā sukha-duḥkha-mohākāreṇa pariṇatānāṁ bhoktṛ upalabdhṛ ca taj jñeyaṁ brahmety arthaḥ ||14||

**viśvanāthaḥ :** kiṁ ca sarvāṇi indriyāṇi guṇān indriya-viṣayāṁś ca ābhāsayatīti tac cakṣuṣaś cakṣuḥ ity ādi śruteḥ| yad vā sarvendriyair guṇaiḥ śabdādibhiś cābhāsate virājatīti tat | tad api sarvendriya-vivarjitaṁ prākṛtendriyādi-rahitam | tathā ca śrutiḥ - apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ ity ādi | parāsya śaktir bahudhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca iti śruti-prasiddha-svarūpa-śaktyāspadatvād iti bhāvaḥ | asaktaṁ āsakti-śūnyaṁ sarvabhṛt śrī-viṣṇu-svarūpeṇa sarva-pālakam | nirguṇaṁ sattvādi-guṇa-rahitākāram | kiṁ ca guṇa-bhoktṛ triguṇātīta-bhaga-śabda-vācā ṣaḍ-guṇāsvādakam ||14||

**baladevaḥ :** kiṁ ca sarveti sarvair indriyair guṇaiś ca tad-vṛttibhir ābhāsate dīpyata iti tathā sarvair indriyair jīvendriyavat svarūpa-bhinnair vivarjitaṁ santyaktaṁ prākṛtaiḥ karaṇaiḥ śūnyaḥ svarūpānubandhibhis tair viśiṣṭo harir iti svīkāryam | apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ | yad ātmako bhagavāṁs tad-ātmikā vyaktiḥ kim ātmako bhagavān jñānātmaka aiśvaryātmakaḥ śaktyātmakaś ceti buddhimano’ṅga-pratyaṅgavattāṁ bhagavato lakṣayāmahe buddhimān mano-bāṇaṅga-pratyaṅgavān iti śruteḥ | sarvabhṛt sarva-tattva-dhārakam apy asaktaṁ saṅkalpenaiva tad-dhāraṇāt tat-sparśa-rahitaṁ nirguṇaṁ sākṣī cetāḥ kevalo nirguṇaś ca iti śruter māyā-guṇa-spṛṣṭam eva sad-guṇa-bhoktṛ-niyamyatayā guṇanubhavi-vikāra-jananīm ajñām ity ārabhya

ekas tu pibate devaḥ

svacchando’tra vaśānugām |

dhyāna-kriyābhyāṁ bhagavān

bhuṅkte’sau prasabhaṁ vibhuḥ || iti śravaṇāt ||14||

### Verse 15

bihrNTaê >aUTaaNaaMacr& crMaev c )

SaU+MaTvatadivjeYa& dUrSQa& caiNTake- c TaTa( ))15))

**bahir antaś ca bhūtānām acaraṁ caram eva ca |**

**sūkṣmatvāt tad avijñeyaṁ dūra-sthaṁ cāntike ca tat ||15||**

**śrīdharaḥ :** kiṁ ca bahir iti | bhūtānāṁ carācarāṇāṁ svakāryāṇāṁ bahiś cāntaś ca tad eva suvarṇam iva kaṭaka-kuntalādīnām | jala-taraṅgāṇām antar-bahiś ca jalam iva | acaraṁ sthāvaraṁ caraṁ jaṅgamaṁ ca bhūta-jātaṁ tad eva | kāraṇātmatvāt kāryasya | evam api sūkṣmatvād rūpādi-hīnatvād tad avijñeyam idaṁ tad iti spaṣṭaṁ jñānārhaṁ na bhavati | ataevāviduṣāṁ yojana-lakṣāntaritam iva dūrasthaṁ ca | savikārāyāḥ prakṛteḥ paratvāt | viduṣāṁ punaḥ pratyag-ātmatvād antike ca tan nityaṁ sannihitam | tathā ca mantraḥ --

tad ejati tan naijati

tad-dūre tad vāntike |

tad-antarasya sarvasya

tad u sarvasyāsya bāhyataḥ || [Īśopaniṣad 5] iti |

ejati calati naijati na calati | tad u antike iti cchedaḥ ||15||

**madhusūdanaḥ :** bhūtānāṁ bhavana-dharmāṇāṁ sarveṣāṁ kāryāṇāṁ kalpitānām akalpitam adhiṣṭhānam ekam eva bahir antaś ca rajjur iva sva-kalpitānāṁ sarpa-dhārādīnāṁ sarvātmanā vyāpakam ity arthaḥ | ata evācaraṁ sthāvaraṁ caraṁ ca jañgamaṁ bhūta-jātaṁ tad evādhiṣṭhānātmakatvāt | kalpitānāṁ na tataḥ kiṁcid vyatiricyata ity arthaḥ | evaṁ sarvātmaktve’pi sūkṣmtvād rūpādi-hīnatvāt tad-avijñeyam idam evam iti spaṣṭa-jñānārhaṁ na bhavati | ata evātma-jñāna-sādhana-śūnyānāṁ varṣa-sahasra-koṭyāpy aprāpyatvād dūrasthaṁ ca yojana-lakṣa-koṭy-antaritam iva tat | jñāna-sādhana-sampannānāṁ tu antike ca tad atyavyavahitam evātmatvāt | dūrāt sudūre tad ihāntike paśatsv ihaiva nihitaṁ guhāyām [MuṇḍU 3.1.7] ity ādi śrutibhyaḥ ||15||

**viśvanāthaḥ :** bhūtānāṁ svakāryāṇāṁ bahiś cāntaś ca yathā dehānām ākāśādikam | acaraṁ sthāvaraṁ caraṁ jaṅgamaṁ ca bhūta-jātaṁ tad eva | kāryasya kāraṇātmakatvāt | evam api rūpādibhinnatvāt tad-avijñeyam idaṁ tad iti spaṣṭaṁ jñānārhaṁ na bhavatīty ata evāviduṣāṁ yojana-koṭy-antaram iva dūrasthaṁ viduṣāṁ punaḥ sva-gṛha-sthitam evāntike ca tat svadeha evāntaryāmitvāt dūrāt sudūre tad ihāntike ca paśyatsv ihaiva nihitaṁ guhāyām [MuṇḍU 3.1.7] ity ādi śrutibhyaḥ ||15||

**baladevaḥ :** bahir iti | bhūtānāṁ cij-jaḍātmakānāṁ tattvānāṁ bahir antaś ca sthitam | antar bahiś ca tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ [MNāU 13.5] iti śravaṇāt | acaram acalaṁ caraṁ calaṁ ca āsīno dūraṁ vrajati śayāno yāti sarvataḥ [KaṭhU 1.2.21] iti śruteḥ | sūkṣmatvāt pratyaktvāc cit-sukha-mūrtitvād avijñeyaṁ devatāntaravaj jñātum aśakyam | ato dūrasthaṁ ceti yan manasā na manute na cakṣuṣā paśyati kaścanainam [ŚvetU 4.20] iti śruteḥ | gāndharva-vāsitena śrotreṇa ṣaḍ-jādivad bhakti-bhāvitena karaṇena tu śakyaṁ taj jñātum ity āha antike ca tad iti | manasīvānudraṣṭavyam, kaścid dhīraḥ pratyag-ātmānam aikṣata | bhakti-yoge hi tiṣṭhati [GTU 2.78] ity ādi śravaṇāt | bhaktyā tv ananyayā śakyaḥ [Gītā 11.55] ity ādi smṛteś ca ||15||

### Verse 16

Aiv>a¢&- c >aUTaezu iv>a¢-iMav c iSQaTaMa( )

>aUTa>aTa\*R c TaJjeYa& Ga]iSaZ<au Pa[>aivZ<au c ))16))

**avibhaktaṁ ca bhūteṣu vibhaktam iva ca sthitam |**

**bhūta-bhartṛ ca taj jñeyaṁ grasiṣṇu prabhaviṣṇu ca ||16||**

**śrīdharaḥ :** kiṁ ca -- avibhaktam iti | bhūteṣu sthāvara-jaṅgamātmakeṣu avibhaktaṁ kāraṇātmanābhinnaṁ kāryātmanā vibhaktaṁ bhinnam ivāvasthitaṁ ca samudrāj jātaṁ phenādi samudrād anyan na bhavati | tat-svarūpam evoktaṁ jñeyaṁ bhūtānāṁ bhartṛ ca poṣakaṁ sthiti-kāle | pralaya-kāle ca grasiṣṇu grasana-śīlaṁ sṛṣṭi-kāle ca prabhaviṣṇu nānā-kāryātmanā prabhavana-śīlam ||16||

**madhusūdanaḥ :** yad uktam ekam eva sarvam āvṛtya tiṣṭhatīti tad vivṛṇoti pratideham ātma-bheda-vādināṁ nirāsāya avibhaktam iti | bhūteṣu sarva-prāṇiṣu avibhaktam abhinnam ekam eva tat | na tu pratidehaṁ bhinnaṁ vyomavat sarva-vyāpakatvāt | tathāpi deha-tādātmyena pratīyamānatvāt pratidehaṁ vibhaktam iva ca sthitam | aupādikatvenāpāramārthiko vyomnīva tatra bhedāvabhāsa ity arthaḥ |

nanu bhavatu kṣetrajñaḥ sarva-vyāpaka ekaḥ, brahma tu jagat-kāraṇaṁ tato bhinnam eveti | nety āha bhūta-bhartṛ ca bhūtāni sarvāṇi sthiti-kāle bibhartīti tathā pralaya-kāle grasiṣṇu grasana-śīlam utpatti-kāle prabhaviṣṇu ca prabhavana-śīlaṁ sarvasya | yathā rajjv-ādiḥ sarpāder māyā-kalpitasya | tasmād yaj jagataḥ sthiti-layotpatti-kāraṇaṁ brahma tad eva kṣetrajñaṁ pratideham ekaṁ jñeyaṁ na tato’nyad ity arthaḥ ||16||

**viśvanāthaḥ :** bhūteṣu sthāvara-jaṅgamātmakeṣu avibhaktaṁ kāraṇātmanā abhinnaṁ kāryātmanā vibhaktaṁ bhinnam ivā sthitaṁ | tad eva śrī-nārāyaṇa-svarūpaṁ sat | bhūtānāṁ bhartṛ sthiti-kāle pālakaṁ | pralaya-kāle grasiṣṇu saṁhārakam | sṛṣṭikāle prabhaviṣṇu ca nānā-kāryātmanā prabhavana-śīlam ||16||

**baladevaḥ :** avibhaktam iti | vibhakteṣu mitho bhinneṣu jīveṣv avibhaktam ekaṁ tad brahma vibhaktam iva prati-jīvaṁ bhinnam iva sthitam | ekaṁ santaṁ bahudhā dṛśyamānam iti śruteḥ |

eka eva paro viṣṇuḥ

sarvatrāpi na saṁśayaḥ |

aiśvaryād rūpam ekaṁ ca

sūryavad bahudheyate || iti smṛteś ca |

tac ca bhūta-bhartṛ-sthitau bhūtānāṁ pālakaṁ pralaye teṣāṁ grasiṣṇu kāla-śaktyā saṁhārakaṁ, sarge prabhaviṣṇu pradhāna-jīva-śaktibhyāṁ nānā-kāryātmanā prabhavana-śīlaṁ | śrutiś ca yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisaṁviśanti tad brahma tad vijijñāsasva [TaittU 3.1.1] iti ||16||

### Verse 17

JYaaeiTazaMaiPa TaJJYaaeiTaSTaMaSa" ParMauCYaTae )

jaNa& jeYa& jaNaGaMYa& ôid SavRSYa iviñTaMa( ))17))

**jyotiṣām api taj jyotis tamasaḥ param ucyate |**

**jñānaṁ jñeyaṁ jñāna-gamyaṁ hṛdi sarvasya viṣṭhitam ||17||**

**śrīdharaḥ :** kiṁ ca jyotiṣām apīti | jyotiṣāṁ sūryādīnām api jyotiḥ prakāśakaṁ tat | yena sūryas tapati tejasendhaḥ |

na tatra sūryo bhāti na candra-tārakaṁ

nemā vidyuto bhānti kuto’yam agniḥ |

tad eva bhāntam anubhāti sarvaṁ

tasya bhāsā sarvam idaṁ vibhāti || [KaṭhU 2.5.15] ity ādi-śruteḥ |

ataeva tamaso’jñānāt paraṁ tenāsaṁsṛṣṭam ucyate | āditya-varṇaṁ tamsasaḥ parastāt ity ādi-śruteḥ | jñānaṁ ca tad eva buddhi-vṛttau abhivyaktam | tad eva rūpādy-ākāreṇa jñeyaṁ ca jñāna-gamyaṁ ca | amānitvādi-lakṣaṇena pūrvokta-jñāna-sādhanena prāpyam ity arthaḥ | jñāna-gamyaṁ viśinaṣṭi sarvasya prāṇimātrasya hṛdi viṣṭhitaṁ viśeṣeṇāpracyuta-svarūpeṇa niyantṛtayā sthitam | dhiṣṭhitam iti pāṭhe adhiṣṭāya sthitim ity arthaḥ |

**madhusūdanaḥ :** nanu sarvatra vidyamānam api tan nopalabhyate cet tarhi jaḍam eva syāt, na syāt svayaṁjyotiṣo’pi tasya rūpādi-hīnatvenendriyādy-agrāhyatvopapatter ity āha jyotiṣām iti | taj jñeyaṁ brahma jyotiṣām avabhāsakānām ādityādīnāṁ buddhy-ādīnāṁ ca bāhyānām āntarāṇām api jyotir avabhāsakaṁ caityanya-jyotiṣo jaḍa-jyotir-avabhāsakatvopapatteḥ | yena sūryas tapati tejasendhaḥ | tasya bhāsā sarvam idaṁ vibhāti [KaṭhU 2.5.15] ity ādi-śruteś ca | vakṣyati ca yad āditya-gataṁ tejaḥ [Gītā 15.8] ity ādi |

svayaṁ jaḍatvābhāve’pi jaḍa-saṁsṛṣṭaṁ syād iti nety āha tamaso jaḍa-vargāt param avidyā-tat-kāryābhyām apāramārthikābhyām asaṁspṛṣṭaṁ pāramārthikaṁ tad brahma sad-asatoḥ sambandhāyogāt | ucyate akṣarāt parataḥ paraḥ ity ādi-śrutibhir brahma-vādibhiś ca | tad uktam –

niḥsaṅgasya sa-saṅgena kūṭasthasya vikāriṇā |

ātmano’nātmanā yogo vāstavo nopapadyate ||

āditya-varṇaṁ tamasaḥ parastāt iti śruteś ca | āditya-varṇam iti sva-bhāne prakāśāntarānapekṣaṁ sarvasya prakāśakam ity arthaḥ | yasmāt tat svayaṁ jyotir jaḍāsaṁspṛṣṭam ata eva taj jñānaṁ pramāṇa-janya-ceto-vṛtty-abhivyakta-saṁvid-rūpam | ata eva tad eva jñeyaṁ jātum arham ajñātatvāj jaḍasyājñātatvābhāvena jñātum anarhatvāt | kathaṁ tarhi sarvair na jñāyate tatrāha jñāna-gamyaṁ pūrvoktenāmānitvādinā tattva-jñānārtha-darśanāntena sādhana-kalāpena jñāna-hetutayā jñāna-śabditena gamyaṁ prāpyaṁ na tu tad vinety arthaḥ |

nanu sādhanena gamyaṁ cet tat kiṁ deśāntara-vyavahitam ? nety āha hṛdi sarvasya viṣṭhitaṁ sarvasya prāṇi-jātasya hṛdi buddhau viṣṭhitaṁ sarvatra sāmānyena sthitam api viśeṣa-rūpeṇa tatra sthitam abhivyaktaṁ jīva-rūpeṇāntaryāmi-rūpeṇa ca | sauraṁ teja ivādarśa-sūrya-kāntādau | avyavahitam eva vastuto bhrāntyā vyavahitam iva sarva-bhrama-kāraṇājñāna-nivṛttyā prāpyata ivety arthaḥ ||17||

**viśvanāthaḥ :** jyotiṣāṁ candrādityānām api taj jyotiḥ prakāśakaṁ | yena sūryas tapati tejasendhaḥ |

na tatra sūryo bhāti na candra-tārakaṁ

nemā vidyuto bhānti kuto’yam agniḥ |

tad eva bhāntam anubhāti sarvaṁ

tasya bhāsā sarvam idaṁ vibhāti || [KaṭhU 2.5.15] ity ādi-śruteḥ |

ata eva tamaso’jñānāt paraṁ tenāsaṁsṛṣṭam ucyate | āditya-varṇaṁ tamsasaḥ parastāt ity ādi-śruteḥ | jñānaṁ tad eva buddhi-vṛttau abhivyaktaṁ sat jñānam ucyate | tad eva rūpādy-ākāreṇa pariṇataṁ jñeyaṁ ca | tad eva jñāna-gamyaṁ pūrvoktenāmānitvādi-jñāna-sādhanena prāpyam ity arthaḥ | tad eva paramātma-svarūpaṁ sat sarvasya prāṇimātrasya hṛdi dhiṣṭhitaṁ niyantṛtayādhbiṣṭhāya sthitam ity arthaḥ ||17||

**baladevaḥ :** jyotiṣāṁ sūrydīnām api tad brahma jyotiḥ prakāśakaṁ |

na tatra sūryo bhāti na candra-tārakaṁ

nemā vidyuto bhānti kuto’yam agniḥ |

tad eva bhāntam anubhāti sarvaṁ

tasya bhāsā sarvam idaṁ vibhāti || [KaṭhU 2.5.15]

ity ādi-śrutes tad brahma | tad brahma tamasaḥ prakṛteḥ paraṁ tenāspṛṣṭam ucyate āditya-varṇaṁ tamasaḥ parastāt [ŚvetU 3.8] ity śrutyā | jñānaṁ cid-eka-rasam ucyate vijñānam ānanda-ghanaṁ brahma [GTU 2.79?] iti śrutyā | jñānaṁ mumukṣoḥ śaraṇatvena jñātum arham ucyate taṁ ha devam ātma-buddhi-prakāśaṁ mumukṣur vai śaraṇam ahaṁ prapadye [GTU 1.25] iti śrutyā | jñāna-gamyam ucyate tam eva viditvātimṛtyum eti [ŚvetU 3.8] iti śrutyā | sarvasya prāṇi-mātrasya hṛdi dhiṣṭhitaṁ niyantṛtayādhiṣṭhāya sthitam ity ucyate antaḥ-praviṣṭaḥ śāstā janānām [TaittĀ 3.11.10] iti śrutyā | na ca sarvataḥ pāṇīty ādi pañcakaṁ jīva-paratayaiva neyaṁ tat-prakaraṇatvādi-vācyaṁ jīvavad īśvarasyāpi kṣetrajñatvena prakṛtatvāt | sarvataḥ pāṇīty ādi-sārdhakasya brahmaivopakramya śvetāśvataraiḥ paṭhitvāt prakaraṇa-śāvalyasyopaniṣatsu vīkṣaṇāc ca ||17||

### Verse 18

wiTa +ae}a& TaQaa jaNa& jeYa& cae¢&- SaMaaSaTa" )

MaḤ¢- WTaiŪjaYa MaḤavaYaaePaPaÛTae ))18))

**iti kṣetraṁ tathā jñānaṁ jñeyaṁ coktaṁ samāsataḥ |**

**mad-bhakta etad vijñāya mad-bhāvāyopapadyate ||18||**

**śrīdharaḥ :** uktaṁ kṣetrādikam adhikāri-phala-sahitam upasaṁharati itīti | ity enaṁ kṣetraṁ mahā-bhūtādi-dhṛty-antam | tathā jñānaṁ cāmānitvādi-tattva-jñānārtha-darśanāntam | jñeyaṁ cānādimat paraṁ brahmety ādi viṣṭhitam ity antam | vasiṣṭhādibhir vistareṇoktaṁ sarvam api mayā saṅkṣepeṇoktam | etac ca katham | pūrvādhyāyokta-lakṣaṇo mad-bhakto vijñāya mad-bhāvāya brahmatvāyopapadyate yogyo bhavati ||18||

**madhusūdanaḥ :** uktaṁ kṣetrādikam adhikāriṇaṁ phalaṁ ca vadann upasaṁharati itīti | iti anena pūrvoktena prakāreṇa kṣetraṁ mahā-bhūtādi-dhṛty-antaṁ, tathā jñānam amānitvādi tattva-jñānārtha-darśana-paryantaṁ, jñeyaṁ cānādimat paraṁ brahma viṣṭhitam ity antaṁ śrutibhyaḥ smṛtibhyaś cākṛṣya trayam api manda-buddhy-anugrahāya mayā saṁkṣepenoktam | etāvān eva hi sarvo vedārtho gītārthaś ca | asmiṁś ca pūrvādhyāyokta-lakṣaṇo mad-bhakta evādhikārīty āha -- mad-bhakto mayi bhagavati vāsudeve parama-gurau samarpita-sarvātma-bhāvo mad-eka-śaraṇaḥ sa etad yathoktaṁ kṣetraṁ jñānaṁ ca jñeyaṁ ca vijñāya vivekena viditvā mad-bhāvāya sarvānartha-śūnya-paramānanda-bhāvāya mokṣāyopapadyatemokṣaṁ prāptuṁ yogyo bhavati |

yasya deve parā bhaktiḥ yathā deve tathā gurau |

tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ || [ŚvetU 6.23] iti śruteḥ |

tasmāt sarvadā mad-eka-śaraṇaḥ sann ātma-jñāna-sādhanāny eva parama-puruṣārtha-lipsur anuvartate tuccha-viṣaya-bhoga-spṛhāṁ hitvety abhiprāyaḥ ||18||

**viśvanāthaḥ** : uktaṁ kṣetrādikam adhikāri-phala-sahitam upasaṁharati itīti | kṣetraṁ mahā-bhūtādi dhṛty-antam | jñānam amānitvādi-tattva-jñānārtha-darśanāntam | jñeyaṁ jñāna-gamyaṁ ca anādīty ādi dhiṣṭhitam ity antam | ekam eva tattvaṁ brahma bhagavat-paramātma-śabda-vācyaṁca saṅkṣepeṇoktam | mad-bhakto bhaktimaj jñānī mad-bhāvāya mat-sāyujyāya | yad vā mad-bhakto mamaikāntiko dāsa etad vijñāya mat-prabhor etāvad aiśvaryam iti jñātvā mayi bhāvāya premṇa upapadyata upapanno bhavati ||18||

**baladevaḥ :** uktaṁ kṣetrādikaṁ taj-jñāna-phala-sahitam upasaṁharati iti kṣetram iti | mahā-bhūtāni ity ādinā cetanā dhṛtir ity antena kṣetra-svarūpam uktam | amānitvam ity ādinā tattva-jñānārtha-darśanam ity antena jñeyasya kṣetra-dvayasya jñānaṁ tat-sādhanam uktam | anādi mat-param ity ādinā hṛdi sarvasya viṣṭhitam ity antena jñeyaṁ kṣetrajña-dvayaṁ coktaṁ mayā | etat trayaṁ vijñāya mitho vivekenāvagatya mad-bhāvāya mat-premṇe mat-svabhāvāya vāsaṁsāritvāya kalpate yogye bhavati mad-bhaktaḥ ||18||

### Verse 19

Pa[k\*-iTa& Pauṛz& cEv ivṬyNaadq o>aaviPa )

ivk-ara&ê Gau<aa&êEv iviṬ Pa[k\*-iTaSa&>avaNa( ))19))

**prakṛtiṁ puruṣaṁ caiva viddhy anādī ubhāv api |**

**vikārāṁś ca guṇāṁś caiva viddhi prakṛti-saṁbhavān ||19||**

**śrīdharaḥ :** tad evaṁ tat kṣetraṁ yac ca yādṛk cety etāvat prapañcitam | idānīṁ tu yad vikāri yataś ca yat sa ca yo yat-prabhāvaś cety etat pūrvaṁ pratijñātam eva prakṛti-puruṣayoḥ saṁsāra-hetukatva-kathanena prapañcayati prakṛtim iti pañcabhiḥ | tatra prakṛti-puruṣayor ādimatve tayor api prakṛty-antareṇa bhāvyam ity anavasthāpattiḥ syāt | atas tāv ubhāv anādī viddhi | anāder īśvarasya śaktitvāt prakṛter anāditvam | puruṣe’pi tad-aṁśatvād anādir eva | atra ca parameśvarasya tac-chaktīnām anāditvaṁ nityatvaṁ ca śrīmac-chaṅkara-bhagavad-bhāṣya-kṛdbhir atiprabandhenopapāditam iti grantha-bāhulyān nāsmābhiḥ pratanyate | vikārāṁś ca dehendriyādīn guṇāṁś ca guṇa-pariṇāmān sukha-duḥkha-mohādīn prakṛteḥ sambhūtān viddhi ||19||

**madhusūdanaḥ :** tad anena granthena tat kṣetraṁ yac ca yādṛk ca ity etad vyākhyātam | idānīṁ yad-vikāri yataś ca yat sa ca yo yat-prabhāvaś ca ity etāvad vyākhyātavyam | tatra prakṛti-puruṣayoḥ saṁsāra-hetutva-kathanena yad-vikāri yataś ca yad iti prakṛtim ity ādi dvābhyāṁ prapañcyate | sa ca yo yat prabhāvaś ca iti tu puruṣa ity ādi dvyābhyām iti vivekaḥ | tatra saptama īśvarasya dve prakṛtī parāpare kṣetra-kṣetrajña-lakṣaṇe upanyasya etad-yonīni bhūtāni [Gītā 7.7] ity uktam | tatrāparā prakṛtiḥ kṣetra-lakṣaṇā parā tu jīva-lakṣaṇeti tayor anāditvam uktvā tad-ubhaya-yonitvaṁ bhūtānām ucyate prakṛtim iti |

prakṛtir māyākhyā triguṇātmikā pārameśvarī śaktiḥ kṣetra-lakṣaṇā yā prāg aparā prakṛtir ity uktā | yā tu parā prakṛtir jīvākhyā prāg uktā sa iha puruṣa ity ukta iti na pūrvāpara-virodhaḥ | prakṛtiṁ puruṣaṁ cobhāv api anādī eva viddhi | na vidyate ādiḥ kāraṇaṁ yayos tau | tathā prakṛter anāditvaṁ sarva-jagat-kāraṇatvāt | tasyā api kāraṇa-sāpekṣatve’navasthā-prasaṅgāt | puruṣasyānāditvaṁ tad-dharmādharma-prayuktatvāt kṛtsnasya jagataḥ jātasya harṣa-śoka-bhaya-sampratipatteḥ | anyathā kṛta-hānya-kṛtābhyāgama-prasaṅgāt | yataḥ prakṛtir anādir atas tasyā bhūta-yonitvam uktaṁ prāg upapadyata ity āha vikārāṁś ca ṣoḍaśa pañca mahā-bhūtāny ekādaśendriyāṇi ca guṇāṁś ca sattva-rajas-tamo-rūpān sukha-duḥkha-mohān prakṛti-saṁbhavān eva prakṛti-kāraṇakān eva viddhi jānīhi ||19||

**viśvanāthaḥ :** paramātmānam uktvā kṣetra-jña-śabda-vācyaṁ jīvātmānaṁ vaktuṁ kutas tasya māyā-saṁsleṣaḥ, kadā tad-ārambho’bhūd ity apekṣāyām āha prakṛtiṁ māyāṁ puruṣaṁ jīvaṁ cobhāv apy anādī na vidyate ādi kāraṇaṁ yayos tathābhūtau viddhi anāder īśvarasya mama śaktitvāt |

bhūmir āpo’nalo vāyuḥ khaṁ mano buddhir eva ca |

ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā ||

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām |

jīva-bhūtāṁ mahābāho yayedaṁ dhāryate jagat || [Gītā 7.4-5]

iti mad-ukter māyā-jīvayor api mac-chaktitvena anāditvāt tayoḥ saṁśleṣo’pi anādir iti bhāvaḥ | tatra mithaḥ saṁśliṣṭayor api tayor vastutaḥ pārthakyam asti eva ity āha vikārāṁś ca dehendriyādīn guṇāṁś ca guṇa-pariṇāmān sukha-duḥkha-śoka-mohādīn prakṛti-sambhūtān prakṛty-udbhūtān viddhīti kṣetrākāra-pariṇatāyāḥ prakṛteḥ sakāśād bhinnam eva jīvaṁ viddhīti bhāvaḥ ||19||

**baladevaḥ :** evaṁ mitho vivikta-svabhāvayor anādyoḥ prakṛti-jīvayoḥ saṁsargasyānādi-kālikatvaṁ saṁsṛṣṭayos tayoḥ kārya-bhedas tat-saṁsargasyānādi-kālikasya hetuś ca nirūpyate prakṛtim ity ādibhiḥ | apir avadhṛtau | mithaḥ sampṛktau prakṛti-puruṣāv ubhāv anādyeva viddhi madīya-śaktitvān nityāv eva jānīhi | tayor mac-chaktitvaṁ tu puraivoktaṁ bhūmir āpaḥ ity ādinā | anādi-saṁsṛṣṭayor api tayoḥ svarūpa-bhedo’stīty āśayenāh vikārān dehendriyādīn | guṇāṁś sukha-duḥkhāni prakṛti-sambhavān prākṛtān na tu jaivān viddhīti kṣetrātmanā pariṇatāyāḥ prakṛter anyo jīva iti darśitam ||19||

### Verse 20

k-aYaRk-r<ak-Ta\*RTve heTau" Pa[k\*-iTaṛCYaTae )

Pauṛz" Sau%du"%aNaa& >aae¢\*-Tve heTauṛCYaTae ))20))

**kārya-kāraṇa-kartṛtve hetuḥ prakṛtir ucyate |**

**puruṣaḥ sukha-duḥkhānāṁ bhoktṛtve hetur ucyate ||20||**

**śrīdharaḥ :** vikārāṇāṁ prakṛti-sambhavatvaṁ darśayan puruṣasya saṁsāra-hetutvaṁ darśayati kāryeti | kāryaṁ śarīram | kāraṇāni sukha-duḥkha-sādhanānīndriyāṇi | teṣāṁ kartṛtve tad-ākāra-pariṇāme prakṛtir hetur ucyate kapilādibhiḥ | puruṣo jīvas tu tat-kṛta-sukha-duḥkhānāṁ bhoktṛtve hetur ucyate | ayaṁ bhāvaḥ yadyapi acetanāyāḥ prakṛteḥ svataḥ-kartṛtvaṁ na sambhavati tathā puruṣasyāpy avikāriṇo bhoktṛtvaṁ na sambhavati | tathāpi kartṛtvaṁ nāma kriyā-nirvartakatvam | tac cācetanasyāpi cetanādṛṣṭa-vaśāt caitanyādhiṣṭhitatvāt sambhavati yathā vahner ūrdhva-jvalanaṁ vayos tiryag gamanaṁ vatsādṛṣṭa-vaśāt gostanya-payasaḥ kṣaraṇam ity ādi | ataḥ puruṣa-sannidhānāt prakṛteḥ kartṛtvam ucyate bhoktṛtvaṁ ca sukha-duḥkha-saṁvedanaṁ, tac ca cetana-dharma eveti prakṛti-sannidhānāt puruṣasya bhoktṛtvam ucyate iti ||20||

**madhusūdanaḥ :** vikārāṇāṁ prakṛti-sambhavattvaṁ vivecayan puruṣasya saṁsāra-hetutvaṁ darśayati kāryeti | kāryaṁ śarīraṁ karaṇānīndriyāṇi tat-sthāni trayodaśa dehārambhakāṇi bhūtāni viṣayāś ceha kārya-grahaṇena gṛhyante | guṇāś ca sukha-duḥkha-mohātmakāḥ karaṇāśrayatvāt karaṇa-grahaṇena gṛhyante | teṣāṁ kārya-karaṇānāṁ kartṛtve tad-ākāra-pariṇāme hetuḥ kāraṇam prakṛtir ucyate maharṣibhiḥ | kārya-karaṇeti dīrgha-pāṭhe’pi sa evārthaḥ | evaṁ prakṛteḥ saṁsāra-kāraṇatvaṁ vyākhyāya puruṣasyāpi yādṛśaṁ tat tad āha puruṣo kṣetrajñaḥ parā prakṛtir iti prāg vyākhyātaḥ | sa sukha-duḥkhānāṁ sukha-duḥkha-mohānāṁ bhogyānāṁ sarveṣām api bhoktṛtve vṛtty-uparaktopalambhe hetur ucyate ||20||

**viśvanāthaḥ :** tasya māyā-saṁśleṣaṁ darśayati | kāryaṁ śarīram | kāraṇāni sukha-duḥkha-sādhanānīndriyāṇi | kartāra indriyādhiṣṭhātāro devās tatra tathādhyāsena puruṣa-saṁsargāt kāryādi-rūpeṇa pariṇatā syād avidyākhyayā sva-vṛttyā tad-adhyāsa-pradā ca syād ity arthaḥ | tat-kṛta-sukha-duḥkhānāṁ bhoktṛtve puruṣo jīva eva hetuḥ | ayaṁ bhāvaḥ yadyapi kāryatva-kāraṇatva-kartṛtva-bhoktṛtvāni prakṛti-dharmā eva syus tad api kāryatvādiṣu jaḍāṁśa-prādhānyāt, sukha-duḥkha-saṁvedana-rūpe bhoge tu caitanyāṁśa-prādhānyāt | prādhānyena vyapadeśā bhavantīti nyāyāt kāryatvādiṣu prakṛtir hetuḥ | bhoktṛtve puruṣo hetur ity ucyate iti ||20||

**baladevaḥ :** atha saṁsṛṣṭayos tayoḥ kārya-bhedam āha kāryeti śarīraṁ kāryaṁ jñāna-karma-sādhakatvād indriyāṇi kāraṇāni teṣāṁ kartṛtve tat-tad-ākāra-sva-pariṇāme prakṛtir hetuḥ | puruṣaḥ prakṛtistho hi ity agrimāt sva-saṁsargeṇa sacetanāṁ prakṛtiṁ puruṣo’dhitiṣṭhati | tad-adhiṣṭhitā tu sā tat-karmāṇu-guṇyena pariṇamamānā tat-tad-dehādīnāṁ sraṣṭrīti prakṛtyārpitānāṁ sukhādīnāṁ bhoktṛtve puruṣo hetus teṣāṁ bhoge sa eva kartey arthaḥ | prakṛty-adhiṣṭhātṛtvaṁ sukhādi-bhoktṛtvaṁ ca puruṣasya kāryam | tac ca śarīrādi-kartṛtvaṁ tu tad-adhiṣṭhātāyāḥ prakṛter iti puruṣasyaiva kartṛtvaṁ mukhyam | evam āha sūtrakāraḥ kartā śāstrārthavattvāt ity ādibhiḥ | pareśasya harer adhiṣṭhātṛtvaṁ tu sarvatrāvarjanīyam ity uktaṁ vakṣyate ca ||20||

### Verse 21

Pauṛz" Pa[k\*-iTaSQaae ih >au»e Pa[k\*-iTaJaaNa( Gau<aaNa( )

k-ar<a& Gau<aSa®ae\_SYa SadSaÛaeiNaJaNMaSau ))21))

**puruṣaḥ prakṛti-stho hi bhuṅkte prakṛtijān guṇān |**

**kāraṇaṁ guṇa-saṅgo’sya sad-asad-yoni-janmasu ||21||**

**śrīdharaḥ :** tathāpy avikāriṇo janma-rahitasya ca bhoktṛtvaṁ katham iti | ata āha puruṣa iti | hi yasmāt | prakṛti-sthas tat-kārye dehe tādātmyena sthitaḥ puruṣaḥ | atas taj-janitān sukha-duḥkhādīn bhuṅkte | asya ca puruṣasya satīṣu devādi-yoniṣu asatīṣu tiryag-ādi-yoniṣu yāni janmāni teṣu guṇa-saṅgo guṇaiḥ śubhāśubha-karma-kāribhir indriyaiḥ saṅgaḥ kāraṇam ity arthaḥ ||21||

**madhusūdanaḥ :** yat puruṣasya sukha-duḥkha-bhoktṛtvaṁ tādātmyenopagataḥ prakṛti-stho hy eva puruṣo bhuṅkte upalabhate prakṛti-jān guṇān | ataḥ prakṛti-ja-guṇopalambha-hetuṣu sad-asad-yoni-janmasu sad-yonayo devādyās teṣu hi sāttvikam iṣataṁ phalaṁ bhujyate | asad-yonayaḥ paśv-ādyās teṣu hi tāmasam aniṣṭaṁ phalaṁ bhujyate | atas tan nāsya puruṣasya guṇa-saṅgaḥ sattva-rajas-tamo-guṇātmaka-prakṛti-tādātmyābhimāna eva kāraṇam | na tv asaṅgasya tasya svataḥ saṁsāra ity arthaḥ | athavā guṇa-saṅgo guṇeṣu śabdādiṣu sukha-duḥkha-mohātmakeṣu saṅgo’bhilāṣaḥ kāma iti yāvat | sa evāsya sad-asad-yoni-janmasu kāraṇam sa yathā-kāmo bhavati tat kratur bhavati yat kratur bhavati tat karma kurute yat karma kurute tad abhisampadyate [BAU 4.4.5] iti śruteḥ | asminn api pakṣe mūla-kāraṇatvena prakṛti-tādātmyābhimāno draṣṭavyaḥ ||21||

**viśvanāthaḥ :** kintu tatra anādy-avidyā-kṛtenādhyāsena eva karṭrva-bhoktṛtvādikaṁ tadīyam api dharmaṁ svīyaṁ manyate | tata evāsya saṁsāra ity āha puruṣa iti | prakṛtisthaḥ prakṛti-kārya-dehe tādātmyena hi sthitaḥ | prakṛtijān antaḥkaraṇa-dharmān śoka-moha-sukha-duḥkhādīn guṇān svīyān eva abhimanyamāno bhuṅkte | tatra kāraṇaṁ guṇa-saṅgaḥ | guṇamaya-deheṣu asyāsaṅgasyāpy ātmanaḥ saṅgo’vidyā-kalpitaḥ | kva bhuṅkte ity apekṣāyām āha satīṣu devādi-yoniṣu asatīṣu tiryag-ādi-yoniṣu śubhāśubha-karma-kṛtāsu yāni janmāni teṣu ||21||

**baladevaḥ :** prakṛty-adhiṣṭhāne sikhādibhoge ca puruṣasyaiva kartṛtvam ity etat sphuṭayati tasya prakṛti-saṁsarge hetuṁ ca darśayati puruṣa iti | cit-sukhaika-raso’pi puruṣo’nādikarma-vāsanayā prakṛtisthas tām adhiṣṭhita-tat-kṛta-dehendriyaḥ prāna-viśiṣṭaḥ sann eva tat-kṛtān guṇān sukhādīn bhuṅkte’nubhavati kvety āha sad iti | satīṣu deva-mānavādiṣv asatīṣu paśu-pakṣy-ādiṣu ca sādhv-asādhu-racitāsu yoniṣu yāni janmādīni teṣv iti tatra tatra puruṣasyaiva kartṛtvam |

tat-saṁsarge hetum āha kāraṇam iti | guṇo’saṅgo’nādi-guṇa-maya-visaya-spṛhā | ayam arthaḥ anādir jīvaḥ karma-rūpāṇādivāsanāraktaḥ | sa ca bhoktṛtvād bhogyān viṣayān spṛhayaṁs tad-arpita-kāmanādi-sannihitāṁ prakṛtim āśrayiṣyati yāvat sat-prasaṅgāt tat-tad-vāsanā kṣīyate | tat-kṣaye tu parātma-dhāma-sukhāni bhuṅkte so’śnute sarvān kāmān saha brahmaṇā vipaścitā ity ādi śrutibhya iti | yat tu prakṛter ity ādeḥ kārya-kāraṇety ādeḥ prakṛtyaiva cety āder nānyaṁ guṇebhyaḥ ity ādeś cāpātatārtha-grāhibhiḥ sāṅkhyaiḥ prakṛter eva kartṛtvam uktaṁ, tat kila rabhasābhidhānam eva loṣṭra-kāṣṭhavad acetanāyās tasyās tattva-sambhāvāt | upādānāparokṣa-cikīrṣākṛtimattvaṁ khalu kartṛtvaṁ, tac ca cetanasyaiveti śrutir āha - vijñānaṁ yajñaṁ tanute karmāṇi tanute’pi ca | eṣa hi draṣṭā spraṣṭā śrotā rasayitā ghrātā mantā boddhā kartā nijñānātmā puruṣaḥ ity ādikam |

yac ca puruṣa-sannidhānāc caitanyādhyāsāt tasyās tattvam ity āhus tan na | yat sannidhyadhasta-caitanyāt tasyāḥ kartṛtvaṁ tat tasyaiva sannihitasyeti suvacatvāt | na khalu tapāyaso dagdhṛtvam ayo-hetukam api tu vahni-hetukam eva dṛṣṭam | na ca calati jalaṁ phalati tarur itivaj jaḍāyās tasyās tattva-siddhir jalādiṣv antaryāmy-adhiṣṭhitatveneṣṭāsiddher vidhāyaka-śruti-vyākopāc caited evam | na hi jaḍa-prakṛtim uddiśya svargādi-phalakaṁ jyotiṣṭomādi-mokṣa-phalakaṁ dhyānaṁ ca smṛtir vidhatte’pi tu cetanam eva bhoktāram uddiśyeti puruṣasyaiva kartṛtvam | tac ca prakṛter iti yad uktaṁ tat tu tad-vṛtti-prācuryād eva yathā kareṇa bibhrati puruṣe karo bibhartīti vyapadeśas tathā prakṛtyā kurvati puruṣe prakṛtiḥ karotīti sa bhaved ity eke, prākṛtair dehādibhir yuktasyaiva puruṣasya yajña-yuddhādi-karma-kartṛtvaṁ, na tu tair viyuktasya śuddhasyety ataḥ prakṛtes tad ity apare ||21|

### Verse 22

oPad]íaNauMaNTaa c >aTaaR >aae¢-a Maheṅr" )

ParMaaTMaeiTa caPYau¢-ae dehe\_iSMaNa( Pauṛz" Par" ))22))

**upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ |**

**paramātmeti cāpy ukto dehe’smin puruṣaḥ paraḥ ||22||**

**śrīdharaḥ :** tad anena prakāreṇa prakṛty-avivekād eva puruṣasya saṁsāraḥ | na tu svarūpataḥ | ity āśayena tasya svarūpam āha upadraṣṭeti | asmin prakṛti-kārye dehe vartamāno’pi puruṣaḥ paro bhinna eva | na tad-guṇair yujyata ity arthaḥ | tatra hetavaḥ yasmād upadraṣṭā pṛthag-bhūta eva samīpe sthitvā draṣṭā sākṣīty arthaḥ | tathā anumantā anumoditaiva sannidhi-mātreṇānugrāhakaḥ | sākṣī cetāḥ kevalo nirguṇaś ca [GTU 2.96, Puruṣa-bodhinī] ity ādi śruteḥ | tathā aiśvaryeṇa rūpeṇa bhartā vidhāyaka iti coktaḥ | bhoktā pālaka iti ca | mahāṁś cāsau īśvaraś ca sa brahmādīnām api patir iti ca paramātmā vāntaryāmīti coktaḥ śrutyā | tathā ca śrutiḥ eṣa sarveśvara evsa bhūtādhipatir loka-pālaḥ ity ādi ||22||

**madhusūdanaḥ** :tad evaṁ prakṛti-mithyā-tādātmyāt puruṣasya saṁsāro na svarūpeṇety uktam | kīdṛśaṁ punas tasya svarūpaṁ yatra na sambhavati saṁsāraḥ ? ity ākāṅkṣāyāṁ tasya svarūpaṁ sākṣān nirdiśann āha upadraṣṭeti | asmin prakṛti-pariṇāme dehe jīva-rūpeṇa vartamāno’pi puruṣaḥ paraḥ prakṛti-guṇāsaṁsṛṣṭaḥ paramārthato’saṁsārī svena rūpeṇety artahḥ | yata upadraṣṭā yatha ṛtvig-yajamāneṣu yajña-karma-vyāpṛteṣu tat-samīpastho’nyaḥ svayam avyāpṛto yajña-vidyā-kuśalatvād ṛtvig-yajamāna-vyāpāra-guṇa-doṣāṇām īkṣitā, tadvat kārya-karaṇa-vyāpāreṣu svayam avyāpṛto vilakṣaṇas teṣāṁ kārya-karaṇānāṁ sa-vyāparāṇāṁ samīpastho draṣṭā na tu kartā puruṣaḥ | sa yat tatra kiṁcit paśyaty ananvāg atas tena bhavaty asaṅgo hy ayaṁ puruṣaḥ [BAU 4.3.15] iti śruteḥ |

athavā, deha-cakṣur-mano-buddhy-ātmāno draṣṭṛṣu madhye bāhyān dehādīn apekṣyātyavyavahito draṣṭātmā puruṣa upadraṣṭā | upa-śabdasya sāmīpyārthatvāt tasya cāvyavadhāna-rūpasya pratyag-ātmany eva paryavasānāt |

anumantā ca kārya-karaṇa-pravṛttiṣu svayam apravṛtto’pi pravṛtta iva saṁnidhi-mātreṇa tad-anukūlatvād anumantā | athavā, sva-vyāpāreṣu pravṛttān dehendriyādīn na nivārayati kadācid api tat-sākṣi-bhūtaḥ puruṣa ity anumantā | sākṣī cetā [GTU 2.96, Puruṣa-bodhinī] iti śruteḥ | bhartā

bhartā dehendriya-mano-buddhīnāṁ saṁhatānāṁ caitanyābhāsa-viśiṣṭānāṁ sva-sattayā sphuraṇena ca dhārayitā poṣayitā ca | bhoktā buddheḥ sukha-duḥkha-mohātmakān pratyayān svarūpa-caitanyena prakāśayatīti nirvikāra evopalabdhā | maheśvaraḥ sarvātmatvāt svatantratvāc ca mahān īśvaraś ceti maheśvaraḥ | paramātmā dehādi-buddhy-antānāṁ avidyayātmatvena kalpitānām paramaḥ prakṛṣṭa upadraṣṭṛtvādi-pūrvokta-viśeṣaṇa-viśiṣṭa ātmā paramātmā | ity anena śabdenāpi uktaḥ kathitaḥ śrutau | ca-kārād upadraṣṭety-ādi-śabdair api sa eva puruṣaḥ paraḥ | uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ [Gītā 15.17] ity agre vakṣyate ||22||

**viśvanāthaḥ :** jīvātmānam uktvā paramātmānam āha upadraṣṭeti | yadyapi anādi mat-paraṁ brahma ity ādinā hṛdi sarvasya viṣṭhitam ity anena ca sāmānyataḥ paśeṣataś ca paramātmā prokta eva, tad api tasya jīvātma-sāhityenāpi pṛthag eva spaṣṭatayā dehasthatva-jñāpanārtham iyam uktir jñeyā | asmin dehe paro’nyaḥ puruṣo yo maheśvarḥ sa paramātmeti cāpy uktaḥ | paramātmeti ca nāmnāpy ukto bhavatīty arthaḥ | tatra parama-śabda ekātmavāda-pakṣe svāṁśa iti dyotanārtho jīvasya upa samīpe pṛthak-sthita eva draṣṭā sākṣī | anumantānumodana-kartā sannidhi-mātreṇānugrāhakaḥ | sākṣī cetāḥ kevalo nirguṇaś ca [GTU 2.96, Puruṣa-bodhinī] iti śruteḥ | tathā bhartā dhārako bhoktā pālakaḥ |

**baladevaḥ :** dehe sukhādibhokṭrayāvasthitaṁ jīvam uktvā niyantṛtayā tatrāvasthitam īśvaram āha upadraṣṭeti | asmin dehe paro jīvād anyaḥ puruṣo’sti yo maheśvaraḥ paramātmeti proktaḥ | upadraṣṭā sannidhau pṛthak-sthita eva sākṣī | anumantānumati-dātā tad-anumatiṁ vinā jīvaḥ kiñcid api kartuṁ na kṣama ity arthaḥ | bhartā dhārakaḥ | bhoktā pālakaḥ | sarvataḥ pāṇi ity ādibhir uktasyāpīśasya jīvena saha sthitiṁ vaktuṁ punar uktiḥ ||22||

### Verse 23

Ya Wv& veita Pauṛz& Pa[k\*-iTa& c Gau<aE" Sah )

SavRQaa vTaRMaaNaae\_iPa Na Sa >aUYaae\_i>aJaaYaTae ))23))

**ya evaṁ vetti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha |**

**sarvathā vartamāno’pi na sa bhūyo’bhijāyate ||23||**

**śrīdharaḥ :** evaṁ prakṛti-puruṣa-viveka-jñāninaṁ stauti ya evam iti | evam upadraṣṭṛtvādi-rūpeṇa puruṣaṁ yo vetti prakṛtiṁ ca guṇaiḥ saha sukha-duḥkhādi-pariṇāmaiḥ sahitāṁ yo vetti sa puruṣaḥ sarvathā vidhim atilaṅghyeha vartamāno’pi punar nābhijāyate | mucyate evety arthaḥ ||23||

**madhusūdanaḥ :** tad evaṁ sa ca yo yat prabhāvaś ca [Gītā 13.4] iti vyākhyātam idānīṁ yaj jñātvāmṛtam aśnute ity uktam upasaṁharati ya evam iti | ya evam uktena prakāreṇa vetti puruṣam ayam aham asmīti sākṣātkaroti prakṛtiṁ cāvidyāṁ guṇaiḥ sva-vikāraiḥ saha mithyā-bhūtām ātma-vidyayā bādhitāṁ vetti nivṛtte mamājñāna-tāt-kārye iti, sa sarvathā prārabdha-karma-vaśād indravad vidhim atikramya vartamāno’pi bhūyo na jāyate patite’smin vidvac-charīre punar deha-grahaṇaṁ na karoti | avidyāyāṁ vidyayā nāśitāyāṁ tat-kāryāsaṁbhavasya bahudhoktatvāt tad-adhigama uttara-pūrvārdhayor aśleṣa-vināśau tad-vyapadeśāt [Vs 4.1.13] iti nyāyāt | api-śabdād vidhim anatikramya vartamānaḥ sva-vṛttastho bhūyo na jāyata iti kim u vaktavyam ity abhiprāyaḥ ||23||

**viśvanāthaḥ :** etaj-jñāna-phalam āha ya iti | puruṣaṁ paramātmānaṁ prakṛtiṁ māyā-śaktiṁ | ca-kārāj jīva-śaktiṁ ca | sarvathā vartamāno’pi laya-vikṣepādi-parābhūto’pi ||23||

**baladevaḥ :** etaj-jñāna-phalam āha ya iti | evaṁ mad-ukta-vidhayā mitho viviktatayā yaḥ puruṣaṁ maheśvara-prakṛtiṁ ca jīvaṁ ca vetti ! sarvathā vyavahāra-samparkeṇa vartamāno’pi bhūyo nābhijāyate dehānte vimucyata ity arthaḥ ||23||

### Verse 24

DYaaNaeNaaTMaiNa PaXYaiNTa ke- icdaTMaaNaMaaTMaNaa )

ANYae Saa&:YaeNa YaaeGaeNa k-MaRYaaeGaeNa caPare ))24))

**dhyānenātmani paśyanti ke cid ātmānam ātmanā |**

**anye sāṁkhyena yogena karma-yogena cāpare ||24||**

**śrīdharaḥ :** evambhūta-viviktātma-jñāna-sādhana-vikalpān āha dhyāneneti dvābhyām | dhyānenātmākārapratyayāvṛttyā | ātmani deha eva ātmanā manasā evam ātmānaṁ kecit paśyanti | anye tu sāṅkhyena prakṛti-puruṣa-vailakṣaṇyālocanena yogenāṣṭāṅgena | apare ca karma-yogena | paśyantīti sarvatrānuṣaṅgaḥ | eteṣāṁ ca dhyānādīnāṁ yathā-yogyaṁ krama-samuccaye saty api tat-tan-niṣṭhā-bhedābhiprāyeṇa vikalpoktiḥ ||24||

**madhusūdanaḥ :** atrātma-darśane sādhana-vikalpā ime kathyante dhyāneneti | iha hi caturvidhā janāḥ, kecid uttamāḥ kecin madhyamāḥ kecin mandāḥ kecin mandatarā iti | tatrottamānām ātma-jñāna-sādhanam āha | dhyānena vijātīya-pratyayānantaritena sajātīya-pratyaya-pravāheṇa śravaṇa-manana-phala-bhūtenātma-cintanena nididhyāsana-śabdenoditenātmani buddhau paśyanti sākṣātkurvanti ātmānaṁ pratyak-cetanam ātmanā dhyāna-saṁskṛtenāntaḥ-karaṇena kecid uttamā yoginaḥ |

madhyamānām ātma-jñāna-sādhanam āha -- anye madhyamāḥ sāṁkhyena yogena nididhyāsana-pūrva-bhāvinā śravaṇa-manana-rūpeṇa nityānitya-vivekādi-pūrvakeṇeme guṇa-traya-pariṇāmā anātmanaḥ sarve mithyā-bhūtās tat-sākṣi-bhūto nityo vibhur nirvikāraḥ satyaḥ samasta-jaḍa-sambandha-śūnya ātmāham ity evaṁ vedānta-vākya-vicāra-janyena cintanena paśyanti ātmānam ātmaniti vartate | dhyānenotpatti-dvāreṇety arthaḥ |

mandānām jñāna-sādhanam āha -- karma-yogeneśvarārpaṇa-buddhyā kriyamāṇena phalābhisandhi-rahitena tat-tad-varṇāśramocitena veda-vihitena karma-kalāpena cāpare mandāḥ paśyanti ātmānam ātmaniti vartate | sattva-śuddhyā śravaṇa-manana-dhyānotpatti-dvāreṇety arthaḥ ||24||

**viśvanāthaḥ :** atra sādhana-vikalpam āha dhyāneti dvābhyām | kecid bhaktā dhyānena bhagavac-cintanenaiva | bhaktyā mām abhijānāti [Gītā 18.55] ity agrimokter ātmani mansy ātmanā svayam eva na tv anyena kenāpy upakārekeṇety arthaḥ | anye jñāninaḥ sāṅkhyam ātmānātma-vivekas tena | apare yogino yogenāṣṭāṅgena karma-yogena niṣkāma-karmaṇā ca | atra sāṅkhyāṣṭāṅga-yoga-niṣkāma-karma-yogāḥ paramātma-darśane parasparayaiva hetavo na tu sākṣād dhetavas teṣāṁ sāttvikatvāt paramātmanas tu guṇātītatvāt | kiṁ ca jñānaṁ ca mayi sannyaset [BhP 11.19.1] iti bhagavad-ukter jñānādi-sannyāsānantaram eva bhaktyāham ekayā grāhyaḥ [BhP 11.14.11] ity ukter jñānaṁ vimucya tayā bhaktyaiva paśyanti ||24||

**baladevaḥ :** maheśvarasya prāptau sādhana-vikalpān āha dhyāneneti dvābhyām | kecid viśuddha-cittā ātmani manasi sthitam ātmānaṁ maheśvaraṁ māṁ dhyānenopasarjanī-bhūta-jñānena paśyanti sākṣāt kurvanty ātmanā svayam eva, na tv anyenopakārakeṇa | anye sāṅkhyenopasarjanī-bhūta-dhyānena jñānena paśyanti | anya-yogenopasarjanī-bhūta-jñānenāṣṭāṅgena paśyanti | apare tu karma-yogenāntargata-dhyāna-jñānena niṣkāmeṇa karmaṇā ||24||

### Verse 25

ANYae TvevMaJaaNaNTa" ī[uTvaNYae>Ya oPaaSaTae )

Tae\_iPa caiTaTarNTYaev Ma\*TYau& ī[uiTaParaYa<aa" ))25))

**anye tv evam ajānantaḥ śrutvānyebhya upāsate |**

**te’pi cātitaranty eva mṛtyuṁ śruti-parāyaṇāḥ ||25||**

**śrīdharaḥ :** ati-mandādhikāriṇāṁ nistāropāyam āha anya iti | anye tu sāṅkhya-yogādi-mārgeṇa evambhūtam upadraṣṭṛtvādi-lakṣaṇam ātmānam sākṣātkartum ajānanto’nyebhya ācāryebhya upadeśataḥ śrutvā upāsante dhyāyanti | te’pi ca śraddhayopadeśa-śravaṇa-parāyaṇāḥ santo mṛtyuṁ saṁsāraṁ śanair atitaranty eva ||25||

**madhusūdanaḥ** : mandatarāṇāṁ jñāna-sādhanam āha anya iti | anye tu mandatarāḥ | tu-śabdaḥ pūrva-ślokokta-trividhādhikāri-vailakṣaṇya-dyotanārthaḥ | eṣūpāyeṣv anyatareṇāpy evaṁ yathoktam ātmānam ajānanto’nyebhyaḥ kāruṇikebhya ācāryebhyaḥ śrutvā “idam eva cintayata” ity uktā upāsate śraddadhānāḥ santaś cintayanti | te’pi cātitaranty eva mṛtyum saṁsāram śruti-parāyaṇāḥ svayaṁ vicārāsamarthā api śraddadhānatayā gurūpadeśa-śravaṇa-mātra-parāyaṇāḥ | te’pīty api-śabdādye svayaṁ vicāra-samarthās te mṛtyum atitarantīti kim u vaktavyam ity abhiprāyaḥ ||25||

**viśvanāthaḥ :** anye itas tataḥ kathā-śrotāraḥ ||25||

**baladevaḥ :** anye tv evam īdṛśānupāyān ajānantaḥ śruti-parāyaṇās tat-tat-kathā-śravaṇādi-niṣṭhāḥ sāmpratikā anyebhyas tad-vaktṛbhyas tān upāyān śrutvā taṁ maheśvaram upāsate | te’pi cāt ta-saṅginaś ca krameṇa tān upalabhyānuṣṭhāya ca mṛtyum atitaranty eveti tat-kathā-śruti-mahimātiśayo darśitaḥ ||25||

### Verse 26

YaavTSa&JaaYaTae ik&- icTSatv& SQaavrJa®MaMa( )

+ae}a+ae}ajSa&YaaeGaataiŪiṬ >arTazR>a ))26))

**yāvat saṁjāyate kiṁcit sattvaṁ sthāvara-jaṅgamam |**

**kṣetra-kṣetrajña-saṁyogāt tad viddhi bharatarṣabha ||26||**

**śrīdharaḥ :** atha karma-yogasya tṛtīya-caturtha-pañcameṣu prapañcitatvād dhyāna-yogasya ca ṣaṣṭhāṣṭhamayoḥ prapañcitatvād dhyānādeś ca sāṅkhya-viviktātma-viṣayatvāt sāṅkhyam eva prapañcayann āha yāvad ity ādi yāvad adhyāyāntam | yāvat kiñcit vastu-mātraṁ sattvam utpadyate tat sarvaṁ kṣetra-kṣetrajñayor yogād aviveka-kṛta-tādātmyādhyāsād bhavatīti jānīhi ||26||

**madhusūdanaḥ :** saṁsārasyāvidyakatvād vidyayā mokṣa upapadyata ity etasyārthasyāvadhāraṇāya saṁsāra-tan-nivartaka-jñānayoḥ prapañcaḥ kriyate yāvad adhyāya-samāpti | tatra kāraṇaṁ guṇa-saṅgo’sya sad-asad-yoni-janmasv [Gītā 13.21] ity etat prāg uktaṁ vivṛṇoti yāvad iti | yāvat kim api sattvaṁ vastu saṁjāyate sthāvaraṁ jaṅgamaṁ vā tat sarvaṁ kṣetra-kṣetrajña-saṁyogād avidyā-tat-kāryātmakaṁ jaḍam anirvacanīyaṁ sad-asattvaṁ dṛśya-jātaṁ kṣetraṁ tad-vilakṣaṇaṁ tad-bhāsakaṁ sva-prakāśa-paramārtha-sac-caitanyam asaṅgodāsīnaṁ nirdharmakam advitīyaṁ kṣetrajñaṁ tayoḥ saṁyogo māyā-vaśā itaretarāviveka-nimitto mithyā-tādātmyādhyāsaḥ satyānṛta-mithunīkaraṇātmakaḥ | tasmād eva saṁjāyate tat sarvaṁ kārya-jātam iti viddhi he bharatarṣabha | ataḥ svarūpājñāna-nibandhanaḥ saṁsāraḥ svarūpa-jñānād vinaṁṣṭum arhati svapnādivad ity abhiprāyaḥ ||26||

**viśvanāthaḥ :** uktam evārthaṁ prapañcayati yāvad adhyāya-samāpti | yāvad iti yat-pramāṇakaṁ nikṛṣṭam utkṛṣṭaṁ vā | sattvaṁ prāṇi-mātram ||26||

**baladevaḥ :** athānādi-saṁyuktayoḥ prakṛti-jīvayor yogānusandhānāya tayoḥ saṁyogena sṛṣṭiṁ tāvad āha yāvad iti | sthāvara-jaṅgamaṁ kiñcit sattvaṁ prāṇi-jātaṁ yāvad yat-pramāṇakam utkṛṣṭam apakṛṣṭaṁ ca sañjāyate tat kṣetra-kṣetrajña-saṁyogād viddhi | kṣetreṇa prakṛtyā saha kṣetrajñayoḥ sambandhāj jānīhīty arthaḥ | īśvaraḥ prakṛti-jīvau niyamayan pravartayati, tau tu mithaḥ sambadhnīta | tato dehotpatti-dvārā prāṇi-sṛṣṭir ity arthaḥ ||26||

### Verse 27

SaMa& SaveRzu >aUTaezu iTañNTa& ParMaeṅrMa( )

ivNaXYaTSvivNaXYaNTa& Ya" PaXYaiTa Sa PaXYaiTa ))27))

**samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram |**

**vinaśyatsv avinaśyantaṁ yaḥ paśyati sa paśyati ||27||**

**śrīdharaḥ :** aviveka-kṛtaṁ saṁsārodbhavam uktvā tan-nivṛttaye vivktātma-viṣayaṁ samyag-darśanam āha samam iti | sthāvara-jaṅgamātmakeṣu bhūteṣu nirviśeṣaṁ sad-rūpeṇa samaṁ yathā bhavaty evaṁ tiṣṭhantaṁ paramātmānaṁ yaḥ paśyati ataeva teṣu vinaśyatsv api avinaśyantaṁ yaḥ paśyati sa eva samyak paśyati ||27||

**madhusūdanaḥ :** evaṁ saṁsāram avidyātmakam uktvā tan nivartaka-vidyā-kathanāya ya evaṁ vetti puruṣam iti prāg uktaṁ vivṛṇoti samam iti | sarveṣu bhūteṣu bhavana-dharmakeṣu sthāvara-jaṅgamātmakeṣu prāṇiṣu aneka-vidha-janmādi-pariṇāma-śīlatayā guṇa-pradhāna-bhāvāpattyā ca viṣameṣu ataeva cañcaleṣu pratikṣaṇa-pariṇāmino hi bhāvā nāpariṇamya kṣaṇam api sthātum īśate | ata eva paraspara-bādhya-bādhaka-bhāvāpanneṣu evam api vinaśyatsu dṛṣṭa-naṣṭa-svabhāveṣu māyā-gandharva-nagarādi-prāyeṣu samaṁ sarvatraika-rūpaṁ pratideham ekaṁ janmādi-pariṇāma-śūnyatayā ca tiṣṭhantam apariṇamamānaṁ parameśvaraṁ sarva-jaḍa-varga-sattā-sphūrti-pradatvena bādhya-bādhaka-bhāva-śūnyaṁ sarvadopānāskanditam avinaśyantaṁ dṛṣṭa-naṣṭa-prāya-sarva-dvaita-bādhe’py abādhitam | evaṁ sarva-prakāreṇa jaḍa-prapañca-vilakṣaṇam ātmānaṁ vivekena yaḥ śāstra-cakṣuṣā paśyati sa eva paśyaty ātmānaṁ jāgrad-bodhena svapna-bhramaṁ bādhamāna iva |

ajñas tu svapna-darśīva bhrāntyā viparītaṁ paśyan na paśyaty eva | adarśanātmakatvād bhramasya | na hi rajjuṁ sarpatayā paśyan paśyatīti vyapadiśyate | rajjv-adarśanātmakatvāt sarpa-darśanasya | evam-bhūtāny ānuparakta-śuddhātma-darśanāt tad-darśarnātmikāyā avidyāyā nivṛttis tatas tat-kārya-saṁsāra-nivṛttir ity abhiprāyaḥ | atrātmānam iti viśeṣya-lābho viśeṣaṇa-maryādayā | parameśvaram ity eva vā viśeṣya-padam | viṣamatva-cañcalatva-bādhya-bādhaka-rūpatva-lakṣaṇaṁ jaḍa-gataṁ vaidharmyaṁ samatva-tiṣṭhattva-parameśvaratva-rūpātma-viśeṣaṇa-vaśād arthāt prāptam anyat kaṇṭhoktam iti vivekaḥ ||27||

**viśvanāthaḥ :** paramātmānaṁ tv evaṁ jānīyād ity āha samam iti | vinaśyatsv api deheṣu yaḥ paśyati, sa eva jñānīty arthaḥ ||27||

**baladevaḥ :** atha prakṛtau tat-saṁyukteṣu ca jīveṣu sthitam apīśvaraṁ tebhyo viviktaṁ paśyed ity āha samam iti | yas tv atattvavit prasaṅgī sarveṣu sthāvara-jaṅgama-dehavatsu bhūteṣu jīveṣu samam ekarasaṁ yathā syāt tathā tiṣṭhantaṁ parameśvaraṁ vinaśyatsu tat-tad-deha-vimardena vināśaṁ gacchatsu teṣv avinaśyantaṁtad-vaikṣaṇaṁ paśyati sa eva paśyati tad-yāthātmya-darśī bhavati | tathā ca vaividhya-vināśa-dharmibhyaḥ prakṛti-saṁyogibhyo jīvebhya aikarasyāvināśa-dharmā pareśo vivikta iti ||27||

### Verse 28

SaMa& PaXYaNa( ih SavR}a SaMaviSQaTaMaqṅrMa( )

Na ihNaSTYaaTMaNaaTMaaNa& TaTaae YaaiTa Para& GaiTaMa( ))28))

**samaṁ paśyan hi sarvatra samavasthitam īśvaram |**

**na hinasty ātmanātmānaṁ tato yāti parāṁ gatim ||28||**

**śrīdharaḥ :** kuta iti | ata āha samam iti | sarvatra bhūtamātre samaṁ samyag apracyuta-svarūpeṇāvasthitaṁ paramātmānaṁ paśyan | hi yasmād ātmanā svenaivātmānaṁ na hinasti | avidyayā sac-cid-ānanda-rūpam ātmānaṁ tiraskṛtya na vināśayati | tataś ca parāṁ gatiṁ mokṣaṁ prāpnoti | yat tv evaṁ na paśyati sa hi dehātma-darśī dehena sahātmānaṁ hinasti | tathā ca śrutiḥ –

asūryā nāma te lokā andhena tamasāvṛtāḥ |

tāṁs te pretyābhigacchanti ye ke cātma-hano janāḥ || [ĪśaU 3] iti ||28|

**madhusūdanaḥ :** tad etad ātma-darśanaṁ phalena stauti rucy-utpattaye samam iti | samavasthitaṁ janmādi-vināśānta-bhāva-vikāra-śūnyatayā samyaktayāvasthita-vināśitva-lābhaḥ | anyat prāg vyākhyātam | evaṁ pūrvokta-viśeṣaṇam ātmānaṁ paśyann ayam aham asmīti śāstra-dṛṣṭyā sākṣātkurvan na hinasty ātmanātmānam | sarvo hy ajñaḥ paramārtha-santam ekam akartr-abhoktṛ-paramānanda-rūpam ātmānam avidyayā sati bhāty api vastuni nāsti na bhātīti pratīti-janana-samarthayā svayam eva tiraskurvann asantam iva karotīti hinasty eva tam | tathāvidyayātmatvena paritgṛhītaṁ dehendriya-saṁghātam ātmānaṁ purātanaṁ hatvā navam ādatte karma-vaśād iti hinasty eva tam | ata ubhayathāpy ātmahaiva sarvo’py ajñaḥ | yam adhikṛtyeyaṁ śakuntalā-vacana-rūpā smṛtiḥ –

kiṁ tena na kṛtaṁ pāpaṁ coreṇātmāpahāriṇā |

yo’nyathā santam ātmānam anyathā pratipadyate || iti |

śrutiś ca –

asūryā nāma te lokā andhena tamasāvṛtāḥ |

tāṁs te pretyābhigacchanti ye ke cātma-hano janāḥ || [ĪśaU 3] iti

asūryā asurasya sva-bhūtā āsuryā saṁpadā bhogyā ity arthaḥ | ātma-hana ity anātmany ātmābhimānina ity arthaḥ | ato ya ātmajñaḥ so’nātmany ātmābhimānaṁ śuddhātma-darśanena bādhate | ataḥ svarūpa-lābhāc ca hinasty ātmanātmānaṁ tato yāti parāṁ gatim | tata ātma-hananābhāvād avidyā-tat-kārya-nivṛtti-lakṣaṇāṁ muktim adhigacchatīty arthaḥ ||28|

**viśvanāthaḥ :** ātmanā manasā kupatha-gāminā ātmānaṁ jīvaṁ na hinasti nādhaḥ-pātayati ||28||

**baladevaḥ :** athokta-viṣayā tebhyo viviktam īśvaraṁ paśyan tad-darśana-mahimnā ca prakṛti-vikārebhyaḥ sva-vivekaṁ ca labhata ity āśayenāha samaṁ paśyan hīti | sarvatra bhūteṣu samaṁ yathā bhavaty evaṁ samyag-apracyuta-svarūpa-guṇatayāvasthitam īśvaraṁ paśyann ātmānaṁ svam ātmanā prakṛti-vikāra-viveka-grāhiṇā viṣaya-rasa-gṛdhnunā manasā na hinasti nādhaḥpātayati, sa tad-rasa-viraktena tena parām utkṛṣṭāṁ gatiṁ tad-vikārebhyaḥ svaiveka-khyātiṁ yāti ||28||

### Verse 29

Pa[k\*-TYaEv c k-MaaRi<a i§-YaMaa<aaiNa SavRXa" )

Ya" PaXYaiTa TaQaaTMaaNaMak-TaaRr& Sa PaXYaiTa ))29))

**prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ |**

**yaḥ paśyati tathātmānam akartāraṁ sa paśyati ||29||**

**śrīdharaḥ :** nanu śubhāśubha-karma-kartṛtvena vaiṣamye dṛśyamāne katham ātmanaḥ samatvam ity āśaṅkyāha prakṛtyaiveti | prakṛtyaiva dehendriyākāreṇa pariṇatayā | sarvaśaḥ prakāraiḥ | kriyamāṇāni karmāṇi yaḥ paśyati | tathātmānaṁ cākartāraṁ dehābhimānenaiva ātmanaḥ kartṛtvaṁ na svataḥ | ity evaṁ yaḥ paśyati sa eva samyak paśyati | nānya ity arthaḥ |

**madhusūdanaḥ :** nanu śubhāśubha-karma-kartāraḥ pratidehaṁ bhinnā ātmano viṣamāś ca tat-tad-vicitra-phala-bhoktṛtveneti kathaṁ sarva-bhūta-stham ekam ātmānaṁ samaṁ paśyan na hinasty ātmanātmānam ity uktam ata āha prakṛtyaiveti | karmāṇi vāṅ-manaḥ-kāyārabhyāṇi sarvaśaḥ sarvaiḥ prakāraiḥ prakṛtyaiva dehendriya-saṅghātākāra-pariṇatayā sarva-vikāra-kāraṇa-bhūtayā triguṇātmikayā bhagavan-māyayaiva kriyamāṇāni na tu puruṣeṇa sarva-vikāra-śūnyena yo vivekī paśyati, evaṁ kṣetreṇa kriyamāṇeṣv api karmasu ātmānaṁ kṣetrajñam akartāraṁ sarvopādhi-vivarjitam asaṅgam ekaṁ sarvatra samaṁ yaḥ paśyati, tathā-śabdaḥ paśyatīti-kriyā-karṣaṇārthaḥ, sa paśyati sa paramārtha-darśīti pūrvavat | sa-vikārasya kṣetrasya tat-tad-vicitra-karma-kartṛtvena prati-dehaṁ bhede’pi vaiṣamye’pi na nirviśeṣasyākartur ākāśasyeva na bhede pramāṇaṁ kiṁcid ātmana ity upapāditaṁ prāk ||29||

**viśvanāthaḥ :** prakṛtyaiva dehendriyādyākāreṇa pariṇatayā sarvaśaḥ sarvāṇy ātmānaṁ jīvaṁ dehābhimānenaiva ātmanaḥ kartṛtvam, na tu svataḥ | ity evaṁ yaḥ paśyatīty arthaḥ ||29||

**baladevaḥ :** prakṛteḥ sva-vivekaṁ kathaṁ yātīty apekṣāyāṁ tatra prakāram āha - prakṛtyaiveti dvābhyām | yaḥ sarvāṇi karmāṇi prakṛtyaiva cān mad-adhiṣṭhitayeśvara-preritayā kriyamāṇāni paśyati, tathātmānaṁ teṣāṁ karmaṇām akartāraṁ paśyati, sa eva paśyati sva-yāthāṭmya-darśī bhavati | ayam arthaḥ na khalu vijñānānanda-svabhāvo’haṁ yuddha-yajñādīni duḥkha-mayāni karmāṇi karomi, kintv anādibhogavāsanenāvivekinā mayādhiṣṭhitā mad-bhoga-siddhaye mad-dehādi-dvārā tāni karotīti tad-dhetukatvāt saiva tat-kartṛīti karam-kāriṇyāḥ prakṛtes tad-akartā śuddho jīvo viviktaḥ | śuddhasyāpi kartṛtvaṁ tu paśyatīty anena vyaktam iti ||

### Verse 30

Yada >aUTaPa\*QaG>aavMaek-SQaMaNauPaXYaiTa )

TaTa Wv c ivSTaar& b]ø Sa&PaÛTae Tada ))30))

**yadā bhūta-pṛthag-bhāvam ekastham anupaśyati |**

**tata eva ca vistāraṁ brahma saṁpadyate tadā ||30||**

**śrīdharaḥ :** idānīṁ tu bhūtānām api prakṛtis tāvan-mātratvenābhedād bhūta-bheda-kṛtam apy ātmano bhedam apaśyan brahmatvam upaitīty āha yadeti | yadā bhūtānāṁ sthāvara-jaṅgamānāṁ pṛthag-bhāvaṁ bhedaṁ pṛthaktvam ekastham ekasyām eveśra-śakti-rūpāyāṁ prakṛtau pralaye sthitam anupaśyati ālocayati | ataeva tasyā eva prakṛteḥ sakāśād bhūtānāṁ vistāraṁ sṛṣṭi-samaye’nupaśyati | tadā prakṛti-tāvan-mātratvena bhūtānām apy abhedaṁ paśyan paripūrṇaṁ brahma sampadyate | brahmaiva bhavatīty arthaḥ ||30||

**madhusūdanaḥ** : tad evam āpātataḥ kṣetra-bheda-darśanam anabhyanujñāya kṣetra-bheda-darśanam apākṛtam idānīṁ tu kṣetra-bheda-darśanam api māyikatvenāpākaroti yadeti | **yadā** yasmin kāle bhūtānāṁ sthāvara-jaṅgamānāṁ sarveṣām api jaḍa-vargāṇāṁ pṛthag-bhāvaṁ pṛthaktvam paraspara-bhinnatvam eka-stham ekasminn evātmani sad-rūpe sthitaṁ kalpitaṁ kalpitasyādhiṣṭhānād anatirekât sad-rūpātma-svarūpād anatiriktam anupaśyati śāstrācāryopadeśam anu svayam ālocayati ātmaivedaṁ sarvam [ChāU 7.25.2] iti | evam api māyāv-vaśāt tata ekasmād ātmana eva vistāraṁ bhūtānāṁ pṛthag-bhāvaṁ ca svapna-māyāvad anupaśyati brahma saṁpadyate tadā sajātīya-vijātīya-bheda-darśanābhāvād brahmaiva sarvānartha-śūnyaṁ bhavati tasmin kāle |

yasmin sarvāṇi bhūtāni ātmaivābhūd vijānataḥ |

tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ || [ĪśaU 7] iti śruteḥ |

prakṛtyaiva cety atrātma-bhedo nirākṛtaḥ | yadā bhūta-pṛthag-bhāvam ity atra tv anātma-bhedo’pīti viśeṣaḥ ||30||

**viśvanāthaḥ :** yadā bhūtānāṁ sthāvara-jaṅgamānāṁ pṛthag-bhāvaṁ tat-tad-ākāra-gataṁ pārthakyam ekastham ekasyāṁ prakṛtāv eva sthitaṁ pralaya-kāle anupaśyaty ālocayati | tataḥ prakṛteḥ sakāśād eva bhūtānāṁ vistāraṁ sṛṣṭi-samaye’nupaśyati tadā brahma sampadyate brahmaiva bhavatīty arthaḥ ||30||

**baladevaḥ :** yadeti | ayaṁ jīvo yadā bhūtānāṁ deva-mānavādīnāṁ pṛthag-bhāvaṁ tat-tad-ākāra-gataṁ devatva-mānavatva-dīrghatva-hrasvatvādi-rūpa-pārthakyam ekasthaṁ prakṛti-gatam eva pralaye’nupaśyati tataḥ prakṛtita eva sarge teṣāṁ devatvādīnāṁ vistāraṁ ca paśyati, na tv ātmasthaṁ tat pṛthag-bhāvaṁ na cāṭmanas tad-vistāraṁ ca paśyati | sva-prakṛti-viviktātma-darśī | tadā tad brahma sampadyate tad-viviktam abhivyaktāpahata-pāpmatvādi-bṛhad-guṇāṣṭakam svam anubhavatīty arthaḥ ||30||

### Verse 31

ANaaidTvaNa( iNaGauR<aTvaTParMaaTMaaYaMaVYaYa" )

XarqrSQaae\_iPa k-aENTaeYa Na k-raeiTa Na il/PYaTae ))31))

**anāditvān nirguṇatvāt paramātmāyam avyayaḥ |**

**śarīra-stho’pi kaunteya na karoti na lipyate ||31||**

**śrīdharaḥ :** tathāpi parameśvarasya saṁsārāvasthāyāṁ deha-sambandha-nimittaiḥ karmabhis tat-phalaiś ca sukha-duḥkhādibhir vaiṣamyaṁ duṣpariharam iti kutaḥ sama-darśanaṁ | tatrāha anāditvād iti | yad utpattimat tad eva hi vyeti vināśam eti | yac ca guṇavad vastu tasya hi guṇa-nāśe vyayo bhavati | ayaṁ tu paramātmā anādi nirguṇaś ca | ato’vyayo’vikārīty arthaḥ | tasmāt śarīre sthito’pi na kiñcit karoti | na ca karma-phalair lipyate ||31||

**madhusūdanaḥ :** ātmanaḥ svato’kartṛtve’pi śarīra-sambandhopādhikaṁ kartṛtvaṁ syād ity āśaṅkām apanudan yaḥ paśyati tathātmānam akartāraṁ sa paśyatīty etad vivṛṇoti anādirvād iti | ayam aparokṣaḥ paramātmā parameśvarābhinnaḥ pratyag-ātmāvyayo na vyetīty avyayaḥ sarva-vikāra-śūnya ity arthaḥ | tatra vyayo dvedhā dharmi-svarūpasyaivotpattimattayā vā dharmi-svarūpasyānutpādyatve’pi dharmāṇām evotpatty-ādimattayā vā | tatrādyam apākaroti anāditvād iti | ādiḥ prāg asattvāvasthā | sā ca nāsti sarvadā sata ātmanaḥ | atas tasya kāraṇābhāvāj janmābhāvaḥ | na hy anāder janma sambhavati | tad-abhāve ca tad-uttara-bhāvino bhāva-vikārā na sambhavanty eva | ato na svarūpeṇa vyetīty arthaḥ |

dvitīyaṁ nirākaroti nirguṇatvād iti | nirdharmakatvād ity arthaḥ | na hi dharmiṇam avikṛtya kaścid dharma upaity apaiti vā dharma-dharmiṇos tādātmyād ayaṁ tu nirdharmako’to na dharma-dvārāpi vyetīty arthaḥ | avināśī vā are’yam ātmānucchitti-dharmā [BAU 4.5.14] iti śruteḥ | yasmād eṣa jāyate’sti vardhate vipariṇamate’pakṣīyate vinaśyatīty evaṁ ṣaḍ-bhāva-vikāra-śūnya ādhyāsikena sambandhena śarīra-stho’pi tasmin kurvaty ayam ātmā na karoti | yathādhyāsikena sambandhena jala-sthaḥ savitā tasmiṁś calaty api na calaty eva tadvat | yato na lipyate na tv ayam akartṛtvād ity arthaḥ | icchā dveṣaḥ sukhaṁ duḥkham ity ādīnāṁ kṣetra-dharmatva-kathanāt | prakṛtyaiva ca karmāṇi kriyamāṇānīti māyā-kāryatva-vyapadeśāc ca | ataeva paramārtha-darśināṁ sarva-karmādhikāra-nivṛttir iti prāg-vyākhyātam | etenātmano nirdharmakatva-kathanāt svagata-bhedo’pi nirastaḥ | prakṛtyaiva ca karmāṇi [Gītā 13.29] ity atra sajātīya-bhedo nivāritaḥ | yadā bhūta-pṛthag-bhāvam [Gītā 13.30] ity atra vijātīya-bhedaḥ | anāditvān nirguṇatvād [Gītā 13.31] ity atra svagato bheda ity advitīyaṁ brahmaivātmeti siddham ||31||

**viśvanāthaḥ :** nanu kāraṇaṁ guṇa-saṅgo’sya sad-asad-yoni-janmasu ity uktam | tatra deha-gatatvena tulyatve’pi jīvātmaiva guṇa-liptaḥ saṁsarati na tu paramātmeti | kuta ity ata āha anāditvād iti | na vidyate ādiḥ kāraṇaṁ yataḥ sa anādiḥ | yathā pañcamy-anta-padārthenānuttama-śabdena paramottama ucyate tathaiva anādi-śabdena parama-kāraṇam ucyate | tataś cānāditvāt parama-kāraṇatvāt nirguṇatvān nirgatā guṇaḥ sṛṣṭyādayo yatas tasya bhāvas tattvaṁ tasmāc ca jīvātmano vilakṣaṇo’yaṁ paramātmā | avyayaḥ sarvadaiva sarvathaiva svīya-jñānānandādi-vyaya-rahitaḥ | śarīra-stho’pi tad-dharmāgrahaṇāt na karoti jīvavat na kartā, na bhoktā bhavati, na ca lipyate śarīra-guṇa-liptaś ca na bhavati ||31||

**baladevaḥ :** nanu pareśam ātmānaṁ ca viviktaṁ paśyati kṛtārtho bhavatīty uktir ayuktā etebhya eva bhūtebhyaḥ samutthāya tāny evānu vinaśyati na prety asaṁjñāsti iti jīvasya dehena sahotpatti-vināśa-śravaṇād iti cet tatrāha anāditvād iti | ayam ātmā jīvaḥ śarīrastho’py anāditvāt param-avyayo’vyayatva-pradhāna-dharmatvād vināśa-śūnyo nirguṇatvād viśuddha-jñānānandatvān na yuddha-yajñādi-karma karoti | ataḥ śarīrendriya-svabhāvenotpatti-vināśa-lakṣaṇena na lipyate | śruty-arthas tv aupacārikatayā neyaḥ ||31||

### Verse 32

YaQaa SavRGaTa& SaaE+MYaadak-aXa& NaaePail/PYaTae )

SavR}aaviSQaTaae dehe TaQaaTMaa NaaePail/PYaTae ))32))

**yathā sarva-gataṁ saukṣmyād ākāśaṁ nopalipyate |**

**sarvatrāvasthito dehe tathātmā nopalipyate ||32||**

**śrīdharaḥ :** tatra hetuṁ sa-dṛṣṭāntam āha yatheti | yathā sarva-gataṁ paṅkādiṣv api sthitam ākāśaṁ saukṣmyād asaṅgatvāt paṅkādibhir nopalipyate tathā sarvatra uttame madhyame adhame vā dehe’vasthito’pi ātmā nopalipyate ||32||

**madhusūdanaḥ :** śarīra-stho’pi tat-karmaṇā na lipyate svayam asaṅgatvād ity atra dṛṣṭāntam āha yatheti | saukṣmyād asaṅga-svabhāvatvād ākāśaṁ sarva-gatam api nopalipyate paṅkādibhir yatheti dṛṣṭāntārthaḥ | spaṣṭam itarat ||32||

**viśvanāthaḥ :** atha dṛṣṭāntam āha yathā sarvatra paṅkādiṣv api sthitam apy ākāśaṁ saukṣmyād asaṅgatvāt paṅkādibhir na lipyate, tathaiva paramātmā daihikair guṇair doṣaiś ca na yujyata ity arthaḥ ||32||

**baladevaḥ :** nanu śarīre sthitas tad-dharmaiḥ kuto na lipyate ity atrāha yatheti | yathā sarvatra paṅkādau gataṁ praviṣṭam apy ākāśaṁ saukṣmyāt tat-tad-dharmair na lipyate, tathātmā jīvaḥ sarvatra deva-mānavādāv uccāvace dehe sthito’pi tad-dharmair na lipyate saukṣmyād eva ||32||

### Verse 33

YaQaa Pa[k-aXaYaTYaek-" k\*-Tḍ& l/aek-iMaMa& riv" )

+ae}a& +ae}aq TaQaa k\*-Tḍ& Pa[k-aXaYaiTa >aarTa ))33))

**yathā prakāśayaty ekaḥ kṛtsnaṁ lokam imaṁ raviḥ |**

**kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata ||33||**

**śrīdharaḥ :** asaṅgatvāl lepo nāstīty ākāśa-dṛṣṭāntena darśitam | prakāśakatvāc ca prakāśya-dharmair na yujyata iti ravi-dṛṣṭāntenāha yathā prakāśayatīti | spaṣṭo’rthaḥ ||

**madhusūdanaḥ :** na kevalam asaṅga-svabhāvād ātmā nopalipyate prakāśakatvād api parkāśya-dharmair na lipyate iti sa-dṛṣṭāntam āha yatheti | yathā ravir eka eva kṛtsnaṁ sarvam imaṁ lokaṁ dehendriya-saṁghātaṁ rūpavad vastu-mātram iti yāvat prakāśayati na ca prakāśya-dharmair lipyate na vā prakāśya-bhedād bhidyate tathā kṣetrī kṣetrajña eka eva kṛtsnaṁ kṣetraṁ prakāśayati | he bhārata ! ataeva na prakāśya-dharmair lipyate na vā prakāśya-bhedād bhidyata ity arthaḥ |

sūryo yathā sarva-lokasya cakṣuḥ

na lipyate cākṣuṣair bāhya-doṣaiḥ |

ekas tathā sarva-bhūtāntarātmā

na lipyate loka-duḥkhena bāhyaḥ || iti [KaṭhU 2.2.11] śruteḥ ||

**viśvanāthaḥ :** prakāśakatvāt prakāśya-dharmair na yujyata iti sa-dṛṣṭāntam āha yatheti | ravir yathā prakāśakaḥ prakāśya-dharmair na yujyate, tathā kṣetrī paramātmā |

sūryo yathā sarva-lokasya cakṣur

na lipyate cākṣuṣair bāhya-doṣaiḥ |

ekas tathā sarva-bhūtāntarātmā

na lipyate śoka-duḥkhena bāhyaḥ || iti [KaṭhU 2.2.11] śruteḥ ||

**baladevaḥ :** deha-dharmeṇālipta evātmā sva-dharmeṇa dehaṁ puṣṇātīty āha yatheti | yathaiko ravir imaṁ kṛtsnaṁ lokaṁ prakāśayati prabhayā tathaikaḥ kṣetrī jīvaḥ kṛtsnam āpāda-mastakam idaṁ kṣetraṁ dehaṁ prakāśayati cetayati cetanayety evam āha guṇād vā lokavad [Vs 2.3.26] iti ||

### Verse 34

+ae}a+ae}ajYaaerevMaNTar& jaNac+auza )

>aUTaPa[k\*-iTaMaae+a& c Yae ivduYaaRiNTa Tae ParMa( ))34))

**kṣetra-kṣetrajñayor evam antaraṁ jñāna-cakṣuṣā |**

**bhūta-prakṛti-mokṣaṁ ca ye vidur yānti te param ||34||**

**śrīdharaḥ :** adhyāyārtham upasaṁharati kṣetra-kṣetrajñayor iti | evam ukta-prakāreṇa kṣetra-ksetrajñayor antaraṁ bhedaṁ viveka-jñāna-lakṣaṇena cakṣuṣā ye viduḥ tathā xexam uktā bhūtānāṁ prakṛtis tasyāḥ sakāśān mokṣaṁ mokṣopāyaṁ dhyānādikaṁ ca ye viduḥ te paraṁ padaṁ yānti ||34||

viviktau yena tattvena miśrau prakṛti-puruṣau |

taṁ vande paramānandaṁ nanda-nandanam īśvaram ||

*iti śrī-śrīdhara-svāmi-kṛtāyāṁ bhagavad-gītā-ṭīkāyāṁ subodhinyāṁ*

*prakṛti-puruṣa-viveka-yogo nāma trayodaśo’dhyāyaḥ ||13||*

**madhusūdanaḥ :** idānīm adhyāyārthaṁ saphalam upasaṁharati kṣetreti | **kṣetra-kṣetrajñayor** prāg-vyākhyātayor **evam uktena** prakāreṇ**āntaram** paraspara-vailakṣaṇyaṁ jāḍya-caitanya-vikāritva-nirvikāritvādi-rūpaṁ **jñāna-cakṣuṣā** śāstrācāryopadeśa-janitātma-jñāna-rūpeṇa cakṣuṣā ye vidur **bhūta-prakṛti-mokṣaṁ ca** bhūtānāṁ sarveṣāṁ prakṛtir avidyā māyākhyā tasyāḥ paramārthātma-vidyayā mokṣam abhāva-gamanaṁ ca **ye vidur** jānanti **yānti te paraṁ** paramārthātma-vastu-svarūpaṁ kaivalyaṁ, na punar dehaṁ ādadata ity arthaḥ | tad evam amānitvādi-sādhana-niṣṭhasya kṣetra-kṣetrajña-viveka-vijñānavataḥ sarvānartha-nivṛttyā parama-puruṣārtha-siddhir iti siddham ||34||

iti śrīmat-paramahaṁsa-parivrājakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-śrī-madhusūdana-sarasvatī-viracitāyāṁ śrīmad-bhagavad-gītā-gūḍhārtha-dīpikāyām kṣetra-kṣetrajña-viveko nāma trayodaśo’dhyāyaḥ

||13||

**viśvanāthaḥ :** adhyāyam upasaṁharati kṣetreṇa saha kṣetrajñayor jīvātma-paramātmanor antaraṁ bhedaṁ tathā bhūtānāṁ prāṇināṁ prakṛteḥ sakāśān mokṣaṁ mokṣopāyaṁ dhyānādikaṁ ca ye vidus te paraṁ padaṁ yānti ||34||

dvayoḥ kṣetrajñayor madhye jīvātmā kṣetra-dharma-bhāk |

badhyate mucyate jñānād ity adhyāyārtha īritaḥ ||

iti sārārtha-varṣiṇyāṁ harṣiṇyāṁ bhakta-cetasām |

trayodaśo’yaṁ gītāsu saṅgataḥ saṅgataḥ satām ||

||13||

**baladevaḥ :** adhyāyārtham upasaṁharan taj-jñāna-phalam āha kṣetreti | kṣetreṇa sahitayoḥ kṣetrajñayor jīveśayor evaṁ mad-ukti-vidhayāntaraṁ bhedaṁ jñāna-cakṣuṣā vaidharmya-viṣayaka-prajñā-netreṇa ye vidus tathābhūtānāṁ prakṛteḥ sakāśān mokṣaṁ ca tat-sādhanam amānitvādikaṁ ye vidus te prakṛteḥ paraṁ sarvotkṛṣṭaṁ para-vyomākhyaṁ mat-padaṁ yāntīti ||34||

*jīveśau deha-madhyasthau tatrādyo deha-dharma-yuk |*

*badhyate mucyate bodhād iti jñānaṁ trayodaśāt ||*

iti śrīmad-bhagavad-gītopaniṣad-bhāṣye trayodaśo’dhyāyaḥ ||13||

--o)0(o--

1. All the verses quoted here are found in Rāmānuja’s commentary. [↑](#footnote-ref-2)