### hariḥ oṁ tat sat

bhagavad-gītā kiṁcid adhītā

gaṅga-jala-lava-kaṇikā pītā

yasya kathaṁcin murāri-samarcā

kriyate tasya yamena na carcā

śrī-veda-vyāsa-praṇīta-mahābhāratāntargatā

# śrī-śrīmad-bhagavad-gītā

nārāyaṇaṁ namaskṛtya

naraṁ caiva narottamam |

devīṁ sarasvatīṁ vyāsaṁ

tato jayam udīrayet ||

### atha dhyānam

oṁ pārthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ

vyāsena grathitāṁ purāṇa-muninā madhye-mahābhāratām |

advaitāmṛta-varṣiṇīṁ bhagavatīm aṣṭadaśādhyāyinīm

amba tvām anusandadhāmi bhagavad-gīte bhava-dveṣiṇīm ||1||

### atha maṅgalācaraṇam

oṁ

vāg-īśādyāḥ sumanasaḥ sarvārthānām upakrame |

yaṁ natvā kṛta-kṛtyāḥ syus taṁ namāmi gajānanam ||2||

namo’stu te vyāsa viśāla-buddhe

phullāravindāyata-padma-netre |

yena tvayā bhārata-taila-pūrṇaḥ

prajvālito jñāna-mayaḥ pradīpaḥ ||3||

prapanna-parijātāya totra-vetraika-pāṇaye |

jñāna-mudrāya kṛṣṇāya gītāmṛta-duhe namaḥ ||4||

sarvopaniṣado gāvo dogdhā gopāla-nandanaḥ |

pārtho vatsaḥ sudhīr bhoktā dugdhaṁ gītāmṛtaṁ mahat ||5||

vasudeva-sutaṁ devaṁ kaṁsa-cāṇūra-mardanam |

devakī-paramānandaṁ kṛṣṇaṁ vande jagad-gurum ||6||

bhīṣma-droṇa-taṭā jayadratha-jalā gāndhāra-nīlotpalā

śālya-grāhavatā kṛpeṇa vahanī karṇena velākulā |

aśvatthāma-vikarṇa-ghora-makarā duryodhanāvartinī

sottīrṇā khalu pāṇḍavai raṇa-nadī kaivartakaḥ keśavaḥ ||7||

pārāśarya-vacaḥ sarojam amalaṁ gītārtha-gandhotkaṭaṁ

nānākhyānaka-keśaraṁ hari-kathā-sambodhanābodhitam |

loke sajjana-ṣaṭpadair aharahaḥ pepīyamānaṁ mudā

bhūyād bhārata-paṅkajaṁ kali-mala-pradhvaṁsi naḥ śreyase ||8||

mūkaṁ karoti vācālaṁ paṅguṁ laṅghāyate girim |
yat-kṛpā tam ahaṁ vande paramānanda-mādhavam ||9||

yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair

vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ |

dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino

yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ ||10||

 —o)0(o—

(1)

### atha prathamo’dhyāyaḥ

# arjuna-viṣāda-yogaḥ

dhṛtarāṣṭra uvāca

dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ |

māmakāḥ pāṇḍavāś caiva kim akurvata saṁjaya ||1||

saṁjaya uvāca

dṛṣṭvā tu pāṇḍavānīkaṁ vyūḍhaṁ duryodhanas tadā |

ācāryam upasaṁgamya rājā vacanam abravīt ||2||

paśyaitāṁ pāṇḍu-putrāṇām ācārya mahatīṁ camūm |

vyūḍhāṁ drupada-putreṇa tava śiṣyeṇa dhīmatā ||3||

atra śūrā maheṣvāsā bhīmārjuna-samā yudhi |

yuyudhāno virāṭaś ca drupadaś ca mahārathaḥ ||4||

dhṛṣṭaketuś cekitānaḥ kāśirājaś ca vīryavān |

purujit kuntibhojaś ca śaibyaś ca nara-puṁgavaḥ ||5||

yudhāmanyuś ca vikrānta uttamaujāś ca vīryavān |

saubhadro draupadeyāś ca sarva eva mahā-rathāḥ ||6||

asmākaṁ tu viśiṣṭā ye tān nibodha dvijottama |

nāyakā mama sainyasya saṁjñārthaṁ tān bravīmi te ||7||

bhavān bhīṣmaś ca karṇaś ca kṛpaś ca samitiṁjayaḥ |

aśvatthāmā vikarṇaś ca saumadattir jayadrathaḥ ||8||

anye ca bahavaḥ śūrā mad-arthe tyakta-jīvitāḥ |

nānā-śastra-praharaṇāḥ sarve yuddha-viśāradāḥ ||9||

aparyāptaṁ tad asmākaṁ balaṁ bhīṣmābhirakṣitam |

paryāptaṁ tv idam eteṣāṁ balaṁ bhīmābhirakṣitam ||10||

ayaneṣu ca sarveṣu yathā-bhāgam avasthitāḥ |

bhīṣmam evābhirakṣantu bhavantaḥ sarva eva hi ||11||

tasya saṁjanayan harṣaṁ kuru-vṛddhaḥ pitāmahaḥ |

siṁha-nādaṁ vinadyoccaiḥ śaṅkhaṁ dadhmau pratāpavān ||12||

tataḥ śaṅkhāś ca bheryaś ca paṇavānaka-gomukhāḥ |

sahasaivābhyahanyanta sa śabdas tumulo’bhavat ||13||

tataḥ śvetair hayair yukte mahati syandane sthitau |

mādhavaḥ pāṇḍavaś caiva divyau śaṅkhau pradadhmatuḥ ||14||

pāñcajanyaṁ hṛṣīkeśo devadattaṁ dhanaṁjayaḥ |

pauṇḍraṁ dadhmau mahā-śaṅkhaṁ bhīma-karmā vṛkodaraḥ ||15||

ananta-vijayaṁ rājā kuntī-putro yudhiṣṭhiraḥ |

nakulaḥ sahadevaś ca sughoṣa-maṇipuṣpakau ||16||

kāśyaś ca parameṣvāsaḥ śikhaṇḍī ca mahā-rathaḥ |

dhṛṣṭadyumno virāṭaś ca sātyakiś cāparājitaḥ ||17||

drupado draupadeyāś ca sarvaśaḥ pṛthivī-pate |

saubhadraś ca mahābāhuḥ śaṅkhān dadhmuḥ pṛthak pṛthak ||18||

sa ghoṣo dhārtarāṣṭrāṇāṁ hṛdayāni vyadārayat |

nabhaś ca pṛthivīṁ caiva tumulo vyanunādayan ||19||

atha vyavasthitān dṛṣṭvā dhārtarāṣṭrān kapi-dhvajaḥ |

pravṛtte śastra-saṁpāte dhanur udyamya pāṇḍavaḥ ||20||

hṛṣīkeśaṁ tadā vākyam idam āha mahī-pate |

senayor ubhayor madhye rathaṁ sthāpaya me’cyuta ||21||

yāvad etān nirīkṣe’haṁ yoddhu-kāmān avasthitān |

kair mayā saha yoddhavyam asmin raṇa-samudyame ||22||

yotsyamānān avekṣe’haṁ ya ete’tra samāgatāḥ |

dhārtarāṣṭrasya durbuddher yuddhe priya-cikīrṣavaḥ ||23||

evam ukto hṛṣīkeśo guḍākeśena bhārata |

senayor ubhayor madhye sthāpayitvā rathottamam ||24||

bhīṣma-droṇa-pramukhataḥ sarveṣāṁ ca mahīkṣitām |

uvāca pārtha paśyaitān samavetān kurūn iti ||25||

tatrāpaśyat sthitān pārthaḥ pitṝn atha pitāmahān |

ācāryān mātulān bhrātṝn putrān pautrān sakhīṁs tathā ||26||

śvaśurān suhṛdaś caiva senayor ubhayor api |

tān samīkṣya sa kaunteyaḥ sarvān bandhūn avasthitān ||27||

kṛpayā parayāviṣṭo viṣīdann idam abravīt |

dṛṣṭvemaṁ svajanaṁ kṛṣṇa yuyutsuṁ samupasthitam ||28||

sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati |

vepathuś ca śarīre me romaharṣaś ca jāyate ||29||

gāṇḍīvaṁ sraṁsate hastāt tvak caiva paridahyate |

na ca śaknomy avasthātuṁ bhramatīva ca me manaḥ ||30||

nimittāni ca paśyāmi viparītāni keśava |

na ca śreyo’nupaśyāmi hatvā svajanam āhave ||31||

na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca |

kiṁ no rājyena govinda kiṁ bhogair jīvitena vā ||32||

yeṣām arthe kāṅkṣitaṁ no rājyaṁ bhogāḥ sukhāni ca |

ta ime’vasthitā yuddhe prāṇāṁs tyaktvā dhanāni ca ||33||

ācāryāḥ pitaraḥ putrās tathaiva ca pitāmahāḥ |

mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ saṁbandhinas tathā ||34||

etān na hantum icchāmi ghnato’pi madhusūdana |

api trailokya-rājyasya hetoḥ kiṁ nu mahī-kṛte ||35||

nihatya dhārtarāṣṭrān naḥ kā prītiḥ syāj janārdana |

pāpam evāśrayed asmān hatvaitān ātatāyinaḥ ||36||

tasmān nārhā vayaṁ hantuṁ dhārtarāṣṭrān sva-bāndhavān |

svajanaṁ hi kathaṁ hatvā sukhinaḥ syāma mādhava ||37||

yady apy ete na paśyanti lobhopahata-cetasaḥ |

kula-kṣaya-kṛtaṁ doṣaṁ mitra-drohe ca pātakam ||38||

kathaṁ na jñeyam asmābhiḥ pāpād asmān nivartitum |

kula-kṣaya-kṛtaṁ doṣaṁ prapaśyadbhir janārdana ||39||

kula-kṣaye praṇaśyanti kula-dharmāḥ sanātanāḥ |

dharme naṣṭe kulaṁ kṛtsnam adharmo’bhibhavaty uta ||40||

adharmābhibhavāt kṛṣṇa praduṣyanti kula-striyaḥ |

strīṣu duṣṭāsu vārṣṇeya jāyate varṇa-saṁkaraḥ ||41||

saṁkaro narakāyaiva kula-ghnānāṁ kulasya ca |

patanti pitaro hy eṣāṁ lupta-piṇḍodaka-kriyāḥ ||42||

doṣair etaiḥ kula-ghnānāṁ varṇa-saṁkara-kārakaiḥ |

utsādyante jāti-dharmāḥ kula-dharmāś ca śāśvatāḥ ||43||

utsanna-kula-dharmāṇāṁ manuṣyāṇāṁ janārdana |

narake niyataṁ vāso bhavatīty anuśuśruma ||44||

aho bata mahat pāpaṁ kartuṁ vyavasitā vayam |

yad rājya-sukha-lobhena hantuṁ svajanam udyatāḥ ||45||

yadi mām apratīkāram aśastraṁ śastra-pāṇayaḥ |

dhārtarāṣṭrā raṇe hanyus tan me kṣemataraṁ bhavet ||46||

evam uktvārjunaḥ saṁkhye rathopastha upāviśat |

visṛjya saśaraṁ cāpaṁ śoka-saṁvigna-mānasaḥ ||47||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

arjuna-viṣāda-yogo nāma prathamo’dhyāyaḥ ||

 —o)0(o—

(2)

### **atha dvitīyo’dhyāyaḥ**

# sāṅkhya-yogaḥ

saṁjaya uvāca

taṁ tathā kṛpayāviṣṭam aśru-pūrṇākulekṣaṇam |

viṣīdantam idaṁ vākyam uvāca madhusūdanaḥ ||1||

śrī-bhagavān uvāca

kutas tvā kaśmalam idaṁ viṣame samupasthitam |

anārya-juṣṭam asvargyam akīrti-karam arjuna ||2||

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate |

kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa ||3||

arjuna uvāca

kathaṁ bhīṣmam ahaṁ saṁkhye droṇaṁ ca madhusūdana |

iṣubhiḥ pratiyotsyāmi pūjārhāv arisūdana ||4||

gurūn ahatvā hi mahānubhāvāñ

śreyo bhoktuṁ bhaikṣyam apīha loke |

hatvārtha-kāmāṁs tu gurūn ihaiva

bhuñjīya bhogān rudhira-pradigdhān ||5||

na caitad vidmaḥ kataran no garīyo

yad vā jayema yadi vā no jayeyuḥ |

yān eva hatvā na jijīviṣāmas

te’vasthitāḥ pramukhe dhārtarāṣṭrāḥ ||6||

kārpaṇya-doṣopahata-svabhāvaḥ

pṛcchāmi tvāṁ dharma-saṁmūḍha-cetāḥ |

yac chreyaḥ syān niścitaṁ brūhi tan me

śiṣyas te’haṁ śādhi māṁ tvāṁ prapannam ||7||

na hi prapaśyāmi mamāpanudyād

yac chokam ucchoṣaṇam indriyāṇām |

avāpya bhūmāv asapatnam ṛddhaṁ

rājyaṁ surāṇām api cādhipatyam ||8||

saṁjaya uvāca

evam uktvā hṛṣīkeśaṁ guḍākeśaḥ parantapaḥ |

na yotsya iti govindam uktvā tūṣṇīṁ babhūva ha ||9||

tam uvāca hṛṣīkeśaḥ prahasann iva bhārata |

senayor ubhayor madhye viṣīdantam idaṁ vacaḥ ||10||

śrī-bhagavān uvāca

aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase |

gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ ||11||

na tv evāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ |

na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param ||12||

dehino’smin yathā dehe kaumāraṁ yauvanaṁ jarā |

tathā dehāntara-prāptir dhīras tatra na muhyati ||13||

mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ |

āgamāpāyino’nityās tāṁs titikṣasva bhārata ||14||

yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha |

sama-duḥkha-sukhaṁ dhīraṁ so’mṛtatvāya kalpate ||15||

nāsato vidyate bhāvo nābhāvo vidyate sataḥ |

ubhayor api dṛṣṭo’ntas tv anayos tattvadarśibhiḥ ||16||

avināśi tu tad viddhi yena sarvam idaṁ tatam |

vināśam avyayasyāsya na kaścit kartum arhati ||17||

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ |

anāśino’prameyasya tasmād yudhyasva bhārata ||18||

ya enaṁ vetti hantāraṁ yaś cainaṁ manyate hatam |

ubhau tau na vijānīto nāyaṁ hanti na hanyate ||19||

na jāyate mriyate vā kadācin

nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |

ajo nityaḥ śāśvato’yaṁ purāṇo

na hanyate hanyamāne śarīre ||20||

vedāvināśinaṁ nityaṁ ya enam ajam avyayam |

kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam ||21||

vāsāṁsi jīrṇāni yathā vihāya

navāni gṛhṇāti naro’parāṇi |

tathā śarīrāṇi vihāya jīrṇāni

anyāni saṁyāti navāni dehī ||22||

nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ |

na cainaṁ kledayanty āpo na śoṣayati mārutaḥ ||23||

acchedyo’yam adāhyo’yam akledyo’śoṣya eva ca |

nityaḥ sarva-gataḥ sthāṇur acalo’yaṁ sanātanaḥ ||24||

avyakto’yam acintyo’yam avikāryo’yam ucyate |

tasmād evaṁ viditvainaṁ nānuśocitum arhasi ||25||

atha cainaṁ nitya-jātaṁ nityaṁ vā manyase mṛtam |

tathāpi tvaṁ mahā-bāho naivaṁ śocitum arhasi ||26||

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca |

tasmād aparihārye’rthe na tvaṁ śocitum arhasi ||27||

avyaktādīni bhūtāni vyakta-madhyāni bhārata |

avyakta-nidhanāny eva tatra kā paridevanā ||28||

āścarya-vat paśyati kaścid enam

āścarya-vad vadati tathaiva cānyaḥ |

āścarya-vac cainam anyaḥ śṛṇoti

śrutvāpy enaṁ veda na caiva kaścit ||29||

dehī nityam avadhyo’yaṁ dehe sarvasya bhārata |

tasmāt sarvāṇi bhūtāni na tvaṁ śocitum arhasi ||30||

sva-dharmam api cāvekṣya na vikampitum arhasi |

dharmyād dhi yuddhāc chreyo’nyat kṣatriyasya na vidyate ||31||

yadṛcchayā copapannaṁ svargadvāram apāvṛtam |

sukhinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam ||32||

atha cet tvam imaṁ dharmyaṁ saṁgrāmaṁ na kariṣyasi |

tataḥ sva-dharmaṁ kīrtiṁ ca hitvā pāpam avāpsyasi ||33||

akīrtiṁ cāpi bhūtāni kathayiṣyanti te’vyayām |

saṁbhāvitasya cākīrtir maraṇād atiricyate ||34||

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ |

yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam ||35||

avācya-vādāṁś ca bahūn vadiṣyanti tavāhitāḥ |

nindantas tava sāmarthyaṁ tato duḥkhataraṁ nu kim ||36||

hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm |

tasmād uttiṣṭha kaunteya yuddhāya kṛta-niścayaḥ ||37||

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau |

tato yuddhāya yujyasva naivaṁ pāpam avāpsyasi ||38||

eṣā te’bhihitā sāṁkhye buddhir yoge tv imāṁ śṛṇu |

buddhyā yukto yayā pārtha karma-bandhaṁ prahāsyasi ||39||

nehābhikrama-nāśo’sti pratyavāyo na vidyate |

svalpam apy asya dharmasya trāyate mahato bhayāt ||40||

vyavasāyātmikā buddhir ekeha kuru-nandana |

bahu-śākhā hy anantāś ca buddhayo’vyavasāyinām ||41||

yām imāṁ puṣpitāṁ vācaṁ pravadanty avipaścitaḥ |

veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ ||42||

kāmātmānaḥ svarga-parā janma-karma-phala-pradām |

kriyā-viśeṣa-bahulāṁ bhogaiśvarya-gatiṁ prati ||43||

bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām |

vyavasāyātmikā buddhiḥ samādhau na vidhīyate ||44||

traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna |

nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān ||45||

yāvān artha udapāne sarvataḥ saṁplutodake |

tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ ||46||

karmaṇy evādhikāras te mā phaleṣu kadācana |

mā karma-phala-hetur bhūr mā te saṅgo’stv akarmaṇi ||47||

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanaṁjaya |

siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ||48||

dūreṇa hy avaraṁ karma buddhi-yogād dhanaṁjaya |

buddhau śaraṇam anviccha kṛpaṇāḥ phala-hetavaḥ ||49||

buddhi-yukto jahātīha ubhe sukṛta-duṣkṛte |

tasmād yogāya yujyasva yogaḥ karmasu kauśalam ||50||

karmajaṁ buddhi-yuktā hi phalaṁ tyaktvā manīṣiṇaḥ |

janma-bandha-vinirmuktāḥ padaṁ gacchanty anāmayam ||51||

yadā te moha-kalilaṁ buddhir vyatitariṣyati |

tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca ||52||

śruti-vipratipannā te yadā sthāsyati niścalā |

samādhāv acalā buddhis tadā yogam avāpsyasi ||53||

arjuna uvāca

sthita-prajñasya kā bhāṣā samādhisthasya keśava |

sthita-dhīḥ kiṁ prabhāṣeta kim āsīta vrajeta kim ||54||

śrī-bhagavān uvāca

prajahāti yadā kāmān sarvān pārtha manogatān |

ātmany evātmanā tuṣṭaḥ sthita-prajñas tadocyate ||55||

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ |

vīta-rāga-bhaya-krodhaḥ sthitadhīr munir ucyate ||56||

yaḥ sarvatrānabhisnehas tat tat prāpya śubhāśubham |

nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ||57||

yadā saṁharate cāyaṁ kūrmo’ṅgānīva sarvaśaḥ |

indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā ||58||

viṣayā vinivartante nirāhārasya dehinaḥ |

rasa-varjaṁ raso’py asya paraṁ dṛṣṭvā nivartate ||59||

yatato hy api kaunteya puruṣasya vipaścitaḥ |

indriyāṇi pramāthīni haranti prasabhaṁ manaḥ ||60||

tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ |

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ||61||

dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate |

saṅgāt saṁjāyate kāmaḥ kāmāt krodho’bhijāyate ||62||

krodhād bhavati saṁmohaḥ saṁmohāt smṛti-vibhramaḥ |

smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati ||63||

rāga-dveṣa-viyuktais tu viṣayān indriyaiś caran |

ātma-vaśyair vidheyātmā prasādam adhigacchati ||64||

prasāde sarva-duḥkhānāṁ hānir asyopajāyate |

prasanna-cetaso hy āśu buddhiḥ paryavatiṣṭhate ||65||

nāsti buddhir ayuktasya na cāyuktasya bhāvanā |

na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham ||66||

indriyāṇāṁ hi caratāṁ yan mano’nuvidhīyate |

tad asya harati prajñāṁ vāyur nāvam ivāmbhasi ||67||

tasmād yasya mahā-bāho nigṛhītāni sarvaśaḥ |

indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā ||68||

yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī |

yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ ||69||

āpūryamāṇam acala-pratiṣṭhaṁ

samudram āpaḥ praviśanti yadvat |

tadvat kāmā yaṁ praviśanti sarve

sa śāntim āpnoti na kāma-kāmī ||70||

vihāya kāmān yaḥ sarvān pumāṁś carati niḥspṛhaḥ |

nirmamo nirahaṁkāraḥ sa śāntim adhigacchati ||71||

eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati |

sthitvāsyām anta-kāle’pi brahma-nirvāṇam ṛcchati ||72||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

sāṅkhya-yogo nāma dvitīyo’dhyāyaḥ ||

 —o)0(o—

(3)

### atha tṛtīyo’dhyāyaḥ

# karma-yogaḥ

arjuna uvāca

jyāyasī cet karmaṇas te matā buddhir janārdana |

tat kiṁ karmaṇi ghore māṁ niyojayasi keśava ||1||

vyāmiśreṇaiva vākyena buddhiṁ mohayasīva me |

tad ekaṁ vada niścitya yena śreyo’ham āpnuyām ||2||

śrī-bhagavān uvāca

loke’smin dvividhā niṣṭhā purā proktā mayānagha |

jñāna-yogena sāṁkhyānāṁ karma-yogena yoginām ||3||

na karmaṇām anārambhān naiṣkarmyaṁ puruṣo’śnute |

na ca saṁnyasanād eva siddhiṁ samadhigacchati ||4||

na hi kaścit kṣaṇam api jātu tiṣṭhaty akarma-kṛt |

kāryate hy avaśaḥ karma sarvaḥ prakṛti-jair guṇaiḥ ||5||

karmendriyāṇi saṁyamya ya āste manasā smaran |

indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate ||6||

yas tv indriyāṇi manasā niyamyārabhate’rjuna |

karmendriyaiḥ karma-yogam asaktaḥ sa viśiṣyate ||7||

niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ |

śarīra-yātrāpi ca te na prasidhyed akarmaṇaḥ ||8||

yajñārthāt karmaṇo’nyatra loko’yaṁ karma-bandhanaḥ |

tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara ||9||

saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ |

anena prasaviṣyadhvam eṣa vo’stv iṣṭa-kāma-dhuk ||10||

devān bhāvayatānena te devā bhāvayantu vaḥ |

parasparaṁ bhāvayantaḥ śreyaḥ param avāpsyatha ||11||

iṣṭān bhogān hi vo devā dāsyante yajña-bhāvitāḥ |

tair dattān apradāyaibhyo yo bhuṅkte stena eva saḥ ||12||

yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ |

bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt ||13||

annād bhavanti bhūtāni parjanyād anna-saṁbhavaḥ |

yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ ||14||

karma brahmodbhavaṁ viddhi brahmākṣara-samudbhavam |

tasmāt sarva-gataṁ brahma nityaṁ yajñe pratiṣṭhitam ||15||

evaṁ pravartitaṁ cakraṁ nānuvartayatīha yaḥ |

aghāyur indriyārāmo moghaṁ pārtha sa jīvati ||16||

yas tv ātma-ratir eva syād ātma-tṛptaś ca mānavaḥ |

ātmany eva ca saṁtuṣṭas tasya kāryaṁ na vidyate ||17||

naiva tasya kṛtenārtho nākṛteneha kaścana |

na cāsya sarva-bhūteṣu kaścid artha-vyapāśrayaḥ ||18||

tasmād asaktaḥ satataṁ kāryaṁ karma samācara |

asakto hy ācaran karma param āpnoti pūruṣaḥ ||19||

karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ |

loka-saṁgraham evāpi saṁpaśyan kartum arhasi ||20||

yad yad ācarati śreṣṭhas tat tad evetaro janaḥ |

sa yat pramāṇaṁ kurute lokas tad anuvartate ||21||

na me pārthāsti kartavyaṁ triṣu lokeṣu kiṁcana |

nānavāptam avāptavyaṁ varta eva ca karmaṇi ||22||

yadi hy ahaṁ na varteyaṁ jātu karmaṇy atandritaḥ |

mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ||23||

utsīdeyur ime lokā na kuryāṁ karma ced aham |

saṁkarasya ca kartā syām upahanyām imāḥ prajāḥ ||24||

saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata |

kuryād vidvāṁs tathāsaktaś cikīrṣur loka-saṁgraham ||25||

na buddhi-bhedaṁ janayed ajñānāṁ karma-saṅginām |

joṣayet sarva-karmāṇi vidvān yuktaḥ samācaran ||26||

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |

ahaṁkāra-vimūḍhātmā kartāham iti manyate ||27||

tattva-vit tu mahā-bāho guṇa-karma-vibhāgayoḥ |

guṇā guṇeṣu vartanta iti matvā na sajjate ||28||

prakṛter guṇa-saṁmūḍhāḥ sajjante guṇa-karmasu |

tān akṛtsna-vido mandān kṛtsna-vin na vicālayet ||29||

mayi sarvāṇi karmāṇi saṁnyasyādhyātma-cetasā |

nirāśīr nirmamo bhūtvā yudhyasva vigata-jvaraḥ ||30||

ye me matam idaṁ nityam anutiṣṭhanti mānavāḥ |

śraddhāvanto’nasūyanto mucyante te’pi karmabhiḥ ||31||

ye tv etad abhyasūyanto nānutiṣṭhanti me matam |

sarva-jñāna-vimūḍhāṁs tān viddhi naṣṭān acetasaḥ ||32||

sadṛśaṁ ceṣṭate svasyāḥ prakṛter jñānavān api |

prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati ||33||

indriyasyendriyasyārthe rāga-dveṣau vyavasthitau |

tayor na vaśam āgacchet tau hy asya paripanthinau ||34||

śreyān sva-dharmo viguṇaḥ para-dharmāt svanuṣṭhitāt |

sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ ||35||

arjuna uvāca

atha kena prayukto’yaṁ pāpaṁ carati pūruṣaḥ |

anicchann api vārṣṇeya balād iva niyojitaḥ ||36||

śrī-bhagavān uvāca

kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ |

mahāśano mahā-pāpmā viddhy enam iha vairiṇam ||37||

dhūmenāvriyate vahnir yathādarśo malena ca |

yatholbenāvṛto garbhas tathā tenedam āvṛtam ||38||

āvṛtaṁ jñānam etena jñānino nitya-vairiṇā |

kāma-rūpeṇa kaunteya duṣpūreṇānalena ca ||39||

indriyāṇi mano buddhir asyādhiṣṭhānam ucyate |

etair vimohayaty eṣa jñānam āvṛtya dehinam ||40||

tasmāt tvam indriyāṇy ādau niyamya bharatarṣabha |

pāpmānaṁ prajahi hy enaṁ jñāna-vijñāna-nāśanam ||41||

indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ |

manasas tu parā buddhir yo buddheḥ paratas tu saḥ ||42||

evaṁ buddheḥ paraṁ buddhvā saṁstabhyātmānam ātmanā |

jahi śatruṁ mahā-bāho kāma-rūpaṁ durāsadam ||43||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

karma-yogo nāma tṛtīyo’dhyāyaḥ ||

 —o)0(o—

(4)

### atha caturtho’dhyāyaḥ

# jñāna-karma-sannyāsa-yogaḥ

śrī-bhagavān uvāca

imaṁ vivasvate yogaṁ proktavān aham avyayam |

vivasvān manave prāha manur ikṣvākave’bravīt ||1||

evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ |

sa kāleneha mahatā yogo naṣṭaḥ parantapa ||2||

sa evāyaṁ mayā te’dya yogaḥ proktaḥ purātanaḥ |

bhakto’si me sakhā ceti rahasyaṁ hy etad uttamam ||3||

arjuna uvāca

aparaṁ bhavato janma paraṁ janma vivasvataḥ |

katham etad vijānīyāṁ tvam ādau proktavān iti ||4||

śrī-bhagavān uvāca |

bahūni me vyatītāni janmāni tava cārjuna |

tāny ahaṁ veda sarvāṇi na tvaṁ vettha parantapa ||5||

ajo’pi sann avyayātmā bhūtānām īśvaro’pi san |

prakṛtiṁ svām adhiṣṭhāya saṁbhavāmy ātma-māyayā ||6||

yadā yadā hi dharmasya glānir bhavati bhārata |

abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham ||7||

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām |

dharma-saṁsthāpanārthāya saṁbhavāmi yuge yuge ||8||

janma karma ca me divyam evaṁ yo vetti tattvataḥ |

tyaktvā dehaṁ punar janma naiti mām eti so’rjunaḥ ||9||

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ |

bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ ||10||

ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham |

mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ||11||

kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ |

kṣipraṁ hi mānuṣe loke siddhir bhavati karmajā ||12||

cāturvarṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ |

tasya kartāram api māṁ viddhy akartāram avyayam ||13||

na māṁ karmāṇi limpanti na me karma-phale spṛhā |

iti māṁ yo’bhijānāti karmabhir na sa badhyate ||14||

evaṁ jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ |

kuru karmaiva tasmāt tvaṁ pūrvaiḥ pūrvataraṁ kṛtam ||15||

kiṁ karma kim akarmeti kavayo’py atra mohitāḥ |

tat te karma pravakṣyāmi yaj jñātvā mokṣyase’śubhāt ||16||

karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ |

akarmaṇaś ca boddhavyaṁ gahanā karmaṇo gatiḥ ||17||

karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ |

sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna-karma-kṛt ||18||

yasya sarve samārambhāḥ kāma-saṁkalpa-varjitāḥ |

jñānāgni-dagdha-karmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ ||19||

tyaktvā karma-phalāsaṅgaṁ nitya-tṛpto nirāśrayaḥ |

karmaṇy abhipravṛtto’pi naiva kiṁcit karoti saḥ ||20||

nirāśīr yata-cittātmā tyakta-sarva-parigrahaḥ |

śārīraṁ kevalaṁ karma kurvan nāpnoti kilbiṣam ||21||

yadṛcchā-lābha-saṁtuṣṭo dvandvātīto vimatsaraḥ |

samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate ||22||

gata-saṅgasya muktasya jñānāvasthita-cetasaḥ |

yajñāyācarataḥ karma samagraṁ pravilīyate ||23||

brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam |

brahmaiva tena gantavyaṁ brahma-karma-samādhinā ||24||

daivam evāpare yajñaṁ yoginaḥ paryupāsate |

brahmāgnāv apare yajñaṁ yajñenaivopajuhvati ||25||

śrotrādīnīndriyāṇy anye saṁyamāgniṣu juhvati |

śabdādīn viṣayān anya indriyāgniṣu juhvati ||26||

sarvāṇīndriya-karmāṇi prāṇa-karmāṇi cāpare |

ātma-saṁyama-yogāgnau juhvati jñāna-dīpite ||27||

dravya-yajñās tapo-yajñā yoga-yajñās tathāpare |

svādhyāya-jñāna-yajñāś ca yatayaḥ saṁśita-vratāḥ ||28||

apāne juhvati prāṇaṁ prāṇe’pānaṁ tathāpare |

prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāḥ ||29||

apare niyatāhārāḥ prāṇān prāṇeṣu juhvati |

sarve’py ete yajña-vido yajña-kṣapita-kalmaṣāḥ ||30||

yajña-śiṣṭāmṛta-bhujo yānti brahma sanātanam |

nāyaṁ loko’sty ayajñasya kuto’nyaḥ kurusattama ||31||

evaṁ bahu-vidhā yajñā vitatā brahmaṇo mukhe |

karma-jān viddhi tān sarvān evaṁ jñātvā vimokṣyase ||32||

śreyān dravya-mayād yajñāj jñāna-yajñaḥ parantapa |

sarvaṁ karmākhilaṁ pārtha jñāne parisamāpyate ||33||

tad viddhi praṇipātena paripraśnena sevayā |

upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ ||34||

yaj jñātvā na punar moham evaṁ yāsyasi pāṇḍava |

yena bhūtāny aśeṣeṇa drakṣyasy ātmany atho mayi ||35||

api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛttamaḥ |

sarvaṁ jñāna-plavenaiva vṛjinaṁ saṁtariṣyasi ||36||

yathaidhāṁsi samiddho’gnir bhasmasāt kurute’rjuna |

jñānāgniḥ sarva-karmāṇi bhasmasāt kurute tathā ||37||

na hi jñānena sadṛśaṁ pavitram iha vidyate |

tat svayaṁ yoga-saṁsiddhaḥ kālenātmani vindati ||38||

śraddhāvān labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ |

jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati ||39||

ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati |

nāyaṁ loko’sti na paro na sukhaṁ saṁśayātmanaḥ ||40||

yoga-saṁnyasta-karmāṇaṁ jñāna-saṁchinna-saṁśayam |

ātmavantaṁ na karmāṇi nibadhnanti dhanaṁjaya ||41||

tasmād ajñāna-saṁbhūtaṁ hṛt-sthaṁ jñānāsinātmanaḥ |

chittvainaṁ saṁśayaṁ yogam ātiṣṭhottiṣṭha bhārata ||42||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

jñāna-karma-sannyāsa-yogo nāma caturṭho’dhyāyaḥ ||

 —o)0(o—

(5)

atha pañcamo’dhyāyaḥ

# sannyāsa-yogaḥ

arjuna uvāca

saṁnyāsaṁ karmaṇāṁ kṛṣṇa punar yogaṁ ca śaṁsasi |

yac chreya etayor ekaṁ tan me brūhi suniścitam ||1||

śrī-bhagavān uvāca

saṁnyāsaḥ karma-yogaś ca niḥśreyasa-karāv ubhau |

tayos tu karma-saṁnyāsāt karma-yogo viśiṣyate ||2||

jñeyaḥ sa nityasaṁnyāsī yo na dveṣṭi na kāṅkṣati |

nirdvandvo hi mahā-bāho sukhaṁ bandhāt pramucyate ||3||

sāṁkhya-yogau pṛthag bālāḥ pravadanti na paṇḍitāḥ |

ekam apy āsthitaḥ samyag ubhayor vindate phalam ||4||

yat sāṁkhyaiḥ prāpyate sthānaṁ tad yogair api gamyate |

ekaṁ sāṁkhyaṁ ca yogaṁ ca yaḥ paśyati sa paśyati ||5||

saṁnyāsas tu mahā-bāho duḥkham āptum ayogataḥ |

yoga-yukto munir brahma nacireṇādhigacchati ||6||

yoga-yukto viśuddhātmā vijitātmā jitendriyaḥ |

sarva-bhūtātma-bhūtātmā kurvann api na lipyate ||7||

naiva kiṁcit karomīti yukto manyeta tattva-vit |

paśyañ śṛṇvan spṛśañ jighrann aśnan gacchan svapañ śvasan ||8||

pralapan visṛjan gṛhṇann unmiṣan nimiṣann api |

indriyāṇīndriyārtheṣu vartanta iti dhārayan ||9||

brahmaṇy ādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ |

lipyate na sa pāpena padma-patram ivāmbhasā ||10||

kāyena manasā buddhyā kevalair indriyair api |

yoginaḥ karma kurvanti saṅgaṁ tyaktvātma-śuddhaye ||11||

yuktaḥ karma-phalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm |

ayuktaḥ kāma-kāreṇa phale sakto nibadhyate ||12||

sarva-karmāṇi manasā saṁnyasyāste sukhaṁ vaśī |

nava-dvāre pure dehī naiva kurvan na kārayan ||13||

na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ |

na karma-phala-saṁyogaṁ svabhāvas tu pravartate ||14||

nādatte kasya cit pāpaṁ na caiva sukṛtaṁ vibhuḥ |

ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ ||15||

jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanaḥ |

teṣām ādityavaj jñānaṁ prakāśayati tat-param ||16||

tad-buddhayas tad-ātmānas tan-niṣṭhās tat-parāyaṇāḥ |

gacchanty apunar-āvṛttiṁ jñāna-nirdhūta-kalmaṣāḥ ||17||

vidyā-vinaya-saṁpanne brāhmaṇe gavi hastini |

śuni caiva śvapāke ca paṇḍitāḥ sama-darśinaḥ ||18||

ihaiva tair jitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ |

nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ ||19||

na prahṛṣyet priyaṁ prāpya nodvijet prāpya cāpriyam |

sthira-buddhir asaṁmūḍho brahma-vid brahmaṇi sthitaḥ ||20||

bāhya-sparśeṣv asaktātmā vindaty ātmani yat sukham |

sa brahma-yoga-yuktātmā sukham akṣayam aśnute ||21||

ye hi saṁsparśa-jā bhogā duḥkha-yonaya eva te |

ādy-anta-vantaḥ kaunteya na teṣu ramate budhaḥ ||22||

śaknotīhaiva yaḥ soḍhuṁ prāk śarīra-vimokṣaṇāt |

kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ ||23||

yo’ntaḥ-sukho’ntar-ārāmas tathāntar-jyotir eva yaḥ |

sa yogī brahma-nirvāṇaṁ brahma-bhūto’dhigacchati ||24||

labhante brahma-nirvāṇam ṛṣayaḥ kṣīṇa-kalmaṣāḥ |

chinna-dvaidhā yatātmānaḥ sarva-bhūta-hite ratāḥ ||25||

kāma-krodha-viyuktānāṁ yatīnāṁ yata-cetasām |

abhito brahma-nirvāṇaṁ vartate viditātmanām ||26||

sparśān kṛtvā bahir bāhyāṁś cakṣuś caivāntare bhruvoḥ |

prāṇāpānau samau kṛtvā nāsābhyantara-cāriṇau ||27||

yatendriya-mano-buddhir munir mokṣa-parāyaṇaḥ |

vigatecchā-bhaya-krodho yaḥ sadā mukta eva saḥ ||28||

bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram |

suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati ||29||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

sannyāsa-yogo nāma pañcamo’dhyāyaḥ ||

 —o)0(o—

(6)

atha ṣaṣṭho’dhyāyaḥ

# dhyāna-yogaḥ

śrī-bhagavān uvāca

anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ |

sa saṁnyāsī ca yogī ca na niragnir na cākriyaḥ ||1||

yaṁ saṁnyāsam iti prāhur yogaṁ taṁ viddhi pāṇḍava |

na hy asaṁnyasta-saṁkalpo yogī bhavati kaścana ||2||

ārurukṣor muner yogaṁ karma kāraṇam ucyate |

yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate ||3||

yadā hi nendriyārtheṣu na karmasv anuṣajjate |

sarva-saṁkalpa-saṁnyāsī yogārūḍhas tadocyate ||4||

uddhared ātmanātmānaṁ nātmānam avasādayet |

ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ ||5||

bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ |

anātmanas tu śatrutve vartetātmaiva śatruvat ||6||

jitātmanaḥ praśāntasya paramātmā samāhitaḥ |

śītoṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ ||7||

jñāna-vijñāna-tṛptātmā kūṭastho vijitendriyaḥ |

yukta ity ucyate yogī sama-loṣṭāśma-kāñcanaḥ ||8||

suhṛn-mitrāry-udāsīna-madhyastha-dveṣya-bandhuṣu |

sādhuṣv api ca pāpeṣu sama-buddhir viśiṣyate ||9||

yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ |

ekākī yata-cittātmā nirāśīr aparigrahaḥ ||10||

śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ |

nātyucchritaṁ nātinīcaṁ cailājina-kuśottaram ||11||

tatraikāgraṁ manaḥ kṛtvā yata-cittendriya-kriyaḥ |

upaviśyāsane yuñjyād yogam ātma-viśuddhaye ||12||

samaṁ kāya-śiro-grīvaṁ dhārayann acalaṁ sthiraḥ |

saṁprekṣya nāsikāgraṁ svaṁ diśaś cānavalokayan ||13||

praśāntātmā vigata-bhīr brahmacāri-vrate sthitaḥ |

manaḥ saṁyamya mac-citto yukta āsīta mat-paraḥ ||14||

yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ |

śāntiṁ nirvāṇa-paramāṁ mat-saṁsthām adhigacchati ||15||

nātyaśnatas tu yogo’sti na caikāntam anaśnataḥ |

na cātisvapna-śīlasya jāgrato naiva cārjuna ||16||

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu |

yukta-svapnāvabodhasya yogo bhavati duḥkhahā ||17||

yadā viniyataṁ cittam ātmany evāvatiṣṭhate |

niḥspṛhaḥ sarva-kāmebhyo yukta ity ucyate tadā ||18||

yathā dīpo nivāta-stho neṅgate sopamā smṛtā |

yogino yata-cittasya yuñjato yogam ātmanaḥ ||19||

yatroparamate cittaṁ niruddhaṁ yoga-sevayā |

yatra caivātmanātmānaṁ paśyann ātmani tuṣyati ||20||

sukham ātyantikaṁ yat tad buddhi-grāhyam atīndriyam |

vetti yatra na caivāyaṁ sthitaś calati tattvataḥ ||21||

yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ |

yasmin sthito na duḥkhena guruṇāpi vicālyate ||22||

taṁ vidyād duḥkha-saṁyoga-viyogaṁ yoga-saṁjñitam |

sa niścayena yoktavyo yogo’nirviṇṇa-cetasā ||23||

saṁkalpa-prabhavān kāmāṁs tyaktvā sarvān aśeṣataḥ |

manasaivendriya-grāmaṁ viniyamya samantataḥ ||24||

śanaiḥ śanair uparamed buddhyā dhṛti-gṛhītayā |

ātma-saṁsthaṁ manaḥ kṛtvā na kiṁcid api cintayet ||25||

yato yato niścarati manaś cañcalam asthiram |

tatas tato niyamyaitad ātmany eva vaśaṁ nayet ||26||

praśānta-manasaṁ hy enaṁ yoginaṁ sukham uttamam |

upaiti śānta-rajasaṁ brahma-bhūtam akalmaṣam ||27||

yuñjann evaṁ sadātmānaṁ yogī vigata-kalmaṣaḥ |

sukhena brahma-saṁsparśam atyantaṁ sukham aśnute ||28||

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani |

īkṣate yoga-yuktātmā sarvatra sama-darśanaḥ ||29||

yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati |

tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati ||30||

sarva-bhūta-sthitaṁ yo māṁ bhajaty ekatvam āsthitaḥ |

sarvathā vartamāno’pi sa yogī mayi vartate ||31||

ātmaupamyena sarvatra samaṁ paśyati yo’rjuna |

sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ ||32||

arjuna uvāca

yo’yaṁ yogas tvayā proktaḥ sāmyena madhusūdana |

etasyāhaṁ na paśyāmi cañcalatvāt sthitiṁ sthirām ||33||

cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham |

tasyāhaṁ nigrahaṁ manye vāyor iva suduṣkaram ||34||

śrī-bhagavān uvāca

asaṁśayaṁ mahā-bāho mano durṇigrahaṁ calam |

abhyāsena tu kaunteya vairāgyeṇa ca gṛhyate ||35||

asaṁyatātmanā yogo duṣprāpa iti me matiḥ |

vaśyātmanā tu yatatā śakyo’vāptum upāyataḥ ||36||

arjuna uvāca

ayatiḥ śraddhayopeto yogāc calita-mānasaḥ |

aprāpya yoga-saṁsiddhiṁ kāṁ gatiṁ kṛṣṇa gacchati ||37||

kaccin nobhaya-vibhraṣṭaś chinnābhram iva naśyati |

apratiṣṭho mahā-bāho vimūḍho brahmaṇaḥ pathi ||38||

etan me saṁśayaṁ kṛṣṇa chettum arhasy aśeṣataḥ |

tvad-anyaḥ saṁśayasyāsya chettā na hy upapadyate ||39||

śrī-bhagavān uvāca

pārtha naiveha nāmutra vināśas tasya vidyate |

na hi kalyāṇa-kṛt kaścid durgatiṁ tāta gacchati ||40||

prāpya puṇya-kṛtāṁ lokān uṣitvā śāśvatīḥ samāḥ |

śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo’bhijāyate ||41||

atha vā yoginām eva kule bhavati dhīmatām |

etad dhi durlabhataraṁ loke janma yad īdṛśam ||42||

tatra taṁ buddhi-saṁyogaṁ labhate paurvadehikam |

yatate ca tato bhūyaḥ saṁsiddhau kurunandana ||43||

pūrvābhyāsena tenaiva hriyate hy avaśo’pi saḥ |

jijñāsur api yogasya śabda-brahmātivartate ||44||

prayatnād yatamānas tu yogī saṁśuddha-kilbiṣaḥ |

aneka-janma-saṁsiddhas tato yāti parāṁ gatim ||45||

tapasvibhyo’dhiko yogī jñānibhyo’pi mato’dhikaḥ |

karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ||46||

yoginām api sarveṣāṁ mad-gatenāntarātmanā |

śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ ||47||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

dhyāna-yogo nāma ṣaṣṭho’dhyāyaḥ ||

 —o)0(o—

(7)

atha saptamo’dhyāyaḥ

# jñāna-vijñāna-yogaḥ

śrī-bhagavān uvāca

mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ |

asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu ||1||

jñānaṁ te’haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ |

yaj jñātvā neha bhūyo’nyaj jñātavyam avaśiṣyate ||2||

manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye |

yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ ||3||

bhūmir āpo’nalo vāyuḥ khaṁ mano buddhir eva ca |

ahaṁkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā ||4||

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām |

jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat ||5||

etad-yonīni bhūtāni sarvāṇīty upadhāraya |

ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā ||6||

mattaḥ parataraṁ nānyat kiṁcid asti dhanaṁjaya |

mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva ||7||

raso’ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ |

praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu ||8||

puṇyo gandhaḥ pṛthivyāṁ ca tejaś cāsmi vibhāvasau |

jīvanaṁ sarva-bhūteṣu tapaś cāsmi tapasviṣu ||9||

bījaṁ māṁ sarva-bhūtānāṁ viddhi pārtha sanātanam |

buddhir buddhimatām asmi tejas tejasvinām aham ||10||

balaṁ balavatāṁ cāhaṁ kāma-rāga-vivarjitam |

dharmāviruddho bhūteṣu kāmo’smi bharatarṣabha ||11||

ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye |

matta eveti tān viddhi na tv ahaṁ teṣu te mayi ||12||

tribhir guṇa-mayair bhāvair ebhiḥ sarvam idaṁ jagat |

mohitaṁ nābhijānāti mām ebhyaḥ param avyayam ||13||

daivī hy eṣā guṇa-mayī mama māyā duratyayā |

mām eva ye prapadyante māyām etāṁ taranti te ||14||

na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ |

māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ ||15||

catur-vidhā bhajante māṁ janāḥ sukṛtino’rjuna |

ārto jijñāsur arthārthī jñānī ca bharatarṣabha ||16||

teṣāṁ jñānī nitya-yukta eka-bhaktir viśiṣyate |

priyo hi jñānino’tyartham ahaṁ sa ca mama priyaḥ ||17||

udārāḥ sarva evaite jñānī tv ātmaiva me matam |

āsthitaḥ sa hi yuktātmā mām evānuttamāṁ gatim ||18||

bahūnāṁ janmanām ante jñānavān māṁ prapadyate |

vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ ||19||

kāmais tais tair hṛta-jñānāḥ prapadyante’nya-devatāḥ |

taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā ||20||

yo yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayārcitum icchati |

tasya tasyācalāṁ śraddhāṁ tām eva vidadhāmy aham ||21||

sa tayā śraddhayā yuktas tasyā rādhanam īhate |

labhate ca tataḥ kāmān mayaiva vihitān hi tān ||22||

antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām |

devān deva-yajo yānti mad-bhaktā yānti mām api ||23||

avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ |

paraṁ bhāvam ajānanto mamāvyayam anuttamam ||24||

nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ |

mūḍho’yaṁ nābhijānāti loko mām ajam avyayam ||25||

vedāhaṁ samatītāni vartamānāni cārjuna |

bhaviṣyāṇi ca bhūtāni māṁ tu veda na kaścana ||26||

icchā-dveṣa-samutthena dvandva-mohena bhārata |

sarva-bhūtāni saṁmohaṁ sarge yānti parantapa ||27||

yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām |

te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ ||28||

jarā-maraṇa-mokṣāya mām āśritya yatanti ye |

te brahma tad viduḥ kṛtsnam adhyātmaṁ karma cākhilam ||29||

sādhibhūtādhidaivaṁ māṁ sādhiyajñaṁ ca ye viduḥ |

prayāṇa-kāle’pi ca māṁ te vidur yukta-cetasaḥ ||30||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

jñāna-vijñāna-yogo nāma saptamo’dhyāyaḥ ||

 —o)0(o—

(8)

athāṣṭamo’dhyāyaḥ

# tāraka-brahma-yogaḥ

arjuna uvāca —

kiṁ tad brahma kim adhyātmaṁ kiṁ karma puruṣottama |

adhibhūtaṁ ca kiṁ proktam adhidaivaṁ kim ucyate ||1||

adhiyajñaḥ kathaṁ ko’tra dehe’smin madhusūdana |

prayāṇa-kāle ca kathaṁ jñeyo’si niyatātmabhiḥ ||2||

śrī-bhagavān uvāca —

akṣaraṁ brahma paramaṁ svabhāvo’dhyātmam ucyate |

bhūtabhāvodbhava-karo visargaḥ karma-saṁjñitaḥ ||3||

adhibhūtaṁ kṣaro bhāvaḥ puruṣaś cādhidaivatam |

adhiyajño’ham evātra dehe deha-bhṛtāṁ vara ||4||

anta-kāle ca mām eva smaran muktvā kalevaram |

yaḥ prayāti sa mad-bhāvaṁ yāti nāsty atra saṁśayaḥ ||5||

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram |

taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ ||6||

tasmāt sarveṣu kāleṣu mām anusmara yudhya ca |

mayy arpita-mano-buddhir mām evaiṣyasy asaṁśayaḥ ||7||

abhyāsa-yoga-yuktena cetasā nānya-gāminā |

paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan ||8||

kaviṁ purāṇam anuśāsitāram

aṇor aṇīyāṁsam anusmared yaḥ |

sarvasya dhātāram acintya-rūpam

āditya-varṇaṁ tamasaḥ parastāt ||9||

prayāṇa-kāle manasācalena

bhaktyā yukto yoga-balena caiva |

bhruvor madhye prāṇam āveśya samyak

sa taṁ paraṁ puruṣam upaiti divyam ||10||

yad akṣaraṁ veda-vido vadanti

viśanti yad yatayo vīta-rāgāḥ |

yad icchanto brahmacaryaṁ caranti

tat te padaṁ saṁgraheṇa pravakṣye ||11||

sarva-dvārāṇi saṁyamya mano hṛdi nirudhya ca |

mūrdhny ādhāyātmanaḥ prāṇam āsthito yoga-dhāraṇām ||12||

om ity ekākṣaraṁ brahma vyāharan mām anusmaran |

yaḥ prayāti tyajan dehaṁ sa yāti paramāṁ gatim ||13||

ananya-cetāḥ satataṁ yo māṁ smarati nityaśaḥ |

tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya yoginaḥ ||14||

mām upetya punar-janma duḥkhālayam aśāśvatam |

nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ ||15||

ā brahma-bhuvanāl lokāḥ punar-āvartino’rjuna |

mām upetya tu kaunteya punar-janma na vidyate ||16||

sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ |

rātriṁ yuga-sahasrāntāṁ te’ho-rātra-vido janāḥ ||17||

avyaktād vyaktayaḥ sarvāḥ prabhavanty ahar-āgame |

rātry-āgame pralīyante tatraivāvyakta-saṁjñake ||18||

bhūta-grāmaḥ sa evāyaṁ bhūtvā bhūtvā pralīyate |

rātry-āgame’vaśaḥ pārtha prabhavaty ahar-āgame ||19||

paras tasmāt tu bhāvo’nyo’vyakto’vyaktāt sanātanaḥ |

yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati ||20||

avyakto’kṣara ity uktas tam āhuḥ paramāṁ gatim |

yaṁ prāpya na nivartante tad dhāma paramaṁ mama ||21||

puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā |

yasyāntaḥ-sthāni bhūtāni yena sarvam idaṁ tatam ||22||

yatra kāle tv anāvṛttim āvṛttiṁ caiva yoginaḥ |

prayātā yānti taṁ kālaṁ vakṣyāmi bharatarṣabha ||23||

agnir jyotir ahaḥ śuklaḥ ṣaṇ-māsā uttarāyaṇam |

tatra prayātā gacchanti brahma brahma-vido janāḥ ||24||

dhūmo rātris tathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam |

tatra cāndramasaṁ jyotir yogī prāpya nivartate ||25||

śukla-kṛṣṇe gatī hy ete jagataḥ śāśvate mate |

ekayā yāty anāvṛttim anyayāvartate punaḥ ||26||

naite sṛtī pārtha jānan yogī muhyati kaścana |

tasmāt sarveṣu kāleṣu yoga-yukto bhavārjuna ||27||

vedeṣu yajñeṣu tapaḥsu caiva

dāneṣu yat puṇya-phalaṁ pradiṣṭam |

atyeti tat sarvam idaṁ viditvā

yogī paraṁ sthānam upaiti cādyam ||28||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

tāraka-brahma-yogo nāmāṣṭamo’dhyāyaḥ ||

 —o)0(o—

(9)

atha navamo’dhyāyaḥ

# rāja-vidyā-rāja-guhya-yogaḥ

śrī-bhagavān uvāca

idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave |

jñānaṁ vijñāna-sahitaṁ yaj jñātvā mokṣyase’śubhāt ||1||

rāja-vidyā rāja-guhyaṁ pavitram idam uttamam |

pratyakṣāvagamaṁ dharmyaṁ susukhaṁ kartum avyayam ||2||

aśraddadhānāḥ puruṣā dharmasyāsya parantapa |

aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani ||3||

mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā |

mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ ||4||

na ca mat-sthāni bhūtāni paśya me yogam aiśvaram |

bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ ||5||

yathākāśa-sthito nityaṁ vāyuḥ sarvatra-go mahān |

tathā sarvāṇi bhūtāni mat-sthānīty upadhāraya ||6||

sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām |

kalpa-kṣaye punas tāni kalpādau visṛjāmy aham ||7||

prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ |

bhūta-grāmam imaṁ kṛtsnam avaśaṁ prakṛter vaśāt ||8||

na ca māṁ tāni karmāṇi nibadhnanti dhanaṁjaya |

udāsīnavad āsīnam asaktaṁ teṣu karmasu ||9||

mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram |

hetunānena kaunteya jagad viparivartate ||10||

avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam |

paraṁ bhāvam ajānanto mama bhūta-maheśvaram ||11||

moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ |

rākṣasīm āsurīṁ caiva prakṛtiṁ mohinīṁ śritāḥ ||12||

mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ |

bhajanty ananya-manaso jñātvā bhūtādim avyayam ||13||

satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ |

namasyantaś ca māṁ bhaktyā nitya-yuktā upāsate ||14||

jñāna-yajñena cāpy anye yajanto mām upāsate |

ekatvena pṛthaktvena bahudhā viśvato-mukham ||15||

ahaṁ kratur ahaṁ yajñaḥ svadhāham aham auṣadham |

mantro’ham aham evājyam aham agnir ahaṁ hutam ||16||

pitāham asya jagato mātā dhātā pitāmahaḥ |

vedyaṁ pavitram oṁkāra ṛk sāma yajur eva ca ||17||

gatir bhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt |

prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījam avyayam ||18||

tapāmy aham ahaṁ varṣaṁ nigṛhṇāmy utsṛjāmi ca |

amṛtaṁ caiva mṛtyuś ca sad asac cāham arjuna ||19||

traividyā māṁ somapāḥ pūta-pāpā

yajñair iṣṭvā svar-gatiṁ prārthayante |

te puṇyam āsādya surendra-lokam

aśnanti divyān divi deva-bhogān ||20||

te taṁ bhuktvā svarga-lokaṁ viśālaṁ

kṣīṇe puṇye martya-lokaṁ viśanti |

evaṁ trayī-dharmam anuprapannā

gatāgataṁ kāma-kāmā labhante ||21||

ananyāś cintayanto māṁ ye janāḥ paryupāsate |

teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham ||22||

ye’py anya-devatā-bhaktā yajante śraddhayānvitāḥ |

te’pi mām eva kaunteya yajanty avidhi-pūrvakam ||23||

ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca |

na tu mām abhijānanti tattvenātaś cyavanti te ||24||

yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ |

bhūtāni yānti bhūtejyā yānti mad-yājino’pi mām ||25||

patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati |

tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ ||26||

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |

yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam ||27||

śubhāśubha-phalair evaṁ mokṣyase karma-bandhanaiḥ |

saṁnyāsa-yoga-yuktātmā vimukto mām upaiṣyasi ||28||

samo’haṁ sarva-bhūteṣu na me dveṣyo’sti na priyaḥ |

ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham ||29||

api cet sudurācāro bhajate mām ananya-bhāk |

sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ ||30||

kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati |

kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ||31||

māṁ hi pārtha vyapāśritya ye’pi syuḥ pāpa-yonayaḥ |

striyo vaiśyās tathā śūdrās te’pi yānti parāṁ gatim ||32||

kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā |

anityam asukhaṁ lokam imaṁ prāpya bhajasva mām ||33||

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru |

mām evaiṣyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ ||34||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

rāja-vidyā-rāja-guhya-yogo nāma navamo’dhyāyaḥ

||9||

 —o)0(o—

(10)

atha daśamo’dhyāyaḥ

# vibhūti-yogaḥ

śrī-bhagavān uvāca

bhūya eva mahā-bāho śṛṇu me paramaṁ vacaḥ |

yat te’haṁ prīyamāṇāya vakṣyāmi hitakāmyayā ||1||

na me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣayaḥ |

aham ādir hi devānāṁ maharṣīṇāṁ ca sarvaśaḥ ||2||

yo mām ajam anādiṁ ca vetti loka-maheśvaram |

asaṁmūḍhaḥ sa martyeṣu sarva-pāpaiḥ pramucyate ||3||

buddhir jñānam asaṁmohaḥ kṣamā satyaṁ damaḥ śamaḥ |

sukhaṁ duḥkhaṁ bhavo’bhāvo bhayaṁ cābhayam eva ca ||4||

ahiṁsā samatā tuṣṭis tapo dānaṁ yaśo’yaśaḥ |

bhavanti bhāvā bhūtānāṁ matta eva pṛthag-vidhāḥ ||5||

maharṣayaḥ sapta pūrve catvāro manavas tathā |

mad-bhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ ||6||

etāṁ vibhūtiṁ yogaṁ ca mama yo vetti tattvataḥ |

so’vikampena yogena yujyate nātra saṁśayaḥ ||7||

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate |

iti matvā bhajante māṁ budhā bhāva-samanvitāḥ ||8||

mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam |

kathayantaś ca māṁ nityaṁ tuṣyanti ca ramanti ca ||9||

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam |

dadāmi buddhi-yogaṁ taṁ yena mām upayānti te ||10||

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ |

nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā ||11||

arjuna uvāca |

paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān |

puruṣaṁ śāśvataṁ divyam ādi-devam ajaṁ vibhum ||12||

āhus tvām ṛṣayaḥ sarve devarṣir nāradas tathā |

asito devalo vyāsaḥ svayaṁ caiva bravīṣi me ||13||

sarvam etad ṛtaṁ manye yan māṁ vadasi keśava |

na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ ||14||

svayam evātmanātmānaṁ vettha tvaṁ puruṣottama |

bhūta-bhāvana bhūteśa deva-deva jagatpate ||15||

vaktum arhasy aśeṣeṇa divyā hy ātma-vibhūtayaḥ |

yābhir vibhūtibhir lokān imāṁs tvaṁ vyāpya tiṣṭhasi ||16||

kathaṁ vidyām ahaṁ yogiṁs tvāṁ sadā paricintayan |

keṣu keṣu ca bhāveṣu cintyo’si bhagavan mayā ||17||

vistareṇātmano yogaṁ vibhūtiṁ ca janārdana |

bhūyaḥ kathaya tṛptir hi śṛṇvato nāsti me’mṛtam ||18||

śrī-bhagavān uvāca

hanta te kathayiṣyāmi divyā hy ātma-vibhūtayaḥ |

prādhānyataḥ kuru-śreṣṭha nāsty anto vistarasya me ||19||

aham ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ |

aham ādiś ca madhyaṁ ca bhūtānām anta eva ca ||20||

ādityānām ahaṁ viṣṇur jyotiṣāṁ ravir aṁśumān |

marīcir marutām asmi nakṣatrāṇām ahaṁ śaśī ||21||

vedānāṁ sāma-vedo’smi devānām asmi vāsavaḥ |

indriyāṇāṁ manaś cāsmi bhūtānām asmi cetanā ||22||

rudrāṇāṁ śaṁkaraś cāsmi vitteśo yakṣa-rakṣasām |

vasūnāṁ pāvakaścāsmi meruḥ śikhariṇām aham ||23||

purodhasāṁ ca mukhyaṁ māṁ viddhi pārtha bṛhaspatim |

senānīnām ahaṁ skandaḥ sarasām asmi sāgaraḥ ||24||

maharṣīṇāṁ bhṛgur ahaṁ girām asmy ekam akṣaram |

yajñānāṁ japa-yajño’smi sthāvarāṇāṁ himālayaḥ ||25||

aśvatthaḥ sarva-vṛkṣāṇāṁ devarṣīṇāṁ ca nāradaḥ |

gandharvāṇāṁ citrarathaḥ siddhānāṁ kapilo muniḥ ||26||

uccaiḥśravasam aśvānāṁ viddhi mām amṛtodbhavam |

airāvataṁ gajendrāṇāṁ narāṇāṁ ca narādhipam ||27||

āyudhānām ahaṁ vajraṁ dhenūnām asmi kāma-dhuk |

prajanaś cāsmi kandarpaḥ sarpāṇām asmi vāsukiḥ ||28||

anantaś cāsmi nāgānāṁ varuṇo yādasām aham |

pitṝṇām aryamā cāsmi yamaḥ saṁyamatām aham ||29||

prahlādaś cāsmi daityānāṁ kālaḥ kalayatām aham |

mṛgāṇāṁ ca mṛgendro’haṁ vainateyaś ca pakṣiṇām ||30||

pavanaḥ pavatām asmi rāmaḥ śastra-bhṛtām aham |

jhaṣāṇāṁ makaraś cāsmi srotasām asmi jāhnavī ||31||

sargāṇām ādir antaś ca madhyaṁ caivāham arjuna |

adhyātma-vidyā vidyānāṁ vādaḥ pravadatām aham ||32||

akṣarāṇām akāro’smi dvandvaḥ sāmāsikasya ca |

aham evākṣayaḥ kālo dhātāhaṁ viśvato-mukhaḥ ||33||

mṛtyuḥ sarva-haraś cāham udbhavaś ca bhaviṣyatām |

kīrtiḥ śrīr vāk ca nārīṇāṁ smṛtir medhā dhṛtiḥ kṣamā ||34||

bṛhat-sāma tathā sāmnāṁ gāyatrī chandasām aham |

māsānāṁ mārgaśīrṣo’ham ṛtūnāṁ kusumākaraḥ ||35||

dyūtaṁ chalayatām asmi tejas tejasvinām aham |

jayo’smi vyavasāyo’smi sattvaṁ sattvavatām aham ||36||

vṛṣṇīnāṁ vāsudevo’smi pāṇḍavānāṁ dhanaṁjayaḥ |

munīnām apy ahaṁ vyāsaḥ kavīnām uśanā kaviḥ ||37||

daṇḍo damayatām asmi nītir asmi jigīṣatām |

maunaṁ caivāsmi guhyānāṁ jñānaṁ jñānavatām aham ||38||

yac cāpi sarva-bhūtānāṁ bījaṁ tad aham arjuna |

na tad asti vinā yat syān mayā bhūtaṁ carācaram ||39||

nānto’sti mama divyānāṁ vibhūtīnāṁ parantapa |

eṣa tūddeśataḥ prokto vibhūter vistaro mayā ||40||

yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā |

tat tad evāvagaccha tvaṁ mama tejo’ṁśa-saṁbhavam ||41||

athavā bahunaitena kiṁ jñātena tavārjuna |

viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat ||42||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde vibhūti-yogo nāma daśamo’dhyāyaḥ

||10||

 —o)0(o—

(11)

athaikādaśo’dhyāyaḥ

# viśva-rūpa-darśana-yogaḥ

arjuna uvāca

mad-anugrahāya paramaṁ guhyam adhyātma-saṁjñitam |

yat tvayoktaṁ vacas tena moho’yaṁ vigato mama ||1||

bhavāpyayau hi bhūtānāṁ śrutau vistaraśo mayā |

tvattaḥ kamala-patrākṣa māhātmyam api cāvyayam ||2||

evam etad yathāttha tvam ātmānaṁ parameśvara |

draṣṭum icchāmi te rūpam aiśvaraṁ puruṣottama ||3||

manyase yadi tac chakyaṁ mayā draṣṭum iti prabho |

yogeśvara tato me tvaṁ darśayātmānam avyayam ||4||

śrī-bhagavān uvāca

paśya me pārtha rūpāṇi śataśo’tha sahasraśaḥ |

nānā-vidhāni divyāni nānā-varṇākṛtīni ca ||5||

paśyādityān vasūn rudrān aśvinau marutas tathā |

bahūny adṛṣṭa-pūrvāṇi paśyāścaryāṇi bhārata ||6||

ihaikasthaṁ jagat kṛtsnaṁ paśyādya sa-carācaram |

mama dehe guḍākeśa yac cānyad draṣṭum icchasi ||7||

na tu māṁ śakyase draṣṭum anenaiva sva-cakṣuṣā |

divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram ||8||

saṁjaya uvāca

evam uktvā tato rājan mahā-yogeśvaro hariḥ |

darśayām āsa pārthāya paramaṁ rūpam aiśvaram ||9||

aneka-vaktra-nayanam anekādbhuta-darśanam |

aneka-divyābharaṇaṁ divyānekodyatāyudham ||10||

divya-mālyāmbara-dharaṁ divya-gandhānulepanam |

sarvāścarya-mayaṁ devam anantaṁ viśvato-mukham ||11||

divi sūrya-sahasrasya bhaved yugapad utthitā |

yadi bhāḥ sadṛśī sā syād bhāsas tasya mahātmanaḥ ||12||

tatraikasthaṁ jagat kṛtsnaṁ pravibhaktam anekadhā |

apaśyad deva-devasya śarīre pāṇḍavas tadā ||13||

tataḥ sa vismayāviṣṭo hṛṣṭa-romā dhanaṁjayaḥ |

praṇamya śirasā devaṁ kṛtāñjalir abhāṣata ||14||

arjuna uvāca

paśyāmi devāṁs tava deva dehe

sarvāṁs tathā bhūta-viśeṣa-saṁghān |

brahmāṇam īśaṁ kamalāsana-stham

ṛṣīṁś ca sarvān uragāṁś ca divyān ||15||

aneka-bāhūdara-vaktra-netraṁ

paśyāmi tvā sarvato’nanta-rūpam |

nāntaṁ na madhyaṁ na punas tavādiṁ

paśyāmi viśveśvara viśva-rūpa ||16||

kirīṭinaṁ gadinaṁ cakriṇaṁ ca

tejo-rāśiṁ sarvato dīptimantam |

paśyāmi tvāṁ durnirīkṣyaṁ samantād

dīptānalārka-dyutim aprameyam ||17||

tvam akṣaraṁ paramaṁ veditavyaṁ

tvam asya viśvasya paraṁ nidhānam |

tvam avyayaḥ śāśvata-dharma-goptā

sanātanas tvaṁ puruṣo mato me ||18||

anādi-madhyāntam ananta-vīryam

ananta-bāhuṁ śaśi-sūrya-netram |

paśyāmi tvāṁ dīpta-hutāśa-vaktraṁ

sva-tejasā viśvam idaṁ tapantam ||19||

dyāv-āpṛthivyor idam antaraṁ hi

vyāptaṁ tvayaikena diśaś ca sarvāḥ |

dṛṣṭvādbhutaṁ rūpam idaṁ tavograṁ

loka-trayaṁ pravyathitaṁ mahātman ||20||

amī hi tvā sura-saṁghā viśanti

kecid bhītāḥ prāñjalayo gṛṇanti |

svastīty uktvā maharṣi-siddha-saṁghāḥ

stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ ||21||

rudrādityā vasavo ye ca sādhyā

viśve’śvinau marutaś coṣmapāś ca |

gandharva-yakṣāsura-siddha-saṁghā

vīkṣante tvāṁ vismitāś caiva sarve ||22||

rūpaṁ mahat te bahu-vaktra-netraṁ

mahā-bāho bahu-bāhūru-pādam |

bahūdaraṁ bahu-daṁṣṭrā-karālaṁ

dṛṣṭvā lokāḥ pravyathitās tathāham ||23||

nabhaḥ-spṛśaṁ dīptam aneka-varṇaṁ

vyāttānanaṁ dīpta-viśāla-netram |

dṛṣṭvā hi tvāṁ pravyathitāntarātmā

dhṛtiṁ na vindāmi śamaṁ ca viṣṇo ||24||

daṁṣṭrā-karālāni ca te mukhāni

dṛṣṭvaiva kālānala-saṁnibhāni |

diśo na jāne na labhe ca śarma

prasīda deveśa jagan-nivāsa ||25||

amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ

sarve sahaivāvanipāla-saṁghaiḥ |

bhīṣmo droṇaḥ sūta-putras tathāsau

sahāsmadīyair api yodha-mukhyaiḥ ||26||

vaktrāṇi te tvaramāṇā viśanti

daṁṣṭrā-karālāni bhayānakāni |

kecid vilagnā daśanāntareṣu

sandṛśyante cūrṇitair uttamāṅgaiḥ ||27||

yathā nadīnāṁ bahavo’mbu-vegāḥ

samudram evābhimukhā dravanti |

tathā tavāmī nara-loka-vīrā

viśanti vaktrāṇy abhivijvalanti ||28||

yathā pradīptaṁ jvalanaṁ pataṅgā

viśanti nāśāya samṛddha-vegāḥ |

tathaiva nāśāya viśanti lokās

tavāpi vaktrāṇi samṛddha-vegāḥ ||29||

lelihyase grasamānaḥ samantāl

lokān samagrān vadanair jvaladbhiḥ |

tejobhir āpūrya jagat samagraṁ

bhāsas tavogrāḥ pratapanti viṣṇo ||30||

ākhyāhi me ko bhavān ugra-rūpo

namo’stu te deva-vara prasīda |

vijñātum icchāmi bhavantam ādyaṁ

na hi prajānāmi tava pravṛttim ||31||

śrī-bhagavān uvāca

kālo’smi loka-kṣaya-kṛt pravṛddho

lokān samāhartum iha pravṛttaḥ |

ṛte’pi tvā na bhaviṣyanti sarve

ye’vasthitāḥ pratyanīkeṣu yodhāḥ ||32||

tasmāt tvam uttiṣṭha yaśo labhasva

jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham |

mayaivaite nihatāḥ pūrvam eva

nimitta-mātraṁ bhava savyasācin ||33||

droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca

karṇaṁ tathānyān api yodha-vīrān |

mayā hatāṁs tvaṁ jahi mā vyathiṣṭhā

yudhyasva jetāsi raṇe sapatnān ||34||

saṁjaya uvāca

etac chrutvā vacanaṁ keśavasya

kṛtāñjalir vepamānaḥ kirīṭī |

namaskṛtvā bhūya evāha kṛṣṇaṁ

sa-gadgadaṁ bhīta-bhītaḥ praṇamya ||35||

arjuna uvāca

sthāne hṛṣīkeśa tava prakīrtyā

jagat prahṛṣyaty anurajyate ca |

rakṣāṁsi bhītāni diśo dravanti

sarve namasyanti ca siddha-saṁghāḥ ||36||

kasmāc ca te na nameran mahātman

garīyase brahmaṇo’py ādi-kartre |

ananta deveśa jagan-nivāsa

tvam akṣaraṁ sad asat tat-paraṁ yat ||37||

tvam ādi-devaḥ puruṣaḥ purāṇas

tvam asya viśvasya paraṁ nidhānam |

vettāsi vedyaṁ ca paraṁ ca dhāma

tvayā tataṁ viśvam ananta-rūpa ||38||

vāyur yamo’gnir varuṇaḥ śaśāṅkaḥ

prajāpatis tvaṁ prapitāmahaś ca |

namo namas te’stu sahasra-kṛtvaḥ

punaś ca bhūyo’pi namo namas te ||39||

namaḥ purastād atha pṛṣṭhatas te

namo’stu te sarvata eva sarva |

ananta-vīryāmita-vikramas tvaṁ

sarvaṁ samāpnoṣi tato’si sarvaḥ ||40||

sakheti matvā prasabhaṁ yad uktaṁ

he kṛṣṇa he yādava he sakheti |

ajānatā mahimānaṁ tavedaṁ

mayā pramādāt praṇayena vāpi ||41||

yac cāvahāsārtham asatkṛto’si

vihāra-śayyāsana-bhojaneṣu |

eko’tha vāpy acyuta tat-samakṣaṁ

tat kṣāmaye tvām aham aprameyam ||42||

pitāsi lokasya carācarasya

tvam asya pūjyaś ca gurur garīyān |

na tvat-samo’sty abhyadhikaḥ kuto’nyo

loka-traye’py apratima-prabhāva ||43||

tasmāt praṇamya praṇidhāya kāyaṁ

prasādaye tvām aham īśam īḍyam |

piteva putrasya sakheva sakhyuḥ

priyaḥ priyāyārhasi deva soḍhum ||44||

adṛṣṭa-pūrvaṁ hṛṣito’smi dṛṣṭvā

bhayena ca pravyathitaṁ mano me |

tad eva me darśaya deva rūpaṁ

prasīda deveśa jagan-nivāsa ||45||

kirīṭinaṁ gadinaṁ cakra-hastam

icchāmi tvāṁ draṣṭum ahaṁ tathaiva |

tenaiva rūpeṇa catur-bhujena

sahasra-bāho bhava viśva-mūrte ||46||

śrī-bhagavān uvāca

mayā prasannena tavārjunedaṁ

rūpaṁ paraṁ darśitam ātma-yogāt |

tejo-mayaṁ viśvam anantam

ādyaṁ yan me tvad-anyena na dṛṣṭa-pūrvam ||47||

na veda yajñādhyayanair na dānair

na ca kriyābhir na tapobhir ugraiḥ |

evaṁ-rūpaḥ śakya ahaṁ nṛ-loke

draṣṭuṁ tvad-anyena kuru-pravīra ||48||

mā te vyathā mā ca vimūḍha-bhāvo

dṛṣṭvā rūpaṁ ghoram īdṛṅ mamedam |

vyapeta-bhīḥ prīta-manāḥ punas tvaṁ

tad eva me rūpam idaṁ prapaśya ||49||

saṁjaya uvāca

ity arjunaṁ vāsudevas tathoktvā

svakaṁ rūpaṁ darśayām āsa bhūyaḥ |

āśvāsayām āsa ca bhītam enaṁ

bhūtvā punaḥ saumya-vapur mahātmā ||50||

arjuna uvāca

dṛṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana |

idānīm asmi saṁvṛttaḥ sa-cetāḥ prakṛtiṁ gataḥ ||51||

śrī-bhagavān uvāca

sudurdarśam idaṁ rūpaṁ dṛṣṭavān asi yan mama |

devā apy asya rūpasya nityaṁ darśana-kāṅkṣiṇaḥ ||52||

nāhaṁ vedair na tapasā na dānena na cejyayā |

śakya evaṁ-vidho draṣṭuṁ dṛṣṭavān asi māṁ yathā ||53||

bhaktyā tv ananyayā śakya aham evaṁ-vidho’rjuna |

jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa ||54||

mat-karma-kṛn mat-paramo mad-bhaktaḥ saṅga-varjitaḥ |

nirvairaḥ sarva-bhūteṣu yaḥ sa mām eti pāṇḍava ||55||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde viśva-rūpa-yogo nāmaikādaśo’dhyāyaḥ

||11||

 —o)0(o—

(12)

atha dvādaśo’dhyāyaḥ

# bhakti-yogaḥ

arjuna uvāca

evaṁ satata-yuktā ye bhaktās tvāṁ paryupāsate |

ye cāpy akṣaram avyaktaṁ teṣāṁ ke yoga-vittamāḥ ||1||

śrī-bhagavān uvāca

mayy āveśya mano ye māṁ nitya-yuktā upāsate |

śraddhayā parayopetās te me yuktatamā matāḥ ||2||

ye tv akṣaram anirdeśyam avyaktaṁ paryupāsate |

sarvatra-gam acintyaṁ ca kūṭastham acalaṁ dhruvam ||3||

saṁniyamyendriya-grāmaṁ sarvatra sama-buddhayaḥ |

te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ ||4||

kleśo’dhikataras teṣām avyaktāsakta-cetasām |

avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate ||5||

ye tu sarvāṇi karmāṇi mayi saṁnyasya mat-parāḥ |

ananyenaiva yogena māṁ dhyāyanta upāsate ||6||

teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt |

bhavāmi nacirāt pārtha mayy āveśita-cetasām ||7||

mayy eva mana ādhatsva mayi buddhiṁ niveśaya |

nivasiṣyasi mayy eva ata ūrdhvaṁ na saṁśayaḥ ||8||

atha cittaṁ samādhātuṁ na śaknoṣi mayi sthiram |

abhyāsa-yogena tato mām icchāptuṁ dhanaṁjaya ||9||

abhyāse’py asamartho’si mat-karma-paramo bhava |

mad-artham api karmāṇi kurvan siddhim avāpsyasi ||10||

athaitad apy aśakto’si kartuṁ mad-yogam āśritaḥ |

sarva-karma-phala-tyāgaṁ tataḥ kuru yatātmavān ||11||

śreyo hi jñānam abhyāsāj jñānād dhyānaṁ viśiṣyate |

dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram ||12||

adveṣṭā sarva-hūtānāṁ maitraḥ karuṇa eva ca |

nirmamo nirahaṁkāraḥ sama-duḥkha-sukhaḥ kṣamī ||13||

saṁtuṣṭaḥ satataṁ yogī yatātmā dṛḍha-niścayaḥ |

mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ ||14||

yasmān nodvijate loko lokān nodvijate ca yaḥ |

harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ ||15||

anapekṣaḥ śucir dakṣa udāsīno gata-vyathaḥ |

sarvārambha-parityāgī yo mad-bhaktaḥ sa me priyaḥ ||16||

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati |

śubhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ ||17||

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ |

śītoṣṇa-sukha-duḥkheṣu samaḥ saṅga-vivarjitaḥ ||18||

tulya-nindā-stutir maunī saṁtuṣṭo yena kenacit |

aniketaḥ sthira-matir bhaktimān me priyo naraḥ ||19||

ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate |

śraddadhānā mat-paramā bhaktās te’tīva me priyāḥ ||20||

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||12||

 —o)0(o—

(13)

atha trayodaśo’dhyāyaḥ

# kṣetra-kṣetrajña-yogaḥ

śrī-bhagavān uvāca

idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate |

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

kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata |

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

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

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

ṛṣibhir bahudhā gītaṁ chandobhir vividhaiḥ pṛthak |

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

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||

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||

jñeyaṁ yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute |

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

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

sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati ||13||

sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitam |

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

bahir antaś ca bhūtānām acaraṁ caram eva ca |

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

avibhaktaṁ ca bhūteṣu vibhaktam iva ca sthitam |

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

jyotiṣām api taj jyotis tamasaḥ param ucyate |

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

iti kṣetraṁ tathā jñānaṁ jñeyaṁ coktaṁ samāsataḥ |

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

prakṛtiṁ puruṣaṁ caiva viddhy anādī ubhāv api |

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

kārya-kāraṇa-kartṛtve hetuḥ prakṛtir ucyate |

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

puruṣaḥ prakṛti-stho hi bhuṅkte prakṛtijān guṇān |

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

upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ |

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

ya evaṁ vetti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha |

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

dhyānenātmani paśyanti ke cid ātmānam ātmanā |

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

anye tv evam ajānantaḥ śrutvānyebhya upāsate |

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

yāvat saṁjāyate kiṁcit sattvaṁ sthāvara-jaṅgamam |

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

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram |

vinaśyatsv avinaśyantaṁ yaḥ paśyati sa paśyati ||27||

samaṁ paśyan hi sarvatra samavasthitam īśvaram |

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

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ |

yaḥ paśyati tathātmānam akartāraṁ sa paśyati ||29||

yadā bhūta-pṛthag-bhāvam ekastham anupaśyati |

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

anāditvān nirguṇatvāt paramātmāyam avyayaḥ |

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

yathā sarva-gataṁ saukṣmyād ākāśaṁ nopalipyate |

sarvatrāvasthito dehe tathātmā nopalipyate ||32||

yathā prakāśayaty ekaḥ kṛtsnaṁ lokam imaṁ raviḥ |

kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata ||33||

kṣetra-kṣetrajñayor evam antaraṁ jñāna-cakṣuṣā |

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

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

kṣetra-kṣetrajña-yogo nāma trayodaśo’dhyāyaḥ

||13||

 —o)0(o—

(14)

atha caturdaśo’dhyāyaḥ

# guṇa-traya-vibhāga-yogaḥ

śrī-bhagavān uvāca

paraṁ bhūyaḥ pravakṣyāmi jñānānāṁ jñānam uttamam |

yaj jñātvā munayaḥ sarve parāṁ siddhim ito gatāḥ ||1||

idaṁ jñānam upāśritya mama sādharmyam āgatāḥ |

sarge’pi nopajāyante pralaye na vyathanti ca ||2||

mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham |

saṁbhavaḥ sarva-bhūtānāṁ tato bhavati bhārata ||3||

sarva-yoniṣu kaunteya mūrtayaḥ saṁbhavanti yāḥ |

tāsāṁ brahma mahad yonir ahaṁ bīja-pradaḥ pitā ||4||

sattvaṁ rajas tama iti guṇāḥ prakṛti-saṁbhavāḥ |

nibadhnanti mahā-bāho dehe dehinam avyayam ||5||

tatra sattvaṁ nirmalatvāt prakāśakam anāmayam |

sukha-saṅgena badhnāti jñāna-saṅgena cānagha ||6||

rajo rāgātmakaṁ viddhi tṛṣṇāsaṅga-samudbhavam |

tan nibadhnāti kaunteya karma-saṅgena dehinam ||7||

tamas tv ajñāna-jaṁ viddhi mohanaṁ sarva-dehinām |

pramādālasya-nidrābhis tan nibadhnāti bhārata ||8||

sattvaṁ sukhe saṁjayati rajaḥ karmaṇi bhārata |

jñānam āvṛtya tu tamaḥ pramāde saṁjayaty uta ||9||

rajas tamaś cābhibhūya sattvaṁ bhavati bhārata |

rajaḥ sattvaṁ tamaś caiva tamaḥ sattvaṁ rajas tathā ||10||

sarva-dvāreṣu dehe’smin prakāśa upajāyate |

jñānaṁ yadā tadā vidyād vivṛddhaṁ sattvam ity uta ||11||

lobhaḥ pravṛttir ārambhaḥ karmaṇām aśamaḥ spṛhā |

rajasy etāni jāyante vivṛddhe bharatarṣabha ||12||

aprakāśo’pravṛttiś ca pramādo moha eva ca |

tamasy etāni jāyante vivṛddhe kuru-nandana ||13||

yadā sattve pravṛddhe tu pralayaṁ yāti deha-bhṛt |

tadottama-vidāṁ lokān amalān pratipadyate ||14||

rajasi pralayaṁ gatvā karma-saṅgiṣu jāyate |

tathā pralīnas tamasi mūḍha-yoniṣu jāyate ||15||

karmaṇaḥ sukṛtasyāhuḥ sāttvikaṁ nirmalaṁ phalam |

rajasas tu phalaṁ duḥkham ajñānaṁ tamasaḥ phalam ||16||

sattvāt saṁjāyate jñānaṁ rajaso lobha eva ca |

pramāda-mohau tamaso bhavato’jñānam eva ca ||17||

ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ |

jaghanya-guṇa-vṛtta-sthā adho gacchanti tāmasāḥ ||18||

nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati |

guṇebhyaś ca paraṁ vetti mad-bhāvaṁ so’dhigacchati ||19||

guṇān etān atītya trīn dehī deha-samudbhavān |

janma-mṛtyu-jarā-duḥkhair vimukto’mṛtam aśnute ||20||

arjuna uvāca

kair liṅgais trīn guṇān etān atīto bhavati prabho |

kim-ācāraḥ kathaṁ caitāṁs trīn guṇān ativartate ||21||

śrī-bhagavān uvāca

prakāśaṁ ca pravṛttiṁ ca moham eva ca pāṇḍava |

na dveṣṭi saṁpravṛttāni na nivṛttāni kāṅkṣati ||22||

udāsīnavad āsīno guṇair yo na vicālyate |

guṇā vartanta ity eva yo’vatiṣṭhati neṅgate ||23||

sama-duḥkha-sukhaḥ svasthaḥ sama-loṣṭāśma-kāñcanaḥ |

tulya-priyāpriyo dhīras tulya-nindātma-saṁstutiḥ ||24||

mānāpamānayos tulyas tulyo mitrāri-pakṣayoḥ |

sarvārambha-parityāgī guṇātītaḥ sa ucyate ||25||

māṁ ca yo’vyabhicāreṇa bhakti-yogena sevate |

sa guṇān samatītyaitān brahma-bhūyāya kalpate ||26||

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca |

śāśvatasya ca dharmasya sukhasyaikāntikasya ca ||27||

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guṇa-traya-vibhāga-yogo nāma caturdaśo’dhyāyaḥ

||14||

 —o)0(o—

(15)

atha pañcadaśo’dhyāyaḥ

# puruṣottama-yogaḥ

śrī-bhagavān uvāca

ūrdhva-mūlam adhaḥ-śākham aśvatthaṁ prāhur avyayam |

chandāṁsi yasya parṇāni yas taṁ veda sa vedavit ||1||

adhaś cordhvaṁ prasṛtās tasya śākhā

guṇa-pravṛddhā viṣaya-pravālāḥ |

adhaś ca mūlāny anusaṁtatāni

karmānubandhīni manuṣya-loke ||2||

na rūpam asyeha tathopalabhyate

nānto na cādir na ca saṁpratiṣṭhā |

aśvattham enaṁ su-virūḍha-mūlam

asaṅga-śastreṇa dṛḍhena chittvā ||3||

tataḥ padaṁ tat-parimārgitavyaṁ

yasmin gatā na nivartanti bhūyaḥ |

tam eva cādyaṁ puruṣaṁ prapadye

yataḥ pravṛttiḥ prasṛtā purāṇī ||4||

nirmāna-mohā jita-saṅga-doṣā

adhyātma-nityā vinivṛtta-kāmāḥ |

dvandvair vimuktāḥ sukha-duḥkha-saṁjñair

gacchanty amūḍhāḥ padam avyayaṁ tat ||5||

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ |

yad gatvā na nivartante tad dhāma paramaṁ mama ||6||

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ |

manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati ||7||

śarīraṁ yad avāpnoti yac cāpy utkrāmatīśvaraḥ |

gṛhītvaitāni saṁyāti vāyur gandhān ivāśayāt ||8||

śrotraṁ cakṣuḥ sparśanaṁ ca rasanaṁ ghrāṇam eva ca |

adhiṣṭhāya manaś cāyaṁ viṣayān upasevate ||9||

utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇānvitam |

vimūḍhā nānupaśyanti paśyanti jñāna-cakṣuṣaḥ ||10||

yatanto yoginaś cainaṁ paśyanty ātmany avasthitam |

yatanto’py akṛtātmāno nainaṁ paśyanty acetasaḥ ||11||

yad āditya-gataṁ tejo jagad bhāsayate’khilam |

yac candramasi yac cāgnau tat tejo viddhi māmakam ||12||

gām āviśya ca bhūtāni dhārayāmy aham ojasā |

puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ ||13||

ahaṁ vaiśvānaro bhūtvā prāṇināṁ deham āśritaḥ |

prāṇāpāna-samāyuktaḥ pacāmy annaṁ catur-vidham ||14||

sarvasya cāhaṁ hṛdi saṁniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca |

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham ||15||

dvāv imau puruṣau loke kṣaraś cākṣara eva ca |

kṣaraḥ sarvāṇi bhūtāni kūṭastho’kṣara ucyate ||16||

uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ |

yo loka-trayam āviśya bibharty avyaya īśvaraḥ ||17||

yasmāt kṣaram atīto’ham akṣarād api cottamaḥ |

ato’smi loke vede ca prathitaḥ puruṣottamaḥ ||18||

yo mām evam asaṁmūḍho jānāti puruṣottamam |

sa sarva-vid bhajati māṁ sarva-bhāvena bhārata ||19||

iti guhyatamaṁ śāstram idam uktaṁ mayānagha |

etad buddhvā buddhimān syāt kṛta-kṛtyaś ca bhārata ||20||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

puruṣottama-yogo nāma pañcadaśo’dhyāyaḥ

||15||

 —o)0(o—

(16)

atha ṣoḍaśo’dhyāyaḥ

# daivāsura-sampad-vibhāga-yogaḥ

śrī-bhagavān uvāca

abhayaṁ sattva-saṁśuddhir jñāna-yoga-vyavasthitiḥ |

dānaṁ damaś ca yajñaś ca svādhyāyas tapa ārjavam ||1||

ahiṁsā satyam akrodhas tyāgaḥ śāntir apaiśunam |

dayā bhūteṣv aloluptvaṁ mārdavaṁ hrīr acāpalam ||2||

tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā |

bhavanti saṁpadaṁ daivīm abhijātasya bhārata ||3||

dambho darpo’timānaś ca krodhaḥ pāruṣyam eva ca |

ajñānaṁ cābhijātasya pārtha saṁpadam āsurīm ||4||

daivī saṁpad vimokṣāya nibandhāyāsurī matā |

mā śucaḥ saṁpadaṁ daivīm abhijāto’si pāṇḍava ||5||

dvau bhūta-sargau loke’smin daiva āsura eva ca |

daivo vistaraśaḥ prokta āsuraṁ pārtha me śṛṇu ||6||

pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ |

na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate ||7||

asatyam apratiṣṭhaṁ te jagad āhur anīśvaram |

aparaspara-saṁbhūtaṁ kim anyat kāma-haitukam ||8||

etāṁ dṛṣṭim avaṣṭabhya naṣṭātmāno’lpa-buddhayaḥ |

prabhavanty ugra-karmāṇaḥ kṣayāya jagato’hitāḥ ||9||

kāmam āśritya duṣpūraṁ dambha-māna-madānvitāḥ |

mohād gṛhītvāsad-grāhān pravartante’śucivratāḥ ||10||

cintām aparimeyāṁ ca pralayāntām upāśritāḥ |

kāmopabhoga-paramā etāvad iti niścitāḥ ||11||

āśā-pāśa-śatair baddhāḥ kāma-krodha-parāyaṇāḥ |

īhante kāma-bhogārtham anyāyenārtha-saṁcayān ||12||

idam adya mayā labdham idaṁ prāpsye manoratham |

idam astīdam api me bhaviṣyati punar dhanam ||13||

asau mayā hataḥ śatrur haniṣye cāparān api |

īśvaro’ham ahaṁ bhogī siddho’haṁ balavān sukhī ||14||

āḍhyo’bhijanavān asmi ko’nyo’sti sadṛśo mayā |

yakṣye dāsyāmi modiṣya ity ajñāna-vimohitāḥ ||15||

aneka-citta-vibhrāntā moha-jāla-samāvṛtāḥ |

prasaktāḥ kāma-bhogeṣu patanti narake’śucau ||16||

ātma-saṁbhāvitāḥ stabdhā dhana-māna-madānvitāḥ |

yajante nāma-yajñais te dambhenāvidhi-pūrvakam ||17||

ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ |

mām ātma-para-deheṣu pradviṣanto’bhyasūyakāḥ ||18||

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |

kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu ||19||

āsurīṁ yonim āpannā mūḍhā janmani janmani |

mām aprāpyaiva kaunteya tato yānty adhamāṁ gatim ||20||

tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ |

kāmaḥ krodhas tathā lobhas tasmād etat trayaṁ tyajet ||21||

etair vimuktaḥ kaunteya tamo-dvārais tribhir naraḥ |

ācaraty ātmanaḥ śreyas tato yāti parāṁ gatim ||22||

yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ |

na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim ||23||

tasmāc chāstraṁ pramāṇaṁ te kāryākārya-vyavasthitau |

jñātvā śāstra-vidhānoktaṁ karma kartum ihārhasi ||24||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

daivāsura-sampad-vibhāga-yogo nāma ṣoḍaśo’dhyāyaḥ

||16||

 —o)0(o—

(17)

atha saptadaśo’dhyāyaḥ

# śraddhā-traya-vibhāga-yogaḥ

arjuna uvāca

ye śāstra-vidhim utsṛjya yajante śraddhayānvitāḥ |

teṣāṁ niṣṭhā tu kā kṛṣṇa sattvam āho rajas tamaḥ ||1||

śrī-bhagavān uvāca

tri-vidhā bhavati śraddhā dehināṁ sā svabhāvajā |

sāttvikī rājasī caiva tāmasī ceti tāṁ śṛṇu ||2||

sattvānurūpā sarvasya śraddhā bhavati bhārata |

śraddhāmayo’yaṁ puruṣo yo yac-chraddhaḥ sa eva saḥ ||3||

yajante sāttvikā devān yakṣa-rakṣāṁsi rājasāḥ |

pretān bhūta-gaṇāṁś cānye yajante tāmasā janāḥ ||4||

aśāstra-vihitaṁ ghoraṁ tapyante ye tapo janāḥ |

dambhāhaṁkāra-saṁyuktāḥ kāma-rāga-balānvitāḥ ||5||

karśayantaḥ śarīrasthaṁ bhūta-grāmam acetasaḥ |

māṁ caivāntaḥ-śarīra-sthaṁ tān viddhy āsura-niścayān ||6||

āhāras tv api sarvasya tri-vidho bhavati priyaḥ |

yajñas tapas tathā dānaṁ teṣāṁ bhedam imaṁ śṛṇu ||7||

āyuḥ-sattva-balārogya-sukha-prīti-vivardhanāḥ |

rasyāḥ snigdhāḥ sthirā hṛdyā āhārāḥ sāttvika-priyāḥ ||8||

kaṭv-amla-lavaṇātyuṣṇa-tīkṣṇa-rūkṣa-vidāhinaḥ |

āhārā rājasasyeṣṭā duḥkha-śokāmaya-pradāḥ ||9||

yātayāmaṁ gata-rasaṁ pūti paryuṣitaṁ ca yat |

ucchiṣṭam api cāmedhyaṁ bhojanaṁ tāmasa-priyam ||10||

aphalākāṅkṣibhir yajño vidhi-dṛṣṭo ya ijyate |

yaṣṭavyam eveti manaḥ samādhāya sa sāttvikaḥ ||11||

abhisandhāya tu phalaṁ dambhārtham api caiva yat |

ijyate bharata-śreṣṭha taṁ yajñaṁ viddhi rājasam ||12||

vidhi-hīnam asṛṣṭānnaṁ mantra-hīnam adakṣiṇam |

śraddhā-virahitaṁ yajñaṁ tāmasaṁ paricakṣate ||13||

deva-dvija-guru-prājña-pūjanaṁ śaucam ārjavam |

brahmacaryam ahiṁsā ca śārīraṁ tapa ucyate ||14||

anudvega-karaṁ vākyaṁ satyaṁ priya-hitaṁ ca yat |

svādhyāyābhyasanaṁ caiva vāṅ-mayaṁ tapa ucyate ||15||

manaḥ-prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ |

bhāva-saṁśuddhir ity etat tapo mānasam ucyate ||16||

śraddhayā parayā taptaṁ tapas tat tri-vidhaṁ naraiḥ |

aphalākāṅkṣibhir yuktaiḥ sāttvikaṁ paricakṣate ||17||

satkāra-māna-pūjārthaṁ tapo dambhena caiva yat |

kriyate tad iha proktaṁ rājasaṁ calam adhruvam ||18||

mūḍha-grāheṇātmano yat pīḍayā kriyate tapaḥ |

parasyotsādanārthaṁ vā tat tāmasam udāhṛtam ||19||

dātavyam iti yad dānaṁ dīyate’nupakāriṇe |

deśe kāle ca pātre ca tad dānaṁ sāttvikaṁ smṛtam ||20||

yat tu pratyupakārārthaṁ phalam uddiśya vā punaḥ |

dīyate ca parikliṣṭaṁ tad dānaṁ rājasaṁ smṛtam ||21||

adeśa-kāle yad dānam apātrebhyaś ca dīyate |

asatkṛtam avajñātaṁ tat tāmasam udāhṛtam ||22||

oṁ tat sad iti nirdeśo brahmaṇas tri-vidhaḥ smṛtaḥ |

brāhmaṇās tena vedāś ca yajñāś ca vihitāḥ purā ||23||

tasmād om ity udāhṛtya yajña-dāna-tapaḥ-kriyāḥ |

pravartante vidhānoktāḥ satataṁ brahma-vādinām ||24||

tad ity anabhisandhāya phalaṁ yajña-tapaḥ-kriyāḥ |

dāna-kriyāś ca vividhāḥ kriyante mokṣa-kāṅkṣibhiḥ ||25||

sad-bhāve sādhu-bhāve ca sad ity etat prayujyate |

praśaste karmaṇi tathā sac-chabdaḥ pārtha yujyate ||26||

yajñe tapasi dāne ca sthitiḥ sad iti cocyate |

karma caiva tad-arthīyaṁ sad ity evābhidhīyate ||27||

aśraddhayā hutaṁ dattaṁ tapas taptaṁ kṛtaṁ ca yat |

asad ity ucyate pārtha na ca tat pretya no iha ||28||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

śraddhā-traya-vibhāga-yogo nāma saptadaśo’dhyāyaḥ

||17||

 —o)0(o—

(18)

athāṣṭadaśamo’dhyāyaḥ

# mokṣa-sannyāsa-yogaḥ

arjuna uvāca

saṁnyāsasya mahā-bāho tattvam icchāmi veditum |

tyāgasya ca hṛṣīkeśa pṛthak keśi-niṣūdana ||1||

śrī-bhagavān uvāca |

kāmyānāṁ karmaṇāṁ nyāsaṁ saṁnyāsaṁ kavayo viduḥ |

sarva-karma-phala-tyāgaṁ prāhus tyāgaṁ vicakṣaṇāḥ ||2||

tyājyaṁ doṣavad ity eke karma prāhur manīṣiṇaḥ |

yajña-dāna-tapaḥ-karma na tyājyam iti cāpare ||3||

niścayaṁ śṛṇu me tatra tyāge bharata-sattama |

tyāgo hi puruṣa-vyāghra tri-vidhaḥ saṁprakīrtitaḥ ||4||

yajña-dāna-tapaḥ-karma na tyājyaṁ kāryam eva tat |

yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām ||5||

etāny api tu karmāṇi saṅgaṁ tyaktvā phalāni ca |

kartavyānīti me pārtha niścitaṁ matam uttamam ||6||

niyatasya tu saṁnyāsaḥ karmaṇo nopapadyate |

mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ ||7||

duḥkham ity eva yat karma kāya-kleśa-bhayāt tyajet |

sa kṛtvā rājasaṁ tyāgaṁ naiva tyāga-phalaṁ labhet ||8||

kāryam ity eva yat karma niyataṁ kriyate’rjuna |

saṅgaṁ tyaktvā phalaṁ caiva sa tyāgaḥ sāttviko mataḥ ||9||

na dveṣṭy akuśalaṁ karma kuśale nānuṣajjate |

tyāgī sattva-samāviṣṭo medhāvī chinna-saṁśayaḥ ||10||

na hi deha-bhṛtā śakyaṁ tyaktuṁ karmāṇy aśeṣataḥ |

yas tu karma-phala-tyāgī sa tyāgīty abhidhīyate ||11||

aniṣṭam iṣṭaṁ miśraṁ ca tri-vidhaṁ karmaṇaḥ phalam |

bhavaty atyāgināṁ pretya na tu saṁnyāsināṁ kvacit ||12||

pañcaitāni mahā-bāho kāraṇāni nibodha me |

sāṁkhye kṛtānte proktāni siddhaye sarva-karmaṇām ||13||

adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthag-vidham |

vividhāś ca pṛthak-ceṣṭā daivaṁ caivātra pañcamam ||14||

śarīra-vāṅ-manobhir yat karma prārabhate naraḥ |

nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ ||15||

tatraivaṁ sati kartāram ātmānaṁ kevalaṁ tu yaḥ |

paśyaty akṛta-buddhitvān na sa paśyati durmatiḥ ||16||

yasya nāhaṁkṛto bhāvo buddhir yasya na lipyate |

hatvāpi sa imān lokān na hanti na nibadhyate ||17||

jñānaṁ jñeyaṁ parijñātā tri-vidhā karma-codanā |

karaṇaṁ karma karteti tri-vidhaḥ karma-saṁgrahaḥ ||18||

jñānaṁ karma ca kartā ca tridhaiva guṇa-bhedataḥ |

procyate guṇa-saṁkhyāne yathāvac chṛṇu tāny api ||19||

sarva-bhūteṣu yenaikaṁ bhāvam avyayam īkṣate |

avibhaktaṁ vibhakteṣu taj jñānaṁ viddhi sāttvikam ||20||

pṛthaktvena tu yaj jñānaṁ nānābhāvān pṛthag-vidhān |

vetti sarveṣu bhūteṣu taj jñānaṁ viddhi rājasam ||21||

yat tu kṛtsnavad ekasmin kārye saktam ahaitukam |

atattvārthavad alpaṁ ca tat tāmasam udāhṛtam ||22||

niyataṁ saṅga-rahitam arāga-dveṣataḥ kṛtam |

aphala-prepsunā karma yat tat sāttvikam ucyate ||23||

yat tu kāmepsunā karma sāhaṁkāreṇa vā punaḥ |

kriyate bahulāyāsaṁ tad rājasam udāhṛtam ||24||

anubandhaṁ kṣayaṁ hiṁsām anapekṣya ca pauruṣam |

mohād ārabhyate karma yat tat tāmasam ucyate ||25||

mukta-saṅgo’nahaṁ-vādī dhṛty-utsāha-samanvitaḥ |

siddhy-asiddhyor nirvikāraḥ kartā sāttvika ucyate ||26||

rāgī karma-phala-prepsur lubdho hiṁsātmako’śuciḥ |

harṣa-śokānvitaḥ kartā rājasaḥ parikīrtitaḥ ||27||

ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naikṛtiko’lasaḥ |

viṣādī dīrgha-sūtrī ca kartā tāmasa ucyate ||28||

buddher bhedaṁ dhṛteś caiva guṇatas tri-vidhaṁ śṛṇu |

procyamānam aśeṣeṇa pṛthaktvena dhanaṁjaya ||29||

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye |

bandhaṁ mokṣaṁ ca yā vetti buddhiḥ sā pārtha sāttvikī ||30||

yayā dharmam adharmaṁ ca kāryaṁ cākāryam eva ca |

ayathāvat prajānāti buddhiḥ sā pārtha rājasī ||31||

adharmaṁ dharmam iti yā manyate tamasāvṛtā |

sarvārthān viparītāṁś ca buddhiḥ sā pārtha tāmasī ||32||

dhṛtyā yayā dhārayate manaḥ-prāṇendriya-kriyāḥ |

yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī ||33||

yayā tu dharma-kāmārthān dhṛtyā dhārayate’rjuna |

prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī ||34||

yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madam eva ca |

na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī ||35||

sukhaṁ tv idānīṁ tri-vidhaṁ śṛṇu me bharatarṣabha |

abhyāsād ramate yatra duḥkhāntaṁ ca nigacchati ||36||

yat tadagre viṣam iva pariṇāme’mṛtopamam |

tat sukhaṁ sāttvikaṁ proktam ātma-buddhi-prasāda-jam ||37||

viṣayendriya-saṁyogād yat tadagre’mṛtopamam |

pariṇāme viṣam iva tat sukhaṁ rājasaṁ smṛtam ||38||

yad agre cānubandhe ca sukhaṁ mohanam ātmanaḥ |

nidrālasya-pramādotthaṁ tat tāmasam udāhṛtam ||39||

na tad asti pṛthivyāṁ vā divi deveṣu vā punaḥ |

sattvaṁ prakṛti-jair muktaṁ yad ebhiḥ syāt tribhir guṇaiḥ ||40||

brāhmaṇa-kṣatriya-viśāṁ śūdrāṇāṁ ca parantapa |

karmāṇi pravibhaktāni svabhāva-prabhavair guṇaiḥ ||41||

śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca |

jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāvajam ||42||

śauryaṁ tejo dhṛtir dākṣyaṁ yuddhe cāpy apalāyanam |

dānam īśvara-bhāvaś ca kṣātraṁ karma svabhāva-jam ||43||

kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam |

paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam ||44||

sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ |

sva-karma-nirataḥ siddhiṁ yathā vindati tac chṛṇu ||45||

yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam |

sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ ||46||

śreyān sva-dharmo viguṇaḥ para-dharmāt svanuṣṭhitāt |

svabhāva-niyataṁ karma kurvan nāpnoti kilbiṣam ||47||

sahajaṁ karma kaunteya sa-doṣam api na tyajet |

sarvārambhā hi doṣeṇa dhūmenāgnir ivāvṛtāḥ ||48||

asakta-buddhiḥ sarvatra jitātmā vigata-spṛhaḥ |

naiṣkarmya-siddhiṁ paramāṁ saṁnyāsenādhigacchati ||49||

siddhiṁ prāpto yathā brahma tathāpnoti nibodha me |

samāsenaiva kaunteya niṣṭhā jñānasya yā parā ||50||

buddhyā viśuddhayā yukto dhṛtyātmānaṁ niyamya ca |

śabdādīn viṣayāṁs tyaktvā rāga-dveṣau vyudasya ca ||51||

vivikta-sevī laghv-āśī yata-vāk-kāya-mānasaḥ |

dhyāna-yoga-paro nityaṁ vairāgyaṁ samupāśritaḥ ||52||

ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigraham |

vimucya nirmamaḥ śānto brahma-bhūyāya kalpate ||53||

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |

samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||54||

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |

tato māṁ tattvato jñātvā viśate tad-anantaram ||55||

sarva-karmāṇy api sadā kurvāṇo mad-vyapāśrayaḥ |

mat-prasādād avāpnoti śāśvataṁ padam avyayam ||56||

cetasā sarva-karmāṇi mayi saṁnyasya mat-paraḥ |

buddhi-yogam upāśritya mac-cittaḥ satataṁ bhava ||57||

mac-cittaḥ sarva-durgāṇi mat-prasādāt tariṣyasi |

atha cet tvam ahaṁkārān na śroṣyasi vinaṅkṣyasi ||58||

yad ahaṁkāram āśritya na yotsya iti manyase |

mithyaiṣa vyavasāyas te prakṛtis tvāṁ niyokṣyati ||59||

svabhāva-jena kaunteya nibaddhaḥ svena karmaṇā |

kartuṁ necchasi yan mohāt kariṣyasy avaśo’pi tat ||60||

īśvaraḥ sarva-bhūtānāṁ hṛd-deśe’rjuna tiṣṭhati |

bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā ||61||

tam eva śaraṇaṁ gaccha sarva-bhāvena bhārata |

tat-prasādāt parāṁ śāntiṁ sthānaṁ prāpsyasi śāśvatam ||62||

iti te jñānam ākhyātaṁ guhyād guhyataraṁ mayā |

vimṛśyaitad aśeṣeṇa yathecchasi tathā kuru ||63||

sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ |

iṣṭo’si me dṛḍham iti tato vakṣyāmi te hitam ||64||

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru |

mām evaiṣyasi satyaṁ te pratijāne priyo’si me ||65||

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja |

ahaṁ tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ ||66||

idaṁ te nātapaskāya nābhaktāya kadācana |

na cāśuśrūṣave vācyaṁ na ca māṁ yo’bhyasūyati ||67||

ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati |

bhaktiṁ mayi parāṁ kṛtvā mām evaiṣyaty asaṁśayaḥ ||68||

na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ |

bhavitā na ca me tasmād anyaḥ priyataro bhuvi ||69||

adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādam āvayoḥ |

jñāna-yajñena tenāham iṣṭaḥ syām iti me matiḥ ||70||

śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ |

so’pi muktaḥ śubhān lokān prāpnuyāt puṇya-karmaṇām ||71||

kaccid etac chrutaṁ pārtha tvayaikāgreṇa cetasā |

kaccid ajñāna-saṁmohaḥ pranaṣṭas te dhanaṁjaya ||72||

arjuna uvāca

naṣṭo mohaḥ smṛtir labdhā tvat-prasādān mayācyuta |

sthito’smi gata-sandehaḥ kariṣye vacanaṁ tava ||73||

saṁjaya uvāca

ity ahaṁ vāsudevasya pārthasya ca mahātmanaḥ |

saṁvādam imam aśrauṣam adbhutaṁ romaharṣaṇam ||74||

vyāsa-prasādāc chrutavān etad guhyam ahaṁ param |

yogaṁ yogeśvarāt kṛṣṇāt sākṣāt kathayataḥ svayam ||75||

rājan saṁsmṛtya saṁsmṛtya saṁvādam imam adbhutam |

keśavārjunayoḥ puṇyaṁ hṛṣyāmi ca muhur muhuḥ ||76||

tac ca saṁsmṛtya saṁsmṛtya rūpam atyadbhutaṁ hareḥ |

vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ ||77||

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ |

tatra śrīr vijayo bhūtir dhruvā nītir matir mama ||78||

iti śrī-mahābhārate śata-sāhasrayāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi

śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde

mokṣa-saṁnyāsa-yogo nāmāṣṭādaśo’dhyāyaḥ

||18||

iti śrīmad-bhagavad-gītā samāptā

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# atha gītā-māhātmyam

gītā-śāstram idaṁ puṇyaṁ yaḥ paṭhet prayataḥ pumān |

viṣṇoḥ padam avāpnoti bhaya-śokādi-varjitaḥ ||1||

gītādhyayana-śīlasya prāṇāyāma-parasya ca |

naiva santi hi pāpāni pūrva-janma-kṛtāni ||2||

mala-nirmocanaṁ puṁsāṁ jala-snānaṁ dine dine |

sakṛd-gītāmbhasi snānaṁ saṁsāra-mala-nāśanam ||3||

gītā sugītā kartavyā kim anyaiḥ śāstra-vistaraiḥ |

yā svayaṁ padmanābhasya mukha-padmād viniḥsṛtā ||4||

bhāratāmṛta-sarvasvaṁ viṣṇor vaktrād viniḥsṛtam |

gītā-gaṅgodakaṁ pītvā punar-janma na vidyate ||5||

sarvopaniṣado gāvo dogdhā gopāla-nandanaḥ |

pārtho vatsaḥ sudhīr bhoktā dugdhaṁ gītāmṛtaṁ mahat ||6||

ekaṁ śāstraṁ devakī-putra-gītam

eko devo devakī-putra eva |

eko mantras tasya nāmāni yāni

karmāpy ekaṁ tasya devasya sevā ||7||

iti gītā-māhātmyam |

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